

The Living Church

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

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THE RT. REV. JAMES P. DEWOLFE, D. D.

The Bishop of Long Island contributes this week's answer in the Religion and Life series. The series consists of the 27 questions on religion most commonly asked by laymen, with answers by noted Church writers and thinkers. (See page 6.)

The Question Box

By
BISHOP WILSON



• *What editions of the Bible are authorized to be read in our services?*

Canon 44 reads as follows: "The Lessons at Morning and Evening Prayer shall be read from the translation of the Holy Scriptures commonly known as the King James or Authorized Version (which is the Standard Bible of this Church) including the Marginal Readings authorized for use by the General Convention of 1901, or from the translation commonly known as the Revised Version, either in its English or American form."

• *Is it correct Catholic tradition to use candlesticks on a credence table which are crucifixes with a candle base on the top of the crucifix? Are there any traditional specifications as to the minimum length of a chasuble for a short priest?*

I have no doubt one might find old churches in Europe where any kind of combination like that of a crucifix and a candlestick has some quaint bit of local history to justify it. I know of no general tradition which would apply to the furnishings of a credence table. In my own opinion it would be a question of good taste and I would prefer to keep the two separate, a crucifix being a crucifix and a candlestick being a candlestick. As to the chasuble, so far as I know they are all built to approximately the same measurements without regard to the height of the priests who may be wearing them.

• *In some churches the notices are given from the chancel steps; in others, from the pulpit. Is the first simply more intimate and informal and the second more formal? Are both proper and why?*

The old custom of a long string of routine notices ending with the announcement of the "hymn before the sermon" is fortunately on the way out. The printed sheet has largely taken its place. Nevertheless there are times when directions, instructions, or reminders really do need to be given which do not fit at all with a

sermon. It doesn't make a particle of difference whether they are made from the chancel or the pulpit. Usually the size of the church, the acoustics, or the internal geography of the building determine the spot where the priest shall stand. If the notice itself is proper, no place in the church will be improper for the announcing of it. The important thing is that people shall hear what is said if it needs to be said.

• *What is the "Mass of the Presanctified"?*

Except on Good Friday the Holy Eucharist is offered every day in the year—the memorial Sacrifice, the pleading again of our Lord's offering of Himself on Calvary. But in the Christian Year Good Friday is the very day of the actual sacrifice—full, perfect, and sufficient—and the memorial Sacrifice is omitted in order to place the strongest emphasis on the unique Offering of Calvary apart from which the Eucharist has no meaning. Therefore the special service for Good Friday is the "Ante-Communion" service with the Blessed Sacrament on the altar as reserved from Maundy Thursday. The elements are not consecrated on Good Friday but have been pre-sanctified the day before. Hence the "Mass of the Presanctified."

• *What is the literal interpretation of "He shall not wear the dress appropriate to Clergymen ministering in the Congregation," Canon 27, section III? Is there no approved vestment or emblem in the American Church for the exclusive use of layreaders?*

There is really nothing either in the canons or in the rubrics of the Prayer Book to specify what vestments shall be worn by clergy, layreaders, or anybody else. In the service for the consecration of a Bishop the rubric says that the "Elected Bishop, vested with his rochet, shall be presented"—but nothing more. In this as in various other matters we have simply carried on the provisions recognized in the Church of

England without repeating them. In the Preface to our American Prayer Book appears the statement that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." Therefore it is generally understood that where they have not been definitely amended the canons and rubrics of the Church of England are standard for the American Church also. Canon 58 of the Canons of 1604 says that the clergy shall wear a "decent and comely Surplice with sleeves." The Ornaments rubric in the English Prayer Book reads "And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the Second Year of the reign of King Edward the Sixth." In that year of 1549 eucharistic vestments (the alb and chasuble) were worn by the priests in celebrating the Holy Eucharist. Well—it is a bit complicated to find exact rules. A layreader, of course, would not be concerned with eucharistic vestments. The prevailing American custom (apart from the Holy Eucharist) is that the clergy wear surplices and stoles. A cotta is nothing but a simplified surplice for the use of a choir or of assistants to the clergy. Often it might be difficult to distinguish between surplice and cotta. Putting all of this together, it would appear that the stole is the distinctive vestment which it is inappropriate for the layreader to wear. No vestment or emblem has been approved for the exclusive use of a layreader. Sometimes the cotta provided for him is a little more elaborate than those for the choir, perhaps bearing an embroidered cross. Sometimes a layreader is given a cross to wear over his vestments hanging from a cord or chain around the neck. Such customs will vary in different localities.

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GENERAL

EPISCOPATE

Bishop-Elect of Northern Michigan Accepts

The Rev. Herman R. Page, Bishop-elect of Northern Michigan, has accepted his election subject to the consents of the bishops and standing committees as well as of the War Department. No indication of what the latter will do has been given. In his letter of acceptance to the Rev. C. G. Ziegler, president of the standing committee of the diocese, he says, "Pray for me constantly. My own sense of inadequacy haunts me, especially when considering my own limitations compared to the ability and gifts of my father, as well as when considering the tremendous token of confidence from your diocese. God grant that with His help we may carry forward the work in Northern Michigan to an ever-growing effectiveness."

Bishop Bentley Becomes Bishop In Charge of Alaska

Acting promptly after receiving notice of Bishop Rowe's death, Presiding Bishop Tucker has appointed the Rt. Rev. John Boyd Bentley, Suffragan of Alaska, as Bishop in charge of the missionary district.

RURAL WORK

Town and Country Conference

New feature of the national conference on Rural Church Work to be held in Madison, Wis., June 29th to July 10th is a

special two-day conference, July 9th and 10th, to be led by the Rev. Martin Schirber, O.S.B., of St. John's University, Collegeville, Minn., representing the National Catholic Rural Life conference and the Rev. C. C. A. Jensen, Lutheran Home Missions Board of America, and other leaders, with the theme, The Church in the Present and Future World Order. This is the first time the Protestant denominations, the Roman Catholics and the Episcopal group have joined in a study of rural Church problems. The Rev. Clifford L. Samuelson, of the Department of Domestic Missions of the National Council of the Episcopal Church, states that this special conference is of real significance in the light of present world problems, and he anticipates a large attendance of clergy and lay workers in rural fields, representing all of the Christian faiths.

20TH CONFERENCE

The Episcopal conference this year is the 20th such conference held concurrently with the Town-Country Leadership Summer School of the University of Wisconsin. Mr. Samuelson is director, and the schedule is planned so that persons attending the conference will have time to attend also special courses provided by the University. Says Mr. Samuelson, "The Episcopal section supplements the University courses by sessions bearing directly upon our own Church's approach to town and country work. The entire conference is planned for clergy and lay workers in the rural and town-country fields."

The University of Wisconsin, College of Agriculture, will provide six lecture courses daily, six forum discussions on war and peace; a field trip to a rural community; recreation and demonstrations in group activity and games, daily; the two-day conference on the Church and the future world order; and a dinner meeting at the opening of the conference.

SPEAKERS

Group sessions with Episcopal Church leaders include: cultivating the devotional life of the rural family, the Rev. Allen W. Clark, Danvers, Mass.; the Church's program in relation to the community, the Rev. Stephen E. Kelker, Kent, Ohio; the Church and rural youth, the Rev. Frederick H. Arterton, head of the National Council's Division of Youth; development of a reading congregation, Mr. Clifford P. Morehouse, editor of THE LIVING CHURCH; the Church and the health of rural folk, Mrs. Monte Glover, R.N., Valle Crucis School, Valle Crucis, N. C.; techniques of reaching rural folk, Mr. Samuelson; the domestic missions program of the Church, the Rev. Dr. George A.

Wieland, executive secretary of domestic missions in the Episcopal National Council; the national program for rural Church work, Mr. Samuelson; a diocesan program for rural Church work, the Rev. E. Dargan Butt, Winchester, Tenn.; the parish serving the rural community, the Rev. Dr. Almon R. Pepper, executive secretary, Department of Christian Social Relations of the National Council, the Rural Workers' Fellowship, the Rev. David Coombs, Louisiana, Mo.; and Forward in Service in rural America, the Rev. Earle B. Jewell, Kansas City, Mo.

CHURCHES IN EUROPE

Fr. Woolf Returns

The Rev. Hiram Gruber Woolf, who passed six months in an Italian prison on a charge of espionage, arrived in New York June 1st on the *Drottningholm* along with 908 passengers from Axis countries.

Fr. Woolf spent a few hours in New York City and then went to his home in Elmira, N. Y., with his parents, Mr. and Mrs. J. O. Woolf, who had met the *Drottningholm*. On the advice of Bishop Perry of Rhode Island, who is in charge of the American churches in Europe, Fr. Woolf plans to rest for several weeks before undertaking any preaching or other work.

Fr. Woolf looked well as he came down the gangplank of the *Drottningholm* with Bishop Perry, who had gone aboard the ship to consult with him.

His only comment was: "Glad to be home." He said nothing about the future beyond the fact that he would rest and stay with his family for some time.

The Living Church

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

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ENGLAND

Bishop of London Denounces Bombing of Canterbury

London, June 9th (by cable)

The bombing of Canterbury in retaliation for the mass attack on Cologne was denounced by the Bishop of London, Dr. Fisher, in addressing his recent diocesan conference.

Both Canterbury and Cologne have their own special place in the religious life and sentiment of the peoples of their countries, he stated, but the attacks were in no way comparable, in that Canterbury is of no military significance, while Cologne as center of war industries is a legitimate target and its destruction a legitimate cause of satisfaction.

Such satisfaction, Dr. Fisher cautioned, must always be accompanied by distress for the suffering inflicted on homes, which never should cause jubilation, but profound regret. It is the necessary price for purging the world of the devilish principles and practices of the Axis creed, over which there must be absolute victory.

Also essential, he stated, is the continued cooperation of the United Nations after the war.

Primate Urges Church Hospitality To U. S. Troops

An appeal to British Churchpeople to extend hospitality to American troops has been issued by the Archbishop of Canterbury, chairman of the Commission of the Churches for International Friendship and Social Responsibility, and the Rev. W. T. Elmslie, chairman of the Commission's department of International Friendship.

"We desire to bring to the notice of members of all churches an opportunity of promoting goodwill between British people and the people of the U.S.A.," the appeal said.

"We have already amongst us some American troops, and these are likely to increase as time goes on. It will greatly help these men to enjoy their stay in this country if hospitality in British homes is shown to them in every possible way, *e.g.*, by invitations to meals, to spend evenings or week-ends, to stay during periods of leave or convalescence."

Dr. J. S. Whale to Visit America

By CLIFFORD P. MOREHOUSE

America is shortly to receive a visit from a distinguished English Free Church scholar—the Rev. Dr. J. S. Whale, president of Cheshunt College, Cambridge; Moderator of the Free Church Federal Council; author of *Christian Doctrine* and other religious books well known on both sides of the Atlantic. He plans to arrive some time in June and to remain until the middle of August, his itinerary taking him at least as far west as Chicago.

I met Dr. Whale at the luncheon preceding the enthronement of the Archbishop

of Canterbury, and was immediately impressed by his modesty and friendliness. When he invited me to visit him at Cambridge, I gladly accepted the invitation; and I spent a very pleasant evening and night there with him, his good wife, and four of his five children, ranging in age from 5 to 14. I only wish he could bring his family with him to America, for I am sure they would make as good an impression as he will.

Dr. Whale is no stranger to America. He has been there several times; but he is looking forward with special eagerness to this trip, because he wants to see for himself what effect the war has had on American thought, particularly among theologians, pastors, and Church people. I wonder what his observations will be. Perhaps I can induce him to write some of them for *THE LIVING CHURCH* while he is in our country, or on his return to England.

LECTURE TOUR

Dr. Whale plans to lecture to various groups, mostly of ministers, on the Christian faith today. His travels will take him to Northfield, Union Seminary, Western (Presbyterian) Seminary, Princeton, the University of Chicago, and elsewhere. He hopes to have some contacts with the clergy of the Episcopal Church as well as those of the denominations.

I asked Dr. Whale how he would describe his own theological position. He said he would consider himself "a Calvinist of the central Left." Thinking folk, he declared, must be greatly concerned about the future; and it was vital that they should formulate a sound Christian sociology. They might well follow the lead of the Malvern Conference. Although that conference was entirely Anglican, the Free Churches had the same interest in social questions, and there was close collaboration in such matters.

CHRISTIAN REUNION

It was noteworthy, Dr. Whale said, that the Student Christian Movement of the past generation had led to a common approach to Christian sociology among leaders of different communions. He cited Dr. Temple, Archbishop of Canterbury, and Dr. William Paton, as notable examples. Such collaboration, he felt, though slow at present might in time lead to a landslide toward Christian reunion.

He lamented the fact that the Free Church leaders did not take a greater initiative in this matter. Some of the more conservative elements, he said, were opposed to the growing interest in sociology. They reminded him of tanks which dig in and fire but do not advance. The younger men in the ministry were, however, looking forward. He cited such men as Dr. Dodd and Dr. Mickle as examples of this forward movement, in which of course he is himself very active. These men, he said, were greatly concerned that the sociological teaching of the Church should not be merely a vague liberalism but should have behind it sound theological reason.

I asked him what he thought of the se-

lection of Dr. Temple as Archbishop of Canterbury. He replied that he thought that Dr. Temple's primacy might well prove to be momentous in British religious history. It meant, he felt, that Christians were well along the road toward finding a new unity. The greatest obstacle to that unity, in his opinion, is what he termed "the High Anglican doctrine of the ministry."

Leaders of all Christian communions, he said, are closer together today than ever before. They realize that Christianity is fighting for its very life. The laity are clamant for reunion. There is an increasing feeling, he said, that Non-conformity as a high principle has played its role, and that unity is the order of the day, in the face of the danger from non-Christian forces. He cited as an example the South India scheme, which he said had been wrecked by the High Anglicans at one end and the Congregationalists at the other. (Dr. Whale is himself a Congregationalist.)

