

The Living Church

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

Nashotah Issue

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THE RED CHAPEL, NASHOTAH

The seminary's first chapel, which still stands, is believed to have been dedicated to St. Silas of the New Testament in the fuller form of his name — Silvanus — because of its wooded setting.

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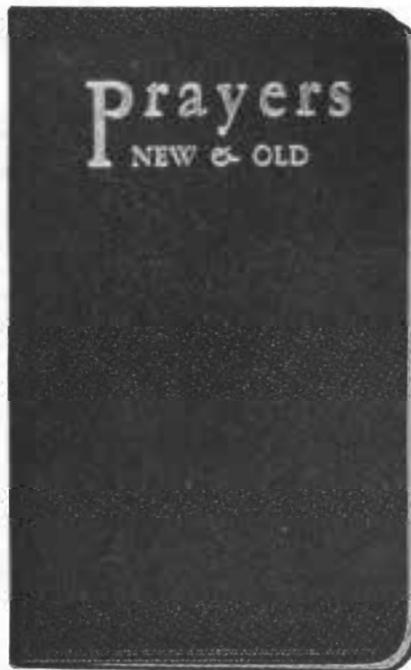
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THE FORWARD MOVEMENT
SHARON PENNSYLVANIA

LETTERS

Thank You

TO THE EDITOR: May I say a word of gratitude to you for THE LIVING CHURCH with my check for enrollment as a sustaining subscriber? As a news-organ, THE LIVING CHURCH has no equal among our Church papers. I am inclined to say that it contains "all the news that's fit to print" and never news that isn't!

Peter Day's report of the Delaware conference, stories from the Churches in Europe, items dealing with ecumenical Christianity—the broad scope of your interest makes us all your debtors. Of course I don't always agree with your editorial policy, a sentiment which is doubtless held by most readers of most papers, secular and religious. Of this I am sure: THE LIVING CHURCH was never better than it is today, and I thank you for its even temper and its unflinching courtesy.

(Rt. Rev.) BENJAMIN M. WASHBURN,
Newark, N. J. Bishop of Newark.

Bishop Irenaeus

TO THE EDITOR: A friend of mine from your community recently forwarded me a clipping from your publication which announced the consecration of two Bishops at New York last November by the Archbishop Athenagoras of the Greek Orthodox Church.

We of the Orthodox faith appreciate very much the interest shown in the matter and the tribute paid to the consecrated bishops; however, in order to keep the records straight, we would like to make a correction. In the

Extra circulation of this special Nashotah Issue of The Living Church—2,732 copies.

The Living Church

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

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

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
ELIZABETH McCracken.....Literary Editor
LEON McCauley.....Business Manager
R. E. MACINTYRE...New York Representative

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last paragraph of the above mentioned article, it was stated that "Bishop Irenaeus, whose title is Bishop of San Francisco, is a native of Cyprus."

Bishop Irenaeus is a native of the Island of Crete, having been born and reared there. If my recollection serves me correctly, he was graduated from the Theological School of Athens, and for a number of years before he immigrated to the United States, he was president of the Theological College at Chania, Crete. While I am not personally acquainted with Bishop Irenaeus, it is my understanding that he is a man of high learning in several languages, including English.

For his information I am sending a copy of this letter and the clipping to Bishop Irenaeus.

S. A. BIKARIS, President,
Cretan Fraternity Pselorites.
Sioux City, Iowa.

L. C. For Army Chaplains

TO THE EDITOR: Can you furnish me with the name of an army chaplain who does not now receive THE LIVING CHURCH and who would like to receive a year's subscription? I should like to make such a gift.
Chicago. JAMES T. FREE.

Editor's Comment:

The editor is always glad to receive requests of this sort, and to furnish the names of chaplains. Any army chaplain who doesn't now get THE LIVING CHURCH and wants it is asked to write this office. We shall be glad to see that he receives our publication regularly.

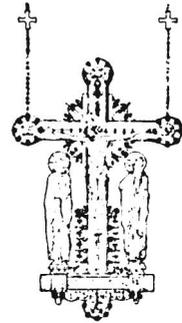
Tanker Chaplains

TO THE EDITOR: In a kind note which recently appeared in THE LIVING CHURCH concerning Tanker Chaplaincies, it was suggested that the counterpart of the appointments to the British Tankers, made and repeated for the last ten years, should be arranged for tanker fleets from your ports. This is, of course, a matter for the owners, but many of the clergy have been kind enough to write to me expressing their desire to become candidates for such appointments. I fear that I have so much engaged that I have not been able to reply. I shall endeavor to do so individually at a later stage; meanwhile may I explain beyond all question that, while I greatly hope that such appointments may be achieved, it is not in my province to deal in any way with applications. I have, however, ventured to suggest to the Presiding Bishop that this question, which is of no small pastoral importance, might well receive attention and is an appropriate one for the Church. (Rev.) P. B. CLAYTON.

New York.

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through the Church Literature Foundation, a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and

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THE BLUE HOUSE: *Nashotah's first building, erected in 1842, still stands. Example of the hardihood of the pioneer founders is the fact that the construction of the building is such that to go from one room to another they had to walk outdoors.*

NASHOTAH

HERE may the eye behold a rich array
 Of woodland beauty: trees and lakes, unkempt
 And virgin loveliness, and wild flowers gay
 And bright in spring—where none tries to preempt
 Each foot of land for gain. The very air
 Is vibrant with the lingering poignancy
 Of hopes and dreams and thanks poured forth in prayer
 And praise to God, throughout a century.
 Here men have kept the faith, and offered up
 The Body of the Lord obediently;
 Here in His sacrifice have given the cup
 Of His most Precious Blood. Here may they see
 The vision of a life, yielded to bring
 More faithful subjects unto Christ their King.

HEWITT B. VINNEDGE.

THE PHOTOGRAPHS OF NASHOTAH IN THIS
 ISSUE ARE BY MR. HARLAN D. VINNEDGE

SUNDAY AFTER ASCENSION

FOREIGN

ENGLAND

Religion and Life Week

By CLIFFORD P. MOREHOUSE

A notable example of wartime England's interest in religion was Manchester's Religion and Life Week, just successfully completed. Leaders of Church and State joined in giving testimony to the dependence of democracy on the Christian tradition.

Preaching at the closing service in the nave of Manchester's blitzed cathedral after a solemn outdoor procession, the new Archbishop of Canterbury forcefully outlined the social implications of the Christian faith. His address at the beginning of the week was his first appearance in inter-church affairs since his enthronement. Dr. Temple was formerly Bishop of Manchester, and it was here that he first became known for his championship of the underprivileged.

One of the highlights of the week was a plea by a schoolgirl at an open session that religion be taught in the schools since it had not been learned in the home.

All communions, from Anglican to Unitarian, participated. The Roman Catholics held a mission during the period, and joined with the other churches at a great youth demonstration. At this service, led by a Presbyterian minister and a Roman Catholic priest, the priest directed some 6,000 young people in a recitation of the Creed, the Lord's Prayer and the Litany.

The Lord Mayor of Manchester gave a dinner during the week at which Anglican, Roman, Protestant, and Jewish leaders were joined by civic officials in emphasizing the importance of religion in 20th century life.

England's Religion and Life Weeks are similar to the National Christian Missions sponsored in the United States by the Federal Council of Churches. Like the American enterprise, the Week is conducted throughout the nation. Church and State officials usually join in all phases of the program and the Weeks are the culmination of a long and careful preparation.

Archbishop of York

Dr. Cyril Foster Garbett, the new Archbishop of York, is to be enthroned about the middle of June. His appointment is considered partly an effort to maintain a sort of balance in the archiepiscopate by providing a conservative York to offset a liberal Canterbury; more definitely, the appointment was in recognition of his known merit and missionary interest.

As chairman of the Anglo-American

Committee, Dr. Garbett presided at a meeting at which Bishop Perry of Rhode Island and C. P. Morehouse, editor of THE LIVING CHURCH, presented views on American missionary aid to the English Church.

War-Time Good Friday

For the second year in succession, Good Friday throughout Britain was a working day in the war factories and banks, and in many other industrial and business concerns. In the newspapers there was considerable controversy concerning the rightness or wrongness of the Government's action in making the one Bank holiday at Easter-time fall on the Monday instead of on Good Friday. On the whole, the consensus seemed to be that it was better for people to work on Good Friday than to turn it into a day of junketing, as there would have been a strong temptation so to do, had it been the only holiday for workers. Naturally, in the circumstances, the congregation at the Three Hours' Devotion was considerably less than in normal times, though many people gave up their lunch hour to take part in it. On the other hand, those churches where a service was held at an early morning hour—sometimes the Mass of the PreSanctified, sometimes the Stations of the Cross—for the benefit of the workers, in many cases met with a grateful response. Despite also the coming into force of Double Summer Time on Easter Even, the large numbers of communicants surprised many a parish priest.

St. Alban's, Holborn

Among the famous Anglo-Catholic churches in London which have fallen victims to the enemy's bombs, St. Alban's,

Holborn, is perhaps the most notable and the most deeply regretted. But its supporters and friends are resolved that it shall rise again in renewed splendour and power of witness. Recently a proposal has been made by an elderly priest, who knew St. Alban's in its glorious days, that it shall be the centre of a Christian communal centre in London. He visualizes the provision of colonies of flats, with communal kitchens and restaurants grouped round the new St. Alban's. In addition, there would be a lecture hall, providing something in the nature of a people's university. The whole would be named Macknochie Mansions, in memory of one of the great priests of St. Alban's. The scheme has the hearty support of the present vicar of St. Alban's, the Rev. R. S. Eves.

CHINA

Shanghai University Chancellor Released by Japanese

News of the release of the Rev. Francis A. Cox, Chancellor of St. John's University, Shanghai, has been received by the National Council. The Rev. Mr. Cox had been detained by Japanese in the Japanese section of Shanghai, and the cable received from Maurice Votaw, press relations man for the Central China Government, May 5th, indicates that he has been discharged without restrictions.

Katharine Putnam Detained

The National Council has received through the official Chinese listening post in California, a message from Louise Hammond at Chungking, reporting: "Katharine Putnam is still detained at Presbyterian school (believed to be the Mary Farnum School in the International Settlement, Shanghai) with other Americans. Comfortable and safe. Can still receive Chinese callers."

No Word From British in Japanese Occupied Territory

The Church Assembly of the Church of England has informed the National Council that there is no word from British missionaries in regions over-run by the Japanese.

"It is known that the Bishops of Singapore (the Rt. Rev. James Leonard Wilson) and Labuan and Sarawak (the Rt. Rev. Francis Septimus Hollis) were at their posts," the message says, "but nothing has been received that throws any light upon the plight of Christians and missionaries. Anxieties are unrelieved."

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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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EPISCOPATE

Dr. Hart Elected Pennsylvania Coadjutor on 6th Ballot

The Rev. Dr. Oliver J. Hart, rector of Trinity Church, Boston, Mass., and at present chaplain at Fort Dix, N. J., was elected Bishop Coadjutor of Pennsylvania at a diocesan convention in Philadelphia, May 12th. Election came on the sixth ballot.

The Rev. Dr. Hart has not indicated whether or not he will accept the election. He has three times declined election to the episcopate—the bishopric of Central New York in 1937, Tennessee in 1937, and Delaware in 1938.

Dr. Hart is 50 years old, married, a graduate of Hobart College and General and Union Theological Seminaries. He served with distinction in the first World War, after which he became rector of St. Paul's Church, Chattanooga, Tenn. He has several academic and honorary degrees.

He has been a deputy to General Convention since 1925. Before taking over the rectorship of Trinity Church, Boston, which he left to go on active duty in the Army, he had been rector of St. John's Church, Washington, D. C.

Air Raid Alert Greets New Bishop of Nevada

The first sound that greeted the new Bishop of Nevada, the Rt. Rev. William Fisher Lewis, after his consecration was the wail of air raid sirens. Just at the close of the service, held in Grace Cathedral, San Francisco, May 12th, an alert reminded the congregation of the perils and tensions of war.

Bishop Tucker, the Presiding Bishop, was the chief consecrator, and Bishops Moulton of Utah and Jenkins, retired

Dr. Phillips Dies



The Rev. Dr. Ze Barney T. Phillips, 67, died at his home in Washington, D. C., May 10th, after a brief illness. In his capacity as president of the House of Deputies of General Convention, he was the ranking priest of the Church.

Dr. Phillips was appointed senate chaplain by President Coolidge in 1927, and has served in that capacity since that time. In addition to his senate duties, he was rector of the Church of the Epiphany, Washington, until he was installed as dean of the Washington Cathedral last November. He had been rector of the Epiphany since 1924.

of Nevada, were co-consecrators. Sixteen bishops, gathered for the synod of the province of the Pacific which began on the following day, were in attendance.

Presenters were Bishops Fox (retired) of Montana and Block of California.

A large congregation of synod deputies and Churchpeople of Nevada and Cali-

fornia witnessed the solemn service, at which Bishop Fox preached the sermon. Bishop Reifsnider, whose presence in California was another reminder of the war (formerly Bishop of North Kwanto, Japan, he is representing the Church in matters concerning the welfare of Japanese Churchpeople), was the litantist. Bishop Jenkins was the Epistoler and Bishop Moulton the Gospeler.

Other Bishops at the service included Parsons (retired) of California; Sanford, in charge of San Joaquin; Stevens of Los Angeles, Huston of Olympia, Dagwell of Oregon, Mitchell of Arizona, Porter of Sacramento, Cross of Spokane, Remington of Eastern Oregon, and Gooden, Suffragan of Los Angeles.

PRAYER BOOK

New Custodian

The Presiding Bishop has appointed the Rev. Dr. John W. Suter, rector of the Church of the Epiphany, 1393 York Avenue, New York City, as custodian of the Book of Common Prayer.

This office is created by the canon law of the Church, and was held for many years by Dr. Suter's father, the Rev. John W. Suter, of Boston, who died recently.

Like his distinguished father, Dr. Suter is well known as a writer on liturgical subjects.

PENSION FUND

Miss Little Retires As Assistant Secretary

Bishop Davis, president of The Church Pension Fund and the Church Life Insurance Corporation, has announced that Miss Lenore M. Little is retiring as assistant secretary of the Pension Fund and the Church Life Insurance Corporation effective May 1st.

Miss Little joined the staff in 1915. She will continue her association with the Church Hymnal Corporation until the revised hymnal is published sometime next year. She is working in close coöperation with the Joint Commission on the Revision of the Hymnal in the task of preparing the plates from which the musical edition will be printed.

RADIO

Churchmen Ask More Time For Religious Broadcasts

An appeal to radio companies to increase the time allotted to religious broadcasts, was made before the Institute for Education by Radio, Columbus, Ohio, by speakers of the Christian and Jewish faiths.

The Archbishop of Canterbury, Dr. William Temple, closed the discussion with a short-wave broadcast from London carried by the Columbia Broadcasting System. It was his first address to the American people since becoming Primate of All England.

SCHEDULE OF NASHOTAH HOUSE CENTENNIAL

WEDNESDAY, MAY 20TH

- 10 A.M. Alumni Choral Eucharist—Celebrant, the Rev. Killian A. Stimpson, Warden of the Convocation of Nashotah Alumni.
- 11 A.M. Annual Alumni Meeting.
- 1 P.M. Luncheon at St. John's Military Academy, Delafield.
- 2 P.M. Meeting of Nashotah House Trustees.
- 4 P.M. Tea for Alumni and Guests on Library Lawn.
- 5 P.M. Solemn Evensong and Commencement Sermon—Officiant, the Very Rev. E. J. M. Nutter, D.D., Dean of Nashotah House; Preacher, the Very Rev. William H. Nes, S.T.D., Dean of Christ Church Cathedral, New Orleans, La.
- 7 P.M. Alumni Banquet at St. John's Military Academy—speakers, Dr. Marcus Selden Goldman of the University of Illinois; the Hon. Lewis C. Bernays, British Consul-General at Chicago; Representatives of the State of Wisconsin and of Other Seminaries.

THURSDAY, MAY 21ST

- 7 A.M. Requiem Mass for Departed Alumni at Old Red Chapel—Celebrant, the Rt. Rev. B. F. P. Ivins, D.D., Bishop of Milwaukee.
- 8 A.M. Pilgrimage to the Grave of the Rev. Dr. James Lloyd Breck, Founder of Nashotah House, Followed by Breakfast at the Tennis Court.
- 11 A.M. Conferring of Diplomas and Degrees, Commencement Mass of Thanksgiving—Celebrant, Dean Nutter—and Solemn Te Deum, Followed by Lunch at the Tennis Court.

