

# The Living Church

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

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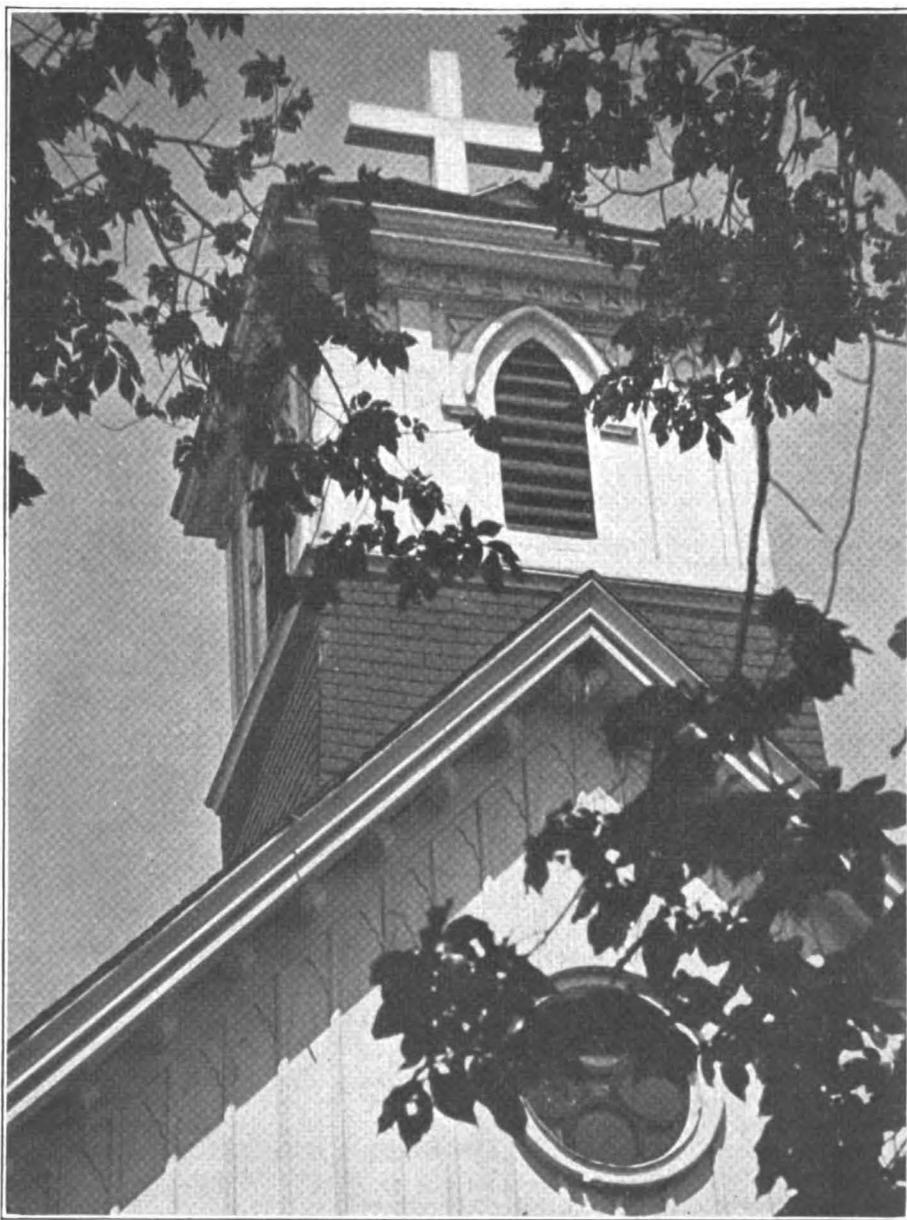
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STATE HISTORICAL SOCIETY  
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**CHRIST CHURCH, SPRINGFIELD, MO.**

Ox teams transported the lumber with which Christ Church was built in 1869, 120 miles from the nearest railroad. The church, oldest in the diocese of West Missouri, is now performing an up-to-date ministry by radio covering the entire Ozark area, under the leadership of the Rev. Sears Frederick Riepma, rector.

## Theological Education

**TO THE EDITOR:** Apparently everything is not serene at the Philadelphia Divinity School. I know nothing of the circumstances except what appeared in *THE LIVING CHURCH* of June 21st. But whatever the difficulties may be, they serve to reopen the whole vexed question of the number and disposition of our theological seminaries.

On the Atlantic coast we have five of them—Cambridge, Berkeley, the General, Philadelphia, and Virginia—all practically within shouting distance of each other. They are all engaged in preparing candidates for Holy Orders. Obviously the field is over-crowded, the work is duplicated, the combined overhead is excessive and the efficiency of the whole program of theological education is imperiled. The prospect of the next 10 years raises a pertinent question as to how much right we have to perpetuate five schools in such a restricted area caring for relatively small groups of students and all for the same purpose.

There are always two obstacles to be faced when anyone dares to suggest that something should be done about it. One is the loyalty of graduates for their respective "*alma maters*" and the other is the existence of a considerable capital investment in grounds, buildings and equipment. Alumni might be induced to place loyalty to the whole Church above loyalty to one school if they could be persuaded that the hard earned material assets would not be squandered.

Philadelphia has done great things for the Church ever since the first General Convention. It has an opportunity now to do another fine thing. The Church does not need a fifth seminary on the Atlantic seaboard for undergraduate work. But the Church does need a center for the development of postgraduate scholarship. The Philadelphia School has beautiful buildings, excellent equipment, a suitable location for such an institution. Instead of providing scholarships for undergraduate students, we could provide fellowships for those who have shown particular aptitude along scholarly lines. We already have the Church Historical Society centered in Philadelphia. We could build up the finest theological library in the country. We could produce our own scholars instead of depending so heavily on what comes to us from England.

Five years ago when I was a member of the Joint Commission on Theological Education I made this suggestion at a meeting of the Commission. At that time the Philadelphia School was just launching its new program of "clinical" training and no one wanted to interfere with the experiment. Now after five years trial the faculty of the school is divided as to the success of the experiment.

## The Living Church

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

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

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Isn't it a good time to reconsider the whole situation in view of the plain fact that we have too many undergraduate schools and the equally plain fact that we greatly need a graduate school for advanced work and scholarship research?

✠ FRANK E. WILSON,  
Bishop of Eau Claire.

Eau Claire, Wis.

## Japanese-Americans

**TO THE EDITOR:** It is appropriate and important on this day (Independence Day) to call the attention of your readers to the opportunity given by the Presiding Bishop to all Churchmen to help meet the problems arising from the evacuation of American students of Japanese ancestry from the colleges and universities of the Pacific coast. The government has found it necessary under pressure of the war emergency to place these free American citizens behind barbed wire. Many of our American Japanese friends went to the assembly centers in a spirit of sacrifice and service, feeling that their acceptance of the situation is the best possible way they can serve our country. They have done this humiliating thing gladly.