CONTINENTAL THEOLOGY

I asked him if he did not feel that there was a genuine and vital difference in regard to the nature of the Church, as so clearly shown at the Oxford and Edinburgh conferences in 1937. He admitted this, but said that there had been much study and progress in regard to this problem since 1937. He felt that the work of Drs. Dodd and Flew, and his own contributions on this subject, had been welcomed and that progress is being made in an educational way. Theology, he said, is again coming into its own. This he attributed largely to the influence of Dr. Brunner and the realism of Continental theology. He felt that the German refugees in America had had a beneficial influence in this respect, but said that German exiles are not much of a factor in British theological developments.

Dr. Whale expressed a profound regard and admiration for the teaching and writing of Dr. Reinhold Niebuhr. He has, he said, read and annotated his Gifford lectures three times. He also had praise for Dr. Tillich, and described these theologians as "rediscovering the high doctrines of Reformed theology." He especially praised their emphasis on the Church and the sacraments, which he feels brings the Churches closer toward unity.

SOCIOLOGY

But it is the field of Christian sociology in which Dr. Whale is primarily interested, and to this he returned. Here, he believes, Calvinism shows itself as superior to Lutheranism, because, in its desire to build the Kingdom of God on earth, it makes the other-worldly become this-worldly.

"We must," he said, "reckon with two inescapable facts:

(1) The widespread decay of the old faith by which our fathers lived and died. Christian England has moved some considerable way toward practical atheism.

(2) The widespread demand for a new order to replace one long doomed but slow

in dying. The ordinary man wants a true community life and has a passion for the common good, making him adventurous and self-sacrificing.

"Each fact is conditioned by the other. The prevailing assumption is that man needs no Redeemer, and that the old faith and the new order are mutually exclusive. Our business is to tell the world that the old faith and the new order cannot live without each other. Sociology needs theology, and theology needs sociology: for the root of the social problem is man's innate rebellion against God.

"We know what we are fighting against in this war. Do we know what we are fighting for? This is the question we must solve, and we find its solution only in the ancient faith.

"The new order is impossible without faith. Faith is impossible without a new order."

Dr. Whale, who has crossed the Atlantic eight times, looks forward eagerly to the renewal of his contacts with an American audience. He likes the clergy conferences in the United States. What, we asked him, did he find to be their characteristic keynote—and we were not prepared for his answer. "Humility," he replied, "and unassuming modesty." I hope he will not be disillusioned on this trip!

Post-War Planning of Towns Should Foster Community Spirit

A plea for post-war town planning that will foster the community spirit, was made in a resolution passed in the Upper House of the Convocation of Canterbury.

The resolution read as follows:

"That this House affirms its conviction that in the replanning of towns the chief interest to be considered by the responsible authorities is the domestic life of the people and the welfare of the family; and in particular desires to impress upon the authorities the wisdom of creating communities in which all sorts and conditions of men may live side by side in friendly contact with one another.

"To this end the House expresses its earnest hope that authorities responsible for replanning will (1) think first of the kind of housing on which the making of good homes, and the development of family life always in large measure depend; (2) discourage the segregation of citizens in different parts of town according to differences in their incomes or occupations; (3) pay heed in planning of all zones and sectors to what will help to foster the community spirit; and (4) in the siting of new towns pay reverent regard to the preservation of the beauty of the countryside and the fertility of the soil of Britain."

NORWAY

Stiff Penalty Faces Norwegians Who Aid Clergy

The penalty for giving money or aid to any of the 15,000 Norwegian clergymen or teachers who recently resigned after opposing orders to accept Nazi doctrine,

will be six years' imprisonment and confiscation of property, according to a decree issued in Oslo by the Quisling government, a London broadcast stated.

VATICAN

Nazism Real Enemy of Church

An explanation by a high Vatican prelate of the stand of the Vatican in refusing to come out in favor of the Axis in the war with Russia was reported to a New York Times correspondent, recently returned from Italy.

"The Church regards Nazism as its real enemy," he said. "Atheist bolshevism is less preoccupying for the reason that, although it has forcibly eliminated God, man cannot live without believing in a superior being. On the other hand, nazism has replaced God with a pagan theory which, though it does not meet his spiritual needs, yet gives him something to look up to."

"When the time of reconstruction comes it will be more difficult for the Church to eradicate the false neo-paganism of the Nazis from the consciousness of the masses than to instill in the soul of the atheist the belief in God, for this belief will answer a natural craving of man's soul, while the neo-pagan masses may not feel it equally strongly."

BRITISH WEST INDIES

Anglican Church Carries On in War Zone

That the Anglican Church is carrying on in the West Indies war zone and offering its services to American troops there is evident from a report of Canon P. H. C. Hilborne from St. George's rectory, Antigua, B.W.I. He writes:

"It happens that there are two parishes under my care. For some time now I have been going each week to hold services for the men at the Army base. There is a Roman Catholic padre and the majority of the men are Roman Catholics. He has been glad to make use of my services and is friendly and appreciates what one does. There are only a handful of Episcopalians, so I minister to all the non-Romans who are willing to accept my ministry. In this way I at least am sure that the Episcopalians have a priest of their own Church to help them.

"As far as I know since the War began, no provision has been made for the Naval station. Such men as wish and are free attend services in the Cathedral and elsewhere. Before the war my assistant was able to visit them regularly, but since the entry of the United States into the war, the permission has been withdrawn. Before that time there was an excellent man named Fraser (known as 'Chief Fraser'), who worked, I think, with the Doctor, who was a keen Episcopalian and looked after the younger men. It was a great joy to see him shepherding his little flock on Sundays and leading those who were eligible to the Altar. He returned to the States

some time ago. I have often wished we had a few more like him.

CHAPEL SECULARIZED

"My home and one of our chapels were actually in the Leased Area. We have had to leave and the chapel has had to be secularized. It has, of course, been a very great grief to us. The chapel was very dear to many people and not least because of its close connection with our late Archbishop. One has said of it that 'the very walls seemed saturated with prayer.' However, we try not to grieve; it is apparently part of the price that must be paid.

"A chapel has been built at the base. It is quite a nice place and is well fitted for Catholic services. The priest allows me the use of the Altar (though he carefully removes the Altar Stone!), but I have to take over everything else, such as vestments, chalice, and elements. I have been wondering whether American Churchmen would not be willing to supply all that is necessary for Episcopalian services. The chaplain has had provision made in the vestry for such things.

"At present I understand there is no chaplain's fund—this being a new station. We have lately made an arrangement by which the money put into the Chapel Box at services taken by me comes to me to cover my travelling expenses, etc. Since Easter it has been doing so.

"At present there are not only the men in the services to provide for, but a number of engineers and contractors. Last Sunday we had the first Baptism in the chapel—one of the engineer's children.

COMMENDATIONS

"I wonder if it could be brought to the notice of the proper authorities the help it would be to us if men who are coming to the Base were commended to us. One is anxious to do all one can to help. It is often very difficult to discover who are Episcopalians. As far as I know, only one letter of commendation has been received and that was to commend one of the engineers and his wife. One of the lads of the Air Force came to me and told me his mother had told him to get in touch with an Episcopalian clergyman. He was here quite a long time before he realized that Anglicans are Episcopalians! I have, of course, written to his mother and have received a letter back from her which would make any priest feel that all we can do for these lads is more than worthwhile.

"Some of them are only here for a few weeks, but it would be good to make contact with them and at least to be able to send a cheering message to their people at home.

"If anything can be done to bring this need of commendation letters home to the clergy in America and if it could become more widely known among those likely to come here that the Anglican Church is in full communion with the Episcopal, and that any Anglican priest is ready and willing to do what he can for any Episcopalian, it would be a help.

"My parish church is just outside the Base Area and I have a temporary home not far away. When we get settled, I hope

I shall be able to do something for those lads who are lonely, as I find many of them are. In an island like this, where there are few white people, hospitality is a difficult matter. You will also realize that temptation is rife."

GERMANY

Hymn Book Purge

The Institute for the Investigation of Jewish Influence on German Church Life has issued a new hymn book, which reduces the number of Hymns from 500 to 284; more than two thirds of the old hymns have been eliminated; those retained have been greatly shortened and their text often radically changed, and all references to the Old Testament omitted.

Luther's Easter hymns have all been dropped. All penitential hymns are omitted. Several Baptismal hymns do not mention Christ once, and the Christian sacrament has been transformed into a kind of dedication to the nation.

Almost simultaneously with the issue of the new hymn book came the announcement that the Roman Catholic Bishops in Germany had reached an agreement with the Protestant Churches that before the beginning of a great offensive a joint appeal would be made from every pulpit in Germany demanding that on the home front a supreme effort should be made to spare no sacrifice in order to help the soldiers at the front. Nearly four-fifths of the German population are still members of one or other Christian Church.

While the German Churches are thus encouraged to call upon their communicants to make sacrifices for the soldiers at the front, the systematic attack on organized Christianity goes on. In his sermon at Munich on New Year's Eve, Cardinal Faulhaber warned his congregation that pressure would be exercised unrelentingly upon them to sever their relations with their church, and drew attention to the espionage, the confiscations, and the anti-religious publications emphasized by the recent closings of the two largest Benedictine abbeys of Germany.

HOLLAND

Dutch Churches Issue New Protest Against Anti-Religious Moves

The Roman Catholic bishops of Holland and the Netherlands Reformed Church have issued vigorous denunciations of a series of anti-religious moves recently launched by the Nazi regime in Holland, despite efforts by Nazi authorities to suppress them, according to Aneta, Netherlands Indies News Agency.

The Protestant and Catholic protests, the agency said, were issued after Nazi leaders arrested a number of churchmen, banned Catholic pilgrimages, and closed down several religious institutions.

The Roman Catholic protest, read in churches in the form of a pastoral letter, voiced particular concern over the Nazi-dominated Netherlands Labor Service.

Asserting that National Socialism is

"directly contrary to Christianity and is the most serious threat to Christian faith and morals," the pastoral charged that the Labor Service, contrary to promises, has made no place for religion and "is not supported by it."

The bishops' letter advised Roman Catholic parents to be "most vigilant in pointing out the dangers to faith and morals" which threaten them and to encourage their children to "maintain contact with priests."

"By the very nature of your conduct," said the pastoral, "your life must show that Christianity is the only force which can reform the world."

The Reformed Church protest, framed at a general meeting of the Church and read from pulpits on May 19th, denounced Nazi encroachments in the field of religious education and condemned the recent dissolution of the Joint Council of Bible

Schools and the Society for Christian Education.

"It is known," said the declaration, "that the Church feels great concern over the course of events in our country, namely the way the three basic principles of our life—justice, charity and freedom of conscience and conviction—are being violated.

"The church has already given evidence of her attitude toward lawlessness and the merciless treatment of the Jews and the imposition of the Nazi concept of life, which is directly contrary to the teachings of the gospel."

Commenting on the Protestant and Roman Catholic declarations, the Dutch Nazi organ, *Volk en Vaterland*, said:

"The unity of the Church remained an ideal which concerned God alone. Unity against Nazism has become a fact. The Jewish star has the honor of uniting Protestants and Catholics."

Religion and Life

XIV. Why does the Episcopal Church make Morning Prayer its main Service when Christ prescribed Holy Communion?

By the Rt. Rev. James P. DeWolfe, D.D.

Bishop of Long Island

THE answer to this question is—that the official formulary of our Church does exactly the reverse. Morning Prayer as it stands in the Prayer Book is an Office which in spirit and in rubric is clearly designed to precede something else. There is no rubrical provision for any hymns other than the canticles belonging to the service. No provision is made for a sermon, or an offering. A layman may with perfect ease act as the minister of this office. Morning Prayer is not hedged about with restrictive rubrics—not even the most ardent advocates of Church unity would suggest that a joint Morning Prayer service of Presbyterians, Methodists, and Episcopalians involved the slightest commitment on any one's part.

The service of Holy Communion is on the other hand guarded by the most explicit restrictive rubrics; only a bishop, or a priest, having "had Episcopal Consecration or Ordination," may minister this service. It is obvious that the Lord's Supper is the real criterion of Christian fellowship and worship, and the advocates of Joint Ordination are rightly aware of this fact.

The rubric at the conclusion of the Confirmation Office (quite apart from the original reason for its insertion) has been continued there as an expression of the discipline of our Church that "none shall be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

The long Exhortations at the conclusion of the Holy Communion Service are fruitful reading. The first warns men of the danger of unprepared reception of the Body and Blood of our Saviour Christ. The second gives specific advice about this necessary preparation, frankly calling on people to repent or else "come not to the holy Table." The third reminds men of their duty to receive the Communion, and of the sore punishment hanging over the heads of those who neglect to do so. "An open and notorious evil liver" or one who has caused offense to the Lord's flock is to be publicly excommunicated. This will seem terribly harsh but it has been put there by the reverent souls intent on guarding the "main service" of the Church from intentional or unintentional profanation.

The popular misconception of the greater importance of Morning Prayer merely derives from the mysterious notion that 11 o'clock is a sacred hour. The official formulary of the Church clearly expresses her mind, and any individual departure from the doctrine, discipline, and worship of the Episcopal Church on the part of one of its congregations is a purely local matter.

"Christ prescribed Holy Communion"; and the Episcopal Church, faithful to her Lord, does the same thing.

NEXT IN THE SERIES: *The Rev. William M. Hay answers the question: "Why does God allow undeserved suffering?"*

ARMED FORCES

Religion Maintains Morale, Milwaukee Mayor Tells Chicagoans

Religion has a large part to play in helping to maintain the morale of men in the armed forces, Lt. Carl Zeidler, Mayor of Milwaukee who is on active duty with the United States Naval Reserve, told a group of clergy and laymen at a luncheon held May 27th at the Lake Shore Club, Chicago, under the auspices of the Army and Navy Commission of Chicago.

"In most cases attendance at church services of their own denomination is the only real contact men in the services are able to maintain with the civilian life they left when they entered the armed forces," Lt. Zeidler declared. "They recognize that in worship there is a spiritual kinship with their homes and families, and this gives them something which no other aspect of the morale program can give them."