CHURCH CONGRESS

Storms of Our Times

BY JANE CLEVELAND BLOODGOOD

"Drift or mastery in a changing world?" was the question asked by the 50th Church Congress held from May 5th to 8th in Indianapolis, Ind. The Congress, characterized in the closing panel discussion that summed up the meetings as the Church at Thought in contradistinction to the General Convention, the Church at Work now meets every three years. This, its 50th meeting, opened Tuesday evening, May 5th, at St. Paul's Church, Indianapolis. Bishop Kirchhoffer of Indianapolis, greeted the Congress members who had been registering all afternoon at the Columbia Club. Registration continued the next day and passed the number of 150 with additional visitors at services and individual meetings. This is half as many as have attended Church Congresses in the East and South, but war conditions have affected all meetings so that few came in cars as did the delegation from the diocese of Milwaukee who rolled in on cautious tires at three o'clock Wednesday morning. Bishop Kirchhoffer in his welcome declared that Congresses, though more significant, do not occupy the safe place in the world that they once imagined. He stressed the importance of the meeting in the Middle West with a story of his own first service in the diocese of Indianapolis where the 75th Psalm admonished him, "Set not up yourself on high and speak not with a stiff neck; for promotion cometh neither from the East nor from the West, nor yet from the South." Or to point the moral, the Church Congress needed the experience and background of the East, of the West, and of the South, but there was still something to be added—the Mid-West! Bishop Strider of West Virginia, preacher at the opening service at St. Paul's Church, spoke on the "Unchanging Christ" from the text "Jesus Christ, the same yesterday and today and forever" (Hebrews 13:8).

"STORMS OF OUR TIMES"

On Wednesday morning, May 6th at 10, in the large ballroom of the Columbia Club, the Rev. Paul J. Tillich, Professor of Philosophical Theology, Union Theological Seminary, New York, opened the Congress discussions with an extraordinary paper, "Storms of Our Times." Dr. Tillich was introduced by the Rev. Samuel Dorrance, rector of St. Anne's Church, Brooklyn, acting chairman of the Congress in the absence of the Rev. Donald B. Aldrich, who was kept from the meetings by illness in his family.

Dr. Paul Tillich, an arresting figure with dark wavy hair above a ruddy face lined by careful thought and experience, was a chaplain in the German army 1914-1918, and in 1933 a political refugee from the storms of his times in Germany. He said that living as he did between the countries and between the churches he was at the favored point for looking at them both and that if what he had to say was stormy and revolutionary it was not he who was stormy and revolutionary but the times

themselves. He went on to describe the age in which we find ourselves as the breakdown of the world of harmonism and individualism and gave as his thesis that this breakdown was *not an accident*, not a piece of bad luck for our generation which would not have arisen if certain bad men had been liquidated but a *structural necessity* in the sense of a predominate trend in the structure of society. Based on this idea of structural necessity or trend of the dynamic love of God working out new forms that man might use for bad or good, Dr. Tillich analyzed (1) The Meaning of this War, (2) The Possible Reconstruction during and after the War.

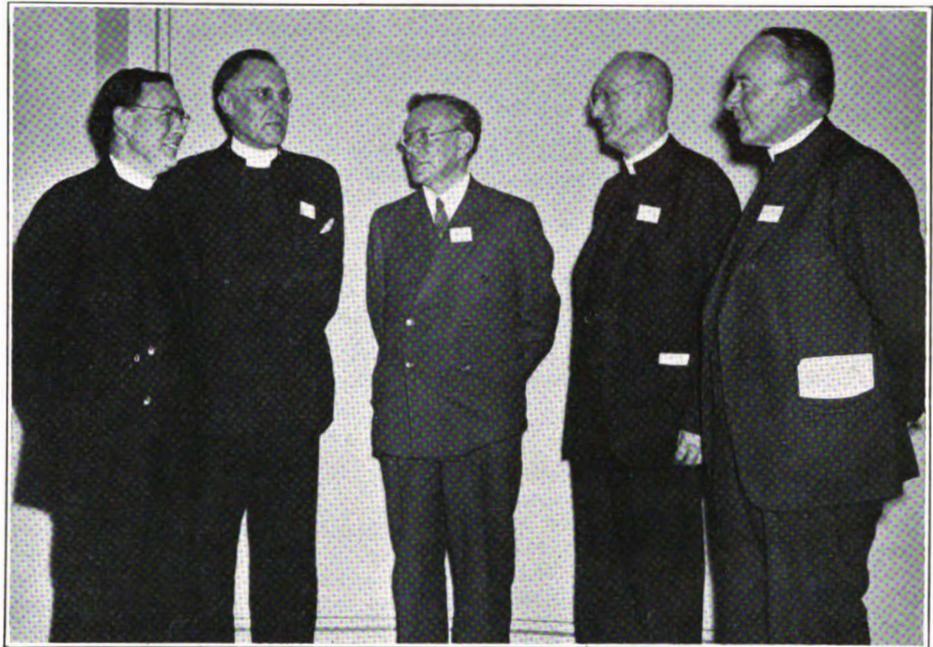
WORLD REVOLUTION

(1) The World War is a world revolution in the gown of a war of nations. The

of disintegration and the trend towards re-integration.

TRANSITION

In the various fields of life Dr. Tillich traced the forms through which they had passed. In the economic field (1) The period of free competition, the first period of Capitalism. (2) The trend toward monopolistic control, machine unemployment and failure of markets, (3) The period of state interference passing over to (4) State capitalism. Dr. Tillich believed that Hitler's distorting and demonic success but still success is due to his grasp of this trend in economic life and his taking the fourth step after the third of state interference proved inadequate. And he asked the question, And we? In closing his analysis of the other fields of our life where he condemned



CHURCH CONGRESS LEADERS: * Though verbal bombs were expected from side to side, they never exploded.

very fact that world wars are possible and that today they are the only form in which wars still are possible shows the fundamental *change* in the situation of the human race, it shows that there is something which has come to existence which never existed before, namely the concept of World in the historical and technical sense.

The form of War is the form in which the first historical unity of mankind came into reality and therefore the next step must be that this potentiality of being World which now is given us will become an actuality and so a revolution over against the status and of the world which was not yet World must happen. Instead of a partial natural harmony which has broken down in the storms of the 20th century, a revolution intends this to create an intentional and planned unity including all life, economic, political, national and international, cultural and religious. In all these fields we have to deal with forces

*Left to right, Drs. Fletcher, Grant, Tillich, Dorrance, and Dun.

the "foolishness of status quo" of those who think we can go back to the old ways, and the perfidy of those who want to go on to the American branch of Fascism he asked further three test questions for our period of Reconstruction:

1. Is it a racial war and will a racial peace be imposed?

2. Is our attitude toward Russia that we want them to kill as many Germans as possible and that then we want to push them back beyond their boundaries and exclude them from the European unity? If we don't want simply to use them which means abuse them then what of the practise of attacking all movements for social justice as "red"?

3. What is our attitude to the European continent? Is it one of American imperialism or humble help in the establishment of a partial, and in the end, world federation of states?

Discussion followed Dr. Tillich's paper both in the morning and afternoon sessions. Panel discussion leaders were: Rev. Frederick Grant, professor of Biblical The-

ology, Union Theological Seminary, New York; the Very Rev. Angus Dun, dean, Episcopal Theological School, Cambridge, Mass., the Rev. Joseph Fletcher, director, Graduate School of Applied Religion, Cincinnati, Ohio; George F. Thomas, professor of Religious Thought, Princeton University. In summing up the discussion that emerged from Dr. Tillich's paper it was suggested that the aim of the Church should be the development of such a spirit in this country as would make the United States able to take world responsibility, remembering the words of the Archbishop of Canterbury, "God is not only nor chiefly interested in religion."

CHURCH BEARINGS

At the Congress dinner the Rev. Henry B. Washburn was the speaker on The Church Taking Its Bearings. He dwelt on the varying forms in every age which were the expression for the age of the dynamic love of Christ. His examples were from the saints of Christianity, Athanasius, Ignatius Loyola, St. Vincent de Paul. He called for brains and consecration from our Church Leaders that the love and spirit of Christ might be explicit from our age.

UNUSED ASSETS

On Thursday, May 7th, the Congress sessions dealt with The Laity: The Unused Assets of the Church. John S. Marshall, professor of Philosophy, Albion College spoke on the Laity in Relation to Education. He pointed his talk with quotations from the writings of Winston Churchill on his early life and from a sermon by Bishop Lawrence. "Homelessness is clearly brought out in Mr. Winston Churchill's story of his early life. His parents were far too busy with public affairs to give time to their child, and so at a very early age he was sent away to school. The pathos of those days in the school are some of the most touching of the great prime minister's writings. Taken away from the vital and human life of the nursery and the general life of his home he was thrust into an atmosphere as artificial and formally intellectual as the declension of a Latin noun or the sums of an arithmetic book.

"The pathos of Mr. Churchill's school days haunted him through his early life. He tells us that he had no parents in the sense that a child should have had them. He particularly stresses the fact that he yearned for the association of his father, a man who could have shared with him his growing interests and deepening convictions. This haunting sense of having been deprived of what he needed at home led him to write the life of his father. After Lord Randolph Churchill died, his son hunted up every bit of information he could find about that father that was his, and yet had not been his. The result was two massive volumes in which the son tried to discover the prodigal father that he had lost. Winston Churchill believes that even a brick layer's son who had had the constant association of a kind and tender parent had something that he, the son of one of England's most prominent peers, was deprived of."

COMMUNITY LIFE

The Rev. Ralph Higgins, rector St. Mark's Church, Grand Rapids, Mich., spoke on The Laity in Community Life. The important point that he made was that the layman is a citizen of two communities, the Church and the Secular Order, between whom there is great tension, and the Church is definitely not just another cultural agency of the Secular community. The discussion led by the following panel: The Rev. D. A. McGregor, executive secretary, Department of Christian Education, The National Council; Dr. Higgins; the Rev. Thomas N. Carruthers, rector, Christ Church, Nashville, Tenn.; the Rev. John Heuss jr., rector, St. Matthew's Church, Evanston, Ill., brought out the point contributed by Professor Green, that the Church should be the directive force of all the secular community life.

The Presiding Bishop spoke from the Congress platform in the afternoon. He stated that the Church's task in the war and after the war is to use every endeavor to prepare men to utilize their opportunity when it is restored, the opportunity nearly lost by group selfishness which includes co-operation with God in making America more Christian in order that America may be prepared to cooperate with Him in making the world more Christian.

Panel discussion followed, led by the Rev. Ralph Higgins, the Rev. Daniel Corrigan, the Rev. Francis Bloodgood, Mr. Gilbert Doane summing up the Congress.

The closing service, beautifully sung by an all-male choir, was held in old Christ Church, Indianapolis, the Rev. E. A. Powell, rector. Against the dark green walls, the Presiding Bishop raised up in a high and dramatically lighted pulpit in his severe black and white made a picture apostolic in its impressiveness. But this man, constantly reminiscent of Lincoln belongs to our own time, our own nation, our own Church, apostle to America.

"LET US GO HENCE"

His sermon dealt with the next step in the Forward in Service movement, Arise, Let us go hence. In the first stress of the Forward Movement on Prayer and Worship we had been in the Upper Room where we received the life-giving strength of Christ. Now it is time to go out and meet the Prince of this World (who we cannot doubt is come) and the road leads down from the city walls across the Brook Kedron to the moon-drenched Garden of Gethsemane. There dedication has to be made—"Father, not my will but Thine" and beyond the Garden there is a hill to be climbed and a cross to be mounted, not just by our young men, but by us all if we would come to our world's joyful resurrection. Conversion to Christ for World Service was the call issued to America through the Presiding Bishop's Ten Year Plan.

The Congress was aptly handled by the officers: Honorary chairman, Bishop Kirchoffer; chairman, Rev. Donald B. Aldrich, executive secretary and treasurer, Miss Rose Phelps; local executive, Rev. John M. Nelson. Holy Communion started each day's work. It was notable for its spirit

of Christian fellowship and harmony. Though verbal bombs were expected from side to side they never exploded. A spirit of humble and teachable sincerity prevailed and a marked unity. If this is a sign of the times—he that hath ears to hear let him hear.

BEQUESTS

Mrs. Arnold's Will Aids Church Institutions

Mrs. Harriette M. Arnold, widow of Hicks Arnold, founder of Arnold Constable & Co., and the daughter of James M. Constable, who died on April 29th, left more than \$1,000,000 to charitable and educational institutions in her will filed in Surrogate Court, New York City, May 5th. Cash bequests of \$100,000 each were made to St. Stephen's College, now Bard College, Annandale-on-Hudson, N. Y.; General Theological Seminary; St. Mary's Free Hospital for Children, New York.

NASHOTAH AIDED

Bequests of \$50,000 each were left to the University of the South, Sewanee, Tenn.; St. Luke's Hospital, New York, which during the lifetime of Mrs. Arnold had received more than \$1,000,000; Board of Missions; Nashotah House, Nashotah, Wis.; Bishop of the diocese of Milwaukee, and Bishop of the diocese of Fond du Lac for the use of the respective dioceses.

St. Andrew's Convalescent Hospital, St. Luke's Home for Aged Women, and Sisters of St. John the Baptist each received \$10,000.

Bequests to churches included \$20,000 to the Church of St. Mary the Virgin, New York; \$15,000 to St. Ignatius, New York; \$10,000 to the Church of St. Edward the Martyr; \$1,000 to St. John's Church, Sandwich, Mass.; \$25,000 to St. Thomas' Church, Mamaroneck, N. Y.

Kent School, Kent, Conn., received \$2,000, and the Order of the Holy Cross, West Park, N. Y., was granted \$2,000 for the use of St. Andrew's School, St. Andrew's, Tenn.

The residuary estate is to be divided among St. Luke's Hospital, New York, Trinity Church, New York, Metropolitan Museum of Art, New York Public Library, Yale, Harvard, and Princeton Universities.

THE PRESS

President Says Religious Press Can Be "Tower of Strength"

Assured by President Roosevelt that the religious press of America can become a "tower of strength" in the days to come, delegates attending the annual meeting of the Associated Church Press in New York concluded their three-day deliberations on May 9th, convinced that the future may bring to religious journalism its greatest challenge and opportunity.

Speakers addressing the group included R. H. Markham, staff correspondent of the Christian Science Monitor; Sam Welles, religion editor of Time; Alexander

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Uhl, foreign affairs editor of the newspaper PM; Osborne Hauge, director of public relations of the National Lutheran Council; Ralph Stoodly, director of Methodist Information; and A. W. Plyler, editor of the North Carolina *Christian Advocate*.

The President, in a letter read before the editors by Dr. L. O. Hartman, president of the ACP and editor of *Zion's Herald*, Methodist weekly published in Boston, defined the task of the religious press as that of proclaiming "the strength that lies in spiritual things—a strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity."

President Roosevelt Given Churchman Award

The *Churchman's* annual award "for the promotion of good will and better understanding among all peoples" will be presented to President Roosevelt on Monday, May 25th, it has been announced.

Previous recipients of the award, sponsored by the Episcopal semi-monthly, have been Mrs. Eleanor Roosevelt, William Allen White, and Wendell Willkie.

President Roosevelt was selected to receive the award by a nominating committee of more than 1,000 persons. The vote for the President exceeded that of any other candidate by more than two to one, it was stated by the *Churchman*.

WOMAN'S AUXILIARY

Consider Wartime Problems At Quarterly Board Meeting

Some 25,000,000 Americans are now moving from their homes or settling into new ones in connection with new industrial areas, thus causing a severe dislocation both of personal life and of community life throughout the country. To learn any facts that will help the women of the Episcopal Church to be of use through their parishes and dioceses in this situation, the national Executive Board of the Woman's Auxiliary at its quarterly meeting in New York, April 24th-27th asked the Rev. Almon R. Pepper of the National Council's social relations department to share with them his first-hand knowledge of the whole matter.

The Board asked Mrs. Harper Sibley to describe the procedure and achievements of the six United Service Organizations, Jewish and Roman Catholic welfare societies, YMCA and YWCA, Salvation Army, and Travelers Aid. Mrs. Sibley's husband has just resigned as head of the USO after nine months of work which has taken them both into every part of the country.

In order to be ready for immediate help with supplies for the Church's hospitals in the Philippines the moment it becomes possible to send anything to them, the supply committees in some of the larger dioceses are beginning to assemble supplies and have them ready for shipment. This was

Dear Dr. Hartman:

The annual meeting of the Associated Church Press this year will be held under significant circumstances. All who take part in these deliberations will be impressed not only with the gravity of the crisis through which the world is passing but with the fact that such a gathering could not be held in any of the countries with which we are at war.

For the Axis Powers deny freedom of conscience and its corollary, freedom of the press, and also have trampled ruthlessly under the iron heel all of those other freedoms by which we in this country move and act and find all of our happiness as a nation. Only in the triumph of the United Nations will our cherished freedoms be preserved.

It is therefore well for us, while we are engaged in this tremendous struggle, often to reiterate the simple truth that the downfall of any of the democracies is a threat to our own democratic way of life and to freedom everywhere. Our religious press can be a guide and a beacon, a real tower of strength in this momentous struggle. It seems to me it should come within the special province of the religious press to proclaim the strength that lies in spiritual things -- a strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity.

But in striving for unity we do not aim at uniformity. Uniformity is of the very essence of the totalitarian tyranny. In the real spirit of our free institutions we must retain diversity of religious outlook. Nevertheless our church press can and will place the emphasis on fundamental unities. These we shall find if we follow the fine old teaching: unity in essentials; liberty in non-essentials -- in all things, charity.