However, there are among the evacuees approximately 2,300 college students, some of them of outstanding intellectual ability and achievement. These young people are Nisei, not "aliens" unacquainted with American life and tradition. They are cultured and loyal citizens, trained in our American schools, and eager to show their loyalty and to prepare themselves for useful service and for further assimilation into our national life.

The government recognizes the special problem facing this group and is prepared to make possible their transfer to colleges and universities outside of the proscribed area.

Because of the complexity of the problem the United States government has through the War Relocation Authority asked Mr. Clarence Pickett, head of the American Friends Service Committee to set up a committee through which the efforts of leading educators and some nine national and international agencies may cooperate. This group met in Chicago on May 29th, as the National Japanese American Student Relocation Council. Dr. Robbins W. Barstow, president of the Hartford Seminary Foundation, has accepted the directorship. A West Coast Committee with offices at Allston Way and Union Street, Berkeley, Calif., and with Mr. Joseph W. Conard as executive secretary, is assembling data with respect to students wishing to transfer. The Eastern Committee is making up the list of openings in colleges and universities approved by the government for Japanese student relocation.

More than 100 of these students are boys and girls from our Episcopal missions. It is our special responsibility to assist in their transfer from Puyallup, Tanforan, and Santa Anita to colleges and universities in the middle west before the beginning of the fall term. Some Churchmen have already helped to arrange for the reception of students, even to offering jobs and living quarters in their own homes. The Presiding Bishop has officially designated some monies from his Fund for World Relief for this purpose and has suggested that other contributions received specifically labelled for Japanese Student Relief be allocated for this use. This is a beginning, but more is needed.

Will your readers help to see that George and June Suzuki, Iwao George Kawakami, George Oliver Omatsu, Alvin Yuzuru Sato, Amy Murayama, and our other Church students have this chance to realize further the meaning of our Christian responsibility to the end "that knowledge may be increased among us, and all good learning flourish and abound?"

MARGARET H. WILLIAMS,  
Associate Secretary for College Work,  
Province of the Pacific.

## Editor's Comment:

We hope that our readers will enthusiastically respond to this appeal. Contributions may be sent either to The Presiding Bishop's Fund for World Relief or to *THE LIVING CHURCH RELIEF FUND*, 744 N. Fourth St., Milwaukee, Wis. In either case they should be marked "For Japanese-American Student Relief."

## Give to the Church Literature Foundation

a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income from this Foundation may be used to defray any deficits in the publication of *THE LIVING CHURCH*. Your help is needed for this worthy cause.

Write today for more information about the Foundation, its purpose, and its officers.

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SIXTH SUNDAY AFTER TRINITY

## GENERAL

## INTERCHURCH

Canon Bridgeman Reports on  
Jerusalem Work

At its June meeting, the Advisory Council on Ecclesiastical Relations heard an extended report sent in by the Rev. Canon Charles T. Bridgeman of Jerusalem. Canon Bridgeman says that in spite of war conditions his work goes on, including services for the 60 Americans still in Jerusalem; teaching English to the novices in the Greek Academy; helping the Greek Patriarch in parochial schools in Transjordan. Canon Bridgeman reports that he has finished the long task of cataloging the library of the Armenian Seminary, and now that the British chaplain has left, he is acting in the stead of a British representative for the Abyssinians in Jerusalem. In addition he is in charge of the English church at Jaffa, chaplain-general of the British in the Palestine police, and is preparing a number of Jews for baptism and confirmation.

He says: "We jog along most peacefully. The war draws near and then recedes but we see nothing of it personally; a few alerts along the coast do not count. Naturally we are busy; shorthanded and carrying on the usual as well as the unusual jobs. But we are glad we have been able to do as much as we have. The magnificent thing has been the way that the Good Friday Offering in the United States has kept us going at a time when funds from Britain and the Empire have been declining, though the extraordinary thing is that they have so far declined so little."

Canon Bridgeman's list of duties adds to the already formidable number, lectures to Orthodox teachers in an English mission school.

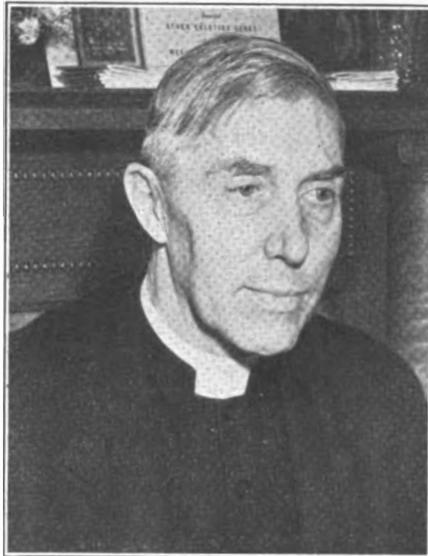
The commission received a formal notification that Presiding Bishop Tucker has been made, ex officio, an honorary canon of St. George's Cathedral in Jerusalem.

Through Paul Anderson of the foreign service of the YMCA the commission heard that the Orthodox Seminary in Paris is permitted to continue its work for the present.

Bishop Perry of Rhode Island, who represented the Presiding Bishop at the enthronement of the Archbishop of Canterbury, and Clifford P. Morehouse, who also attended the ceremony, reported in detail. Mr. Morehouse's report was submitted in writing, as he was unable to attend the meeting. He had called attention to the significance of the Sword of the Spirit and Religion and Life Movements in England. The commission appointed the Rev. Dr.

Francis J. Bloodgood of Madison, Wis., and the Hon. William R. Castle, to serve as a committee to study these movements, particularly as they or similar movements emerge in this country.

Attending the June session of the committee which met in New York were: Presiding Bishop Tucker, Bishop Oldham,



BISHOP TUCKER: *Made an honorary canon of Jerusalem Cathedral.*

Bishop Wilson, Bishop Perry, the Rev. Howard C. Robbins, the Rev. Francis J. Bloodgood, the Rev. Floyd Tomkins, the Rev. E. R. Hardy jr., James G. Mitchell, and William R. Castle.

Concerted Drive For Prohibition  
Revealed By Survey

A concerted drive to bring about a limited form of wartime prohibition is being intensified by the Protestant Churches of the United States according to a survey by Religious News Service.

The survey covers actions taken by some 12 major denominations or assemblies representing approximately 15,000,000 persons.

Among the leading Protestant bodies taking official action on the liquor problem were the Presbyterian Church in the USA (Northern), the Presbyterian Church in the US (Southern), the Northern Baptist Convention, the Southern Baptist Convention, the Methodist Women's Society for Christian Service, the recently formed National Organization of Presbyterian Women, the Reformed Church in America, the Church of the Brethren, the United Presbyterian Church, the Lutheran Free

Church, and the Church of God (Anderson, Ind.).

While every Church group took occasion to denounce the evils of liquor, only a few asked for the return of a nationwide prohibition comparable to that in effect during world War I.

At least 75% requested that prohibition in World War II be adopted "for the duration" only, and, in many cases, limited to army camps and naval stations.

In conjunction with liquor denunciation, concern was voiced by the churches at "immoral influences" surrounding military training areas.