When the men meet in common worship at the services of their choice, they come more strongly to realize that the preservation of religious freedom is one of the ideals for which they are fighting, Lt. Zeidler said. "This is of immense value to the whole morale program for it builds in them the spirit of determination that will lead to victory," he said.

No one appreciates the work of the chaplains more than the men in service themselves, Lt. Zeidler said. "My observation in visits to training camps both as a civilian and since entering the navy is that the churches can do nothing more important in this crisis than to back up their chaplains to the limit. They are doing a magnificent work and the men all respect them."

HOME FRONT

Responsibilities of Christian Citizens in Wartime

An appeal to all Christian citizens to meet the restrictions of wartime living with "the spirit of self-denial" was made on May 15th by the Executive Committee of the Federal Council of Churches. A resolution on the "Responsibilities of Christian Citizens in Wartime" urged a willing acceptance of rationing regulations, and a reduction in personal spending to permit greater purchase of bonds and contributions for relief purposes.

"The discipline involved in the rationing program will contribute to the moral and spiritual welfare of the nation if it is accepted generally and cheerfully."

"We appeal to Christian citizens to effect serious savings in personal expenditure in order to invest the savings in government bonds or to make sacrificial gifts for the alleviation of the vast suffering resulting from the war. We do not ask churches to engage in the selling of bonds; we do ask Christians as citizens to recognize that at a time when the supply of goods for private

consumption is sharply curtailed, a curtailment of demand for the available supply is necessary in order to avoid inflation. Every dollar that is used for the purchase of bonds or for sacrificial gifts to wartime ministries instead of for consumers' goods is a contribution to the avoidance of such inflation."

WOMAN SECRETARY

The Executive Committee also adopted a proposal to employ in the near future the full-time services of a woman as associate general secretary of the Federal Council, with one of her duties being to serve as secretary of the Women's Co-operating Commission. This decision was made in connection with the resignation of Miss Anna E. Caldwell as Secretary of the Commission, effective May 31st. The Committee expressed "deep gratitude for the remarkable service which she has rendered," and for the highly important service performed by this Commission in "bringing the point of view of women more effectively to the various departments of the Council."

VICE AND LIQUOR

The Executive Committee also heard a report from a committee named to consult with governmental officials concerning the protection of men in the armed forces from commercialized vice and the liquor traffic. The committee reported Secretary of War Stimson as saying that red-light districts in 206 towns and municipalities have been closed down under government pressure, and that the incidence of venereal disease in the army is showing a gratifying decline. The report quoted the Secretary of War as feeling that the liquor problem, as it affects soldiers and sailors, is a part of the total liquor problem of the community as a whole, and that to treat it otherwise would not be conducive to good morale in the army and navy.

Sugar Rationing

"In the Episcopal Church, we are not cut-worms; we do not eat our way into the Kingdom of Heaven," was the explanation given by the Rev. H. Robert Smith when the registrars for the sugar rationing were surprised that the very active parish of Grace Church, Newton, Mass., did not ask for a larger allowance. The Rev. Mr. Smith linked the word "carefulness" with "honesty," in the principle which guided the parish in making out its requisition papers.

THE PEACE

Lord Halifax Applauds Church Efforts for Post-War Reconstruction

Church-sponsored efforts to probe the problems of peace aims and post-war reconstruction were applauded by Lord Halifax, British Ambassador, in a commencement-day address at Ohio Wesleyan University, Delaware, Ohio.

Specifically mentioning the National

Conference of the Churches on a Just and Durable Peace held in Delaware last March, the Sword of the Spirit movement in Great Britain, and the 1941 Malvern Conference of Anglican churchmen, the ambassador said:

"Always behind any action that may be taken by governments must be the spiritual conviction of the great body of their citizens.

DELAWARE PRINCIPLES PRAISED

"It is certain that man needs bread to live, and there, governments have great responsibilities. But it is also most certain that man does not live by bread alone, and it is the constant duty of Christian citizens to remind their representatives in government of the respect to which Christian principles are entitled."

The Delaware conference of churchmen, Lord Halifax stated, adopted a "Statement of Guiding Principles" which makes a "constructive and honest approach to the complex problems of the war and of the peace."

JAPANESE AMERICANS

Internees Settled At Camp Puyallup

The Japanese American people have been in Camp Harmony, Puyallup, Wash., for a month now and things are gradually becoming more settled and better organized. From all reports the food is better and there is plenty of it. Many of St. Peter's people from Seattle have jobs to do within the camp but a great many find too much time on their hands.

The Rev. G. Shoji has Holy Communion for the Episcopalians every Sunday morning at 6:30, but since it is in Japanese the young people do not like to attend and have gotten up a petition to get a Caucasian clergyman to conduct the services in English.

From 9:30 to 10:30 on Sundays there is a Buddhist Sunday School and then from 10:30 to 11:30 is held the primary department session. The upper departments meet from 2:00 to 3:00. From 3:00-4:00 there is a service for the young people in English, with outside speakers obtained through the Seattle Council of Churches.

BUSY EVENINGS

A letter from one of the girls in the camp indicates their evenings are pretty well filled. She goes to choir practice on Monday and Thursday evenings, attends a Bible study class on Tuesday evenings, a class in American square dances on Wednesdays and on Friday evenings there are chess tournaments and classes in knitting and crocheting. Saturday evening dances are held, and on Sunday evenings they have a recorded concert hour.

One hundred-six volunteers have already left Camp Harmony to go to Tule Lake, Calif., to organize that resettlement center, which will be permanent.

All of the people from St. Paul's Church in Kent, Wash., including the Rev. Daisuke Kitagawa, have been sent to Pinedale, Calif., which is also a reception center.

What A College Chaplain Does

By the Rev. C. Leslie Glenn, D.D.

President of the Church Society for College Work; Chaplain of the U. S. S. *Prairie State*

THE question is often asked of college chaplains: "What do you do?" Here is an answer that might fit many places. It represents the minimum in equipment and program, and yet it includes one thing without which the most elaborate set-up is useless—*a person on fire with a message*. Let him speak for himself. He is a part-time worker, a theological student (out of college four years) employed by a diocese to care for about 800 students from all over the United States in one of our leading universities. The story is put as nearly as possible in his own words.

"It seemed to me that there was no place in this university for just another religious discussion, so I decided that whatever meeting I called would not be of that type. In the university there are enough brilliant platform addresses. There are definite signs that by their senior year college men are fed up on lectures. The feast of lecturing is so great that that is not the particular contribution which is needed. Then, too, the students hear the leading pulpit orators of the country in chapel. There is no call to duplicate this.

DEVOTIONAL MEETINGS

"So a group of us meet together one night each week for the purpose of mutual edification and intimate discussion. There is no food; it is definitely a devotional meeting. Recently we have been discussing the Communion service. It seems to me that worship is at its best in that service, and so we aim to bring into this meeting men who do not see the sense of getting down on their knees for a half hour on Sunday morning and listening to a liturgy. Our meeting is a service of preparation, if you like. It is instruction subordinated to the real thing, which is the adoration. There is a real need for such a meeting because the conventions in college are so athwart the Christian life that men simply must come together in order to overcome their pressure.

"We hold a meeting every week, but the form is not fixed. We do not send out invitations, lest we seem to be trying to provide entertainment. Understand, there is no advertisement. No notice is posted. It is simply understood that we meet in one of the common rooms on Monday night at 9 o'clock. From 15 to 25 come—men who want to put Christianity in the center, not on the fringes. They come together on that evening to get strength to put it into practice. As Dr. Coffin says, 'People are not interested in religion head first'; so we do not discuss such topics as the reasonableness of the divinity of Jesus. I am not there to argue. We assume that the Christian revelation is the true one. I am willing to talk all night on any of these questions, but not in these meetings. In them we exchange views on some topic that bears upon our needs. There is nothing systematic about it. A few weeks ago,

for instance, I felt it was fairly useful. On this particular evening 15 came. We had an opening prayer as usual. We stand during this prayer, and I ask God to purify our hearts and guide our minds. I opened by saying that it was impossible to sit on the fence—'He who is not for us is against us.' I said further that we needed the environment of God in order to grow; most of us are like plants in a cellar. They gave their points of view and after that we read the Scripture. Then we had our devotions. We kneel for about 10 minutes of prayer, extemporaneous and silent in part, but using mainly the Book of Common Prayer. This enables us to join together in such prayers as the General Confession and the General Thanksgiving.

"But it does not end there. All who come assume the obligation to be present at the Communion service on the following Sunday as the first step in living the Christian life. This is held in the college chapel at 9 o'clock and this group and a few others attended.

KNOCKING ON DOORS

"Before the regular meeting on Monday night a very small inner group of us meet together that through prayer and consultation we may go out to encourage others to come to this service of Holy Communion. These men are the heart of the whole thing. I allowed our prayer to be too general for a long time and it was unreal. Finally I got out the list of Episcopalians and we prayed for certain people by name. It is hard to be specific in religion. I know it took me a long time to

get out that list, and yet we must be definite. Here, I feel, is the great gap which we as Churchmen can fill. These boys crave worship, adoration of God, and fellowship with Him, though few of them realize it. It is our business to help them find the sustenance they need, as well as to present the challenge of the life to which it must lead. The only way we can do this is to go out to meet them. Two or three evenings a week I knock on doors to try to get this thing across. I have very little time to devote to calling, but I can give my evenings. There are 800 Church students and I can call on about three in an evening, so you see how much room there is for other workers. I confine my attention pretty much to the seniors because it is our last shot at them.

"It takes nerve to do this work. Nothing is more demanding, or for me more frightening, than calling on college boys busy about other things. Nothing scares me more than looking forward to the evening when I have to get out my list and go banging on doors and barging into people's rooms. A lot of funny things happen. One night I was walking in the quad and right in back of me was a group of boisterous undergraduates. I wanted to get away from them and into an entry where I could read my list, for I don't like to be seen going about with a list. So I ducked into an entry, but they followed me. It was their entry! I went up to the second landing as if that was where I was bound, and they followed, laughing and talking. In desperation I climbed to the top; and they came after. That was where they lived! So the only thing for me to do was to



AT THE UNIVERSITY OF IDAHO: The Rev. J. R. Bill, student pastor, has lunch with a group of students.



AT NORTHWESTERN: A student center, opened in March, provides headquarters for Church work on the campus.

turn around like a fool and walk downstairs.

"That night I happened to be looking for a certain fellow whom I had been after for several weeks, and I had been a little scared about facing him. I thought to myself that after this humiliating experience with the crowd of undergraduates I had done enough for one night. Then I said to myself, 'You spineless cur! Go and find this man!' Finally I did get to his landing and knocked on the door. He opened it and simply stood there. He is rather shy. I managed to get in, and then followed 30 seconds of perfect hell. Neither knew what to say. At last I said, 'Well, I suppose you would like to kick me out. The fact is I am forced to do this thing. So-and-so gave me your name and I just thought I would look you up.' That broke the ice and presently we began talking about religion. His whole point of view was that he couldn't see a three-headed god, and eating one's god on Sunday. We had not gotten very far when his friends came in to take him somewhere. I had to leave, but we made a date for the following Thursday. I am keeping after him.

"It is hard to call on students. The whole thing comes down, as Hocking says, to whether men care enough about God to put themselves in an uncomfortable position for Him. When I think of the brass a drummer has, and of what he is willing to go through to support his family, I am ashamed. There is nothing more humbling than this student work. Men will take nothing but the Gospel, and you are constantly reminded of your own inadequacy, together with an amazing opportunity.

"Many students are sympathetic from the first. Nearly all would respond if only we who knock were up to the gigantic and thrilling task. It does drive a man to his knees. I think of the faith of Forbes Robin-

son, who would pray for a man a half hour, or even an hour, instead of talking with him. That's the thing."

This description hardly does justice to the long conversation we had about it.

For Laymen Only

By Joseph D. Shatto

Communicant of St. John's Church, Sharon, Pa.; Managing Editor, the Sharon Herald

I AM convinced that we as laymen in the Episcopal Church like the laymen of most other groups of the Christian faith, are unintentionally weak in personal evangelism for Christ and His Church.

We may give generously according to our means and attend worship regularly, which are important to the success of the Church, but these, as I see it, are not enough. We can give money and attend services, but still fail to feel that divine spark of the spirit which moves us to share our faith with others—the spark without which the Church is static instead of dynamic; dead instead of a living force which soon must save the world from its own folly.

There is only one way the Church can be alive and dynamic and that is by having members who are that way. Growth in Christian zeal and in membership never will be outstanding unless we laymen do our part.

When Christ sent his disciples into the world to preach the Gospel, he was not speaking only to the original twelve, to those who go forth as full-time missionaries, or to the clergy. He was sending each of us to preach and bear witness in our own way and in our own limited sphere. Missionaries and our clergymen cannot bear the entire load, try though

I took some notes at the time and had the speaker's permission to write it up. I give it in this way to try to convey something of his spirit; but enthusiasm and a combination of humor and tremendous earnestness are hard to put on paper. His work has been singularly successful, and in these few anecdotes and chance remarks its fundamental note is suggested. He had been working at it one year. The ground was broken and the general outline of the work set down by the splendid labors of his predecessor, who was there two years. He feels now that he is reaping the harvest of that work.

THE ESSENTIALS

Possibly this worker reaches 30 men in a vital way. These 30, in turn, touch many more because they are not simply "meeting-hounds" but men who have had some experience of group prayer and who are constantly reminded that every Christian is a missionary. In the course of several years two or three hundred men could be seriously faced with the Christian challenge in this way. When one considers the strategic importance of this particular group of men as future leaders in their communities and as possible future leaders in the Church the incalculable value of the work may be appreciated.

Any good student work which is more highly organized or more varied is simply an expansion of this simple method, which has one constant factor—a man of prior allegiance.

they may. There are not enough of them. We as laymen must take advantage of the great opportunity which has been presented to us.