In that spirit, which is the true spirit of our cherished freedoms, I wish you and your associates Godspeed in the deliberations you are to undertake.

Very sincerely yours,



Rev. Dr. L. O. Hartman,
President,
Associated Church Press,
581 Boylston Street,
Boston, Massachusetts.

reported to the national Board by the supply secretary.

In the United States, further timely activity is the aid given through the Woman's Auxiliary by scholarships to Negro Church workers.

Also in connection with the present situation, the Board noted the recent appointment of Miss Louise Rich as a "defense worker" in the diocese of Oklahoma, at the bishop's request.

Mrs. Harold E. Woodward of St. Louis, representing the Girls' Friendly Society, of which she is national president, reported a 9,000-mile trip through the West where she found "the whole west coast under terrific pressure of war work, which brings thousands of young women into unfamiliar territory, temporarily unable to assimilate them, and with few recreational or cultural facilities."

The United Thank Offering of the present triennium, 1941-43, now totals

\$351,156, the Board was informed, which is \$56,000 more than it was at the same time in the previous triennium.

Among appointments approved or recommended by the Board, Miss Julia Gehan of Tallahassee, Fla., becomes part-time secretary for college work in the Fourth Province.

From the repair item in the United Thank Offering, an appropriation was made for repairs at St. Philip's Junior College, San Antonio, Tex. The equipment item was drawn upon for a variety of needs, as usual.

Money to help missionaries now in the United States to attend summer conferences was voted from the Emery Fund. A young German refugee, completing his preparation to teach and working desperately hard while he studies (clerking in a market and doing his own cooking), was voted a small sum from the Auxiliary's legacy income.

WASHINGTON

Evening Communion

Washington is crowded with workers engaged in war activities and the Church is faced with many problems of ministering adequately to these men and women who have left their homes and their home church affiliations to serve the Government for the duration of the war. Work goes on in the national capital seven days a week. This is a necessary war measure. Hours of work are staggered so that the traditional hours for regular church services do not in all cases fit in with the routine of government workers. Following many requests from Army officers and others in civilian life, and in an effort to have the Church fulfill its mission in the best possible way, Holy Communion is to be celebrated at the Church of the Epiphany on the first Sunday of each month at 8 P.M. in addition to the usual services.

At the first of these services, held May 3d, the attendance exceeded the number anticipated, and the Church received the grateful thanks of many who otherwise would be prevented from receiving the Sacrament except at rare intervals.

The Rev. Dr. Charles W. Sheerin, rector of the Church of the Epiphany, in speaking of the night service of Holy Communion, said that the first Sunday he was in Washington a girl told him that she had been confirmed just before she came to Washington but had not been able to attend a celebration of the Holy Communion since she came here because of the hours of her work. This night service provides an opportunity for her and many others in a similar situation. He also spoke of a colonel on the general staff of the Army who told him that since he had been stationed in Washington he had not been able to receive Communion because of the hours of service. These, added to a great many others, Dr. Sheerin said, led him to feel that, Epiphany being a centrally located downtown church, it was their duty to have such a night service which would make it possible for army and navy people and civilian government employees to have this opportunity to attend a service of Holy Communion.

Editor's Comment:

To provide opportunity for all the laity to receive the Holy Communion is more important than any other consideration; nevertheless, we cannot feel overly enthusiastic about the approach to the problem described above. Evening Communion Services are contrary to the universal practice of the Catholic Church from very early times, and we doubt whether the Washington situation is unprecedented in history. After all, there are 12 morning hours on Sunday; we venture to think that very few, if any, of Epiphany's communicants actually work from midnight to noon. How many of the evening communicants are prevented by war work from attending the morning services, and how many are prevented by some more trivial cause?

ARMED FORCES

Reports on Fund Drive

Reports continue to come to the Army and Navy Commission on its appeal for funds. Bishop Ingley of Colorado says, "Delighted that Colorado's offering for Army and Navy Commission Fund now exceeds \$3,000 and more still coming in."

Bishop William M. Green of Mississippi reports \$1,234.64 so far remitted, and expresses pleasure at the response in his diocese.

Michigan has in sight \$19,000 for the Fund.

The diocese of South Florida has already received reports of gifts totaling \$5,525.65. Diocesan headquarters explains that the total amount will be larger, as some parishes have sent remittances direct to the Army and Navy Commission, and have not yet reported to the diocesan office.

HOME FRONT

Church Pension Fund Records Filmed

Because of war conditions and the possibility of damage from air raids or other causes, the trustees of the Church Pension Fund have taken the precaution of having certain of the essential records of the Fund and its subsidiaries, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, photographed on microscopic film, somewhat similar to moving picture film. Although the office of the Fund is on the 47th floor of the City Bank Farmers Trust Company Building, a 54 story, fireproof building in downtown New York, and would therefore appear to be reasonably safe, the trustees felt that they should take every precaution to preserve vital records upon which the security of thousands of present and future beneficiaries depends.

PACIFISTS

Rev. Wolcott Cutler's Prosecution Deferred

There will be no prosecution of the Rev. Wolcott Cutler, rector of St. John's Episcopal Church, Charlestown, Mass., for failing to register for the draft, according to Assistant United States District Attorney Thomas P. O'Connor, unless United States Attorney General Francis Biddle specially authorizes it, reports Religious News Service.

After announcing that he had received a report from Mr. Cutler's local draft board, stating that the clergyman had failed to register April 27th, Mr. O'Connor stated that Attorney-General Biddle had instructed all federal prosecuting officials to defer prosecution of delinquents who had failed to register for the fourth draft until specifically authorized by him.

It is understood that since men in the

fourth draft are for the most part above the age for active military service, prosecutions for failure to register may well be deferred until there is a pressing need for their induction into the military service.

Mr. Cutler was exempt from military service as a minister of the Gospel.

JAPANESE AMERICANS

Bishop Gilbert Represents Church On New York Committee

Bishop Gilbert, suffragan of New York, is the Episcopal Church representative on a committee of five Christian communions and the Buddhists, which is working to aid Japanese in New York, both citizens and non-citizens, who are in considerable distress. Dr. Frederick B. Newell is chairman of this New York Church Committee for Japanese Work, with headquarters at 150 Fifth Avenue. The New York diocesan Woman's Auxiliary is interested, through its Japanese subcommittee, of which Miss Etta McGrath, formerly missionary in Japan, is chairman.

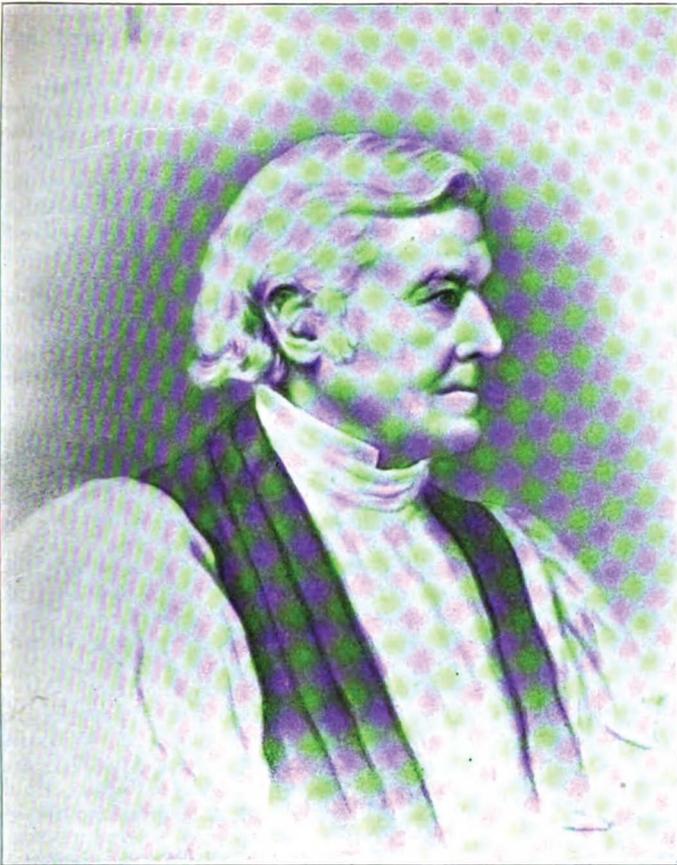
About 200 young American men and women, born and educated in the United States, many of them college graduates, experienced in many kinds of work, were suddenly thrown out of work in December and have now no prospect of employment. Among them are mechanical engineers, journalists, photographers, commercial artists, hospital and dental technicians, stenographers, office workers, and some students still in college. (There is no law against employing them in defense industries and they make application, but get no further.)

Among the older Japanese, born in Japan and not eligible to become American citizens because of the Oriental Exclusion Act of 1924, are owners of small shops, chefs, restaurant workers or men in domestic service, business or professional men, mothers of American-born children, some 800 people in all, who for years past have been a peaceful element in New York, good neighbors, hard workers. One man who owned a laundry sold it for almost nothing and stayed on to work for a weekly wage, only to find that the bank checks with which he was paid were worthless.

Men and women from various churches, troubled about the situation, organized the above-mentioned committee to give advice, provide the most urgently needed relief, secure legal aid where desirable, and above all, to find re-employment. One difficulty of the committee's work is that the Japanese are so utterly unaccustomed to ask for aid that they use up their last possible resources before their needs are known.

Voluntary contributions have kept the work going. Much more could be done with more resources. Especially there is need for Churchpeople to be informed that the situation exists and that the committee is equipped to deal with it.

The esteem in which the committee is held in official circles is shown by the fact that the federal parole office has asked the committee to undertake the parole of men released from Ellis Island.



The Roots of Nashotah

By Gilbert Doane

Director of the Library of the University of Wisconsin

BISHOP KEMPER: *Seabury, Hobart, and White all helped shape his character; and he, in turn, influenced Muhlenberg and Breck.*

a great deal and at his command began his missionary journeys beyond the Alleghanies.

Although Hobart studied theology under Bishop White, he was ordered priest by Bishop Provoost of New York. Attracted to the High Churchmanship of Bishop Seabury, he soon became its leading exponent and the center of a controversy which waxed hot nearly three decades before the Oxford movement began or was communicated to the United States. In fact while he was rector of Trinity Church in New York, Hobart published two or three devotional "companions" which helped precipitate the argument. After his consecration as third Bishop of New York in 1811 he not only continued his fight for the more elaborate use of the liturgy and ritual, but also carried on and expanded the missionary movement of which Trinity Church had been an early exponent. He made the then arduous journey into western New York to visit the outposts of his diocese and there confirmed some of the Oneida Indians who were soon to be removed to a reservation in Wisconsin. He even went to Detroit in 1819 and there saw opportunities for the further expansion of the Church. He was also deeply interested in the education and training of men for the clergy. After a period of some difficulty, the General Theological Seminary was founded and Bishop Hobart became one of the trustees. As such he was largely responsible for making it a stronghold of High Churchmanship.

Under Hobart's guidance, Jackson Kemper (1789-1870), after his graduation from Columbia College, began his theological studies; and it must have been from him that the young man caught the spirit of ritualism, a spirit which many years of intimate association with and devotion to Bishop White never eradicated. Because of circumstances surrounding the episcopate in New York (Bishop Provoost had retired some years before, and Bishop Moore was stricken with paralysis), Kemper went to Philadelphia to be ordered a deacon by Bishop White in 1811. He soon became the Bishop's assistant in Christ Church, and was made a priest in 1814. A year later the Bishop assigned to his tutelage a young candidate for holy orders.

DR. MUHLENBERG

William Augustus Muhlenberg (1796-1877) grew up in Bishop White's parish. As a child he made his choice between the Church of his ancestors (his great-grandfather, Heinrich Melchior Muhlen-

ONE HUNDRED years ago three young deacons and a single student moved into a simple frame building on the shores of one of the Nashotah lakes in Wisconsin. These young men, inspired by a sermon preached by a professor at the General Theological Seminary and motivated by an appeal which a missionary bishop made about the same time, labored with their strong young bodies and their keen minds to build a structure which, they were confident, was to be a powerful influence in the "West." Their story and the story of Nashotah has been told many times, and is ably recounted by the Rev. Donald H. V. Hallock elsewhere in this issue. They and their Bishop are given, quite rightly, the credit for the work so well begun and so far-reaching in its effect. But the roots of the founding of Nashotah House are to be found, for the most part, buried in biographies, letters, and memoirs which are not so easily accessible.

BISHOP SEABURY

Nearly sixty years before these young men took possession of that tiny building at Nashotah and spread their buffalo robes on the floor for their first night there, the Rev. Samuel Seabury (1729-1796) was consecrated in an upper chamber in Aberdeen, Scotland, the first bishop of any diocese in the United States. Trained in medicine as well as theology, a graduate of Yale and of Edinburgh, Bishop Seabury belongs in the Scottish rather than the English tradition. He was a High Churchman and loved the liturgy of the Scottish Church. His orders were questioned by Bishop Provoost of New York and it wasn't until the diplomacy of Bishop White had brought about the recognition of their validity that he took much part in the es-

tablishment of the Protestant Episcopal Church in the United States. But when he did his influence made itself felt in the Book of Common Prayer. His disciple, John Henry Hobart, was to hand on his type of Churchmanship to Jackson Kemper and, through the General Theological Seminary, to his own son and to Breck, Adams, and Cole. Although he died in 1796, it is startling to remember that a woman confirmed by Bishop Seabury was to see, at Christmas, 1841, the Bishop's spiritual descendant, Fr. Breck, baptize her grandchildren in a schoolhouse in Elkhorn, Wisconsin!

BISHOP WHITE

In Philadelphia, Bishop William White (1748-1836), who, too, had gone to England for ordination and consecration, gave theological training to John Henry Hobart (1775-1830) and ordered him deacon. Bishop White was quite unlike Bishop Seabury, for, whereas the latter was a student and scholar, a Tory who had served as chaplain with the British forces, the former was a practical man of affairs, a statesman and diplomat, a Whig who had been chaplain of the Continental Congress. Bishop White would have established, if necessary, a church without benefit of the apostolic succession; whereas Bishop Seabury, failing to secure consecration from the English bishops, sought and obtained it from the non-jurors in Scotland. But White was, none the less, a beloved bishop and patriarch who for fifty years guided the Church through the trials of infancy and, as his last episcopal act, consecrated, in 1835, the Church's first missionary bishop, Jackson Kemper. From him, Kemper, as a young deacon and priest and assistant rector of Christ Church, learned

berg, came to Pennsylvania to found the Lutheran Church in America) and the Church to which he was to give a long life of ardent devotion. In 1815 he graduated from what is now the University of Pennsylvania and commenced his theological studies with Fr. Kemper, who was but seven years his senior. Perhaps it was the young priest who handed on to the postulant the high churchmanship of his preceptor, Hobart. For a few years after his ordination, Muhlenberg was rector of St. James' in Lancaster, Pa. There his great interest in Christian education developed. In 1826, Flushing Institute, on Long Island, was established and Fr. Muhlenberg became its head. Taking boys of the teen age, he sought to give them a well-rounded education which would train both the mind and the spirit. He delved into old devotional books to find litanies and prayers with which to vary his chapel services; he had his altar ablaze with the light of many candles and decorated it with flowers at the times of the great feasts. He conveyed, as only a born teacher can, to his young charges his own enthusiasm for learning and for the beauty of divine worship. Many a lad who came to him as a "problem child" left a different being, ready to take a place in the world as a responsible young man; and many a shy youngster found himself with the help of this truly great and godly man.

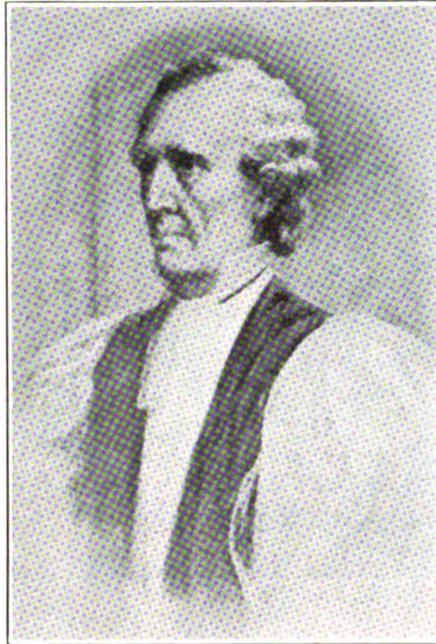
It was to Fr. Muhlenberg that James Lloyd Breck (1817-1876) was sent as a lad of fifteen for his secondary education. Breck spent three formative, happy years at Flushing, and there made public his decision to enter the priesthood. It is easy to see, even at this distance of time, how the experienced teacher molded the young mind and helped to form the man who was to endure great hardship and heartache for his ideals. Breck graduated from the University of Pennsylvania in 1838 and entered the General Theological Seminary that fall. In his class were several young men each of whom was to contribute something to Nashotah House. William Adams (1813-1897), a young Irishman newly come to America, was one; another was the son and namesake of Bishop Hobart, John Henry Hobart jr. (1817-1889); a third was a South Carolinian, James Warley Miles (1816-1875); and another was a Connecticut Yankee, Azel Dow Cole (1818-1885).