## TEMPORARY PROHIBITION

Meeting in Milwaukee during the last week in May, the Northern Presbyterians enthusiastically approved a recommendation to petition the President to close all distilleries and breweries and all establishments for the wholesale and retail distribution of alcoholic beverages for the duration of the war.

The United Presbyterians, convening at Columbus, Ohio, called upon Congress to prohibit the manufacture and sale of liquor "for the duration" as well as for the period of demobilization after the war. The group also urged the "elimination of places which have sprung up in the vicinity of our Army camps, naval establishments, and defense industries, sponsored by the traffickers in vice and liquor for the exploitation of our armed forces and war workers."

A slightly different twist to the same theme was added by the Northern Baptist Convention at Cleveland and the Church of God national camp meeting at Anderson, Ind.

Adopting almost identical resolutions, both denominations called upon Congress to ban the manufacture and sale of liquor—"except for medicinal or scientific purposes"—for the period of the emergency.

The Northern Baptist resolution was adopted after an address in which Dr. George Barton Cutten, president of Colgate University, charged that less drinking by the nation's armed forces might have averted the Pearl Harbor disaster.

The Church of the Brethren voiced an appeal to the President and Congress to close, "in this hour of deep crisis, all wholesale and retail outlets of alcoholic beverages throughout this country to the end that the physical vitality, mental alertness, and spiritual health of the manhood and womanhood of our country be conserved."

## DISCRIMINATORY PROHIBITION

The Southern Baptist convention at San Antonio, the General Assembly of the

Southern Presbyterian Church at Knoxville, and the Lutheran Free Church assembly at Fargo, N. D., asked the support of the administration in eliminating the sale of alcoholic beverages to members of the armed forces.

Convening in Albany, N. Y., the Reformed Church asked that the sale and distribution of all intoxicating beverages in and near Army camps and naval stations be prohibited "both on Sundays and on all other days of the week."

WOMEN'S GROUPS

Late in May the Methodist Women's Society of Christian Service launched three separate attacks on the liquor traffic just before adjourning its international assembly in Columbus.

The women protested to President Roosevelt, Congress, and the Secretaries of the Army and Navy, "curtailed milk deliveries while permitting unlimited distribution of beer, wine, and liquor by wholesale dealers."

A request that liquor distilleries be taken over by the government and their supplies and facilities utilized for vital war needs was made in another resolution.

The Methodist women also asked President Roosevelt and Congress "to remove all alcoholic beverages from communities surrounding army camps."

Shortly thereafter, in Atlantic City, 200 delegates representing the newly-established National Organization of Presbyterian Women adopted a resolution calling upon Congress to enact the Sheppard bill, which provides for prohibition "within or near" all military bases.

A second resolution called for a ban on the manufacture and sale of alcoholic beverages for the duration of the war.

THE PEACE

Clergymen Ask Study of Post-War Reconstruction

Nearly 600 prominent clergymen, Catholic, Protestant, and Jewish, from 44 states of the Union, have issued a statement calling upon Congress and the President to set up a special commission to consider the problems of post-war reconstruction and the abolition of unemployment.

Declaring that "when the war ends, widespread unemployment must not be allowed to return to curse our land and to disillusion our citizens and our returning soldiers," the joint appeal endorses the Voorhis bill, now before Congress, which calls for the establishment of a 34-man commission to study and to make recommendations on post-war reconstruction.

Made public by the Rt. Rev. Msgr. John A. Ryan, director of the department of social action of the National Catholic Welfare Conference; the Rev. James Myers, industrial secretary of the Federal Council of Churches; and Rabbi Ferdinand M. Isserman, chairman of the commission on justice and peace of the Central Conference of American Rabbis, the statement adds:

"Even in the present time of primary

preoccupation of the nation in military effort, immediate planning for winning the peace is a fundamental necessity to the welfare of our nation, to the preservation of our four freedoms at home, as well as their assurance on a world-wide scale."

According to the proposed Voorhis bill, the proposed commission would be composed of five members of the Senate, five members of the House of Representatives, and 24 members to be appointed by the President from various groups, including three representatives of the religious forces of the nation.

Episcopal signers included: Presiding Bishop Tucker, Bishop Freeman of Washington, Bishop Oldham of Albany, Bishop Gilbert, Suffragan of New York, Rev. Gardiner M. Day, Rev. Charles Granville Hamilton, Rev. John H. Melish, Rev. W. Russell Bowie, Rev. Elmore M. McKee, Rev. Almon R. Pepper, Rev. Guy E. Shippler, Rev. William B. Spofford, Rev. John Gass, Rev. Anson Phelps Stokes jr., Rev. Alexander C. Zabriskie, Rev. Beverley M. Boyd.

Among the other signers were: Dr. Harry Emerson Fosdick, Dr. Charles C. Morrison, Prof. Reinhold Niebuhr, Dr. Ernest Freemont Tittle, Rt. Rev. Msgr. James J. Dowling, Rt. Rev. Msgr. J. J. May, Dr. Abba Hillel Silver, Rabbi Norman Gerstenfeld, Rabbi Julian Morgans, Rev. Wilfrid Parsons, S.J.

ORTHODOX

"Zisto!"

By JOHN QUINCY MARTIN

The edifice of historic old St. Andrew's Church, wherein the Rt. Rev. William White, first Bishop of Pennsylvania, made the first American plea for Greek Independence, some 125 years ago, now St. George's Greek Orthodox Church, Philadelphia, Pa., was the setting for the Eighth International Ecclesiastical Convention of the Greek Orthodox Church of North and South America. Clerical and lay delegates from all over the United States, Canada, and other nearby countries, were gathered to give witness to the Faith of their fathers



BISHOP WILSON: Represented Episcopal Church at Greek Convention.

in what was yet the darkest hour in the history of their Fatherland.

HONOR KING OF GREECE

The high light of the convention was the opening session—a Doxology in honor of His Majesty, George II of Greece, who visited Philadelphia and addressed the gathering, as did also the Greek Prime Minister. Long before the hour of his scheduled arrival, the streets approaching St. George's, as well as the church itself, were packed, and even each huge window sill in the church was filled with standing people. On the great steps and about the huge Corinthian columns of the church porch, Greek school children were gathered to shout greetings and wave flags on the king's arrival. An ecclesiastical procession from the main door of the iconostasis met the king at the church entrance. A huge choir of over a hundred voices in the gallery sang the processional. (St. George's is reported to be the first Orthodox church to use an organ to accompany liturgical music.) Acolytes bearing icons and banners were followed by the student body of the Greek seminary in Pomfret, Conn., vested in cassocks, after whom came the local Greek priests, the Rev. Demetrius Papantoniou of St. George's and the Rev. Chrysostomos Mourkides of the Church of the Annunciation Evangelisimos. Then came the Greek hierarchy: The Rt. Rev. Orestes Chornock, Suffragan to the Archbishop and Bishop of the Ruthenian Church in America, with headquarters at Bridgeport, Conn.; the Rt. Rev. Bodhan Shpilka, Suffragan to the Archbishop and Bishop of the Ukrainian Church in America, with headquarters in New York City; the Rt. Rev. Bishop Sava, Polish Orthodox Bishop in exile; the Rt. Rev. Germanos, Bishop of Chicago; the Rt. Rev. Athenagoras Cavadas, Bishop of Boston, with His Eminence, Archbishop Athenagoras at the rear, just in front of the king.