There are some of us who are backward about mentioning our faith outside of Church groups or our immediate family circles. But Christ teaches us to love our neighbors and bring them into the brotherhood of His spirit. When we lack the courage of our convictions in speaking with others, we lose many opportunities to be witnesses whose influence might aid other individuals, as well as the Church.

Many members of our Church have been taught by example, rather than by words, to suppress any evangelistic tendency as unbecoming to an Episcopalian. I believe this is entirely wrong.

If we are to enjoy the full happiness and receive the full benefits of Christian service, we must tell others of the many fine things which come to us as a result of our connection with the Church.

If we had a pleasant motor trip on Sunday afternoon, we would tell some of our friends and acquaintances something about it. Then why not mention that our choir's work on Sunday morning was exceptionally fine?

If a banker made an impressive statement to us on some financial subject, we

would pass along the news. Why not mention that our rector presented a new and inspiring thought?

An especially good book will keep us talking for days and we will urge many others to read it. Why not do as much for our Church? I have been at services which were so impressive that I wanted to talk about them to every person I met.

We go out of our way; we make it both a pleasure and a duty to tell others the name of the treatment, of the doctor and of the hospital which saved us from ailment that threatened our life. Why not, when the right opportunity offers, tell

another what Christ and His Church have meant and still mean in our lives?

Perhaps because I was almost inactive in Christian service for several years, I learned how much we miss when we do not put forth our best efforts for our faith. Failure to bear witness for Christ leaves a void in normal human living. Supporting a church and attending services partly fill the void. Being active in Church work brings still more satisfaction. And to me at least, it follows that if we go a step farther and try to get others to work for Christ and His program on earth, we achieve the fullest possible measure of

satisfaction and the finest spiritual reward.

As loyal Episcopal laymen, let us bear witness for Christ and our Church every day of the week. Let us not stop half-way in our efforts to serve. To our faith, we must add work and also the spirit of evangelism. We must recognize the need for personal evangelism, in which each of us can take part.

Our faith and our Church are wonderful goods in stock. We are the salesmen. And somehow I feel that we are poor salesmen, unworthy of our hire, if we never stir up enough enthusiasm for them to get a prospect's name on a contract!

Malvern 1941*

By Vida D. Scudder

HERE at long last are the full proceedings at the now famous Malvern Conference. For over a year, the Declaration has been discussed, in circles widening beyond our Communion. It has startled many without, and not a few within, the Churches, by its unwavering assumption that from the Christian point of view our social system is rotten at the core. Earliest of the recent religious pronouncements dealing with "The World We Seek," it has remained one of the boldest and most explicit, in treatment of matters which Churches have often desperately tried to consider irrelevant to religion. What underlay it? Now we know; in this book, we meet the Church of England at its best, thinking through certain of its most noteworthy children about the relation of Christianity to a "new order," recognized as inevitable and already emergent.

CONTEMPORARY NEEDS

Archbishop Temple, presiding, defined the purpose of the Conference with his usual incisive clarity. The aim was to work out what the ancients called "middle axioms . . . the general implications of fundamental Christian principles in relation to contemporary need." Many people would confine the function of the Church to regulation of personal conduct; others, impatient, want her to dash into the field where practical social issues clash and clamor for decision, but her true area is this "middle region." Its exact boundaries are not always easy to define. Malvern tried hard to remain within the proposed limits, it didn't always succeed. We are entertained to learn that the body of laymen headed by Sir Richard Acland had taken the initiative in applying for a share in the proceedings; one is tempted to feel, looking back, that so far as journalistic reactions went, they rather stole the show. They were brilliant, they were definite, they spoke a language more readily understood of the plain people than the sometimes recondite discussions of the original planners. It is a pity, for these discussions are of such primary value that they may long remain a landmark in the Church.

Long preparation had preceded the Conference, and Dr. Temple disarms criticism at the outset by stating that the choice of speakers representing one school of thought and one angle of approach was "quite deliberate." This angle is familiar through the writings of the *Christendom* group to readers of *THE LIVING CHURCH*, who will be more pleased than surprised to find that Fr. W. G. Peck contributes the opening paper, Maurice Reckitt and Fr. Demant following in due course. The rôle of Anglo-Catholics in the Christian social thinking of England is in marked dramatic contrast to the habitual indifference, or at least the silence, of similar groups in this country.

MAN'S FRUSTRATION

Fr. Peck, dealing with the cause of our confusions, starts with no preamble: "I believe that we have to deal with a situation in which the common life of man can be accepted only upon terms which create division between his ethical and his economic being and produce from his scientific achievement only the ultimate disorder of his whole life." Every sentence is pregnant, as he reviews the long process leading to this "frustration of man," repudiating, as he goes along, the attempt to meet the situation with Marxian Communism, Fascism, or National Socialism on the one hand, or with "diffused Christian moralism" on the other. The remedy? Recovery of the mediaeval conviction that "economic action takes place for the satisfaction of the needs of man considered as a creature intended for the vision of God." Here is the theme of the whole ensuing discussion. The first impression conveyed by that discussion is respect for the intellectual quality of the English Christian mind and for the courage which in the fateful year 1941 could discuss on such deep levels and with such detached control. Secular thought too often patronizes Christian orthodoxy; here, patronage can find no place. Not that the mood is peaceful: catastrophic war provides the undertone, and the recurrent note in this Conference, meeting be it remembered under the leadership of the present Head of the Anglican Communion, is anguished recognition of the inadequacies of the Church. "What are the reasons for the Church's present failure in leadership?" is the question propounded. The general

tone recalls the scene in Dante's *Paradiso* where Heaven flushes angry red as St. Peter mourns the defects in the Mystical Body of Christ. Sorrow reaches its climax in what is perhaps the most profound of these papers, the learned pages, peppered with Latin phrases of Mr. D. A. MacKinnon. We catch our breath at one of the most terrible passages a Christian ever wrote: "The Gethsemane of the prophetic spirit is . . . the place where he sees the necessity of the visible Church as the guarantee of the absolute finality of God's self-revelation in Christ: 'Father if it be possible let this Church pass from me.' I sometimes wonder whether Anglican apologists are brave enough to see that the only apologetic which has the least hope of convincing those considering the Christian claim of the necessity of the Church, is one which will openly admit that the Church is a question and a scandal." Compared with that paragraph, Dorothy Sayers' grieved scorn for a Church which evinces less solidarity than the theatrical profession, or Middleton Murry's sad hesitations, fade into insignificance.

NECESSITY OF THE CHURCH

"Let this Church pass from me." Make no mistake. These thinkers kneel devoutly at the Altar. Their conviction of "the necessity of the visible Church" is passionate and unshaken, for that Church is the Mystical Body of Love Incarnate, and the faith she holds offers our one hope of escape in "the crisis of our age." This book calls her to the rescue, and every paper is provocative; but we must eschew summary. Agreed in their indictment, one in their basic faith, the authors reflect the wide and wholesome divergence found in our Communion. In the *Christendom* group, affinity with Maritain and the neo-Thomists is patent. Acland, whose notes were unluckily mislaid, and Kenneth Ingram, illustrate the straight Socialism (British not Russian in type; the "Red Dean" was absent) familiar from the time of the Fabians—Fr. Peck, by the way, inclines like the Papal Encyclicals to belief in private property properly guarded. Middleton Murry reiterates his well-known plea for decentralization, and the creation of "cells," such as multiply today, not only under Quaker auspices, both here and in

*Malvern, 1941. *The Life of the Church and the Order of Society. Being the Proceedings of the Archbishop of York's Conference.* Longmans. Pp., 235. \$3.50.

England. Various plants can spring from the same soil; within the field of the Church, diverse growths flourish showing that life quickens there. The source of their vitality must be noted. Dr. Temple in his brief summary of the Conference, says that it differed from the great "Copeck" of 1924, chiefly in the primary emphasis placed by each thinker on theology. Maurice Reckitt had made a similar observation; and indeed analysis shows that the great

doctrines of "Creation, Incarnation, Redemption, and Grace" underlie the book's entire thinking. Mr. Mackinnon in particular, after valuable initial stress on the objective validity of Christian dogma, proceeds with unsurpassed subtlety to show the bearing of these doctrines, revealing as they do the action of the Blessed Trinity, on every phase of our social concepts; and all the other writers find in them a criterion and a guide.

This book should be read slowly. If, a bit dazed by its more abstruse portions, we are tempted to leave applications and inferences to the experts, let us note Dr. Temple's conviction that a chief value of the Conference was to act as a spur to the thinking of the laity. He suggests reading this volume and the resultant "Findings" together. It is a good idea; let us hope that we laymen at large may follow his advice.

A Parson Views The St. Louis Conference

By the Rev. Thomas E. Jessett

Rector, St. John's Church, Olympia, Wash.; Chairman, Department of Religious Education, Diocese of Olympia.

"THE Episcopal Church is doing more in the field of Religious Education than the average parson realizes"—this is the conclusion that the National Educational Leaders Conference at St. Louis, Missouri, May 26-29 brought home to this somewhat newly-appointed diocesan chairman of religious education.

The most recent and highly significant development is that being made by the diocese of Missouri through its Episcopal Home for Children. Here the Rev. Matthew M. Warren is investigating what it is that children really learn in Church school. A study is being made of what conceptions children form at different age levels of the things we teach them in religion. This original research holds great potential possibilities in the future building of religious educational curriculum. However, it will be some years before the Church can expect to derive much assistance from this effort.

The Department of Christian Education of the National Council is devoting considerable attention to the development of Coöperating Educational Centers of which there are 34 in 30 dioceses. These are parishes, where by a three-way agreement between the parish, the diocesan committee on religious education and the national department, a more or less model program of Christian Education is set up after proper study has been made of the needs and resources of the parish. Such phrases as "a child-centered program" and "a unified parish program" flow through discussions of these centers. Undoubtedly we shall derive much useful information regarding the organization of a parish educational program from these units. Greater dissemination of the information already learned in this field is the need of the moment.

NEW METHODS

By far the greater majority of the Church school teachers and rectors think in terms of the story-content lesson material. A great deal of the new courses, and especially the units put out by the Department of Christian Education of the National Council, follow the project-experience formula. No effective means of bridging the gap between these two types of material has been arrived at, and there is much confusion as a result. At this conference the writer got the impression that the educators favored the project-experi-

¶ THE LIVING CHURCH reported at considerable length the notable educational conference held at St. Louis. More difficult to report is the impetus which the conference has already begun to give to educational work throughout the Church. Fr. Jessett's article is written to show how that impetus affected one diocesan director of religious education.

ence method while the clergy preferred the story-content method. A synthesis of the two rather than an "either or" seems to be the answer.

Individual parishes are doing a fine job in the way of Visual Education, which (we need constantly to be reminded) is something more than the showing of an occasional movie. The use of moving pictures ought to be increased, as children retain a far greater amount of what they see than of what they hear. In each parish we need a room devoted to visual education where movies can be shown to classes as needed, models made, shown, and described, and pictures and other exhibits made interesting to the children by teachers who are

trained for this sort of work. A little pamphlet telling how this has been successfully done in a parish would be a help to many of us.

HELP!

Efforts being made in parishes, dioceses, provinces and by the National Council's Department of Christian Education need to be more closely integrated and much more widely publicized. A means needs to be developed whereby the average parish priest, busy with his multitudinous duties, can quickly and briefly survey the latest developments and evaluations in the field of Christian education, and get help in building a parish educational program without doing a regular piece of research work or trusting too much to the blurbs of publishers.

The St. Louis Conference was a truly representative one, covering not only the whole country but also all the various divergent viewpoints. Only from meetings of this sort can the Church hope to gather the information needed to direct and foster an effective Christian educational movement. More frequent gatherings of this kind are the best investment we can make in promoting the whole Christian education movement.

INTERNAL ENEMY

WHAT is this strangely subtle, more than mortal thing—
This manifest yet hidden enemy
Ambushed to keep my spell-bound soul from taking wing,
Though poised to lead a spirit-flight toward Thee?

Lord God, whose eye discerns the secret ways of all,
Grant that to each his harbored foe be shown;
So we with Thy bright legions pierce earth's gathered pall,
And outcast children know they are thine own!

Then if my ignorant spirit shall have learned at last
To kneel within when I am bowed for prayer,
Dear Lord, may suffering ones whose helpless lots are cast
With mine find surcease as I meet Thee there.

Thou knowest alone the blight and anguish undergone
Because I have betrayed them failing thee;
Let me know now Lord, for an hour comes quickly on,
Too late for recompense on bended knee.

ELIZABETH AUSTIN RUSBY.

Dover Under Fire

London, May 7, 1942.

SO MUCH has happened in the past week or two that I scarcely know where to begin, or what to write about. I cannot possibly tell all of the interesting things that I have experienced and observed in wartime England, in the scope of a few editorial letters. If I tried to do so, I fear there would be no room for anything else in *THE LIVING CHURCH* for many weeks. So I think I shall have to confine these weekly letters to a few things of special interest, and perhaps when I get back to America I shall write a small book about this whole fascinating trip—not in the spirit of one who, having spent six weeks in a fourth visit to England, poses as an expert, but rather as one who, having had unusual opportunities to hear and see things of interest and importance, records them for the enjoyment and benefit of others.

In this letter I shall confine myself to three very different experiences within a single week, in three different English localities.

DOVER

ONE DAY that will always live in my memory is the day that Dr. Henry S. Leiper and I spent in war-swept Dover. Through the courtesy of the Ministry of Information, which has been most helpful to us throughout this visit to England, we were permitted not only to visit Dover (which is in an area ordinarily forbidden to aliens) but to see virtually anything in that city, including the operation of the very efficient civilian defense system.

We left London at 9:15 in the morning by train, arriving in Dover about noon. The last part of our journey took us (as pre-war travellers will recall) right along the shore of the English Channel at that narrowest portion known as the Straits of Dover. It was with a real thrill that we saw that narrow strip of water—the moat that has protected the island fortress of Britain for so many centuries, and that now separated us by a scant twenty miles from the Nazi hordes in occupied France.