BISHOP WHITTINGHAM

At the seminary in those days, the most beloved professor was the Rev. William Rollinson Whittingham (1805-1879), whose lectures on ecclesiastical history were eagerly absorbed by the students. Professor Whittingham was an ardent believer in Church schools and missionary work; High Churchmanship appealed to his ascetic nature, for there was something of the monk in him. When it became known that he had accepted his election to the episcopate of Maryland in 1840, his students requested him to deliver a special lecture, which he gave on May 28th. Three weeks later, June 17th, he preached a powerful sermon at the annual meeting of the Board of Missions in New York. Meanwhile, Bishop Kemper, returning from his far-flung diocese for the meeting of the Board, spoke to the students at

General and made his famous appeal for "means and men" for the field.

Bishop Kemper and Bishop-elect Whittingham struck a responsive cord in the hearts of some of the seminarians and fired



BISHOP WHITTINGHAM

their enthusiasm. James W. Miles appears, from Breck's own account, to have had the original idea for the "associated mission" in the West. Let imagination play for a moment and picture a handful of students getting together after the talk by Bishop

Kemper, who was a glamorous figure in those days, and the sermon of their beloved professor, and talking it over far into the night. The idea of a brotherhood emerges: a monastic order in which the brethren would renounce all opportunity for preferment and ease and go, clad in a monkly habit, into the West to wrest from Rome the great territory of the Mississippi Valley and there establish a stronghold for the American Church. Four of those young men went to their homes that summer to think the matter through. Each returned in the autumn for his final year at the seminary determined to carry it through. Their mentor, Bishop Whittingham, expressed his approval and interest. So the boys met weekly throughout the year on Fridays at 4 P.M. for devotions, using a private liturgy sanctioned by Bishop Whittingham, and discussions. The proposed plan matured and bore fruit, as we all know, although the monastic order which Miles and Breck had in mind did not materialize. James Miles was needed in his own diocese, so he disappeared from the scene, but Hobart, Breck and Adams went out to Wisconsin in 1841, and the mission at Nashotah became a fact.

So it is, in celebrating the centennial of Nashotah House, the names of William White, John Henry Hobart, Sr., William Augustus Muhlenberg and William Rollinson Whittingham, in addition to those usually mentioned, should be remembered especially, and that of Samuel Seabury should not be forgotten. But for the missionary zeal and educational ideals engendered by them, Bishop Kemper might have had to wait much longer for the men he needed.

Nashotah's Alumni

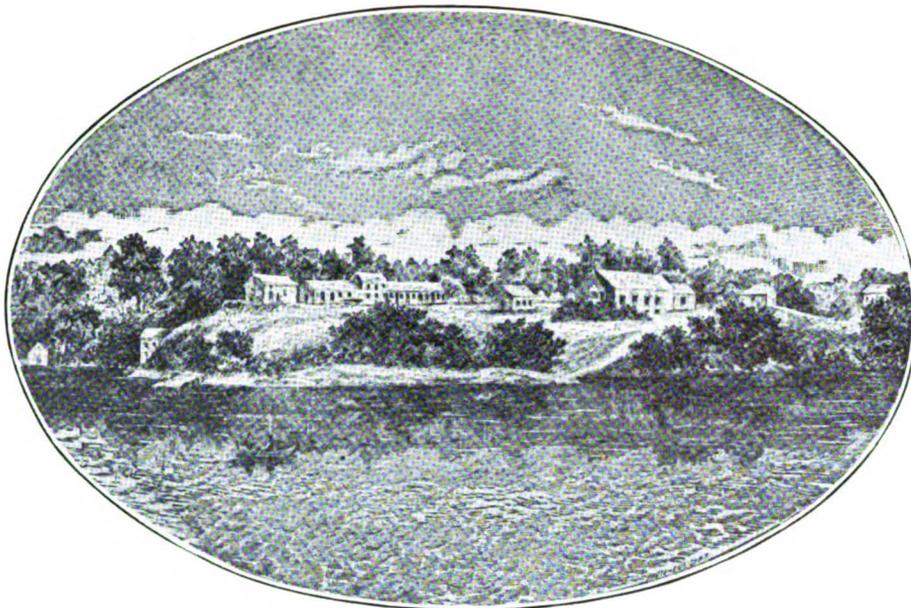
By the Rev. Killian Stimpson

Warden of the Convocation of the Alumni of Nashotah House

THE Convocation of the Alumni of Nashotah House was incorporated in 1883 and now numbers over 300 clergymen. They are scattered pretty much all over the globe wherever the Anglican communion is serving. This phase of Nashotah's catholicity is of primary importance, for a Nashotah-trained man has a very definite idea of the priesthood and the Faith, as we have received the same from our Holy Mother the Church, and stands firmly for the essentials of the Catholic faith in whatever community he may find himself. The Prayer for the House, which is said daily, asks that God will "take from them all pride, vanity and self-conceit, and give them true humility and self-abasement. . . . Enlighten their minds, subdue their wills, purify their hearts and so penetrate them with Thy Spirit and fill them with Thy love, that they may go forth animated with earnest zeal for Thy glory; and may Thy ever-living Word so dwell within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of Thee."

"Good Priests don't grow on trees"

and through the generosity of the faithful from far and wide who are interested in what Nashotah stands for and teaches our "Daily Bread Fund" receives support. Her loyal sons bring this fund to the attention of their congregations frequently but especially during the Lenten Ember Season, and have been doing so for years. Theological Education Sunday of course has our support. There is much to be gained by all the seminaries making this appeal at one time on the same Sunday as set by the Presiding Bishop—but many of the alumni of Nashotah House feel that the Embertide offerings should not be thereby discontinued. Each alumnus has also been asked to make a special gift in this centennial year of one day's cash income in thanksgiving for the educational and spiritual inspiration that he has received from his Alma Mater. This amount will be added to what has been received in the Canon St. George Fund during the last few years and will be presented to the trustees on Commencement Day as the nucleus, at least, for the endowment of a chair of liturgics in memory of the late Canon Howard Baldwin St. George.



NASHOTAH IN 1850
From a print in the collection of the Wisconsin State Historical Society.

Nashotah's Hundred Years

By the Rev. Donald H. V. Hallock

Captain, A. G. D., U. S. Army

EVERY effect must have a cause and in 1840 two causes came together to produce Nashotah House. One of them was the election in 1835 of Jackson Kemper as the first missionary bishop of the American Church with a jurisdiction including at one time the present states of Indiana, Missouri, Nebraska, Iowa, Wisconsin, and Minnesota, no mean territory to cover when the only modes of transportation were lake boat and stage. It is said that when he first visited his new missionary domain he found in one state a church but no priest, in another a priest but no church. Of his trials the sorest was the tremendous difficulty in obtaining clergy. The few he could induce to come west were too often outcasts from eastern dioceses who went from bad to worse. In 1839 he arrived at a momentous decision: the West must produce and train its own clergy.

At the General Seminary in New York in 1840 there was a group of students daily being thrilled with stories of the Church's early missionary heroes. Dr. Whittingham [see Mr. Doane's article in this issue] was teaching them that the Church's greatest victories had been won by men who vowed their lives to the Church and went forth with "neither scrip nor purse." At the same time they were reading and being influenced by the Tracts for the Times of the Oxford Movement. In May, 1840, when Bishop Kemper came to the General seeking cohorts to carry out his plan he found this group ready to his making. Eight began; only three persevered to reach Wisconsin, but they were enough.

THE PRINCIPLES

James Lloyd Breck, William Adams, and John Henry Hobart jr., son of the famous bishop, came to Wisconsin in the summer

of 1841 as young deacons just out of the seminary. They had drawn up principles by which they would live: so long as connected with the institution to remain unmarried, to yield implicit and full obedience to all the rules and regulations of the body, community of goods so long as community of purpose, teaching on the staunch Catholic principles, preaching from place to place on circuits. First they settled at Prairieville, the present Waukesha, about 15 miles west of Milwaukee. Bishop Kemper had chosen a Superior for them, the Rev. Richard Cadle of Green Bay, one of the two clergymen in the state before their coming. The young men were well pleased with the choice, but when Cadle read their principles of celibacy and community of goods he confessed his fears as to his fitness for the post, "not being in the slightest degree Oxfordized." He had little sympathy for, or understanding of, what they hoped to do and never spent a night under the roof of their "religious house."

Prairieville was their home for the first year and from this point they made their journeys, afoot, on horseback, and sometimes with wagon or sled. Their field was 50 miles in length and 40 in width and included 17 missions they founded all over southeast Wisconsin. In February, 1842, the Bishop paid them a lengthy visit in their one room "religious house." A conclave was held at which it was decided to send Hobart east to raise money for buildings to improve their mission and to begin their school. Adams hoped that by autumn they might have fifty students who would be candidates for the ministry. That summer they bought the 464 acres bordering Upper and Lower Nashotah lakes, one of the loveliest spots in all Wisconsin. August 30, 1842, they moved, Adams and Breck

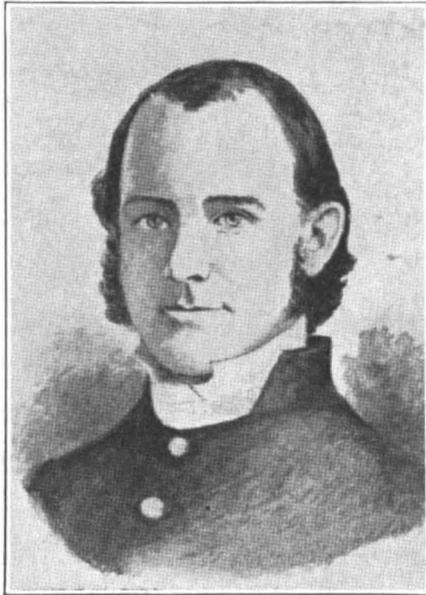
with their one student. Hobart was still in the East, ostensibly raising money, although the announcement of his engagement made the other members wonder. At first there was only the very rude "claim" shack in which to live, but by November the famous Blue House was built; blue because that was the color of some paint given them, and out of sentimental reasons blue it remains to this day. In the following summer the Red Chapel was built with its altar on the site now marked by the Preaching Cross.

A DAY IN 1844

To Breck must go the credit that Nashotah endured through these early years. Adams felt himself unsuited to the monastic life they were attempting and returned east. Hobart came back for a time, but his heart was no longer in the mission. So Breck carried on alone, ministering to the mission stations, teaching the lay-brethren of the House, and administering all its affairs. The life was hard and the discipline rigorous, but he never asked others to do what he was not himself doing. Here is a day at Nashotah in 1844 as Bishop Kemper described it in a letter to a friend: "We meet 4 and sometimes 5 times in a day for worship. Let me see: The first bell rings at 5—at 6 we go to the chapel—then breakfast—then the students recite & study for 2 hours—at 9 chapel—from 10 to 12 the students work, & from 2 to 4. At 6 & 9 we are again at chapel. Dinner at 12½—supper 6½. The Eucharist is administered every Thursday at 9." It was shortly after this visit, in December, 1844, that the brethren petitioned their superior for the "daily celebration of the Blessed Sacrament," and with the Bishop's approval it was begun. The day now began at four with the lesser litany and peniten-

tial psalms at that hour. Adams had returned again, but with the stipulation that he was only to teach and have nothing to do with the Principles, the mission, or the brotherhood.

Breck's faith in his Lord was wonderful to behold. In the darkest hours he never swerved from his firm belief that the morrow would be provided for, and from the very first Nashotah was fed by the daily bread offerings of people far and wide, of all sorts and conditions of Churchmanship and pecuniary status. At every opportunity Breck was writing letters and as one of his students described it, "These white-winged messengers 'flew as doves to their windows,' and returned laden with the dew



JAMES LLOYD BRECK: *His was the spirit of the pioneer.*

of God's blessing, for all of them were sped on the wings of prayer." As late as 1900 there were still a few of these old benefactors of Breck's day sending their contributions year by year. One of them especially is worthy of note. Every Christmas there arrived a gift of ten dollars marked simply "In Quietness and in Confidence." For 55 years this mysterious "In Quietness and in Confidence" benefactor was famous at Nashotah and no one was ever able to penetrate the personality behind the gift. Finally, at Christmastide, 1898, the gift came as of old but with it a note from the nephew of the giver, revealing her name and bearing the tidings that she had just died and left to Nashotah a small but loving bequest.

STORM AND STRESS

The year 1845 was a year of storm and stress throughout the American as well as the English Church as the reaction against the Tractarians set in, and it was not without its effect at Nashotah. Breck himself left no doubt about his thoroughgoing Catholicity, but the bishop was of an older school and began to be worried about the effect of the storms upon his infant seminary. The result was retrenchment. The plan of the brotherhood was much modified and with great reluctance upon the part of Breck and some of the lay-brothers the daily Eucharist came to an

end. Breck was greatly wounded by all this but the crowning blow was yet to come—the marriage of Adams to the Bishop's daughter in 1848. A married clergy living on the grounds and the gradual disappearance of all hope of carrying out his dream of a religious house, the dream with which all of them had begun, finally brought about Breck's resignation in 1850. Too, Nashotah as a seminary was beginning to settle down and Breck's was the spirit of the pioneer, ready to push on into Minnesota for work among the Indians and to found the schools at Faribault.

During the next 40 years Nashotah plodded slowly along toward maturity. Azel Dow Cole, a classmate of the founders, followed Breck and for 35 years guided Nashotah's fortunes.

These were the years of Adams, an eccentric in personality but nonetheless a splendid teacher and theologian, of De-Koven, that staunch defender of Catholic principles, of Lewis Kemper, the Bishop's son, alumnus and professor of exegesis, of Thompson, also an alumnus and professor of ecclesiastical history, who later became Mississippi's second Bishop, and of Carter, warden of the preparatory department and president for four years upon the death of Dr. Cole.

THE 1890's

With the consecrations of Bishop Grafton of Fond du Lac (1889) and Bishop Nicholson of Milwaukee (1891) a new chapter in Nashotah's history began, the turning point from a seminary more or less "High Church" to one definitely Catholic in teaching and practice. It was Bishop Grafton who in 1890 obtained the election of the Rev. Walter R. Gardner as president. Immediately the daily Mass was again instituted, with a meditation following for which the faculty took turns. The use of Eucharistic vestments and of incense was begun. The chapel was enriched by various gifts. At the same time Nashotah's financial fortunes were much improved as both Bishop Nicholson and Bishop Grafton drew on their wide acquaintance among people of wealth in the East. A large debt of long accumulation was gradually wiped out and a real beginning made upon an endowment. The teaching force was greatly strengthened with the addition of men like Bishop Webb, Canon St. George, and Dr. Jenks.

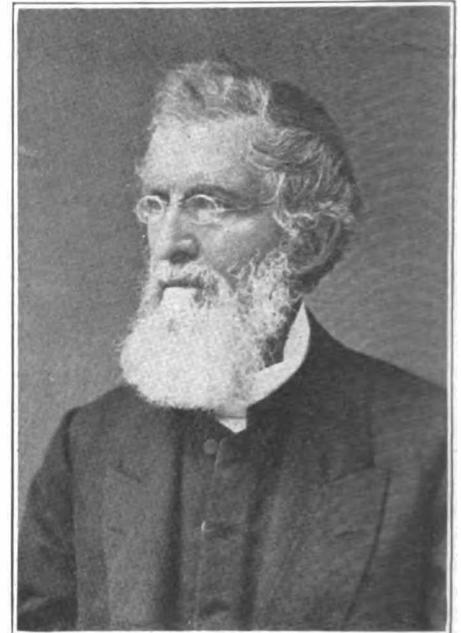
Both Bishop Webb and the Canon had a long history at Nashotah and deserve a niche of their own in her history. The former came as professor of dogmatics in 1892, became president upon the resignation of Dr. Gardner in 1896, and from 1906, when he was elected Bishop of Milwaukee, until his death in 1933 served as president of Nashotah's board of trustees. As for the Canon, to many an alumnus of the past 50 years he and Nashotah are inseparable. An excellent teacher and lovable personality, he ranked also as one of the Church's finest liturgical scholars, contributing much to Prayer Book enrichment in the course of his many years of service on General Convention's committee on revision.

Since the turn of the century Nashotah's history has been much in the making. During Dean Barry's time, in 1908, there was the great scare of a mass conversion to Rome originating the "Open Pulpit" con-

trovery that racked the Church. This turned out to be pretty much a tempest in a teapot and the actual loss was minute, but the furor did hurt Nashotah. In 1910 was the "Great Fire" when Alice Sabine hall burned to the ground. The new and present Cloister which replaced it was at least a great improvement from an esthetic point of view.