"Zisto!"

The appearance of the king was a signal for bedlam to break loose. It was as though each Greek had received an electric shock and they responded in unison with hand waving, excited leaps, and the choir was drowned out by lusty and long shouts of "Zisto," "Zisto," (Long live), which lasted until the king surrounded by his staff, local attendants of honor, and his American military and naval escorts, took his place at a throne before the iconostasis, whereupon the choir resumed singing, and later the Doxology was sung by Archbishop Athenagoras.

At the conclusion of the Doxology, a long responsive chanting, the Archbishop presented the king with much oratory. His majesty addressed the convention and the congregation, which by this time filled the aisles. Twice he brought the crowd to its feet with lusty Greek cheers, especially when he declared: "Greece shall rise again!" The king, who looks his German and Russian lineage (there is no Greek blood in his veins) showed signs of the great strain he has undergone, as well as determination to duty; he spoke in a quiet, soft voice, quite different from that of the

normal Greek enthusiasm as displayed by the Archbishop and the Prime Minister.

The convention continued throughout the week, highlighted by visits to nearby Independence Hall and other national shrines. The spirit of the convention, while concerned with love for relatives still living in Greece and for the homeland itself, was definitely one of "Thank God for America," and of devotion and loyalty to the adopted land of its members.

#### GREETINGS FROM EPISCOPAL CHURCH

Bishop Wilson of Eau Claire brought the greetings of the Presiding Bishop of the Episcopal Church to one of the sessions.

Several changes of canons were passed dealing with matters of administration, and what might be termed a "progressive" victory occurred when it was ruled that all parochial schools (held in each parish daily after public school hours) should teach modern Greek, rather than Bible or Classical Greek, and the salaries of the teachers were raised to meet increased costs of living.

## JAPANESE-AMERICANS

### Fr. Kano Transferred To Camp Forrest, Tenn.

The Rev. Hiram Kano, Japanese priest formerly of Western Nebraska and later interned at Camp McCoy, Wis., is now at Camp Forrest, Tenn. He writes happily of his life and work there, to the National Council. "Now I am in a new battlefield as a Christian soldier," he says.

He acknowledges some text books secured by the Council through the New York Americanization bureau and says they are being used to advantage by the interned Japanese.

"I met here a fine Commander and his staff," Fr. Kano says, "and all Church activities as well as cultural program have been resumed since arrival here."

Fr. Kano says classes are held two hours daily, four days a week, that he has a 5:30 p.m. prayer meeting at the camp park under a beautiful oak tree, Bible class twice a week, Americanization lectures three times a week. Sundays he conducts Morning Prayer and preaches, reporting good attendance.

"Recently I started a model garden, with aids," he adds. "Peanuts, potatoes, radishes, and okra will be harvested. So you can imagine how busy I am. Some plan to go to Japan, but I will stay here in camp as long as the Lord needs me and serve the fellow internees who desire to be loyal citizens of their adopted country."

### GFS Hits Racial Discrimination

A resolution expressing belief that "injustice is being done to the American citizens of Japanese origin by their wholesale removal on a racial basis to evacuation centers" was adopted at the concluding session in Berea, Ky., of the Girls' Friendly Society's national conference at Berea College, and sent to Attorney General Francis Biddle.

## GERMANY

### Berlin Bishop Denies Nazi Theories

A sermon in direct opposition to Nazi social and state policies was delivered by Count Konrad von Preysing, Roman Catholic Bishop of Berlin, in the Berlin Hedwige Church on June 28th.

"The rights held from God cannot be replaced by rights deriving from the state. It is a fatal mistake to believe that the state is the highest expression of divinity. Let us pray for love in the world—love for all, for friend and foe; yes, even for those who do not wish us anything but ill.

"Right can be built up only on fundamental conceptions of man and these are: 'Do not unto others what you do not want others to do unto you,' and also that life is sacred whether it is the life of an unborn child or that of an old and decrepit man.

"Right which is based on God, acknowledges individual freedom of conscience and also the right to religious freedom. It recognizes the right to give a religious education to children. This is not only a right but a duty which no one can escape."

Driven to the Church in his red robes in a carriage drawn by two white horses, Count von Preysing was met by three enthusiastic "hails" from the crowds gathered outside. Three cheers were also given for "Our Holy Father, Pope Pius XII," in honor of whose 25th ordination the ceremony was held.

## ENGLAND

### Dr. Whale, Ill, Cancels Trip to America

The Very Rev. Dr. John Seldon Whale, president of Cheshunt College, Cambridge, and moderator of the Federal Council of Free Churches, has been forced to give up his American tour because of ill health.

During a several days' stay in Lisbon, Portugal, en route to America, Dr. Whale suffered a slight sunstroke. At first he planned to continue the trip, but later he decided to return to England.

Accordingly his various scheduled addresses [L. C., June 28th] have been canceled.

### Federal Council Members Arrive to Confer With Church Leaders

Word has been received in this country of the safe arrival in London of John Foster Dulles, chairman of the Federal Council's commission to study the Bases of a Just and Durable Peace, and Dr. Walter W. Van Kirk, secretary of the commission.

Mr. Dulles and Dr. Van Kirk were invited to visit England by the British Council of Churches, of which the Archbishop of Canterbury is chairman. While in London Mr. Dulles and Dr. Van Kirk will confer with British Church leaders concerning matters of mutual interest in the area of postwar reconstruction. It is expected that the American churchmen

will visit many of the principal cities of the British Isles for a series of conferences and personal interviews.

The British churches have set up a commission of the churches for International Friendship and Social Responsibility which parallels, in many respects, the Federal Council's commission to study the Bases of a Just and Durable Peace. The Archbishop of Canterbury is chairman of this commission and Dr. Archie Craig, of Scotland, is the secretary. It is under the auspices of this commission that the post-war planning being done by the churches in Great Britain is carried out.

It is expected that Mr. Dulles and Dr. Van Kirk will remain in England for about a month.

### Roman Catholic Archbishops Issue Call For Social Crusade

A call to Roman Catholics to join with "all men of good will" in a crusade to secure for every man and family "freedom from want and freedom from insecurity," was voiced in London in a pastoral letter issued jointly by the four Roman Catholic Archbishops of Westminster, Liverpool, Birmingham, and Cardiff.

Read from Roman Catholic pulpits throughout England and Wales, the pastoral declared that "unless we carry into our work as Christian reformers that fellowship found in common suffering in war, and continue that spirit after the war, all thought of happiness at home and peace with other countries are only dreams."

The prelates' statement also set up what it described as "minimum conditions for a Christian way of life."

These include the establishment of a living wage sufficient to enable a family to save while living in comfort; the recognition that employers and employees are partners, not rivals; and the opportunity for all children to receive religious instruction in accordance with the wishes of their parents.