At the station we were met by the Rev. W. E. Purcell, quiet, modest, young priest who has been the vicar of St. Mary's, the ancient parish church of Dover, since the outbreak of war. In the midst of his heavy duties and responsibilities, he took this day to be our guide, to show us how an English town lives under constant enemy attack, and how a courageous priest (though he himself would deprecate the adjective) ministers to his flock in a community that is bombed and shelled nearly every day, and has been continually under fire since August, 1940.

As we left the station we were carefully scanned by police and military guards, but as they had been notified of our visit and saw us in the competent hands of Fr. Purcell, they did not challenge us. We entered the sturdy little Austin, which our host later told us had been badly battered in one attack but straightened out and repaired, so that it ran as well as ever.

First we drove around to get a general picture of the city. Damage has been heavy, but not as complete as one would naturally expect; in fact much more of Dover is intact and relatively unscathed than is ruined or destroyed. Either the German marksmanship is poor or the town is exceptionally durable, for two and a half years in the front line have by no

means devastated it. And of its former population of 42,000, some 17,000 civilians are still living there and going about their business—with a weather eye on the sky and an ear cocked for the siren that announces an air raid or the renewal of shell-fire.

We had not been in Dover ten minutes before we had what to us was an exciting moment, but to the inhabitants of Dover an old experience. As we were driving along the waterfront we suddenly saw soldiers running to take up their anti-aircraft posts, and noticed that the red flag was flying—sign of a military alert. Fr. Purcell turned the car about, and we hastened to leave the waterfront and return to the relative safety of the town. But the siren did not sound the general alarm, and neither planes nor shells arrived to disturb the calm. We therefore returned, passing a hotel, partly destroyed, of which our guide told us a true story. During a severe attack a year or more ago he had been passing this hotel, when a shell struck it and destroyed one end of it. On the roof at the time was an American journalist, watching the progress of the battle. The concussion blew him from the roof and landed him in a pile of rubble ten stories below. Dazed but uninjured, he picked himself up and walked away without assistance.

BACK at the waterfront, we were amazed to find children playing only a few feet from the area protected by barbed wire, heedless of the danger all about them. Fr. Purcell said that these children were a great problem for the clergy and civic authorities. They had all been evacuated, but many of them had returned, despite the fact that there were no schools open and their parents were unable to give them proper care. Indeed many of them came from broken families and were a direct charge upon the community.

We drove as far as we could, then stopped and climbed the path that runs along the edge of the cliff and climbs up to Shakespeare Point, so named from the famous reference to it in *King Lear*. It was from this vantage point that journalists from all over the world last year watched the changing fortunes of the Battle of Britain. We walked about half way up, then turned and looked back at Dover and the beach stretching away before us, strongly defended against any attempt of the Nazis to force a landing there; while overhead the silver barrage balloons shimmered in the spring sunshine. But unfortunately there was a haze over the straits, and it was impossible for us to see the French coast, as one can often do.

Returning to the car, we drove to an old factory on the outskirts of the city, where we met a man to whom I am willing to take off my hat any day. His name is G. L. Bagley, and I am told that he is an exceptionally competent professional musician. Before the war he was organist in St. Mary's Church, and a teacher of music. When war came, he was asked to act as operator of the city's emergency mortuary; and this he has done, competently and with rare consideration, through the horrors of the Dunkirk evacuation (when many of the victims were brought to Dover) and through a thousand days of sudden and horrible death. His job it is to identify the victims, and this he has been able to do in 95% of the cases. To spare the sensibilities of bereaved relatives, he has planned and built a beautiful little mortuary chapel, with altar, candles,

and flowers, wherein the bodies can be viewed in reverence and decency.

Next we visited St. Mary's—first mentioned in 1031, when it was referred to in a document as "the old parish church." However, though it contains some Saxon remains, it is mostly Norman. It has many associations with great figures in English history, from King Stephen and the Empress Matilda to Edith Cavell. Although Dover has had as many as 14 alarms in a day, and sometimes three in the course of a church service, it has been little injured in this war—though its rector and people are painfully aware that it may yet be destroyed any day.

But if it has not been much damaged, the church and its people have had many narrow escapes. Fr. Purcell pointed out the holes in a choir pillar, made by machine gun bullets that tore through a stained glass window from an enemy plane during the Easter service in 1941. The bullets narrowly missed members of the choir; yet no one stirred an inch. The preacher paused in his sermon, and the organist led the choir in a lusty Resurrection hymn. When it was completed the noise of battle outside had died away, for the moment, and the preacher resumed his sermon. It was as simple, and as heroic without heroics, as that.

Another story was that of a wedding, the beginning of which was delayed by a heavy artillery bombardment that burst from the tranquil blue of a fine Saturday afternoon. "For some time the shells crashed down," wrote the vicar in a graphic account of the event. "Yet that wedding took place—late it is true, for the bride sat out the bombardment in one of the many caves in the chalk cliffs which Dover uses as air raid shelters. She came to church as soon as a lull in the gunfire seemed to indicate that the Germans had finished. The bridegroom, who sat the whole while in the church awaiting her, met her. And so they were married according to custom down to the last detail, even to the organ and the crowd in the street outside, and the confetti and laughter."

WHILE we were admiring the church, we were joined by Mr. Peppin, the senior warden, whose guests we were to be for lunch. He took us to his pleasant home, on a quiet (but not unscarred) street in the residential section. Here we had an excellent luncheon—really a dinner—with him and his niece. How peaceful it seemed! There was even—*mirabile dictu*—the picture of a bluebird over his mantel, probably as a jesting allusion to the popular song about the "bluebirds over the white cliffs of Dover."

In the afternoon we were the guests of the chief of police and the chief air raid warden in a tour of the air raid shelters and the civilian defense systems. Of these I cannot, of course, write in detail—but there is certainly much that our own defense organizations could learn from the efficient way in which the Dover defense services are organized. They have one unique situation—the tunnels, partly ancient and partly modern, that honeycomb the chalk cliffs make ideal centers, in which the entire population of Dover can sleep, eat, and live 150 feet under ground, safe from any air or artillery attack.

We also visited the ancient castle, now, as in the middle ages, used for observation and defense. Within its heights are two venerable monuments—the Roman pharos, or lighthouse, reputed to be the oldest building in England, dating from 45 A. D.; and the military chapel of St. Mary's-in-the-Castle. The tower of this noble building was a pagan one, built in the first century; the church contains Roman windows, Saxon carving, Norman arches, Stuart ornaments, and Victorian

mosaics—a veritable museum of ecclesiastical architecture. Its present pastor, like those in centuries gone by, is the military chaplain, Major Copeland, whom we met.

Finally we returned to the police station—destroyed and rebuilt during this war—and had a cup of tea. Then, tired but amply rewarded for our rather strenuous day, we took the train back to the relative peace and safety of London, leaving courageous Dover looking out to sea, alert to catch the first signs of Nazi activity—England's front-line outpost in a total war. Sometime I hope that someone—perhaps Fr. Purcell, who has been there throughout—will write the full story of Dover in wartime. It is a great epic.

Was I going to write about three English towns? I have used all the available space for Dover—and I have not nearly exhausted the subject. Of Exeter I have already cabled briefly. The fuller story of my 'tween-blitzes visit there, and of my visit to Manchester, will have to be deferred until a later issue.

CLIFFORD P. MOREHOUSE.

Afternoon Communion

FROM the diocesan office in Pittsburgh comes a report of an ordination to the priesthood in Beaver Falls, Pa., at which the Bishop of Pittsburgh officiated. The service was held at 4 o'clock in the afternoon and included a celebration of the Holy Eucharist as required by the Ordinal in the Prayer Book. The reason given for holding the ordination at this strange hour is that practically all the men and many of the women of the parish are employed in defense work and could not attend in the morning. The story adds: "Every member of the congregation received Communion."

Many unusual things are being done in these days under stress of war emergencies. Under the circumstances we would not be too critical of the hour at which this service was held nor would we be too critical of the fact that all the congregation received the Sacrament at that hour. Perhaps their war work makes it impossible for them to communicate at the usual time in the morning. We feel also that this service, not a substitute for the regular Sunday morning service, is different in important respects from that at Epiphany, Washington, upon which we commented in the issue of May 17th.

There is a well authenticated Catholic tradition that the Holy Sacrifice is normally offered in the morning and that communicants make their Communion fasting. The Episcopal Church has never legislated on the subject of fasting Communion though the House of Bishops in 1895 referred to it as "reverent in its intention, with the guarantee of long usage, and with the commendation of very saintly men." Many of our communicants are scrupulous about it and some of them accept real sacrifice rather than trespass against this ancient rule. We recall one woman, for instance, who drives 35 miles to her parish church and the same distance home again every Sunday morning in order to make her Communion before breakfast. She would say that anybody could do it. We are not so sure about that. In any case the rationing of gasoline and tires is likely to curtail even her extreme devotion. Emergencies of illness, old age or extraordinary circumstances can always justify a relaxation of traditional practices in order to avoid depriving people of access to the sacraments. The war will not let us alone. It multiplies emergencies. Still we could wish that the Bishop of Pittsburgh had seen fit to issue a formal dispensation for this unusual procedure, thereby recognizing that it was a departure from normal practice and was not standard for his diocese or for the Church.

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SEMINARIES

Rev. L. Rose Elected

Dean of Berkeley

The Rev. Lawrence Rose, professor of Theology at Bexley Hall, Gambier, Ohio, and formerly of Central Theological College, Tokyo, Japan, has been elected dean of the Berkeley Divinity School, New Haven, Conn., according to announcement by the trustees on June 3d.

Mr. Rose went to Japan in 1934, remaining until the withdrawal of American



DEAN ROSE OF BERKELEY: Formerly a missionary to Japan.

missionaries in 1941. Prior to his work in Tokyo, he had been in charge of missions in Montana. He is 41 years old, was born in Monterey, Mexico, and was educated at Kent School, Harvard, and the General Theological Seminary. For two years he was Tutor and Fellow at the General Seminary. At the Central Theological College he was professor of Christian Apologetics and Religious Education.

Berkeley Commencement

As Berkeley Divinity School, New Haven, Conn., prepared to enter upon its war-time schedule it marked the way by celebrating in traditional form the 86th Commencement.

The Commencement exercises began with Matins and Holy Communion in the Berkeley Chapel, the Rev. Dr. Percy Urban, professor of Theology being the Celebrant. The graduation exercises proper were held in Chapel Hall. Bishop Budlong of Connecticut, president of the school, presided at the ceremony. The Rev. Louis Pitt, rector of Grace Church, New York City, was the commencement speaker and received the honorary degree of Doctor of Sacred Theology.

The candidates for degrees were presented to the Bishop by the Rev. Percy

Urban in the temporary absence of the acting dean, Dr. Charles Hedrick.

The Rev. Mr. Pitt, in his commencement address, spoke of the necessity of the Church to prove itself in this period of trial if it deserves to live.

Seabury-Western Commencement

Thirteen members of a graduating class of 16 students received Bachelor of Divinity degrees at commencement exercises held in Anderson Chapel at Seabury-Western Theological Seminary, Evanston, Ill., on June 4th.

Three others were given licentiates in theology at the service.

The occasion was also marked by the award of a Doctor of Divinity degree, *honoris causa*, to the Rev. Floyd Erwin Bernard, rector of All Saints' Church, Ravenswood, Ill., and the conferring of a master of sacred theology degree upon the Rev. Elmer James Templeton, instructor in Hellenistic Greek at the seminary.

The degrees were conferred by Bishop McElwain, president and dean of Seabury-Western. The Rev. William A. Simms, S.T.M., rector of St. Thomas' Church, Battle Creek, Mich., was the commencement speaker.

The commencement ceremonies began with a corporate communion service for faculty and students on June 3d, which was designated as Alumni Day. The annual meeting of the board of trustees and the trustees luncheon followed. In the afternoon, there was an "at home" for students, alumni, and friends of the seminary at the residence of Bishop and Mrs. McElwain. The day closed with the alumni banquet at the Orrington hotel.

Commencement day proper began with a holy communion service and requiem for departed alumni, teachers, and officers of Seabury-Western. A mid-morning organ recital by the seminary organist, W. James Marner, preceded the commencement service. A luncheon in the William Horlick rectory closed the program.

War Time Measures at Graduate School of Applied Religion

As a concession to the demand for war-time economies the usual commencement exercises were eliminated this year at the sixth annual graduation of students from the winter session of the Graduate School of Applied Religion, Cincinnati, Ohio.

The Graduate School's social training program for theological students has both winter and summer sessions. At the annual meeting of the Board of Trustees on May 25th, Bishop Hobson, chairman, two new members were elected, James Stuart, executive director of the Hospital Care Corporation of Cincinnati and the Rev. E. Gibson Lewis, minister of the Glendale Presbyterian Church.

NEW SCHEDULES

The "speed up" program in universities and theological schools will result in new schedules at the Graduate School. New terms may be instituted in the winter ses-

sion during the war period to provide clinical training for young pastors who are graduated from their seminaries at odd times like February. The trustees reported that new social conditions during and after the war have greatly increased the importance of practical social training for church leaders.

The 20th summer session will open on June 15th. Its students will have lectures and supervised field training in more than a dozen Cincinnati social agencies and institutions.

COLLEGES

The Chaplains and Their Work— a Survey

By LEON McCAULEY

Our college clergy displayed, as a whole, a heartening degree of interest in a LIVING CHURCH questionnaire sent out recently in an attempt to produce some sort of survey of work now being done by our Church in institutions of higher learning.

The one-page questionnaire was sent to the 433 colleges, universities, and schools listed on pages 80-87 of the 1942 LIVING CHURCH ANNUAL. Responses were received from 160 clergy serving 199 colleges—a total response of 46%, which is remarkable in any questionnaire.

Only 25 of the 160 reporting clergy serve full-time as college chaplains. The majority of the others carry on their college work in conjunction with regular parish duties.

The 160 clergy serve a total of 30,293 Episcopal students in 190 colleges (nine colleges reported no Episcopal students), and thus the average number served by each chaplain is 159. This average, however, is probably deceptive, since the range is great—as few as two and as many as 1,500.