A SCHOOL FOR PRIESTS

The peculiar genius of Nashotah has always been its emphasis upon the spiritual life of the students. Certainly in Breck's day and certainly since Gardner's the heart of the institution has been as



WILLIAM ADAMS: *His marriage was the crowning blow to Breck.*

much in the chapel as in the library. Nashotah's calling has been the training of parish priests rather than theological scholars. She has had her scholars, but the majority of her sons have been trained primarily to be priests and pastors, capable of conducting services "decently and in order," of preaching and teaching the Catholic Faith, of giving wise counsel in penance, of visiting the sick and infirm, of nurturing the parish's children. On the average not particularly brilliant or learned, Nashotah men have made their mark in the cure of souls, in the quiet opening to many of the path to the heart of God.

So Nashotah completes her first hundred years and enters upon a second. Her roots are buried deep, in the old Blue house, in the Red chapel where each Commencement the alumni old and young gather for the requiem in behalf of those who have led the way, in the Preaching Cross where Breck first stood to celebrate the Sacred Mysteries, in the old cemetery on the hill where rest so many of Nashotah's and the Church's heroes, and in old Michael pealing forth across the lakes thrice daily the call to prayer. The leavening influence of Catholicity she has brought to bear upon all the American Church has been great and that impress continues to be made yet stronger.

Nashotah's Aim

By the Very Rev. E. J. M. Nutter, D.D.

Dean of Nashotah House

THE aim of all our theological seminaries is the same: to prepare for the sacred ministry candidates who will "give faithful diligence always to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God." To this aim, Nashotah subscribes with all her heart and soul, though affirming further her very definite convictions of just what it is that the Lord hath commanded and this Church hath received. Of this she has no doubts.

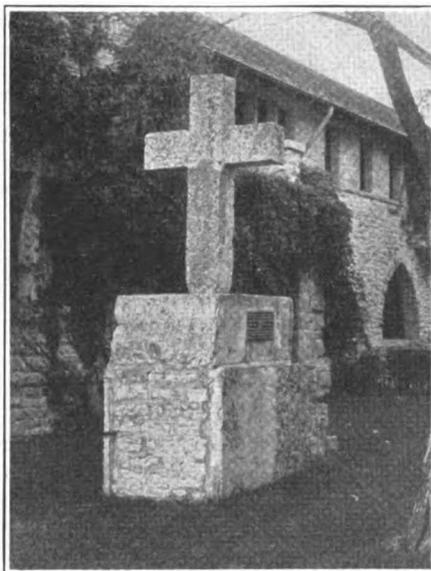
In short, Nashotah House was founded, not merely to bring the Episcopal Church to the untrodden West, but to maintain, and where necessary to revive, those traditional and historic principles which the lethargy or downright hostility of the Hanoverian 18th century had all but smothered. The great movement of reintegration and reform which will go down into history under the name of the Oxford Movement did not in fact begin at that ancient university. It came into being spontaneously and sporadically, as men all over the Anglican world, on both sides of the Atlantic, met together in town and country parsonages to discuss the state of the Church. Cambridge heard the whisper of the coming hurricane before Oxford; and, long before John Keble preached his famous assize sermon, John Henry Hobart of New York was insistently calling the clergy and laity of his diocese back to first principles. His son was one of the trio of enthusiasts who came west in 1841 to work under Jackson Kemper, on that memorable missionary journey which was to result in the building of a new tabernacle in a new wilderness.

The driving force behind the venture was James Lloyd Breck, a young man of furious energy and iron will, perhaps too much of it. While at General Seminary he had come under the influence of Whittingham and Muhlenberg, "Puseyites" both; and he came west inspired by the rosy dreams which often accompany conversion. He would not only be a missionary of the Old Faith, but he would found a religious brotherhood, the first in the Anglican communion since Henry VIII's time. This was not to be: not even the masterful Breck could cram his reluctant colleagues into that mold. But he did lay at Nashotah solid foundations of Churchmanship which survived through a less uncompromising period, and are now impregnably established. We honor the name and memory of our indomitable pioneer.

DOGMAIC THEOLOGY

The sole aim of Nashotah House may therefore be said to be the maintenance of those ancient Catholic principles which she believes to be what the Lord hath commanded and this Church hath received. Round this purpose we build our curriculum. The first stone in the edifice is dog-

matic theology, that of the Fathers and Doctors of the Undivided Church, reinforced by the intellectual interpretations of Catholic thinkers and teachers down through all the centuries, including the 20th. If the seminaries have specialties, or



THE PREACHING CROSS: *Marks the original site of Nashotah's first chapel.*

as some say fads, this is ours; and a solid and substantial fad it is. The new Archbishop of Canterbury has recently written, "All special character in the Church comes from its dogma, the divinely given truth which it believes itself commissioned to proclaim. This is worked out in its theology, so it is always necessary that dogma

and theology should be the basis of the Church's life."

These are strong words, from a strong man, and Nashotah rejoices in them; for utterances of this kind, more and more frequently occurring, and often in unexpected quarters, make us sure that in pounding theology into our students we are not being stubbornly antiquated in a Liberal and undogmatic world, but are leading the procession back home. Possibly the apparently organized attack on Church fundamentals which seems to be upon us is due to the sudden Liberal realization that what they do they must do quickly if at all, for the wind is beginning to veer in the opposite direction, in the Protestant world as well as among Catholics. It is not a hurricane yet; but should the clergy and laity of this Church once realize that the Nicene Faith is in peril, the reaction is likely to be astonishing. It is for the preservation and promulgation of the Nicene Faith that Nashotah labors; and in our defense of such orthodox dogmas as the Virgin Birth, the Incarnation, and a Resurrection neither metaphorical nor hallucinatory, we shall not budge.

THE SCRIPTURES

Our attitude to the Holy Scriptures is equally firm. Of course, we know all about J, E, D, P, and Q. We are acquainted with the Johannine problems. We even devote time to discussing such erudite subjects as form-criticism. This is what is called scholarship. But a horrid suspicion has been gaining ground here for some years, that in our threshing of the Word of God we have been throwing away the wheat, and drearily chewing on the chaff. Admittedly, the chaff is as much God-

(Continued on page 20)

Greeting from Governor Heil

WISCONSIN salutes Nashotah House on the eve of its century of service in the work of God!

One hundred years ago, when James Lloyd Breck, William Adams, and John Henry Hobart, three young deacons fresh out of an Eastern seminary, came west to Wisconsin to establish a new Episcopal seminary at Nashotah, our state was a challenge to pioneers. These pioneers in Christian teaching met the challenge gladly.

Nashotah House, the only Episcopal seminary in Wisconsin, stands today as a monument to their courage in the face of great hardships. The result of their work, as it unfolded during the years, has certainly been most noticeable in the Episcopal Church. There is no calculating the great effect for good such a remarkable institution has on our people.

I feel sure the centennial observance on May 20-21 at Nashotah will be equal to the importance of the occasion, and it seems to me especially fitting that **THE LIVING CHURCH**, an Episcopal Church publication, should honor the institution at this time with a special issue.

And so I, as Governor of the State of Wisconsin, and in the name of the people of Wisconsin, heartily congratulate Nashotah House on its one hundred years of service to its Church and our State.

Governor of Wisconsin.

The Influence of Nashotah

WHEN Jackson Kemper came into Wisconsin as a Bishop, it was not his first visit to the territory. He had been sent a few years earlier by the Church's Missionary Society, of which he was the secretary, to inspect the work and to investigate certain charges which had been brought against the Rev. Richard Cadle and his school for Indians near Green Bay. But coming, as the Bishop responsible for establishing the Church in this large and almost untouched field, he found himself without men to do the necessary work. It is not my province here to tell of his trip to New York to get the men from the General Theological Seminary, of his success or of the resultant founding of Nashotah House. It is my pleasure to pay the glad tribute of the Church in Wisconsin to the labors of these founders of Nashotah and of their successors during the century.

Those first men at Nashotah were the same kind of indomitable, doughty and tireless missionaries as St. Paul. One is astonished and a bit awed as he reads their Journals and learns of the really long trips, many of them of an hundred miles or more each way, they made to administer the Sacraments, to catechise, and to preach. Scattered all over southern Wisconsin there are today parishes and missions founded by these men to which for long periods of years they gave regular periodic services until the congregations they had gathered could maintain themselves and call a priest of their own. About 25 years ago, the late Bishop Anderson of Chicago made a study of Church population throughout the country, and in his report he stated that in the county (Waukesha) in which Nashotah House is located, our own Church population bore a higher ratio to the total population than in any other county in the United States. At one time there were as many as fifteen, and today there are eleven congregations in that county although it has in it only one city of any size, is a typical rural county and has a population of mixed origins, mostly German and Norwegian.

Wisconsin has an unusually large number of rural Episcopal churches, churches out in the open country, some of them as much as eleven miles from a town of any size, and has also an unusually large number of Episcopal churches and congregations in small villages and tiny hamlets. This is true of the entire state, parts of which are nearly five hundred miles from Nashotah. Almost every one of these congregations traces back its origin and founding to a "Nashotah man," and many of them have been served throughout their entire histories by students or graduates of "the House," as it is affectionately called by its members, although it is known throughout the state, perhaps more appropriately, as "the Mission."

And truly Nashotah House has been a mission from the very first even down to this day. Since the beginning of classes at Nashotah, there has been a recess from mid-day on Saturday until Tuesday morning, and Saturday afternoon has always been marked by a more or less general exodus of both students and faculty members going on mission. It is a phenomenon a stranger finds difficult to understand that there are so few clergy and students at the chapel services on Sundays. They are scattered all over the state, some as "supply" and some in regular charge of missions. Still today many of the students are doing the same sort of pioneer rural work as the founders and early students.

Of course, Nashotah men are working today in almost every diocese and missionary district in the Church, both foreign and domestic. But these notes are concerned only with the influence of the "House" upon the State of Wisconsin. Truly we may say that the Church is stronger here in Wisconsin than in most of the neighboring states and other states of similar history and racial background because of Nashotah House and the missionary interest and zeal of its faculty, students, and graduates.

AN interesting side-light would be to know how many Wisconsin women are wives of parsons throughout the Church. Many, many of Nashotah's sons have found their wives in the little missions they have been privileged to serve during their student days. These women too are a valiant missionary host.

Elsewhere is being written the influence of Nashotah House upon the intellectual life of the State. Suffice it to say here that during most of its history, Nashotah's scholastic ideals have been high, and it has attracted notable scholars to its faculty and has produced from its student body outstanding scholars. At the present time the deans of two of the Church's seminaries are graduates of the House and a few years ago five of them were. Nashotah has indeed produced a long list of the really great men of the Church, scholars, pastors, and missionaries.

The life of the state of Wisconsin in general, and that of the Church in particular owes a great debt of gratitude to this "House" of God for the deep impress it has made and the high and helpful service it has rendered. In the century which is ahead may Nashotah House, ever remembering its past, still seek to serve its own immediate environment as a missionary center, as well as to assist in supplying the need of the larger Church for Catholic and missionary-minded priests.

✠ BENJAMIN F. P. IVINS,
Bishop of Milwaukee.

"The Field is the World"

ONE HUNDRED years ago—but, there, we are succumbing to the temptation to tell again the story which is ably recounted, in its various aspects, by the contributors to this issue.

Suffice it to say that the story of the founding of Nashotah is a thrilling story, and one which may well be retold to the end of time. It was a contagious zeal for souls that led to the establishment of the House and has sent Nashotah's sons to the ends of the earth in Christ's service.

We have turned over our leading editorial space to Bishop Ivins of Milwaukee, who describes the impact of Nashotah particularly upon the life of Wisconsin. In the American Church and beyond, that impact has been similarly powerful. We cannot help thinking, in these days when Japan is our bitter enemy, of the missionary labors of the great Bishop McKim, whose grave is at Nashotah, and of his apostolic leave-taking on board the ship at Yokohama when he retired:

"Bishops, priests, workers, missionaries, men, women, children, business men, government leaders," reads the news story of that day; "every one of the ten dioceses of the Japanese

Church was represented. Some of the priests that he had ordained came as far as 800 miles to see him off. . . . Five times in an hour, Mr. Ohira and Paul Rusch held the Bishop up on his feet while he blessed kneeling men and woman. . . . We finally wheeled him back to his cabin with only a few minutes to spare before the ship was to be cleared of visitors. Outside on the piers what seemed like thousands stood cheering, crying banzai, singing. . . ."

A day will come when the seed that Bishop McKim and his fellow-workers sowed will bear fruit. In terms of human lives, it has already done so, richly. And while not every son of Nashotah has had such a colorful career, many have been equally faithful and effective husbandmen of souls, and the seed that they have sowed has borne and will bear fruit. How many souls have been brought to God because the founders of Nashotah persevered in their work? No one can tell. But the number, we may be sure, is one of the joyous secrets to be revealed on Judgment Day.

Nashotah has had an inspiring past, to which THE LIVING CHURCH is glad to pay tribute with this special issue. But, as Dean Nutter's article makes clear, it is the future with which the seminary today is concerned. We wish Nashotah a second

century equalling or even surpassing the first in effectiveness, and to that end ask our readers to join with us in this passage from the Nashotah prayer:

"Bless, O Lord, this House, set apart to the glory of Thy great Name and the benefit of Thy Holy Church; and grant that Thy Name may be worshiped here in truth and purity, to all generations. . . ." AMEN.

Dr. Shipler and the "Churchman"

WE CONGRATULATE Dr. Guy Emery Shipler on his 25th anniversary as editor of the *Churchman*. An example of the journalistic ministry which he has ably exercised for a quarter of a century, he was one of the early prophets to recognize and denounce Fascism and Naziism as the corroding menace to Christianity which everyone now knows them to be.

If lacking in a full concept of the Catholic faith, nevertheless Dr. Shipler has been a vigorous protagonist of basic Christian principles in modern terms. The fact that our two periodicals sometimes disagree, though more often we agree, is a witness to the value of the independent press in the Episcopal Church.

Ascensiontide

By the Rev. Wilford O. Cross

ASCENSION DAY is enthronement day. It is the day of power and conquest and regnancy. Good Friday is the day of battle, Easter the day of victory, and Ascension Day the day of assumption of kingship. On this day we celebrate the fact that our Lord, who had been a carpenter on earth, is now king of glory forever.

And yet on the first Ascension day there was a note of warning. Two men appeared to the Apostles who with wondering eyes were watching the disappearance of our Lord. "And while they looked steadfastly towards heaven as he went up, behold two men stood by them in white apparel which also said: Ye men of Galilee, why stand ye gazing up into heaven?" The Ascension is the culmination of our Lord's ministry on earth, but for the Apostles it was the beginning of their work for Him on earth. The Lord had gone from them into heaven. He was enthroned and empowered and had sat down at the right hand of God. Now He must become, also, king on earth. "This same Jesus," said the two men to the Apostles, "shall so come in like manner as ye have seen Him go into heaven." They were not to gaze into heaven but to look forward and to labor for the enthronement upon earth.

The Ascension, therefore, of our Lord into heaven was not a withdrawal or retirement from His work upon earth. It was not a retreat. It was but a grasping of the long arm, the power-arm, of the lever. It was the assumption of power. "It is expedient for you that I go away; for if I go not away the Paraclete (the dynamic power of

God in Pentecost) will not come unto you."

Therefore, we are not to stand gazing into heaven. Our Lord's ministry on earth has not ended in the Ascension. It goes on in His Body the Church, empowered and guided by the Spirit, until He becomes enthroned on earth as in heaven and His Kingdom comes.

In these tragic days of disillusionment, when optimism about the steady growth of God's kingdom is not easy, there is a tendency for some to take refuge in the vision of God's kingdom coming as an arbitrary act of God, suddenly in a God-imposed millenium. God will bring in His Kingdom when He grows tired of man's impotency and evil. Christians may fold their hands and assume an attitude of waiting.

There is in all this thinking an incipient defeatism. There is also an implicit denial of the Incarnation. The work of the Cross, the reality of the Ascension, the power of Pentecost, seem to be set aside. The doctrine that the Church is Christ's Body, and the germ and nucleus of His Kingdom, is denied. The militant mission of the Church to redeem the world by the energy of God and the power of God is forgotten. We become watchers but not stewards in the vineyard. The Church militant becomes that strange perversion, the Church expectant on earth.

The Kingdom is of God, and comes by the power of the Ascended Lord. But this kingdom is dependent upon men, and upon man's work and the fulfillment of the mission of the Church to redeem individuals and society. "Ye are the salt of the earth." God will not im-

pose His Kingdom by totalitarian, dictatorial power from above. It is a necessity of the divine nature, of the law of love, that God does things among men by coöperation and the free will of man. Waiting in hope and penitence and expectancy for the Kingdom is not inconsistent with working for the kingdom. The Lord will send the rod of the power of the Ascended Lord out of Sion, out of the Church, out of the effort and work of Christian people.

"Why stand ye gazing up into heaven? . . . This same Jesus shall so come in like manner as ye have seen Him go into heaven." But in the meantime there is much to be done to prepare the highway, and the city, and the judgment hall, for the king. The Apostles had before them the building up of the Church and the spread of it, and its going forth among the Gentiles on its mission to the ends of the earth. For them there was not to be expectancy and hope and penitential waiting, but "the care of all the churches," the preaching of Christ Crucified, the journeyings often, the pain and labor of martyrdom.