In the event an employer is unable to pay a minimum living wage for the support of the family, including the wife, the pastoral added, the difference should be made up by the state or by a wage percentage pool.

The pastoral endorsed measures to redress the "enormous inequality" in the distribution of wealth and denounced control of the masses by the "wealthy few."

## CHINA

### Church Workers Arrive At Hankow

A cable to the National Council from Arthur Allen, Kunming, China, stated that Bishop Gilman reported arrival at Hankow of Deaconess E. W. Riebe, the Rev. Walter P. Morse, Miss Nina G. Johnson, the Rev. R. E. Wood, Miss Elizabeth Kemp, and that there is "possibility of compulsory total repatriation."

The message said further, "School en route Kweichow," which is understood to mean that the Diocesan Union Middle School is removing.

## A Great Roman Catholic Leader

*An Interview with Cardinal Hinsley, Archbishop of Westminster*

ONE of the most forceful figures in British Church life today is Arthur Cardinal Hinsley, Archbishop of Westminster and ranking prelate of the Roman Catholic Church in England. Shortly before I left that country on my return to the United States, I had an interview with the Cardinal, who made a very favorable impression on me. He was most cordial and friendly, and expressed great interest in American religious life. We sat in his study and talked quite informally about various matters.

Recalling the ten "peace points" that had been set forth a year and a half ago by the Cardinal, together with Anglican and Free Church leaders, I asked him what was being done in Great Britain to carry forward those principles, and whether the coöperation with other Christian bodies which it indicated was being continued. He replied that these points were being kept to the fore, notably by the Sword of the Spirit movement, Religion and Life, and other agencies.

The "Sword," he said, was particularly active among the armed forces, especially the Royal Air Force. More than two and a half million of the little crosses that are the symbol of the movement had been distributed, and reports of activity had been heard from all parts of the British Empire, even from such far away points as Mauritius. He had just received a letter from Archbishop Mooney of Detroit, telling of the beginning of a similar movement in the United States, designed to give the Church an effective voice in the moral aspects of social and economic matters.

Cardinal Hinsley paid high tribute to the new Archbishop of Canterbury, Dr. William Temple, whom he described as "very sound in social and moral questions," citing especially his constant advocacy of adequate housing for the working classes. "While there is no possibility of an approach on doctrinal grounds," he added, "the Roman Catholic Church can and does welcome the coöperation of all men of good will in the application of fundamental Christian principles to the building of a better society. It is no longer this or that particular doctrine that is under attack; it is a question of secular and atheistic totalitarianism versus Christianity itself. In that struggle, all Christians must be united."

In regard to national and international affairs, the Cardinal has very definite convictions. "America and Great Britain must stand together," he declared. "The firm, determined, united action of these two great democratic nations is vital if we are to win not only the war but the peace." His eyes flashed with conviction as he struck the table forcefully to emphasize these words.

The Cardinal had just come from the Solemn Pontifical Mass in Westminster Cathedral, offered on behalf of the brave defenders and courageous civilians of Malta, that "un-

sinkable rock" in the Mediterranean which has withstood the fiercest blows of the Nazi air force.

The Cardinal is not in robust health, and he was tired after the exertion and emotion of the magnificent service of Eucharistic intercession. But as he talked with me for half an hour about the vital importance of the struggle against totalitarianism, he warmed to his subject and the indications of fatigue left him, as he stressed again and again the importance of this message to America.

Referring again to the heroic resistance of Malta, the Cardinal reviewed the way in which the peoples of many Christian countries, often led by the Church and always inspired by Christian principles, were showing their willingness to endure even martyrdom in opposition to the Nazi and Fascist oppression.



*Press Assn.*

CARDINAL HINSLEY: "In that struggle all Christians must be united."

HE SPOKE highly of Norway, where the Protestant clergy and the teachers have been the spearheads of opposition to the Nazis; of Belgium, where the Catholic Church has proved faithful under great pressure; of Holland, where the stirring pastoral of the bishops and the loyalty of the clergy were an inspiration to the cause of freedom. Even in Italy, he said, the fact that

90% of the people were at least nominal Catholics, and a large percentage of them practicing Catholics, made it impossible for Fascism to gain a strong and permanent hold.

"For totalitarianism," the Cardinal said emphatically, "whether in its Italian form, or in the form of Naziism or Communism, is diametrically opposed to the Catholic doctrine of the individual worth of the human soul. There can be no peace between those who believe that the individual is a child of God and those who teach that he is only a servant of the State." He spoke feelingly of the loyalty and courage of those leaders both of the Roman Catholic and of the Confessional Church in Germany who have borne courageous witness to Christianity under persecution.

In France, the Cardinal said, "the bishops must walk warily and speak prudently." Yet, confidential reports from every part of France, occupied and unoccupied, convinced him that the clergy were virtually unanimously opposed to Naziism. "They must be," he said, "because they believe in the fundamental Christian teaching that the human soul is of value." The younger clergy, he added, are not only passively opposed to the Nazis but are ardently pro-Ally.

The Cardinal recalled a personal experience in France at the beginning of the First World War. He was passing through that country on the way to Rome, and was turned back at the Italian border because of the outbreak of war. Returning to Le Havre, he boarded a ship which was crowded with refugees and escaping tourists, many of them Americans. Among these there were many who said that the war was

no concern of the United States; and that America should have nothing to do with Europe and her quarrels.

"I was greatly distressed at this talk," said the Cardinal, "Because I felt even then that if the United States and the British Commonwealth would unite their forces, they could bring an end to war and to the stupidity and cruelty that lead to war. For these two nations, in a unique way, recognize and acknowledge the dignity of human nature—a concept that can come only from inheritance of the Christian concept of man as the child of God."

"I hope and pray," the Cardinal continued, "that after this war our two countries will accept the responsibility of world leadership which will be theirs, and will work together to build a new and better world on the ruins of the old."

What form such a world will take, politically, the Cardinal declined to predict. "It is not primarily a matter of frontiers," he declared, "but of moral values. We must secure the moral principles that alone justify democracy. Chief among these are the dignity of the individual and the importance of the



**T**HE *Church Times*, as every good Churchman knows, is the leading weekly of the Church of England, and indeed of the entire Anglican communion. Our readers will therefore be glad to know that July 16th marks a notable personal anniversary in the family of the publishers of the *Church Times*, and adds a new link to the chain of friendship that has bound that periodical and *THE LIVING CHURCH* together for three generations.

On July 16, 1892, Frederick B. Palmer, son of the founder of the *Church Times*, was married to Ethel Agnes Stevenson. Mr. Palmer was then a junior editor of his father's paper, and also the London correspondent of *THE LIVING CHURCH*; indeed, we are informed that it was from his earnings as correspondent of this periodical that he bought the engagement ring for his bride-to-be. On the death of his father, Frederick Palmer became the sole proprietor and publisher of the *Church Times*.