*EDITOR'S NOTE: The word "college" is here used as a generic term to denote all institutions of learning included in the survey.

Seventy-seven institutions, the reports show, have their own chapels. Thirty of these are interdenominational or non-sectarian. The Episcopal Church leads the list of Faiths, with 13 of its own. The Congregationalists have 10, the Methodists 8, the Baptists 6, and the Presbyterians 5. The Moravians, Campbellites, Friends, Evangelical and Reformed, and Reformed each appear only once on the list.

SERVICES

In 31 of the 77 colleges, special services are held in the chapel for Episcopal students (six others report a room reserved on the campus for weekly services), with a frequency ranging from twice weekly to twice yearly. Only nine have weekly services in the college chapels; eight have daily services. Four hold services for Episcopal students only during Lent.

Students in 75 of the colleges may attend special student services in a nearby parish church. In 28 instances, these are held weekly, and in 15 monthly. Three churches have the services once every two months, and 15 other infrequently. Four churches report bi-weekly student services.

The students of 41 other colleges may attend only the regular parish services.

One hundred eleven colleges report attendance at Morning Prayer, and 126 at Holy Communion. The range for Morning Prayer is 3 to 400, with an average of 53; and for Holy Communion, 3 to 240, with an average of 31. Thirty-one colleges reported attendance at other services; range 2 to 240, average 31. A summary of these figures would seem to indicate that nearly 11,000 appearances by Episcopal students occur sometime each week as a result of the work of our chaplains.

BAPTISMS, CONFIRMATIONS

Chaplains of only 49 colleges reported on the yearly average number of baptisms. These total 241. For students in 52 of the colleges special confirmation classes are held, with a yearly average of 581. This would seem to give a high percent, taking into account the 11,000 figure given above. That figure represents appearances at three different services, and surely a greater number of the appearances are made by students already confirmed before coming to college. There is, however, apparently no way to determine a reasonably sure percentage here.

SUPPORT

In most instances, the work in any particular college is supported by the nearby parish, according to the returned questionnaires; 23 reported thus, while 19 reported diocesan support, and 13 reported support from both parish and diocese. Another 14 reported support from the Church Society for College Work, as well as from parish and diocese. These are the only large numbers reporting, but the CSCW was given credit in a number of other instances for partial support. In four cases, the educational institution itself supports the work, and in two instances the chaplain himself pays the bills.

Whereas reports on the source of support came in for 89 colleges, reports on the yearly total budget came from only 66. For these the average was \$1,091. Here

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again an average is extremely deceptive, for budget totals range too far—from a dollar or two to \$7,500 a year.

CANTERBURY CLUBS

Seventy-three Canterbury Clubs or similar organizations, 17 lay college workers, and six Episcopal student housing arrangements were reported in conjunction with the college work. The latter are located at Ohio State, Harvard, the Universities of Alabama, Florida, and Wisconsin, and the Woman's College of the University of North Carolina. Capacity of the housing arrangements is listed as from two to 50. The only one of these not reporting full use is the one reporting 50 as capacity.

The questionnaire requested a summary of student projects. "Choir work" and "helping in the Church school" are the

answers most common. Then followed "social service work," "Lenten offering," "Every Member Canvass," and "lay reading." A few chaplains stated their students were engaged in USO work, Red Cross work, and Malvern Conference study.

As the main feature of their student programs, most chaplains listed an evening study group, with a corporate communion once a year, followed by a student breakfast. Others noted monthly corporate communion; frequent conferences; and suppers at the rectory, with instruction and discussion.

At least five chaplains emphasized the fact that they fit their student work neatly into their regular parish programs and make a determined effort not to create a "special" group of the students.

More than one chaplain of a college supported financially by another Faith stated frankly he did not wish to go much further than a welcoming letter to the student, and perhaps an informal visit.

Several chaplains justified the apparent lack of Episcopal activity in their particular college. Justifications ranged from "college has so much social activity that little activity on chaplain's part is possible" to "students too weary after Saturday night to come to church Sunday." On the other hand, one chaplain reported his parish paid taxi fare for students; and another that his parish furnished breakfast to students from a campus several miles away.

The chaplains were asked for suggestions as to how THE LIVING CHURCH might give more aid to college work. The number who replied that they feel THE LIVING CHURCH is already doing a good job in this field is satisfying.

More satisfying, however, is the wealth of good suggestions: monthly articles, illustrated, on the leading work in different parts of the country; an article on the necessity of our Church's taking a deeper interest in Negro college work; a regular department for college news, with perhaps an occasional article by a student; a student correspondent in each Canterbury Club or similar organization; an article urging students to take active part in the Woman's Auxiliary or a men's club; and regular or occasional articles suggesting "a technique, a method, a fresh approach to a perennial student problem."

OBJECTIONS

There were seven or eight objections to the questionnaire. One man refused to fill it out. He wrote a letter instead, saying he was too busy at commencement time to bother with a questionnaire, and particularly a questionnaire he was requested to return hurriedly. Five or six others found that the necessarily broad questions did not fit their specific situations.

One chaplain raised an objection which seems important and thoroughly sound: the questionnaire, he said, took it for granted that the college chaplain's work was solely with students, whereas an important part of his was with the college faculty. The questionnaire should certainly have gone into some detail about faculty work.

The questionnaire itself was drawn up

not to prove a point but only to get some statistical information on the work, some rough picture, as it were, of what our college chaplains are doing.

And further, the figures, the number of students who attend a particular service, the number who take part in a particular project—these are not the important things about our college work. The important thing is the particular influence this work has had on the lives of particular students—a "something" which cannot be measured very handily.

SECONDARY SCHOOLS

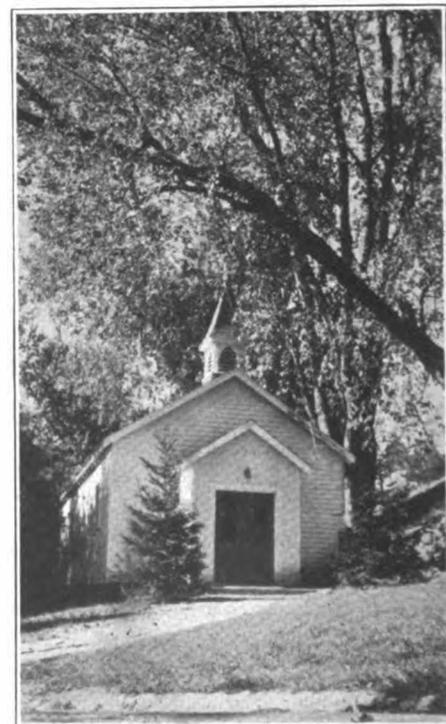
St. Peter's Summer Camp Will Stress Christian Leadership

A summer camp will be held at St. Peter's School, Peekskill, N. Y., July 1st to August 25th. The trustees of the school decided to take this step after many inquiries had been received indicating that there was a widespread demand for the camp.

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The Rev. Frank C. Leeming, able headmaster of St. Peter's, will be director of the camp, which is not limited to regular students of the school. Activities will be organized for the capacities of the 15 to 17 age group.

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The regular session of the school opens this fall on September 17th. St. Peter's is a self-help boarding school, with the boys doing all the work except in the kitchen

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Winter and summer, there is a daily Eucharist at the school. In the summer, when weather permits, the service will be held outdoors.

DIOCESAN

MARYLAND

Dr. Kinsolving Retires After 56 Year Ministry

A 56 year period of active ministry, 36 of which had been spent in Baltimore, Md., was brought to a close on June 1st when the Rev. Dr. Arthur B. Kinsolving resigned from the parish of St. Paul's.

Dr. Kinsolving began his ministry in 1886 in Richmond and Westmoreland Counties, Va. For 17 years he was rector of Christ Church, Brooklyn, N. Y., then one of the largest parishes in the diocese of Long Island.

In Baltimore, in addition to a far-reaching pastoral ministry and the maintenance of the services and pulpit duties of St. Paul's, the following things have been accomplished: a substantial addition was added to St. Paul's House; the Chapel on Washington Boulevard was acquired and remodeled; the guild house was built, including the vicarage for the priest in charge. An endowment of \$350,000 has been accumulated in the course of the years.

NEW YORK

Cathedral to Accept Custody of English Altar Decorations

The silver altar ornaments of Chapel Royal, London, will be entrusted to the Cathedral of St. John the Divine for the duration. The temporary custody of the silver will be accepted at a service on June 14th.

Florence Nightingale Service

The 18th annual Florence Nightingale Service for Nurses, held in the Cathedral of St. John the Divine on Sunday evening, May 18th, was the largest in the history of these great services. More than 3,000 nurses attended, dressed in uniform. Every hospital in New York City was represented in the procession, which assembled on Amsterdam Avenue and marched up and into the West door of the Cathedral. Among the organizations present were members of the Spanish War Nurses, the Regular Army Nurses, the American Legion, Teachers' College, Henry Street

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Memorial to Dean Gates

A bronze memorial tablet, marking the graves of the late Very Rev. Dr. Milo Hudson Gates and Mrs. Gates in the Chapel of the Intercession, Trinity Parish, was dedicated on May 24th, by the vicar of the Intercession, the Rev. Dr. S. Tagart Steele jr. The memorial, designed by Miss Louise H. Southwick, consists of a circle with a cross patée, surcharged with the Gates coat of arms. The inscription surrounding the circle reads: "Requiescat in Pace—Milo Hudson Gates, Priest and Doctor, 1864-1939; Pauline Gavit, His Wife, 1860-1941."

Dr. Gates was vicar of the Intercession from 1907 until 1930, when he became Dean of the Cathedral of St. John the Divine, which office he held until his death. Dr. Gates was an authority on ecclesiastical architecture; and it was while he was vicar that the present beautiful Chapel of the Incarnation, the work of the noted architect, Bertram Grosvenor Goodhue, was built. Ralph Adams Cram, the architect of the Cathedral of St. John the Divine, has declared that this chapel is the most beautiful parish church in America.

MAINE

Freedom Through Christ

Keynote of Convention

The 123rd annual convention of the diocese of Maine, Portland, Me., opened on May 19th, with the diocesan missionary service in the Cathedral Church of St. Luke. Bishop Loring of Maine delivered his annual charge, keynoting the convention with the theme Freedom through Christ.

He spoke of the reorganization of work in many fields in the diocese, and of the opportunities for Christian service newly opened by the influx of thousands of Army and Navy personnel and defense workers.

Pre-convention activities included meetings of the Woman's Auxiliary, addressed by Dr. Adelaide T. Case, professor of Christian Education in the Episcopal Theological School, and Mrs. Genie Daly, secretary for Rural Work, diocese of Maine, and Deaconess Lydia Ramsay, newly-appointed rural worker for Northern Maine. A conference for the rural clergy was held

under the direction of the Rev. Clifford L. Samuelson, assistant secretary, Department of Missions, the National Council, who also later addressed the convention, stressing the fact that the future of the Church lies in our attention to the rural areas which feed the centers of urban population. Fr. Samuelson pointed out the special importance of rural work in Maine, having just finished a tour of the entire diocese.

The Rev. Gerald F. Burrill of New York, member of the speaker's committee of the Presiding Bishop's Commission for Forward-in-Service, addressed the diocesan clergy on the concrete plans for evangelism, the program for 1942-43.

During the sessions resolutions were passed conveying greetings to Nashotah House upon its centennial, and providing a committee to plan a permanent diocesan memorial to the late Benjamin Brewster, Bishop.

Robert Crocker of Washington, D. C. and Southwest Harbour, Maine, spoke upon the Government's War Bond Program, evoking an enthusiastic response and plan for coöperation from the delegates.

ELECTIONS: Secretary, the Rev. A. T. Stray; registrar, the Rev. C. E. Whipple; treasurer, J. P. Flagg; chancellor, S. F. Thaxter; standing committee: the Rev. Messrs. C. M. Tubbs, J. A. Furrer, W. E. Berger; Messrs. C. B. Clarke, K. C. Sills, S. F. Thaxter; diocesan council, the Rev. Messrs. A. T. Stray, W. E. Berger, C. E. Whipple, G. L. Cadigan, T. G. Akeley; Messrs. C. B. Clarke, R. H. Gardner, K. C. Sills, Miss Lydia Adams, Mrs. W. Thomas; deputies to provincial synod, the Rev. Messrs. P. M. Dawley, C. E. Whipple, W. E. Berger, P. G. Cotton; Messrs. F. C. Scribner jr., W. Macomber, L. E. Kimball jr., J. H. Daley; examining chaplains, the Rev. Messrs. W. E. Berger, C. M. Tubbs, E. O. Kenyon, A. H. Plumber, R. F. Sweetser.

VERMONT

Department of Religious Education Shows Forward Movement

The department of religious education has shown a real forward movement in Vermont, said Bishop Van Dyck, commenting on the report of the department as presented by the executive council of the diocese of Vermont at the 152d annual convention, St. Paul's Church, Burlington, May 26th and 27th. In addition to running two summer conferences—the 11 year-old conference for young people and the two-year old Champlain Conference for Church leaders, the Department has sponsored a church school by mail that reaches into the unchurched rural areas of Vermont. The department has also been instrumental in initiating the week-day religious education movement in the State of Vermont in coöperation with the public schools.

Vermont raised over \$1,000 for British Missions in 1941 and over \$800 for the Church Army and Navy Commission in 1942. Both sums were substantially over the quota set for Vermont by the Bishop and the National Council.

President Walter Millis of the University of Vermont spoke briefly urging laymen not to let the present state of the world interfere with service to God and His Church.

In both his sermon on Tuesday night in St. Paul's Church and his address to the

Convention on Wednesday morning Bishop Van Dyck urged loyalty to Christ, the rediscovery of His meaning for our times, as the means whereby Christians will show the world that they face the future confident and unafraid.