And before us, likewise, the militant labors, the care of churches, the spread of the Gospel, the proclaiming of God's will and purpose and destiny for men. The ascended Lord must become the regnant Lord. That means, for our day, among other things that bread and justice and peace must be given to all men. Our Lord is King in heaven. He has ascended and reigns. We are involved in a conspiracy to overthrow the kingdom of evil and make Him King in and assume an attitude of waiting for

Nashotah Today

By the Very Rev. James T. Golder

Dean of Christ Cathedral, Salina, Kans.

IN A NATION which is itself scarcely more than 150 years old, the celebration of a centenary by any institution is a rare event. To Churchmen everywhere, therefore, the approaching centennial of Nashotah House should be an occasion for special prayer and thanksgiving to God.

Long recognized as "the Catholic seminary," Nashotah House is the oldest Episcopal seminary in the West. Since her founding in 1842 she has weathered many stormy days. Through the years she has battled against heavy odds; poverty and want have stalked her path, disastrous fires and economic reverses have all but ruined her on several occasions. Like others who long ago dared to champion the Catholic Faith in its fullness, she and her graduates have been avoided, if not mistrusted, because of their theological views and practices. Consequently, one can quite understand why whole sections of the Church in America were once closed to priests who bore the Nashotah stamp.

Today the story is quite different. Ninety-eight living graduates of the past decade have gone to 34 dioceses and domestic missionary districts, Canada, and the armed forces of the United States. Nashotah men toil for God today in all but five of our 48 states. By their consecration, and by the fruits they have produced in God's vineyard, they have won for their Alma Mater, and for themselves, the admiration and respect of the entire Church.

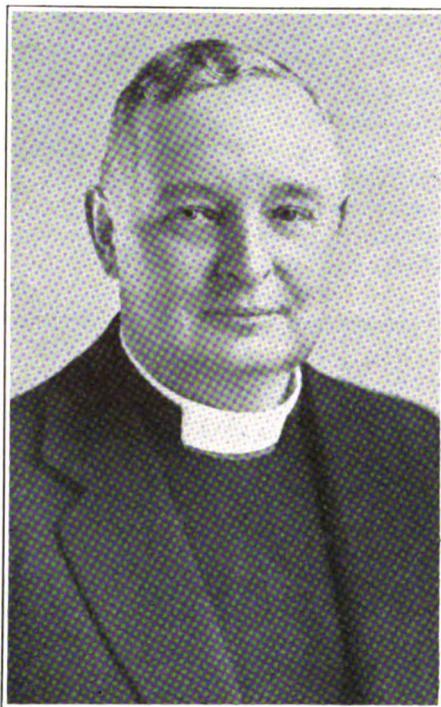
While Lady Poverty still hovers close by the portals of Nashotah, the fact is that the House today is in sounder condition than at any other time in her history. This is due in large measure to the executive ability and the untiring efforts of Dr. Edmondson John Masters Nutter who for 17 years as dean of the House has guided his beloved Alma Mater with a wise and masterful hand. Under his able leadership Nashotah has grown spiritually and materially, her usefulness to the Church has increased, and her influence has reached out in ever widening circles. To Dean Nutter is due much of the credit for the security and the prestige which the House has attained. One cannot but hope that Nashotah's first hundred years have been her hardest.

THE NASHOTAH CAMPUS

A visit to Nashotah's campus is indeed a delightful experience. Reminiscent of her pioneer days stand the Blue House and the Red Chapel. These buildings were erected a century ago when Indians inhabited the countryside and wolves disturbed the slumber of the few men who had "left all and followed Him." On each Commencement Day the Red Chapel is the setting for the Requiem Eucharist offered for the departed sons of Nashotah.

"The Cloister" (officially it is Alice

Sabine Hall) is the most prominent building on the campus and derives its common name from its architectural design. It is a long, two-story building, divided into four "houses" which accommodate some fifty students. At its south end is Lewis Hall



DEAN NUTTER: Under his able leadership Nashotah has grown both spiritually and materially.

where are the dean's apartments and executive office, three oratories, and quarters for single members of the faculty. The north end of the Cloister connects with the seminary's chapel of St. Mary the Virgin. To the east is Frances Donaldson Hall, the first floor of which contains several lecture rooms. On the second floor is housed one of the finest theological libraries to be found anywhere. Shelton Hall is the large stone house one sees to the north when entering the main gateway to the campus. In this building are kitchens, refectory, common room, and living quarters for the staff.

About 100 yards south of Shelton Hall stands Bishop Webb Hall, better known as the "Fort." (Many years ago a facetious seminarist nicknamed this building, "Fort Betsy" after the fiery wife of the House president who then lived in it; hence, its present familiar name.) The Fort provides accommodation for two dozen college students. Here there is also an attractive little oratory, (SS. Peter and Paul) a memorial to Howard Baldwin St. George, Nashotah's great liturgiologist, who lived for 25 years in this building before it was converted into a dormitory. In the Fort's

beautiful oratory the collegians worship daily. In addition to these buildings there are three well kept residences for professors and their families, and the necessary garage and shop facilities.

Built largely of Lannon stone and covered with red slate roofs, Nashotah's buildings are as handsome as they are solid and secure. Situated on the shores of a beautiful Wisconsin lake, amid hundreds of trees and a profusion of flowers, these structures are architectural gems placed in a setting that would thrill the heart of a Wallace Nutting.

THE LIFE OF PRAYER

Life at Nashotah begins at 6:30 each morning when Michael, the great Nashotah bell, booms out across the surrounding hills to announce the dawn of another day in which Jesus Christ will be worshiped and glorified in the Blessed Sacrament of the Altar. The chapel has always been the center of life at the House. Daily Morning and Evening Prayer have been said uninterruptedly since September, 1842. The Mass has been celebrated daily in the chapel for more than fifty years.

During the school year, Matins and Mass are said every morning. Evensong and Compline are sung daily to the splendid old plainsong melodies which at long last are finding a welcome where music with a real Churchly "flavor" is desired and appreciated. Choral Eucharists are celebrated on Sundays and Holy Days; retreats, quiet days, and extra-liturgical services are held throughout the year at the appropriate times and seasons.

The primary purpose of all Nashotah training is to assist God in producing consecrated priests who know their job. Nashotah believes simple goodness to be still the greatest force in the world today. If the ancient Faith of the Church is to win acceptance, it must be presented by men who have lived close to God, and who will not betray their Lord by reducing their Catholic and Apostolic heritage to a meaningless kind of undenominational pantheism that enshrines but a few colorless reflections of a Christianity which no one would sacrifice much to retain.

THE EDUCATIONAL PROGRAM

Next in importance in Nashotah's life is its educational program. It is in the lecture room, the study hall, and the library that students are acquainted with the fundamentals of their historic Faith and taught the technique of their craft. Resisting the temptation to indulge in the popular "fad" of the hour, the House sticks to Christian fundamentals. Many courses of study are optional, of course, but the fundamentals no student may sidestep. To couple the practical technique of directing a parish with an ability to minister to the needs of human souls is the goal which the seminary's educational program strives to

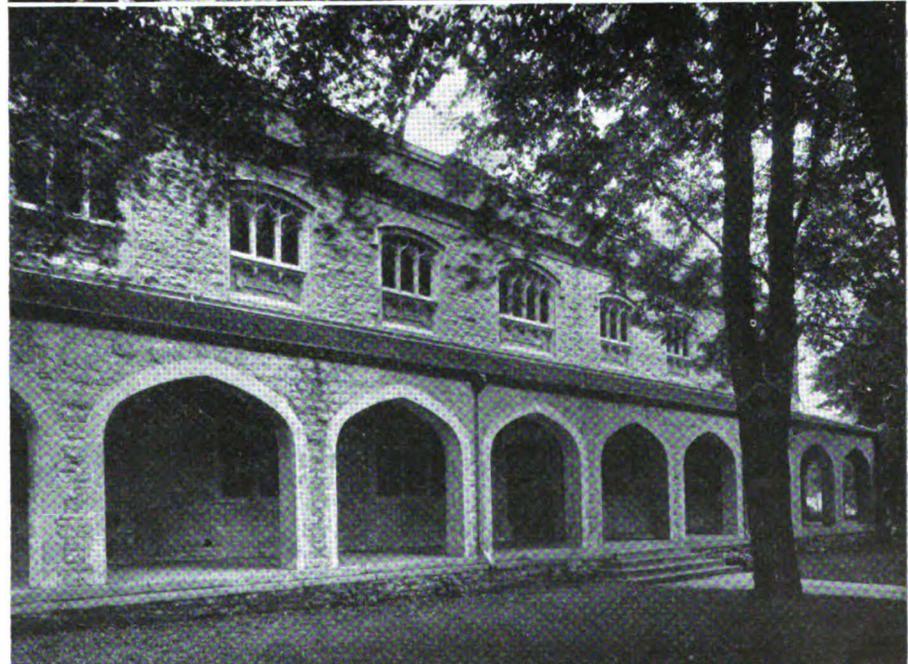
attain. [See Fr. Nutter's article on p. 15.]

The seminary's library numbers well over 22,000 volumes, to which some 500 volumes are added annually. In addition to these there are many complete files of periodicals and magazines. Here one may find more than 50 periodicals and numerous diocesan and parish papers, all received regularly. At the Fort a branch library has been established, consisting chiefly of standard and recent works of fiction. Lacking the advantage of easy access to a public library, Nashotah's own library looms larger and takes on greater importance in the life and work of the institution. Additional volumes are always needed, for there are still many gaps to be filled. Even more pressing is the need for an addition to the library building itself to relieve the overcrowded condition which now exists. The school authorities have faith to believe that this need, like so many others which the House has felt in years past, will be supplied in due time.

THE ALUMNI

Since the graduation of Gustaf Unonius, sole member of Nashotah's first graduating class in 1845, approximately 650 men have become alumni of the House. About 300 of these are still living, of whom 250 are still active. A brief survey of the alumni register reveals some interesting facts: Graduates of the House have gone to 16 foreign countries or territories outside the United States (one alumnus, working in the heart of China, has not been heard from for more than a year, and may have lost his life there); candidates for the priesthood of the Orthodox Eastern Churches are frequently sent to Nashotah for training; about 25% of the House's graduates are engaged in domestic missionary work; several of its sons wear the habits of our religious orders; others have gained recognition in the educational world for their outstanding scholarship; bishops for Japan, Mexico, Fond du Lac, Indianapolis, Chicago, Mississippi, and Milwaukee have treasured Nashotah hoods; one son of the House directs the work of a department of the National Council; another is a trusted advisor of the motion picture industry in matters ecclesiastical; Nashotah men are stationed in six of our cathedral parishes; others minister to congregations of Italians, Hungarians, Indians, and Eskimos; some minister in hospitals, prisons, or other institutions. As we write, 17 of her priests are serving their country as chaplains in the armed forces.

Time was, as we have indicated, when many doors were barred to Nashotah's men. Not until very recent years had there been a single student from "the South" enrolled at the House. As recently as 1937 there were still no students from west of the Mississippi River. Today Nashotah's enrolment includes men from Maine to Oregon and from Alaska to Southern Florida. More than 30 dioceses and missionary districts are represented at the House today, *seven* of which are *west* of the Mississippi. These facts speak for themselves.



NASHOTAH SCENES: (Top) the bell tower and the cloister; (center) the chapel; (bottom) the library.

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Nashotah's Aim

(Continued from page 15)

given as the kernel. Like all divine gifts, it has its uses, and is not to be despised; but as nourishment for human beings it is a flat failure, a dry and dismal diet. So at the risk of being considered unlearned and old-fashioned, we have deliberately reinserted the Holy Spirit into the sacred Books. Half our Biblical time is given to an exegesis which is devotional rather than critical. This we have done, without leaving the other undone. Our aim? The edification in Christ of our embryo priests. It is only by and through a converted clergy that "the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, to the breaking down of the kingdom of sin, Satan, and death." Untold harm has been done to Christianity in all its severed sections by the uninspired ministry of men who only know what the Bible is not; and the saddest side of it is that the anticipated stampede of the intelligentsia into the Church, which was to follow the abandonment of miracle, has not taken place. A return to a Scripture that is really holy is imperative if our religion is to survive.

Under the Holy Ghost, a converted clergy can be acquired only by a right use of the Bible; but at Nashotah we follow up our dogmatic and Biblical work by parallel studies tending to the development of the spiritual life: ascetic theology, the art of prayer, the practice of meditation, thorough preparation for the Holy Communion, the use of the sacrament of penance, frequent quiet days and longer retreats. The experience of many centuries amply proves that this is a sure way to God. There may be other roads—doubtless there are—but we have yet to hear of a better one. The life's work of the clergy is to "sell" holiness to the world. No man can dispense what he does not possess. If he would sell holiness he must keep it in stock. If he does not learn habits of devotion in his seminary, he will certainly never acquire them amid the multifarious cares of his parishes, and his hungry sheep will look up unfed. The prime requisite for a successful ministry is the devotional life; and though we know well enough that piety without learning may lead to foolishness, we are also convinced that learning without piety always leads to futility, and perhaps to disaster.

With this as a starting point, the student is shown how to direct his parish, how to conduct his church school—we require religious education courses both in college and in seminary—how to visit the sick and prepare the dying for their last and greatest journey, and in particular how to administer the Sacraments, the points in time and space where heaven breaks through. He is encouraged to strive for the conversion of his people by cultivating a true evangelical note in his sermons. He is taught to detect the hand of God in the affairs of mankind, both in the history of the past and in the present delirium. All Christian history, whether secular or specifically ecclesiastical, is set before him as the record of the unending struggle for righteousness by the Holy Spirit, against the rulers of the darkness of this world and spiritual wickedness in high places. And

that those of whom he is to be given charge may wrestle more perseveringly against these principalities and powers, the student is required to be learned in moral theology—not ethics merely: this he has already studied in college if he has been following our plan—but the science of moral and spiritual direction of souls.

THE PRAYER BOOK

Coming lastly to the Prayer Book: our aim here is principally to teach our men to understand its background, and then to use it faithfully, loyally, and intelligently. The adherents of rival rites get no comfort at Nashotah House. In this busy 20th century world, the sedate tempo of existence which satisfied our fathers 50 years ago can no longer be maintained, and even public worship has to be attuned to a hurrying age. Some modification of the strict letter of the rubrical law is nowadays all but unavoidable. Probably there are few churches in which it has been found possible to carry out every requirement of every rubric with absolute rigidity, but there cannot be many who are more scrupulous than we. Our daily services are Morning Prayer and the Eucharist, with Evensong in the afternoons. Attendance at these is compulsory, though but little urging is necessary. Some non-Prayer Book offices are said, such as compline in the evenings, Adoration on Sunday nights, Stations occasionally, for example; but these are voluntary, and never compete with or supersede the regular recitation of the Prayer Book offices. On the coming first day of September, these services will have been said at the House every day, winter and summer, term-time and vacation alike, for just 100 years, and the daily offering of the Eucharist will have persisted for more than half that century. Further, we are Anglican in our ways. No man can leave Nashotah House claiming that he has been taught there any type of disloyalty to the formularies of this Church.

We do not pretend that we are successful with every student who comes to us: they are too diverse for that. We draw our men from all kinds of parishes: from the sincerely Catholic sort, from the High Church, the Low Church, and the No Church types. Some leave us to go back to the world, which is just as well, for we much prefer this step to be taken before ordination instead of afterward. We lose scarcely any to other institutions. With 19 out of 20 of our men, however, we succeed in the aim and purpose which have been our reason for existence for a hundred years: to provide the Church we love with priests and pastors who "give faithful diligence always to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God."

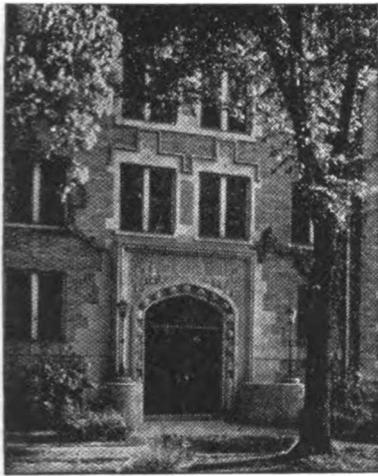
CHURCH CALENDAR

May

17. Sunday after Ascension.
24. Whitsunday. (Pentecost.)
25. Whitsun Monday.
26. Whitsun Tuesday.
- 27, 29, 30. Ember Days.
31. Trinity Sunday.

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DIOCESAN

WASHINGTON

Convention Assures the President of Its Prayers

Adopted on the first day of the Convention of the diocese of Washington, meeting in the Church of the Epiphany, Washington, D. C., May 6th and 7th, was a resolution assuring the President of the United States of the prayers of the convention.

Bishop Freeman in addressing the convention stated: "In this new world that is in the process of being born, we of the Christian faith cannot rest our case in what we have of tradition or in the splendid work accomplished. No more can the State. I venture to prophesy that it will not be in what we have done, but rather in what we are prepared to do, that we will stand or fall in the days that lie ahead. . . . It were well that we examined with meticulous care our organizations, our methods of administering our sacred offices, with respect to their adequacy to meet the needs of this new age."