On July 16, 1942, Mr. and Mrs. Palmer will celebrate their golden wedding anniversary. We heartily felicitate them on this joyous anniversary. We saw Mr. Palmer in London only a month ago, and found him in excellent health, although he has relinquished most of the active work of publishing the *Church Times* to his son, Christopher H. Palmer.

On the same date, the relationship between the publishers of the *Church Times* and the editors and publishers of *THE LIVING CHURCH* will be further strengthened. For on that day the youngest Palmer, Edmund Thomas Frederick, son of Mr. and Mrs. Christopher Palmer, will be baptized; and one of his godfathers (by proxy) will be the Editor of *THE LIVING CHURCH*.

We rejoice in this happy occasion, and only wish we could be present at the baptism and the golden anniversary. But though we cannot attend personally, we shall be united with the Palmers on that day in the fellowship of Eucharistic thanksgiving and intercession. And we shall be very happy if some of the members of *THE LIVING CHURCH FAMILY*, aware of the importance of the ministry of the press in these crucial days, will also remember in their prayers on that day, Mr. and Mrs. Frederick B. Palmer, Mr. and Mrs. Christopher H. Palmer, and baby Edmund Palmer; with a prayer also for the *Church Times* and *THE LIVING CHURCH*, that in their respective spheres they may continue as witnesses for the Catholic Faith as received and taught in the formularies of the Anglican communion.

family. If these are invaded, the foundations of an orderly society are destroyed."

"I thank God that America is in the war," the Cardinal said fervently, "For that means not only that she will help to win the war but that her influence at the peace table may offset the pagan and vengeful forces that may also be represented there."

**I** ASKED Cardinal Hinsley what he felt would be the influence of Communism at the peace table, because of the major part being played by Soviet Russia in the fight against Germany. "The Russian people," he said, "are still imbued with the fundamental principles of Christianity, for they are a religious people at heart. Perhaps the influence of Britain and America, and of China with its Christian leader, may at least mitigate the atheistic Communism to which the Russian people have been committed by their leaders."

For the German people, too, the Cardinal sees an honored place in the future society of nations. "They, like all peoples, are created in the image of God." He quoted the statement of Pope Pius XII: "The sword cannot make peace; the sword can only impose peace. A real peace must be a peace agreed upon." But for such an agreed peace it is necessary, the Cardinal added, to have men of good will to enter into agreement in good faith. Therefore we must first have victory. "Hitler, Goering, Himmler, Goebbels, and their satellites must be swept away before we can have peace," he declared.

Society, he said, must be built upon a solid foundation of sound personal and family life. "The Nazis," he observed, "have tried to work from the top down, to build the pyramid from the apex. Such an effort is doomed to ultimate failure."

The Cardinal rose; but before he brought the interview to a close he came back to his constantly-emphasized theme: "Britain and America must stand together; now, and at the peace table, and in the years after the peace. In the union of free peoples, led by these two free countries and gradually embracing all mankind, is to be found the hope of a world in which there can be no war. It is not enough to be willing to die for our country; we must learn to live for humanity."

CLIFFORD P. MOREHOUSE.

### *The War*

**T**HIS is not going to be an easy war to win. We have known that, in a general sort of way, for some time. The current war news painfully emphasizes the fact. Whether we consider the situation in the Far East, or the Russian front, or the desert warfare of north Africa, or the cold grey waters of the north Atlantic, it is painfully apparent that the initiative is still primarily that of the Axis and the forces of the United Nations are hard pressed. Even from Alaska, where the enemy has a foothold on our own soil, the lack of news is ominous.

It is not a time for easy optimism. When we hear the glowing statements of President Roosevelt and Prime Minister Churchill that all is well, we wonder whether our leaders are using the right psychology. Americans can stand the bitter truth. Indeed it may be that we shall not really begin to fight, on the home front as well as in the field, until we do know the bitter truth. Pearl Harbor, sad though it was in a military sense, aroused our people to a unity and determination such as had not seemed possible before that disaster.

Perhaps what we need now is the realization that, unless we really make a far greater effort than we are now making,

it is possible for Germany and Japan to win this war and for us to be defeated. Not that we should adopt an attitude of defeatism—far from it. But it is high time that the American public should realize that it is going to require far more in the way of sacrifice than the foregoing of the third spoonful of sugar in our coffee and the restriction of our pleasure driving, to win this war. And we would feel better about it if the newspapers and the Administration were not so inclined to magnify every small Allied victory and minimize every large Allied defeat, as has been too often the case.

We can win this war. We must win it. And we will win it. But we shall get on with the job much faster and better if we face the fact that it is going to be by far the most herculean task that the American nation has ever tackled, and it is going to require, not mere inconvenience, but genuine sacrifice on the part of every man, woman, and child in this country before victory can be achieved.

### *Protestantism and Prohibition*

OMINOUS signs are increasing that once again the tremendous moral energy of American Protestantism is being diverted into the narrow and unproductive channel of prohibition. As a news story in this week's issue shows, the drive is being geared to the war effort and particularly to the purpose of keeping liquor away from soldiers and sailors.

There is no question that alcoholic drinks, especially in their more potent forms, can be harmful; equally unquestionable is the fact that temperate enjoyment of alcoholic drinks is certified by the Holy Scriptures to be one of the rights of humanity—from the "wine that maketh glad the heart of man" which Psalm 104 cites as a blessing from God, to the first miracle which Jesus did at the wedding in Cana.

We are particularly concerned with the ineptness of proposing that the young men in the army and navy be deprived of a right which the rest of the population is still permitted to enjoy. The question has approached a degree of urgency in Milwaukee, where a large influx of sailors weekending from a naval base has led to a certain amount of immorality of a serious kind. Milwaukee is anxious to be hospitable to the sailors; and those who must deal with the problems which their presence inevitably brings recognize that these problems concern but a fraction of the visitors. Yet at a meeting where the local council of churches discussed the problems with representatives of secular organizations, the dominant note was one of unreality. Most sailors, it was suggested, do not really want beer or dancing; they would rather have a glass of milk and a dinner with some quiet family.

The *Milwaukee Journal*, which has done a remarkably fine journalistic service in calling public attention to the situation and assisting in efforts to improve it, promptly showed how unreal this notion was by interviewing various weekending sailors. Some, to be sure, were seeking a touch of quiet home life; a few, of course, were out to "paint the town red"; most, however, were looking for much the same sort of weekend they used to have before they entered the service—a date, a dance, a glass or two of beer. A desire for gaiety is not unnatural in young men, and we are frank to say that this sort of weekend would have our approval.

A realistic approach to the situation—and it is the sort of approach which Milwaukee as a whole seems to be following—will recognize the legitimacy of this kind of entertainment. We are glad to say that the young people of All Saints' Cathedral are cooperating by sponsoring Saturday night dances for

the sailors, and that families of various communions and of none are inviting some of the men to their homes. Steps to deal with the "problem group" include stricter supervision of taverns, punishment of offenders against the laws, warning parents to supervise the Saturday night activities of their daughters, proper police measures with respect to known prostitutes and juvenile delinquents, and a concerted drive against the "come-on girl" evil.