ELECTIONS: Standing committee: Rev. Messrs. F. J. Knapp, F. R. Nitchie, H. H. Jones; Messrs. C. C. Webber, G. Little, J. H. Wright; executive council: Rev. Messrs. P. C. Webb, H. Hawkins, S. P. Jones, C. C. Silvester, J. L. Smith, A. R. E. Green; Messrs. G. B. Slattery, Flynn G. Austin, G. Akerstrom; delegates to provincial synod: Rev. Messrs. F. J. Knapp, E. Colcord, S. Ripper, C. C. Silvester.

SALINA

Last Mortgage Liquidated

The Very Rev. James T. Golder, dean of Christ Cathedral, Salina, Kans., announced on Whitsunday that a campaign to raise \$1,800 with which to pay off a mortgage of many years duration, had been successfully completed in five weeks.

The liquidation of this long existing mortgage was one of the conditions of a recent gift to the parish of properties valued at \$25,000. This amount, plus subsequent gifts, will be used for the erection of a new deanery and Cathedral house.

The clearing of the Cathedral debt means also that the district of Salina is 100% free of debt on any of her church buildings, rectories, or parish houses.

SPRINGFIELD

Forward in Service

The Forward in Service conference held in Decatur, Ill., May 12th and 13th was one of the most stimulating sessions the diocese of Springfield has ever known. So high was the spirit that formal speeches were interrupted with questions, and the discussions of the second day, led by the Rev. Richard M. Trelease, rector of St. Paul's, Kansas City, were continued at the luncheon tables.

In his Evensong sermon, the Very Rev. Rowland F. Philbrook, Dean of Trinity Cathedral, Davenport, Iowa, sounded the tone of the conference, referring to the too frequent objectives of men as "fading wreaths" which cannot suffice for the crown of glory that God holds out at the end. "This crown of glory," he said, "is the objective of Forward in Service, which is simply doing what the Church of Christ has been intended to do for 1900 years."

As the principal speaker at the dinner which followed, Dr. Lewis T. Gregory, a Churchman-physician living in the vicinity of the University of Illinois, said that in his contact with hundreds of students who are crying for religion he has found their inability to find what they want in the Church is due to the fact that the Church puts greater emphasis on what we should not do than on what we should do. Defining religion as a philosophy of life plus a spiritual means of coming somewhere near to expressing the ideal, he said: "The Church is not primarily to make us holy, but to give us something we can lay hold to in times like these."

NEW MEXICO

Bishop Stoney Presides At Convocation

The missionary district of New Mexico and Southwest Texas held its 48th annual convocation in Holy Faith Church, Santa Fe, N. M., the Rev. C. J. Kinsolving, III, rector. Bishop Stoney presided and set the note of the convocation in a splendid appeal for a wholehearted cooperation in the plan of Evangelization of the Presiding Bishop. The convocation sermon was preached by the Rev. DuBose Murphy of St. Clement's, El Paso, Tex. The Rev. J. W. F. Carmer presented in detail the Forward in Service plans. A memorial was planned by the convocation for a Howden Memorial, to consist of a suitable memorial to be placed in the Cathedral at Albuquerque.

ELECTIONS: G. Daniels, treasurer; Council of Advice, the Rev. G. Wood; Bishop and Council, J. R. Guild.

MINNESOTA

Diocesan Pledge Maintained

The 85th annual convention of the diocese of Minnesota, meeting in Christ Church, St. Paul, May 19th and 20th, went on record as being opposed to reducing in any degree the diocesan pledge to the General Church, and as determined,

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Cub Camp, June 27-July 10, Cost.....	19.00
Adult Conference, July 11-25, Cost.....	\$30.00; 26.00
College Conference, July 11-25, Cost.....	30.00; 26.00
Clergy School, July 13-25, Cost.....	25.00; 16.00
Midget Camp, July 11-25, Cost.....	19.00
Laymen's Conference, July 25-27, Cost....	6.00

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DIOCESAN

by a special effort, to match the children's Lenten offering dollar for dollar.

Pursuant to the resolution, a committee was appointed to bring into the convention ways and means of obtaining additional funds for this purpose. The plan presented by the committee and approved by the convention consists of organizing local committees composed of men in every parish and mission to secure gifts for the General Church pledge over a five year period; the convention committee being continued to work with the local committees.

A budget of \$65,000 was adopted for the coming year.

In his annual address, Bishop McElwain said: "While doing our full duty by the State and those who are in her service seeking to crush those forces which are utterly subversive to God's purpose, we must insist that a thoroughly converted clergy and people, by the Grace of God cannot only minister to the spirits and bodies of those engaged in war but also, through missionary, educational, and social effort, provide those spiritual conditions which would furnish the only possible foundation for an enduring peace."

In speaking of the war and the diocese, Bishop Keeler said: "I am convinced that every one of our parishes ought to enroll in a spiritual offensive toward victory and a Christian peace. . . . I wish we might find the language that would startle us all into a realization of the fact that our lives, our country, our church, and all that we hold worthwhile are at stake. . . . My belief is that no one of us can do anything greater for home, for religion, for self than to find his place in renewed activity in this spiritual offensive toward a Christian victory and a Christian peace."

ELECTIONS: Executive secretary—Earl R. Coppage; treasurer—Lester Bigelow; standing committee: Rev. Messrs. F. D. Tyner, J. S. Higgins, W. F. Creighton, C. H. Gesner; Messrs. H. C. Cook, W. B. Webb, B. G. Griggs, G. A. N. King. Bishop and council: Rev. Messrs. L. W. Clarke, W. Y. Whitehead, M. Bailie, J. W. Gregg, R. Leuthold, D. P. Gaver; delegates to the provincial synod: Rev. Messrs. C. H. Gesner, P. M. Nairy, W. F. Creighton, F. D. Tyner, A. E. Knickerbocker, M. Bailie; Messrs. W. T. King, F. Wigginton, E. M. Grime, L. M. Elstal, E. H. Foot, G. H. Lange.

NEBRASKA

Diocesan Assessment Increased By Council

Accomplishments of the diocese of Nebraska in retrospect at the Council meeting in Trinity Cathedral, Omaha, Neb., April 22d and 23d, presented a satisfactory picture.

Action taken by the Council included a 10% increase in the amount of the diocesan assessment to provide for *Forward in Nebraska*, diocesan publication, and for a reserve fund over and above the assessment as submitted to the Council. Report was made that pledge cards had been sent in by all parishes and missions underwriting the budget, practically all of them accepting the objectives set forth last year by the committee on Revision of Canons. Proposed was that the estimated sum necessary for support of diocesan missions be taken

out of the diocesan assessment and placed on the general mission budget.

Bishop Brinker in his address to the Council stressed the ideals of a Christian home. The Rev. Clifford L. Samuelson, assistant secretary of Domestic Missions, emphasized the great need of extension of the work of the Church into the rural districts. The Episcopal Church must never consider itself "only a metropolitan Church," he said.

ELECTIONS: Standing committee, W. D. McHugh, all others reelected; executive council, Rev. Messrs. H. E. Asboe, R. A. Rodgers, Messrs. E. Coryell, J. C. Thygeson, all others reelected; diocesan officers, reelected; delegates to provincial synod, Rev. Messrs. H. C. Gosnell, C. A. Myers, R. D. Crawford, H. C. Alden; Mrs. H. C. Alden, B. Gering, W. D. McHugh, Mrs. J. R. Plumb.

WESTERN NEW YORK

Church Must Emphasize Hope of New Order

"The duty of the Church as I see it today," said Bishop Davis at the annual convention of the diocese of Western New York meeting in Buffalo, N. Y., May 18th, "is to emphasize the hope of a new order and make it impossible for nationalism, isolationism, and national indifference to world responsibility to raise their ugly heads again in America when the victory is won."

A resolution calling the delegates to endorse Church unity was referred to a committee appointed by the Bishop.

The Rev. Dr. Charles W. Sheerin, rector of the Church of the Epiphany, Washington, was the speaker at the diocesan dinner.

ELECTIONS: secretary, the Rev. Dr. Ansell R. Morrell; standing committee, the Rev. Messrs. C. D. Broughton, A. Pardue, W. T. Heath, J. Groves; Messrs. T. R. Wheeler, J. Blaney, J. W. Sanborn, G. T. Ballachey; executive council, the Rev. Messrs. A. R. Morrell, E. L. Tiffany, H. D. Baldy; Messrs. G. Benson, H. V. Smith, H. M. Hall; deputies to provincial synod, the Rev. Messrs. G. Naper Smith, L. E. Ward, G. F. O'Pray, S. W. Sundin, E. L. Tiffany, H. D. Baldy; Messrs. H. A. Bull, F. Sherwood, A. F. Freeman, A. R. Rumley, G. T. Ballachey, E. V. Gray.

SOUTHERN OHIO

Presiding Bishop Outlines Forward in Service Program

Time devoted to the annual convention of the diocese of Southern Ohio was reduced to one day because of the wartime inadequacy of accommodations in Dayton.

Presiding Bishop Tucker outlined for the convention the next steps in the Forward in Service program.

ELECTIONS: Standing committee, the Rev. Messrs. N. M. Burroughs, A. P. Stokes jr., P. Porter; Messrs. J. B. McGrew, O. J. Rupp, F. O. Schoedinger; bishop and chapter, the Rev. F. J. Moore, H. M. Bone, S. Matthews, R. Rogan, S. Allen, F. O. Schoedinger.

COMING EVENTS

June

- 14-20 Gambier Summer Conference, Gambier, Ohio; Conference, Orlando, Fla.
- 15-26 Minnesota Summer Conference, Carleton College, Northfield, Minn.
- 21-26 Howe Summer Conference, Howe, Ind.
- 28-July 3 Eagle's Nest Summer Conference, Delaware, N. J.
- 28-July 4 Valley Forge Conference, Wayne, Pa.

CHANGES

Appointments Accepted

CHRISTIAN, Rev. GUY D., recently locum tenens at Trinity Church, Newport, R. I., is to become rector of Christ Church, Chaptico (King and Queen parish), and of Christ Church, Wayside or Piccawaxon (William and Mary parish), Md., effective June 15th. Address: Chaptico, Md.

COOPER, Rev. T. FREDERICK, curate of St. James', Greenfield, and vicar of St. Andrew's, Turners' Falls, Mass., is to be locum tenens of the Church of the Good Shepherd, Clinton, Mass., effective July 1st. Address: 353 Church Street, Clinton, Mass.

DAVIS, Rev. RAYMOND WILLIAM, recent graduate of the Philadelphia Divinity School, will be on the staff of the Cathedral Church of St. Luke, Portland, Me., beginning June 22d. Address: 153 State Street, Portland, Me.

FALL, Rev. RALPH E., curate of the Church of Our Saviour, Akron, Ohio, is to be rector of Grace Church (South), Cleveland, Ohio, effective July 15th. Address: East 91st Street and Harvard Avenue.

FOWKES, Rev. ROBERT W., formerly student of Nashotah House, is now vicar of St. James' Church, Kemmerer, Wyo., St. Bartholomew's Church, Cokeville, Wyo., and St. Lawrence's, La Barge, Wyo. Address: St. James' Church, Kemmerer, Wyo.

HEARD, Rev. HENEY H., locum tenens of St. Andrew's Church, Roswell, N. M., is to be vicar of St. Mark's, Hanna; St. John's, Hanna; St. Barnabas', Saratoga; St. James', Encampment; St. Luke's, Medicine Bow, Wyo., effective July 1st. Address: St. Mark's rectory, Hanna, Wyo.

HEATH, Rev. SIDNEY E., rector of St. Peter's Church, Bainbridge, N. Y., is to be priest in charge of St. Mary's mission, Middlesboro, Ky., effective July 15th. Address: Middlesboro, Ky.

KROMER, Rev. JOHN S., chaplain of Groton School, Groton, Mass., is to be curate of St. Mark's Church, San Antonio, Tex., effective July 15th. Address: San Antonio, Tex.

LACHER, Rev. E. LAWRENCE, formerly rector of Grace Church, Newport News, Va., has been associate rector of the Church of the Messiah, Baltimore, Md., since June 1st. Address: Harford Avenue and White Avenue, Baltimore.

LEECH, Rev. FREDERICK W., chaplain to Episcopal students at the University of Michigan, and assistant minister in St. Andrew's, Ann Arbor, Mich., will be rector of St. Peter's, Akron, Ohio, effective July 15th. Address: 1664 Glenmont Avenue, Akron, Ohio.

SHELMANDINE, Rev. DEVERE L., vicar of St. Paul's Church, Harlan, Iowa, is to be rector of St. Mark's, Waterloo, Iowa, effective July 1st. Address: 501 Denver Street, Waterloo, Iowa.

SMITH, Rev. HERMAN J., of St. Margaret's Church, Margaretsville, N. Y., will become rector of St. Mary Magdalene's Church, Newark, N. J., effective June 15th.

Ordinations

PRIESTS

PITTSBURGH—The Rev. **GEORGE M. CHESTER** was ordained to the priesthood at 4 o'clock in the afternoon on June 4th in St. Mary's Church, Beaver Falls, Pa., by Bishop Mann of Pittsburgh. He was presented by the Rev. Louis M. Hirshson, who also preached the sermon. The unusual hour was the result of a letter to the Bishop from the vestry informing him that practically all the men, and many of the women, of the parish were employed in defense work and could not attend a service in the morning. Every member of the congregation received Communion. Mr. Chester is now rector of the parish.

VIRGINIA—The Rev. **STEPHEN R. DAVENPORT** was ordained to the priesthood on May 24th at St. Paul's Memorial Church, Charlottesville, Va., by Bishop Jett, retired Bishop of Southwestern Virginia, acting for the Bishop of Virginia. He was

presented by the Rev. Dr. R. F. Gibson, who also preached the sermon. The Rev. Mr. Davenport will be priest in charge of St. Paul's Memorial Church, Charlottesville, Va., in the absence of the rector, the Rev. William H. Laird, who is serving as a chaplain.

WESTERN NEBRASKA—The Rev. **WILLIAM F. STATION** was ordained to the priesthood on June 11th by Bishop Beecher of Western Nebraska in St. Timothy's Church, Gering, Neb. He was presented by the Rev. Fred McNeil; the Rev. Francis J. Pryor III preached the sermon. The Rev. Mr. Station is minister in charge of St. Timothy's, Gering, Neb.