One of the interesting features of the convention was a talk by the Rev. Albert J. Dubois, rector of St. Agnes' Church, now a chaplain in the Army, who told about the important work of Army chaplains. An urgent plea for all rectors to send the names of men of their parish entering the service to the Army and Navy Commission was made.

ELECTIONS AND APPOINTMENTS: O. R. Singleton, secretary; H. L. Rust jr., treasurer; C. F. Wilson, chancellor; executive council: Rev. Messrs. R. S. Harp, C. R. Mengers, H. S. Wilkinson, N. C. Acton, Z. B. Phillips, F. J. Bohanan; Messrs. C. F. Roberts, T. B. Symons, T. E. Robertson, E. L. Stock, H. P. Blair, A. C. Houghton; standing committee: Rev. Messrs. T. O. Wedel, F. B. Tucker, F. J. Bohanan, E. Gabler; Messrs. H. K. Boss, W. D. Bowen, C. F. Roberts; provincial synod: Rev. Messrs. R. S. Harp, C. Brown, C. R. Mengers, W. C. Draper; Messrs. O. R. Singleton, B. H. Howard, H. M. Bowen, T. E. Robertson.

NEW YORK

Historic Church Rededicated

St. Paul's Church, Eastchester, Mount Vernon, N. Y., which has been restored to its original state as of 1765, was rededicated on May 3d as the American shrine of the freedom of the press and the Bill of Rights. Bishop Gilbert, suffragan of New York, officiated, assisted by the Rev. W. Harold Weigle, rector of St. Paul's. The traditional form was followed. Bishop Gilbert knocked three times on the closed door of the church, the door was opened, and the procession entered. Bishop Gilbert then formally rededicated the church, saying:

"By the authority committed unto us in the Church of God, we dedicate and set apart forever, from all common and profane uses, this house, and whatsoever therein is consecrated by our prayer and benediction, for the ministration of the holy services and mysteries of the Church of God."

Basil O'Connor, former law partner of President Roosevelt, attended the service

NASHOTAH AND US

A coincidence, we'll admit, but on this very day, just before we wrote this, we had as visitors, two grand Nashotah priests, and the wife of another equally grand Nashotah priest. We have no more enjoyable or worthwhile clients than they. There is now at Nashotah a certain young postulant who graduates this year. Never have we seen any seminarist more deeply imbued with that burning desire for the cure of souls than he. By mutual desire, we are on each other's intercession list.

Whenever we contact any Nashotah priest in the wider field of The Church's work, we immediately, by long experience, look for and always find a hard-working, earnest, devout, and well-trained priest, who knows and wants the best in Art, Equipment, and Literature for himself and his people.

So, to us, who have never even visited Nashotah House (more's the pity), there reverts to our mind that phrase from Holy Scripture: "By their fruits ye shall know them." The fruits of Nashotah, those blessed men of God, bring bountifully back to shower upon her, who tried and proved them, all that can give her joy and satisfaction in a work well done.

May the 68 men now preparing for priesthood within Nashotah's walls, give of themselves EX-TRAVAGANTLY if necessary, that the tradition of so grand a Religious House may never through them be dimmed.

Nashotah — faculty, benefactors, seminarists, and collegians, we salute you! May you and those who follow you, ever, with a gallant and high-hearted happiness, work for Christ's Kingdom in the wills of men.

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DIOCESAN

as the President's personal representative, and read to the congregation a letter from the President to Fr. Weigle.

Judge Edward R. Finch of the Court of Appeals of New York announced a resolution to complete the restoration of the tower of the church as a memorial to Mrs. Sara Delano Roosevelt, the President's mother, who was active to the last in the Sara Delano Roosevelt Restoration Committee formed several years ago for St. Paul's. As honorary chairman of that committee, Mrs. Roosevelt held many meetings in her own town house and in numerous other ways promoted the raising of the necessary funds.

ZENGER MEMORIAL

There were many representatives of the press at the rededication of the church, including Arthur Hays Sulzberger, president and publisher of the *New York Times*. Mr. Sulzberger made the announcement that a group of interested persons had raised an amount sufficient to build a wing to the church as a memorial to John Peter Zenger, who defended the rights of the press in the famous controversy of 1733. Zenger's newspaper refused to print his account of the state election of that year, held on the green of St. Paul's. The Governor, William S. Cosby, tried to prevent the election of former Chief Justice Lewis Morris to the New York Assembly. Governor Cosby had just deposed Chief Justice Morris for refusing to follow orders in a judicial decision. In spite of all the procedures of the Governor, Morris was triumphantly elected. Mr. Zenger wrote a full account of the whole matter, and his paper, the *New York Weekly Gazette*, in league with the Governor, declined to print it. Whereupon, Zenger actually got sufficient financial backing to start a newspaper of his own, the *New York Weekly Journal*. In its first number the rejected article was published. Zenger's sufferings for the freedom of the press were not over. He was arrested and tried for criminal libel; but was acquitted, after a struggle.

Every newspaper in New York has contributed to the new building, adjacent to the church, which will be a memorial to John Peter Zenger. Newspaper men and women throughout the country have sent in gifts.

Church Club Elects Officers

The Church Club of New York held its annual meeting on May 4th, and elected the following officers: Ludlow Bull, president; Byron George Clark, Gano Dunn, and George W. Van Slyck, vice-presidents; J. Ralph Jacoby, secretary; Hall E. Shepherd, treasurer. The following trustees also were elected: Edward N. Perkins, for two years; Alfred L. Aiken, Marsden B. Candler, and William C. Dickey, for three years.

Memorial Altar Rail

At the 10 A.M. Festival Eucharist on Ascension Day, May 14th, at the Church of the Transfiguration, the Little Church Around the Corner, a memorial altar rail

was dedicated at the high altar by the Rev. Dr. Randolph Ray, the rector. The gift is in memory of Mrs. Thomas Henry Burchell, faithful parishioner and former president of the Altar Society, from her two daughters, Mrs. Alexander Leslie Black and Mrs. Frank Richards Ford jr.

Ascension Day Marks 96th Anniversary of Trinity Church

Ascension Day was observed at Trinity Church, Broadway and Wall Street, with a Festival Eucharist and Procession at which the Rev. Dr. Frederic S. Fleming preached. The service marked the 96th anniversary of the consecration of the present Trinity Church, which is the third on the original site.

MILWAUKEE

What One Cent a Week Could Accomplish

An increase in the stipends of Milwaukee's missionary clergy; payment to the National Council of the full amount asked; and provision of a priest for the active congregation at Richland Center—these three great objectives, Bishop Ivins told the 95th annual council of the diocese of Milwaukee in his address, could be more than attained by an increase of one cent in the weekly giving of each communicant. The council, at its meeting May 4th and 5th at All Saints' Cathedral, Milwaukee, voted to establish a committee to carry out this three-fold forward step.

In his address the Bishop also asked the laity to review the salaries of their clergymen in terms of the greatly increased cost of living. He pointed out that the clergy were an unselfish group who would not ask salary increases for themselves, and as their only advocate, urged vestries and communicants to take up the matter immediately.

The council went on record as opposing Joint Ordination of Episcopal and Presbyterian clergy in the following resolution:

"We are in spiritual communion with the Presbyterians, and all Christians, in the Lord's Prayer.

"In order to advance into sacramental communion, there can be no such forced growth as Joint Ordination implies. Any layman, of either Church, is aware of the real differences between the Episcopal and Presbyterian Church. Obviously, for example, we are liturgical and the Presbyterians are non-liturgical. *Lex orandi, lex credendi*. And as Fr. Demant writes in *The Religious Prospect*, 'Dogma is something through which men see and think rather than something they look at or think about.'

"Therefore, the diocese of Milwaukee, in its annual council, opposes Joint Ordination as artificial, and contrary to the Ordinal of the Book of Common Prayer.

"However, we ask that other approaches to unity, taking into full account Faith and Order, be explored by the Commission on Approaches to Unity."

Chairman of the diocesan committee which proposed the resolution was the Rev. Francis J. Bloodgood, secretary of the

Commission on Approaches Toward Unity which, jointly with a Presbyterian commission, drafted the Joint Ordination Plan.

A forceful address on the Church's task in war-time was given by Bishop Wilson of Eau Claire to a joint luncheon of the council and the Woman's Auxiliary.

At the Auxiliary's business session it was voted to make permanent the division of the diocese into five districts for the purpose of facilitating the work of the Woman's Auxiliary, this plan having had a trial period of three years.

Diocesan officers and the standing committee were reelected. Deans of convocation. Milwaukee, Rev. K. A. Stimpson; Madison, Rev. G. F. Schiffmayer. Deputies to Provincial Synod: Clerical, Alexander Simpson, R. E. Harding, Daniel Corrigan, E. M. Ringland; lay: F. P. Jones, Harry Janes, H. E. Bradley, S. E. Bennett; clerical alternates: L. B. Hastings, G. F. White, F. H. Hallock, G. F. Schiffmayer; lay alternates: F. M. Sammond, Forbes Snowdon, Clarence Wright, A. H. Fricker.

Treasurer For 25 Years

Twenty-five years of faithful service have been completed this year by the treasurer of the diocese of Milwaukee, James A. Daggett. At a luncheon held in connection with the annual diocesan council on May 5th, Mr. Daggett was presented with an onyx paper weight inscribed with the seal of the diocese and encircled with a silver band denoting the celebration of his silver jubilee in the office.

In response Mr. Daggett recalled several interesting highlights of his quarter century incumbency and gave it as his conviction that parochial financial stability goes hand in hand with spiritual progress.

Mr. Daggett was reelected for his 26th year at the council.

NEW JERSEY

**New Canons Adopted
At 158th Convention**

Bishop Gardner of New Jersey took as the keynote of his annual address to the 158th convention of the diocese in Trenton, May 5th and 6th, a quotation from Victor Hugo, "There is one thing that is mightier than armies, and that is—an idea when its time has come." The Bishop stated that "the idea that has challenged and inspired Christian men and women for generations, with all the force of the clarion call of the trumpet of God, is the idea of the Kingdom of God, founded upon and expressing and applying His righteousness. . . . The very nature of present world conditions tends to persuade Christian men and women of today that the time has come for the conscious and deliberate application of the idea of the Kingdom of God to the whole structure of human society."

Primary in the work lying before the Church was that of taking care of the men in service and the defense communities. He dealt boldly with the number of appeals which were coming before the Church, stating that many as they were they could all be met without strain on the principle of the slogan he has made famous among us—"many giving a little many times."

A feature of the fellowship dinner, was the introduction of new members of the

diocese and several candidates for Holy Orders. This custom by now established in the diocese gives a character and vitality to the dinner meeting much greater than if the usual speeches were the only program.

NEW CANONS

The convention was notable for the number of changes in the canonical structure of the diocese recommended by the special committee which has been at work for two years or more on this subject. The committee had suffered the loss of two of its leading members, the Rev. John H. Schwacke and the Rev. Charles Stewart Straw, both unusually gifted in the knowledge of canon and civil law. The object of the new canons was to clarify the status of the Cathedral and Dean which under the old canons had been linked with the

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cathedral foundation, now actually the executive council of the diocese. All the recommended canons were passed unanimously and with little debate. The chancellor reported an amendment to the state law concerning our Church by which the funds of extinct parishes were made available for mission work anywhere within the diocese at the discretion of the cathedral foundation instead of becoming perpetual trusts as under the old law.

An interesting and well conducted debate concerning the New Jersey method of paying pension premiums for all the clergy of the diocese in one lump sum resulted in the retention of this system by a close vote. The diocese collects the premiums from the parishes with the diocesan assessment in one item. It is a method now unique in the Church.

The Very Rev. F. M. Adams, Dean of Trinity Cathedral was elected to the standing committee replacing the Rev. John Talbot Ward of Burlington.

Trustees of Cathedral Foundation: the Rev. J. Richards, chairman of Forward in Service committee; the Rev. A. L. Banyard, dean of Burlington-Trenton convocation; Mr. J. W. Furlow, Mr. John Carey, R. R. Ness. All these men had previously served on departmental Boards and their election is carrying out an established policy of the diocese in thus promoting experienced men to a five year term on the senior body. Other elections were routine.

CONNECTICUT

Town and Country Conference

A stimulating conference on the work of the Church in the town and country fields, held at Christ Church Cathedral, Hartford, Conn., on April 27th, was well attended by clergy from all sections of the diocese.

Bishop Gray, Suffragan of Connecticut, presided and was celebrant at the service of Holy Communion with which the conference opened.

The Rev. Clifford L. Samuelson set the background for the day's discussions in an address on The Needs and Opportunities of the Town and Country Fields. By comparing the birth rate of the rural areas with the rapidly shrinking rate in urban centers, he called attention to the significance of the rural field to the future of the Church. As the cities do not begin to perpetuate themselves, the Church must begin more and more to reach out into the town and country field if it is to continue to grow. The interest of city parishes in rural work should be very great because if the Church makes an impact on the youth of the country districts they will take their place in the life of the urban churches when they migrate to the cities. Lamenting the fact that in the past, the rural field too frequently has been used by the Church as a practise field for the clergy, Mr. Samuelson urged the building up of a new morale which would give to this important and strategic field of the Church's ministry its true significance.

The remainder of the day was spent in a series of round table discussions, led by representative members of the diocese working in the town and country field, on topics of vital significance to an effective ministry in this field.

The Rev. Mr. Samuelson closed the dis-

ussions by presenting a list of literature on work in the town and country field. The day ended with a Meditation led by Bishop Gray.

MONTANA

The Bible and Its Power Today Theme of 39th Convention

One hundred twenty-five delegates, some traveling 500 miles and more to attend, gathered at Billings, Mont., May 3d, 4th, and 5th, to convene the 39th annual convention of the diocese and the annual convention of the Woman's Auxiliary.

The Rev. F. D. Tyner, rector of St. Luke's, Minneapolis, was the guest speaker of the convention, and introduced the theme of the convention, The Bible and its Power for Today.

Outstanding spiritual events of the convention were a clergy conference with Dr.

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Tyner and a conference for laymen with the Bishop. The Bishop asked for very definite aims in the Forward in Service movement in Montana. At a service of dedication convention delegates solemnly pledged themselves to this purpose.

The convention adopted a canon to abolish the executive council and to merge the duties and responsibilities of the executive council with the duties of the standing committee. Also adopted was a canon prohibiting from voting those parishes and missions who had not paid their diocesan assessment for the previous year.

Standing committee, Rev. Messrs. T. Bennett, M. Jones, R. Price; Messrs. R. Paulson, G. Richardson, L. Bennett; examining chaplains: Rev. Messrs. A. Ward, M. Jones, N. Foote, L. Smith, C. Wilson; provincial synod delegates: Rev. Messrs. A. Ward, R. McAnern, S. Welsh.

ALBANY

Diocesan Convention Has Record Public Service

The 74th annual convention of the diocese of Albany, meeting May 5th and 6th in All Saints' Cathedral, Albany, N. Y., joined with the Music Festival of the Choirmasters' Association at Evensong, resulting in a notable public service attended by 1,200, with a choir of 400 from the district Churches.

Bishop Oldham read his annual address at the service. It was a clear and definite message with emphasis upon the Church's responsibility in winning the war and establishing a just and durable peace. He also spoke of the ecumenical movement and the organization of the World Council of Churches, which he said overcame all national barriers and has immense potential significance that cannot be overestimated. He reviewed the negotiations of the Church with the Presbyterians, extolled this effort at organic unity and commended every worthy effort toward the attainment of a united Church. He listed seven practical suggestions for personal and parochial endeavor in winning the world for Christ: making brotherhood a reality, preserving unity in Nation and Church, training the young in our Holy Faith, stressing spiritual things, increasing our giving, enlarging our vision, and deepening our faith in the Eternal.

Standing committee, the Rev. G. F. Bambach, Mr. S. B. Coffin, Mr. R. A. Douglas; rural dean, the Rev. E. B. Maynard.

MICHIGAN

Children's Program

Hundreds of children in colored vestments formed the massed treble choir at the annual Children's Festival Service in St. Paul's Cathedral on the afternoon of May 3d, and many others not in the choir filled the Cathedral to overflowing. The service combined a festival of music by the Church School choirs of Greater Detroit parishes and missions, and the presentation of the Lenten Mite Box Offerings and Birthday Thank Offerings of the whole diocese. Two representatives from each parish and mission, one to present each

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offering, had been invited to attend. Each choir was requested to bring its processional cross, flags, and banners, and the clergy, lay readers, superintendents, and women field workers of the diocese were vested and marched with the choirs in procession.

The children were greeted by Bishop Creighton, who in his address reminded them that the late Bishop Page, his predecessor, had inaugurated the service many years ago. The Rev. Richard U. Smith, assistant minister in St. Paul's Church, Flint, chairman of the diocesan Church school service program, was in charge of arrangements for the service, with Miss Elizabeth S. Thomas, diocesan director of Religious Education. The Rev. Raymond M. Weikart, curate of St. Paul's Cathedral, acted as master of ceremonies.