Would anything be gained, in Milwaukee and elsewhere, by introduction of prohibition, whether military or general? The men of the army and navy would resent either kind of prohibition intensely. They would feel that, according to officially promulgated Protestant standards, they were automatically classed as "problem drinkers." Prohibition failed once before, on precisely the same basis. It attempted to make a wrong out of what most men felt was their right, and Protestantism became commonly identified with a narrow and negative concept of morality. Will it incur the same disaster a second time?

### *A Lesson for Anglo-Saxons*

SOMETIMES it is said that the Episcopal Church does not appeal to Colored people. Perhaps some Episcopal churches do not, but this is the fault of our methods, not of our basic character. *St. Agnes' Herald*, parish paper of the lively parish of the same name in Miami, Fla., points out that of the 201 largest churches in the United States [L. C., June 7th, p. 28], eight are Colored churches; and it might be added that other churches in the list count Colored people among their communicants.

The same issue of *St. Agnes' Herald* gives an insight into some of the positive values which our Colored brethren hold in trust for us, among which might be mentioned particularly the realization that religion is fun. Read the following account of a Confirmation service in St. Agnes', and reflect whether perhaps White people aren't, on the whole, missing something:

"Our beloved Bishop Wing made his annual visitation for Confirmation to St. Agnes', May 10th. As usual, the big Church was packed beyond capacity. Scores of persons were turned away. No ecclesiastical dignitary, regardless of his rank, has the crowd-drawing power of our own Bishop Wing. He really packs 'em in! As usual, the service was magnificent. As usual, no! The choir of 100 voices was better than usual. It was angelic! The recently installed four tube fluorescent pink light under the canopy of the high altar bathed the throne with heavenly light. Superb, celestial, supernal, unearthly! were some of the too feeble adjectives employed by worshipers to describe that altar light. Suffice it to say (reverently) as said the Creator when He made heaven and earth! It was good! The Bishop confirmed a class of 65 making a grand total of 1070 candidates confirmed during the ministry of Vicar Culmer. The Bishop's message, as always, was effective and searching and convincing and stirring. One sister was so stirred that her cup of joy overflowed into a series of healthy shouts. The Bishop was obviously taken by surprise, but he maintained his equilibrium. This was unusual at a Confirmation service; though not unusual in St. Agnes' Church. It was a service long to be remembered by the chief shepherd and his flock."

Well, it is permissible to smile—if, after smiling, we reflect that the apostles and our Lord Himself would be more surprised at the comparative apathy with which the Anglo-Saxons greet the descent of the Holy Spirit. It is something to shout about, and if four tube fluorescent pink lights help induce that spirit they ought to be installed in more churches!

# A God-Centered Parish

By the Rev. Richard Greeley Preston

Rector of All Saints', Worcester, Mass.

**I**N SUGGESTING the title of this article, the editor is in reality offering a severe and all too justified criticism of the Church. We ought to be able to take for granted that a parish is "God-centered"; but unfortunately, this is not true. Sometimes it is "clergy-centered" where the rights and personal desires of the individual rector seem to govern the program. Or, often it is "congregation-centered" where the uninspired wishes of a too easily pleased laity rule the life of the parish. Under such circumstances it is very easy for a parish to become an ecclesiastical country club, in many respects delightful, doing some very good work, yet utterly failing to fulfill its divine mission.

The desire and ability to develop a God-centered parish life depends in a large measure upon our concept of the Church. If the Church is only a man-made institution, dedicated to high and helpful ends, then it is easy enough to keep a parish on the level of other fine, human institutions dedicated to human betterment. The moment, however, we catch the Catholic view of the Church, the moment we see it as founded by and belonging to Christ; that moment we realize that God is the proper director of its life, that God has work which He intends for every individual parish, and that God's power is available for us to accomplish His purpose as revealed in Christ. That moment we make the Gethsemane prayer a corporate prayer, that not our will but His be done.

## SUNDAY SERVICES

Let us assume that this is our primary objective. How can it be realized? No one can possibly lay down a blueprint, nor say much that is new or striking, but perhaps a few thoughts may be helpful as we strive to analyze our own parishes and clarify our objectives. We start obviously with our formal Sunday services. There are those who would claim that our problem is solved when we have developed a strong sacramental emphasis. It is undoubtedly true that the Holy Communion is the supreme act of worship of the Church. But it is unfortunate that too many laity, and we are inclined to believe, some of the clergy, do not have as deep an understanding and appreciation of the Eucharist as one might wish. Those who think, however, that the problem of corporate worship would be solved if only we had a celebration every Sunday at the later service (whether we call it Holy Communion, Eucharist, or Mass), are mistaken. It would still be possible to treat the Sacrament in a magical and individualistic sort of way. Moreover, some to whom the Sacrament means a great deal seem sadly lacking in consciousness of its social and moral implications. But whatever the schedule of services of any given parish may be, the development of an humble, intelligent, Sacramental life will undoubt-

edly promote God-centeredness. This may well be accomplished for many through more frequent attendance at the early service, more widespread use of corporate Communion, the development of the "Parish Communion," especially in connection with junior and senior high departments of the church school, and classes of instruction on different phases of the Holy Communion.

One more word about the formal services of a God-centered parish, sacramental and non-sacramental. If our aim in worship is to bring the congregation into the presence of God—nothing less—worship should be very carefully planned and conducted. Too often our "incomparable Liturgy" is nearly ruined by being rendered either in a sloppy or a mechanical way. Just as a symphony, however beautifully written, demands fine rendition to be inspiring, so our liturgy must be read with reverence and understanding if it is to lift our congregations out of the turmoil and bewilderment of their daily lives into the calm, secure Presence of God. And while small parishes may feel that they are handicapped in doing this by musical limitations, nevertheless, very simple musical settings well sung do create a deep spiritual atmosphere. The trouble is that too many choirs try to sing music that is over their heads.

## WEEKDAY SERVICES

But Sunday worship is not enough. It is greatly to be regretted that the average Episcopalian uses the church almost not at all during the week. A God-centered parish is bound to make attractive a wide use of informal, non-sacramental week-day services especially during such seasons as Advent and Lent. These may take the form of noonday Intercessions, special litanies, the Stations of the Cross (very effective with the use of large pictures on a simple easel before the altar), periods of directed meditation, brief daily Evening Prayer at a time convenient for those returning from work, and prayer groups. An earnest effort should be made to promote attendance at week-day Communion services. Most churches undoubtedly have a celebration on saints' days. Too few, however, plan celebrations at an early hour to accommodate parishioners on their way to work. There is great inspiration in the Holy Communion celebrated upon the anniversaries of birth, marriage, or death, and this practice should be encouraged.

In developing such a program it is probably wise to use the unit method, asking people to commit themselves to attend and worship for a definite limited period. Once the habit is established the custom will grow.

## PRIVATE PRAYER

We should do everything possible to stimulate the use of the parish church for private prayer and meditation. Where a

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Have you made your own Communions early, fasting, and accordingly been an example and influence to other Episcopalians so to do? Have you?