DEACONS

HARRISBURG—**WILLIAM EARL STEPHENS** was ordained deacon at St. Paul's, Columbia, Pa., on June 2d by Bishop Wyatt-Brown of Harrisburg. He was presented by the Rev. Charles P. James; the Rev. Robert C. Batchelder preached the sermon. The Rev. Mr. Stephens will be minister in charge of St. Luke's, Mt. Joy, Pa.

RHODE ISLAND—**ROBERT LINCOLN SEEKINS JR.**, was ordained to the diaconate June 3d in Grace Church, Providence, R. I., by the Bishop of Rhode Island. He was presented by the Rev. Clarence H. Horner; the Rev. Edwin W. Grilley, preached the sermon. The Rev. Mr. Seekins will be deacon in charge of St. Peter's Church, Mantion, R. I.

SOUTH FLORIDA—**ALSACE LORRAINE BURGREN** was ordained to the diaconate in Christ Church, Bradenton, Fla., by Bishop Wing of South Florida on May 31st. He was presented by the Rev. Frank M. Brunton, who also preached the sermon. The Rev. Mr. Burgren was formerly a Methodist minister. He will serve as deacon in charge of St. John's Church, Homestead, Fla.

WEST VIRGINIA—**ANDREW BARTON JONES** was ordained deacon by Bishop Strider of West Virginia acting for Bishop Sherrill of Massachusetts at the Virginia Theological Seminary, Immanuel Chapel, Alexandria, Va., on May 30th. The Rev. F. Bland Tucker preached the sermon; the Rev. Dr. Robert O. Kevin was the presenter. The Rev. Mr. Jones will be deacon in charges of St. Luke's parish, Welch and Gary, W. Va. Address: Welch, W. Va.

WESTERN MASSACHUSETTS—**JOHN HOLBROOKE PARKE** and **ROBERT THROOP** were ordained to the diaconate by Bishop Lawrence of Western Massachusetts on June 14th at Grace Church, Amherst, Mass. The Rev. Mr. Throop was presented by Canon Raymond H. Kendrick. He will study at the Graduate School of Applied Religion, Cincinnati, Ohio. The Rev. Mr. Parke was presented by his father, the Rev. Hervey Parke, who also preached the sermon. He will be curate of St. James', Greenfield, and vicar of St. Andrew's, Turners' Falls, Mass. Address: Greenfield, Mass.

Depositions

DEMARÉ, BALTSAR EMIL LEO, was deposed by Bishop Jenkins of Nevada on May 6th. The Rev. Mr. Demaré renounced the ministry of this Church and entered into Communion with a religious body not in Communion with this Church.

MORLEY, MYRON LEWIS was deposed by Bishop Mitchell of Arkansas on May 27th. The Rev. Mr. Morley had declared his renunciation of the ministry in writing.

Marriages

PARKE, Rev. JOHN HOLBROOKE, to Miss Joan Lee Cole of Dublin, Ireland, at Grace Church, Amherst, Mass., on June 19th, by the Rev. Hervey C. Parke.

KROMER, Rev. JOHN S., to Miss Virginia Eleanor Brown at All Saints' Church, Dorchester, Mass., on June 27th by the Rev. A. W. P. Wylie and the Rev. W. Norman Pittenger.

DAY, Rev. RICHARD W., to Miss Martha Green of Boston at the Church of the Epiphany, New York, the Rev. Otis R. Rice officiating. The Rev. Mr. Day is a chaplain in the Army.

Degrees Conferred

Bishop **ABBOTT** of Lexington was granted the Doctor of Laws Degree at the commencement exercises of the University of Kentucky on May 28th. He preached the Baccalaureate sermon.

The Very Rev. **F. ERIC BLOV**, dean of St. Paul's Cathedral, Los Angeles, was awarded the Doctor of Divinity degree on May 31st by Occidental College, Los Angeles.

CLASSIFIED

POSITIONS OFFERED

WANTED Matron for dining room, kitchen, and dietetics. Sept. 1. Church boarding school. 100 boys. References required. Box W-1639, The Living Church, Milwaukee, Wis.

RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, The Living Church, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executive. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, The Living Church, Milwaukee, Wis.

SUPPLY PRIEST wanted July or August. St. Matthew's Cathedral, Dallas, Tex. \$100 monthly and room. Apply Dean Moore.

POSITIONS WANTED

HOUSE-MOTHER. Position as house-mother wanted by experienced worker. Box MBM-1638. The Living Church, Milwaukee, Wis.

ORGANIST—choir director, religious education director, experienced; college graduate; Churchwoman; referenced on request. Box B-1633, The Living Church, Milwaukee, Wis.

PRIEST, early forties, tactful Churchman, good preacher and organizer, forceful and pleasing personality, wants parish. Will serve as locum tenens after May 10th. Best references. Box C-1630, The Living Church, Milwaukee, Wis.

PRIEST offers his services on Sundays in July, in exchange for use of rectory in summer resort area. Box H-1635, The Living Church, Milwaukee, Wis.

PRIEST, unmarried, rector of two parishes for over 7 years, desires change. New York, Long Island, or New England preferred. Would consider institutional work or curacy. Anglo-Catholic. Box B-1634, The Living Church, Milwaukee, Wis.

SUPERINTENDENT. Cultured woman trained in all phases of institutional work desires position as superintendent in institution. Box M-1637. The Living Church, Milwaukee, Wis.

RETREATS

RETREAT for women. Convent of the Transfiguration, Glendale, Ohio, from the evening of June 26th to the morning of June 28th. Conductor, the Rev. Gilbert P. Symons. Apply to the Rev. Mother Superior.

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

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your **LIVING CHURCH** does not reach you on time occasionally, please do not write complaining of delay. The delay is caused by conditions, arising after your copy has left Milwaukee, beyond our control.

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

CHURCH CALENDAR

June

14. Second Sunday after Trinity.
21. Third Sunday after Trinity.
24. Nativity of S. John Baptist. (Wednesday.)
28. Fourth Sunday after Trinity.
29. S. Peter. (Monday.)
30. (Tuesday.)

NOTABLE GIVING

\$2700 From One Church School

The children of St. James' Church School, 71st Avenue, New York, might well put to shame many another organization in its money raising efforts and the use to which its funds are put.

Cosmopolitan in their outlook, they are providing extra comforts and necessities from Kunming, China, to Port au Prince, Haiti, and to England. The church school in the calendar year has raised some \$2700, which is doing its part to carry the message of the Church to far off places. Sharing in this fund is THE LIVING CHURCH NURSERY SHELTER, Barton Place, Exeter, England, which has been given \$100 for its work. A group of young girls, members of the Rector's Guild, has raised \$1,414 which will provide a utility van for some English city. As its contribution to the Lenten Mite box offering, presented at the Cathedral of St. John the Divine late in May, St. James' gave \$1,451.

Not only are the children of the parish aware of the needs of the world, but the adults have also contributed generously to the Army and Navy Commission, \$6,400, of which the children contributed \$100. Also given was \$2,000 to the Bishop of London for the children of London and money for six ambulances.

Plans are being made to send additional gifts to England, China, and Russia for the children of those nations, and to the

needy children of the armed forces of the United States, from the \$3,000 cleared at St. James' Church Spring Festival.



ST. FRANCIS: *Painting by Gouri Ivanov-Rinov.*

PAINTINGS

Exhibit of Modern Religious Art

Originals of 18 of the best known modern religious paintings were shown in an exhibit of modern religious art, recently

concluded at the Church of the Good Shepherd, Nashua, N. H.

The showing was arranged as part of the Lenten and Easter program of this New Hampshire parish, which has 493 communicants. Through the efforts of Mrs. Robert Alan Brannigan, a noted mural painter who happened to be resident in the parish, several of the most important eastern galleries and some of the most prominent modern religious painters, loaned their canvasses.

SUMMER

Lay Counsellors Assist Rector in Finding Temporary Residents

To stimulate the work of the Church during the summer months, the Church of the Holy Advent, Clinton, Conn., uses lay "counsellors" whose job is "to assist the rector, wardens, and vestrymen in the work of the parish and to bring the Church to the summer resident and the summer resident to the Church."

This year there are 15 counsellors. They will serve also as ushers during July and August, and will receive the offering at Church services. Most of them are members of big city parishes, and the rector, the Rev. Winfred B. Langhorst, says that they bring keen suggestions and constructive criticism, as well as their personal service to the summer parish.



GO TO CHURCH



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

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, Ph.D.
Sundays: 8, 10, and 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., Holy Communion

St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, H. C. 10 A.M.; Tourists welcomed.

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich, D.D.
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
This Church is Open All Day and All Night.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

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

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

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York City
Rev. H. W. B. Donegan, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Service and Sermon; Holy Communion, Thursday, 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.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

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

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700
Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Summer schedule: Sunday Masses; 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.



Church Services near Colleges



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

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

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Sunday Services: 8:00 and 11:00 A.M.

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

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

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Los Angeles, Calif.
Rev. John A. Bryant, Rector
Sunday Services: 8 A.M. and 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Hugh S. Clark, Rector
Sunday Services: 8:30 and 11 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches

Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 and 11 A.M.

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

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

CARROLL COLLEGE—St. Matthias Church, Waukesha, Wis.
Rev. Thomas R. Harris, B.D., Rector
Rev. Ralph S. Nanz, Ph.D., Dean of Men
Sunday Services: 7:30 and 10:45 A.M.

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

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

EVANSVILLE COLLEGE—St. Paul's, Evansville, Ind.
Rev. J. C. Moore, Rector
Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.; Tuesdays and Thursdays: 7:00 A.M.; Wednesdays and Fridays: 10 A.M.; Preparation Service: 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIVERSITY—St. John's Church, Washington, D. C.
Rev. C. Leslie Glenn, Rector, (in naval service)
Rev. Norman D. Goehring, Chaplain
Sundays: 8:00, 9:30, 11:00 A.M. and 8:00 P.M.
Weekdays: 7:30 A.M.
Saints' Days: 7:30 A.M. and 12:00 M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Bishop Rhinelander Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
Weekdays: Wednesdays: 8 A.M., Holy Communion

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

THE CHURCH SOCIETY FOR COLLEGE WORK

earnestly solicits gifts and bequests



MOUNT SAINT ALBAN

Washington, D. C.

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

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



Christ Church, Cambridge, Mass.

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

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

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

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Services at 8 and 11 A.M., and 8 P.M.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 and 11 A.M. On the Campus, 1st and 3d Wednesdays, 7:20 A.M.

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

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

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

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

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

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

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

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

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

YALE UNIVERSITY—Christ Church, Broadway and Elm, New Haven, Conn.
Rev. Clark Kennedy, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Weekdays: 7:30 A.M.; 5 P.M.

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

BOOKS

Add to Your Summer Reading List
from this Fine Selection . . .

APOSTLE OF CHINA

By James Arthur Muller

Samuel Joseph Isaac Schereschewsky, 1831-1906, a Lithuanian Jew converted by reading the New Testament, emigrated to New York



where he supported himself setting glass. He was baptized in a Baptist Church, studied in a Presbyterian seminary and ultimately became a missionary bishop of the Episcopal Church. Bishop Schereschewsky founded St. John's University in Shanghai and translated the Bible into several Chinese languages. Here is a

record of the early missionary activities in China, also the life of the man responsible for a great part of the success of the Episcopal Church in its Chinese work. This book originally sold for \$2.50. Available now at a greatly reduced price. Price \$1.00

THE MOVEMENT CHRISTWARDS

By the Rev. P. T. R. Kirk

This book is an attempt to show the significance of the Incarnation to the various problems, social and sociological, which confront us at the present day. The author invites his readers to think with him, and to examine his belief that at home and abroad, in the family, and in the nation, there is a Christwards movement evident, and that in the Living Presence of the Incarnate Lord there is the adequate evaluation of all our life. Price, \$1.40.

THE GIFTS OF THE HOLY GHOST

By the Rev. Frank H. Hallock

The chapters contained in this book appeared originally in one of the leading Church magazines some years ago and have been long out of print. These same chapters expanded, with bibliographies added, makes this book especially helpful to laymen and clergy in their deeper study of a subject which the author views as one that has not received the attention its great importance demands.

While the book is in no sense a Confirmation Manual, as Dr. Hallock says in his Foreword "it may be a useful supplement to Confirmation instructions for the more mature; and will freshen in the minds of the confirmed some of the instructions which were once received, and show the large part the Gifts play in the development of the spiritual life." Price, \$1.00

THE LORD OF LOVE

By the Rev. Karl Tiedemann

These thirty meditations on the Life of our Lord are well adapted to the use of the beginner as well as to the person experienced in meditation. There is an excellent preliminary chapter on meditation, some prayers to use before meditation, and direct application, at the end, to one's own life and problems. Price, \$1.00

FRIENDSHIP WITH JESUS

By the Rev. G. P. Ford

"Here are thirty-five little chapters on various subjects which have to do with everyday life, written particularly for those who have not time to read books. They afford excellent material for meditation and include such topics as Faith, Sin, Forgiveness, Prayer, Distractions, Worry, Suffering, Cross Bearing, Monotony, and others. If you need some encouragement in the living of your Christian ideals, you will get it in this little booklet."—The Holy Cross Magazine. Price, 60 cts.

SOMEWHERE TO BE HAD

By the Very Rev. Raimundo de Ovies
Dean of St. Philip's Cathedral, Atlanta

"Of the thousands of books this reviewer has read and of the hundreds he has reviewed," says Thomas F. Opie in the *Churchman*,



"this little volume ranks right up at the top. It deals with life-questions that thoughtful people are asking, and it deals with them without evasion and without equivocation. More, it deals with them intelligently and with conviction—the conviction of authority and with the authority of conviction."

"After dealing, chapter by chapter, with such subjects as Personality, God, Fear and Freedom, Relations, Illusion, Sex, Compensations, etc., he appends a questionnaire to each chapter." Price, \$1.75

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