NORTHERN INDIANA

Bishop Gray Uses Theme of St. John's Vision At Council

Keeping the door open in Heaven should be the determination of priests and people alike in these dark and gloomy days. This is not for ourselves alone, but it is the only hope for the world. St. John's vision on Patmos was the theme of the address of Bishop Gray, given before the 44th annual council of the diocese of Northern Indiana on May 1st. The clergy and delegates met at St. Thomas' Church,

Plymouth, at the invitation of the rector, the Rev. George G. Shilling.

After the elections and appointments were made and the presentation of reports, greetings were sent from the council to the three priests from Northern Indiana, who are now on leave of absence and serving as chaplains in the armed forces of this country. These are the Rev. W. E. Hoffenbacher, rector of the Church of the Good Shepherd, East Chicago, and priest-in-charge of St. Alban's, Indiana Harbor; the Rev. Earl T. Jennings, principal of the Lower School at Howe Military School; and the Rev. Sydney H. B. Croft, rector of Gethsemane, Marion, and priest-in-charge of St. Paul's, Gas City, and St. Luke's Hobart.

Diocesan officials were in general reelected, with the addition of Mr. Robert Lockton to the Bishop and Council and of the Rev. Virgil P. Stewart to the standing committee.

Deputies to the provincial synod are: clerical deputies—The Ven. J. McNeal Wheatley, the Rev. Messrs. W. A. Driver, V. P. Stewart, R. D. Taylor; lay deputies—Maj. J. H. Haberly, Maj. F. M. Little, F. H. Whitmore, Mr. M. Latta; clerical alternates—the Rev. Messrs. H. G. Kappes, P. Langendorff, L. K. D. Patterson, G. G. Shilling; lay alternates—W. W. Vail, C. M. Richardson, F. W. Alexander, G. J. Derbyshire.

LONG ISLAND

Forward in Service

Bishop DeWolfe called a meeting of all of the clergy of the diocese on May 8th to discuss diocesan coöperation in the For-

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ward in Service movement. After a stirring presentation of the value of the program to every parish and mission, he appointed the following committees to report on May 22d to draft the details of operation in their fields:

- General committee: The Rev. Messrs. H. Wood, J. Fitzgerald, J. Haight, N. D. Linder.
- Evangelical preaching: The Rev. Messrs. R. Y. Condit, K. Castellanos, L. C. Bleecker, C. W. Taylor, A. E. Greenoff.
- Teaching missions: The Rev. Messrs. E. A. Harding, J. G. Sherman, G. Parsons, C. MacLean.
- Human relations: The Rev. Messrs. W. H. Melish, S. R. Peters, E. T. Underwood.
- Quiet days and retreats: The Rev. Messrs. A. R. Cummings, J. M. Coleman, H. J. Stretch, A. E. Saunders, C. T. Knapp.

Dr. Arthur Sherman of the National Headquarters spoke on the Episcopal Church's answer to the needs of our days. Mr. Joseph Boyle of the Dept. of Promotion of the National Council spoke on our strategy.

CHICAGO

Choirmaster To Receive Doctor of Music

Twenty-five years as choirmaster of the Church of the Redeemer were celebrated by Robert Royal Birch, Chicago, on May 1st. Included in the celebration was a luncheon for the Chicago Choirmasters' Association, a Thanksgiving service, a tea, and a reception. On May 21st Nashotah House will confer upon him the degree of Doctor of Music.

Franklyn C. Sherman, Priest

The Rev. Franklyn C. Sherman, honorary canon of Trinity Cathedral and former rector of Grace Church, Cleveland, Ohio, died May 3d at St. Luke's Hospital, Cleveland.

After finishing 14 years' as rector of Grace Church at the end of 1941, the Rev. Mr. Sherman retired to Florida for a rest. He was brought back to Cleveland shortly after when he developed cerebral thrombosis.

The Rev. Mr. Sherman was born in Chicago in 1873. He was educated at the University of Chicago and at the Divinity School there. He was ordained by Bishop Anderson of Chicago. He had served at St. Peter's, Chicago, Trinity Church, Aurora, Ill.; Epiphany Church, Chicago, St. Paul's Church, Akron, Ohio.

He was nationally known for his work in the establishment of the American Guild of Health, patterned after the English Guild of Health. He prepared for this enterprise by studying in England and France. He edited its magazine, *Applied Religion*. He was also known as the author of *The Inner Chamber* and *The Devotional Diary*.

The Rev. Mr. Sherman had made four trips abroad, and in 1936 and 1937 conducted a European tour, predicting it would be the last time for Americans to see Europe as it was.

Surviving him are his wife, Elsie; his

children, Laurence A., Mrs. Nathaniel Baker, Mrs. Donald B. Smith; his brother, W. W. Sherman; and his sisters, Mrs. Evelyn Brideg, Mrs. F. H. Tuthill.

Bishop Tucker of Ohio conducted services in Trinity Cathedral on May 6th. He was assisted by the Very Rev. Chester B. Emerson, dean of Trinity Cathedral, and the Rev. Andrew S. Gill, rector of Emmanuel Church. Burial was in Lake View Cemetery.

Deaconess Edith E. Cooper

Death struck the deaconess staff of the Diocese of Chicago twice within a week, when Deaconess Edith E. Cooper succumbed April 26th to a heart attack. Her death followed by three days the demise of Deaconess Helen M. Fuller [L. C., May 3d], for whom funeral services were held on April 25th.

Deaconess Cooper had been in poor health for many months, but continued her work at Oak Forest Infirmary despite this and apparently overtaxed her strength. She had been on the city mission staff since 1936, the year she was set apart after completing a course at the New York Training School for Deaconesses.

Deaconess Cooper was the widow of the Rev. Gilbert K. Cooper who was for some years rector of St. Paul's Church, Riverside. She is survived by a daughter, Mrs. Anthony J. Pana, and three sons, Gilbert K. jr., Arch Eldredge, and John A. Cooper.



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Delaware Seashore Church—209

Rev. Nelson Waite Rightmyer
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.
St. Peters, Lewes, 9:30 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me—773

Very Rev. P. M. Dawley
Sunday: 8:00 and 10 A.M., Holy Communion
Weekdays: Daily 7:00 A.M., Holy Communion.

St. Margaret's Church, Belfast, Maine—75

Rev. James Leslie Hayes, S.T.M.
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Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

St. James' Church, New York—2230

Rev. Horace W. B. Donegan, D.D.
8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

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, Fifth Avenue and 53d Street, New York—2450

Rev. Roeliff H. Brooks, S.T.D.
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Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday)
Thursdays: 11 A.M., Holy Communion

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

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Vespers and Devotions 4

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385

J. Wilson Sutton, D.D.
Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.

St. Mark's Church, Locust Street between 16th and 17th Streets, Philadelphia, Pa.—700

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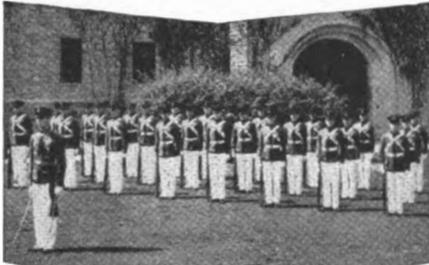
St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
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EDUCATIONAL

SEMINARIES

G.T.S. Commencement Program

Bishop Washburn of Newark will be the preacher of the Baccalaureate Sermon, on Monday, May 25th, at the commencement exercises of the General Theological Seminary, Chelsea Square, New York City. On Tuesday, May 26th, Alumni Day, the day will begin with a Celebration of the Holy Communion in memory of departed alumni and former students. This will be followed by the business meeting of the associate alumni in Seabury Hall Auditorium. After the meeting, there will be the reading of the Alumni Essay, by the Ven. Robert Benjamin Gribbon, archdeacon of the diocese of New Jersey, of the G.T.S. Class of 1931. Archdeacon Gribbon's subject will be Preaching the Classics of the Faith. The alumni luncheon, in Hoffman Hall, will follow. At 2 P.M., the Board of Trustees of the Seminary will meet in Jarvis Hall.

The Commencement Address, on Commencement Day, Wednesday, May 27th, will be delivered by Stringfellow Barr, president of St. John's College, Annapolis. At the conclusion of the graduation ceremonies, the senior class will entertain invited guests at luncheon in Hoffman Hall.

Dean Dun Receives Degree At Kenyon Commencement

The Very Rev. Angus Dun, dean of the Episcopal Theological School in Cambridge, Mass., delivered the Baccalaureate Sermon at Kenyon College's 114th Commencement and was awarded the honorary degree of Doctor of Sacred Theology.

Kenyon College and Bexley Hall also conferred degrees on two other prominent churchmen: The Rev. William C. Munds, rector of the Church of the Good Shepherd, Corpus Christi, Tex., and the Rev. J. Francis Sant, rector of the Church of St. Michael and St. George in St. Louis, both received the honorary degree of Doctor of Divinity.

DEACONESS SCHOOL

Commencement

The New York Training School for Deaconesses and other Church workers held its commencement on May 7th, in St. Ansgarius Chapel, the Cathedral of St. John the Divine. The Rev. Dr. Charles N. Shepard, warden of the school, presented the certificates and diplomas. The preacher was the Rev. Thomas A. Sparks. Fr. Sparks declared that this school was more needed now than at any time in its more than 50 years of continuous service. The ministry of women in the Church was more necessary than at any earlier time, because of the critical state of the world. Fr. Sparks mentioned the ways in which friends of the school can help: by financial support, by recommending suitable students, by telling of its notable history. It

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is a remarkable fact that every one of the older graduates of the New York Training School for Deaconesses has been actively at work, in parishes or in the mission field, throughout her active life; and that every one of the younger graduates is, and has been since her graduation, thus active.

Three graduates received their certificates, given upon the completion of the full course of study at the school: Jessie May Hunter, who will do summer work in the diocese of Northern Indiana; Rose Yoko Kubo, who will do summer work in the district of Western Nebraska; and Helen Leslie Taylor, a deaconess candidate, who will work at Teachers' College, Columbia University, this summer toward her M.A. degree. The school diploma, given one year after graduation and the completion of a full year's work in parish

or mission, was granted to two graduates of last year, *in absentia*.

Following the exercises, the friends of the graduates and of the school were entertained at luncheon in St. Faith's House. Deaconess Eleanor P. Smith and Deaconess Lydia A. Ramsay, the head and assistant head of the school, received the guests. Bishop Manning of New York was the guest of honor.

PUBLIC SCHOOLS

Harrisburg School Board Adopts Religious Education Program

Harrisburg's school board has adopted a religious training program, to become effective with start of the fall term this year, permitting high school pupils to receive credit for attending weekly church-sponsored religious classes on released school time.

The religious training program will permit high school pupils, with the consent of their parents, to be excused from school the first period each Wednesday morning to attend religious instruction. Clergymen have notified the board that churches in the vicinity of the city high schools will be designated to conduct the religious education classes.

No public money will be used in the program. One-fourth of a Carnegie unit credit will be awarded the pupil after the pastor of a church or some other properly designated person certifies to the principals of the high schools that the student has completed the course to the satisfaction of church authorities. The plan will be operated experimentally the first year.

New Mexico Rules Released-Time Religious Instruction Is Illegal

A released-time plan for religious education in connection with public schools of New Mexico which, it was hoped, could be instituted without specific legislative authorization has been ruled illegal by the state's attorney general.

Grounds for the adverse ruling included: (1) teachers would necessarily be required to devote time to checking on excuses for absences from the religious instruction classes which would indirectly result in use of public funds for religious purposes contrary to the state constitution;

(2) Since under state law children between ages of six and 16 inclusive are required (with a few exceptions) to attend school, release during legal school hours under the proposed plan could be construed as compelling them, indirectly, to attend a place of worship;

(3) If credit were allowed the school would, in effect, ratify the religious instruction and would be giving credit for a course of training which is forbidden to be given in the public schools.

"To carry out such plan," the attorney general declared, "would result in an act being done indirectly which is expressly forbidden to be done directly and would violate the intent of the statutes and constitutional provisions in spirit, if not in letter."

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CHANGES

Appointments Accepted

BOWMAN, Rev. S. C. V., formerly priest in charge of Trinity Church, Waupun, Wis., has been curate of St. John's Church, Sharon, Pa., since May 1st. Address: 226 West State, Sharon, Pa.

DAWSON, Rev. CORNELIUS, formerly minister in charge of Trinity mission, Charlottesville, Va., has been minister in charge of St. Philips Church, Cumberland, Md., since May 1st.

HAUSER, Rev. JOHN H., assistant minister at Saint Chrysostom's Church, Chicago, Ill., has accepted a call to become rector of St. Paul's, Rahway, N. J., effective June 1st. Address: 150 Elm Avenue, Rahway, N. J.

PAIGE, Rev. EMMETT P., rector of St. John's Church, Poultney, Vt., is to be rector of St. Peter's Church, Springfield, Mass., effective June 1st. Address: 50 Sherman Street, Springfield, Mass.

RODENMAYER, Rev. ROBERT N., rector of St. John's Church, Gloucester, Mass., is to be rector of St. John's Church, Northampton, Mass., effective September 20th. Address: 64 Harrison Avenue, Northampton, Mass.

STARR, Rev. HOMER P., assistant in Christ Church, Nashville, Tenn., will be priest in charge of Calvary Church, Graham, N. C., and St. Andrew's, Trollinwood, N. C., effective May 15th. Address: Graham, N. C.

TARRANT, Rev. STANLEY S., formerly instructor in religious education at St. James', Milwaukee, Wis., has been priest in charge of St. Paul's, Columbus, Wis., and St. Mark's, Beaver Dam, Wis., since April 2d. Address: 320 W. Harrison Street, Columbus, Wis.

WILLIS, Rev. ARTHUR R., formerly of City Missions, Chicago, has been locum tenens at the Church of the Holy Communion, Charleston, S. C. since March 22d. He is also chaplain to Episcopal students at the Citadel, and is chaplain of Porter Military Academy, Charleston, where he is in residence.

Military Service

ALBEE, MERTON A., is on leave of absence as chancellor of the diocese of Los Angeles, retiring as delegate and treasurer of the 8th province, resigning as director and secretary of the diocesan corporation of Los Angeles, to take up active duty as a major in the Army.

Resignations

Miss **ELIZABETH S. THOMAS**, diocesan director of religious education of Michigan since 1933, has resigned her position.

Rev. **GEORGE BACKHURST**, superintendent of the City Mission, Detroit, rector of Old Mariners' Church, Detroit, and chaplain of St. Luke's Hospital, Highland Park, Mich., has resigned his position as superintendent of the City Mission.

New Addresses

DORON, Rev. JOSEPH S., formerly residing at 961 Wilson Street, Richmond, Calif., since 1940 has been residing at 5436 Zara Avenue, Richmond, Calif.

Corrections

MOORE, Rev. JOHN F., was incorrectly listed in **THE LIVING CHURCH**, April 19th, as James F. Moore, rector of St. Lukes, Chester, Vt., St. Mark's, Springfield, Vt., and Gethsemane, Proctorsville, Vt.

HEDELUND, Rev. CHARLES A. was listed in-

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War Prisoners Aid

Martha S. Arvedson	\$ 1.00
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correctly in the May 3d issue of **THE LIVING CHURCH** as Charles E. Hedelund.

MACWHORTER, Rev. Hugh M., is listed incorrectly in **THE LIVING CHURCH ANNUAL** at the Good Shepherd Church, Lawndale Avenue and 24th Street, Chicago, Ill. He is at Saint Andrew's Church, Downers Grove, Ill. Address: Rectory, 4832 Forest Avenue, Downers Grove, Ill.

Ordinations

DEACONS

LONG ISLAND—**DOUGALD LACHLAN MACLEAN** was ordained to the diaconate April 25th in Saint George's Church, Flushing, L. I., by Bishop Larned, Suffragan Bishop of Long Island. He was presented by the Rev. Harold S. Olafson; the Rev. Hubert S. Wood preached the sermon. The Rev. Mr. MacLean graduates from the Philadelphia Divinity School, and will be curate in the parish in which he was ordained.

TENNESSEE—**ROY WESLEY BATTENHOUSE**, professor of church history in Vanderbilt University, Nashville, Tenn., was ordained to the diaconate April 15th in Christ Church, Nashville, by Bishop Maxon of Tennessee. The candidate was presented by the Rev. Dr. Thomas N. Carruthers, and the sermon was preached by the Rev. Earl Gilbreath. Dr. Battenhouse, continuing his teaching work, will be available for assistance in the services in Christ Church parish and elsewhere in Middle Tennessee as occasion offers.

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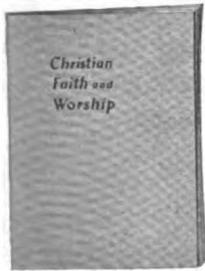
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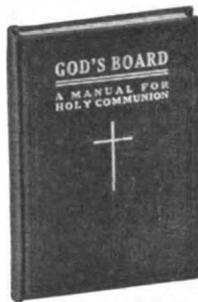
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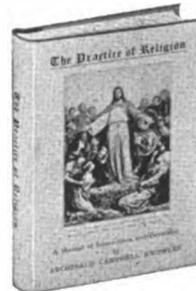
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