As Father Craven recently said, in a sermon at St. Mary The Virgin, in New York, we've got to seize hold of some one thing in our religion and then do something about it! What are you doing about yours, or is the Catholic Religion dying so far as your propagation of it is concerned?

Our Lord said some rather awful words about those trees "that bringeth not forth good fruit."

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small chapel is available, which can be readily heated and lighted, it undoubtedly helps. Above all else, the open church (or the open chapel) should be easily accessible and its use encouraged by constant reference in Calendar, Bulletin Board, or on signs outside the Church.

In many churches the Reserved Sacrament helps to intensify the reality of the spiritual Presence in the Sanctuary. Such Reservation does not imply any doctrine contrary to the teaching of our Church, nor should it be accompanied by special services which are out of keeping with our tradition. In discussing the question of Reservation with a prominent Protestant clergyman I mentioned the part it plays in promoting weekday devotions among Roman Catholics. "You are quite right," was his interesting reply, "and I think it is absolutely valid. After all you can get a group of men to sit about the open fire when they wouldn't gather around a radiator." Too many of our people are self-conscious about their private devotions, whereas it ought to be as easy and as natural to drop in at the Church for spiritual refreshment as it is to stop in somewhere else for physical refreshment.

## EDUCATIONAL PROGRAM

A God-centered parish can hardly be developed without a strong educational program. We cannot expect a sacrificial loyalty to Christ based on ignorance. The strength of the Communist regime is the fact that its leaders have not relied solely on authority and force, still less on custom and inertia to secure the cooperation of the people; they have carried on an intensive educational campaign (we call it propaganda) through tracts, lectures, books, classes, movies, and radios. We Episcopalians for the most part are religiously illiterate.

We of the clergy are partly responsible for the ignorance of our congregations. Our sermons are often exhortatory rather than expository and educational. We are content to tell our people what they ought to do rather than to teach them how to do it, or to show them God as the author and finisher of belief and action. People want a reason for the faith that is in them. They want questions answered, they want positive expressions of what is involved in Christian loyalty. A few years ago I decided to preach a series of sermons on the report of the Commission on Christian Doctrine, appointed by the Archbishops of Canterbury and York. I found I could not begin to cover it in six weeks so I continued it for twelve weeks. I was amazed at the response of the congregation. The mid-week service in Lent also offers a grand educational opportunity. Many rectors are questioning the value of the "homiletic hash" idea with visiting preachers. Schools of religion, running for six or eight weeks, can be of great benefit, as well as special courses for hand picked groups.

A God-centered parish must adequately develop its child-training program in church school. We shall never get a God-centered parish unless we rear a new God-conscious generation. Parents can be inspired to take this problem far more seriously than they are doing at present, encouraging their children by both precept

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and example. The laity must be enlisted also to help in the running of our church schools. The problem of getting the right teachers is undoubtedly one of the major headaches of a clergyman, but it is not an insoluble one if the rector and the director of Christian education have a competent program. We do well to remember, too, that a program of parochial religious education does not end with the senior high. Our Church is lamentably weak in adult classes. There will be no God-centered parishes until the parishioners, no matter how old, are constantly seeking fresh insight into Christian truths.

#### ORGANIZATIONS

One important aspect of parish life remains, the organizations. At this point we need to do fearless thinking and frank speaking. Our Church organizations are one very good index as to whether or not a parish is God-centered. They should be, of course, an expression of basic Christian convictions and attitudes. Members of them should take part as children of God and should view those associated with them in the same light. These organizations are a laboratory of human relationships in which Christian attitudes must increasingly prevail. One has a right to expect a fellowship and a unity in them such as is not possible in women's clubs, or political groups, or other community enterprises. We shall eliminate jealousies and pride and selfishness in our Church associations only if we conceive of the parish house as God's workshop.

We use the wrong yardstick in measuring parish organizations. They are not formed primarily to hold meetings or serve dinners or raise money or even fill missionary boxes. They are formed to give expression to, and further to develop Christian impulses and attitudes. The crucial test of any such organization is not to be found in the statistics of its tangible work, but in what it is doing to its members, how they are growing spiritually. Some organizations, ostensibly doing good Church work, are not contributing much of anything to the growth of their members because they are working in precisely the same spirit as a secular organization. The grace of God is not in them. If we cannot develop brotherhood in our own Church groups, we need not be surprised that in the world at large we have social anarchy or war. In a God-centered parish Christians look at their fellowmen through Christ's eyes, losing themselves and their own petty judgments and ambitions as they unite to continue, with Christ's help, His ministry among men.

This is God's world. We are His children. He sent our Lord, not only to reveal His nature, but also to transmit His power. The Church is the organized expression of His life, the extension of His Incarnation. Our Lord has promised to be with His Church unto the end of the world. The Church will be His Church in the measure that it is committed to the carrying out of His will. The permanence and effectiveness of any parish program depends on its God-centeredness.

## EDUCATIONAL

### SEMINARIES

#### Rev. Henry J. C. Bodwen Joins Faculty of Bishop Payne School

Dean Robert A. Goodwin of the Bishop Payne Divinity School announces the election to the faculty of the Rev. Henry J. C. Bodwen, Negro clergyman now rector of St. Paul's, Atlanta. Mr. Bodwen is a graduate of the General Theological Seminary, has a Master's degree in Religious Education from Columbia University, and in addition to his parish work he has been serving as an instructor in Homiletics at Gammon Theological Seminary.

Three new trustees of the Bishop Payne School have been elected: the Rev. Robert W. Bagnall, Philadelphia; Alexander W. Weddell, Richmond, Va.; and the Rev.

J. M. Walker, Bishop-elect of Atlanta.

Dean Goodwin reports that the school has just closed a good year, with a student body of 12 and yearly grades ranging from 84% to 93%. He adds that in the past year the school has been able to pay off an accumulated deficit of \$3,150.

### SECONDARY SCHOOLS

#### Iolani Boarding Department to Reopen

With the outbreak of the war in the Pacific, Iolani School for boys, Honolulu, T. H., temporarily closed the high school department and the boarding department. So many of the older students entered war work or military service that such action seemed advisable. However, 44 of the seniors completed the year's work under private tutoring, and were granted diplomas at the school commencement on May 29th. Some of the rest of that class plan to enter college in Honolulu or on the mainland. Upon receiving word of their admission to college after passing entrance examinations, the school will award the diplomas.

The first year of high school will be added in September to the eight lower grades, and the other years of high school will be added as conditions warrant. Boarding pupils in all nine grades will be received up to the number of 80.

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**20 Exchange Place New York**

**NEW YORK**

**Wiltwyck School Fund Raised in Time**

There was great satisfaction throughout New York City when it was announced that Wiltwyck School would not close on June 30th, the fund of \$50,000 having been completed by that date. This was all the more important for the reason that several large contributions to the fund were contingent upon its being entirely raised by the date mentioned. Wiltwyck School cares for Negro boys in danger of becoming delinquent because of unfortunate home or neighborhood conditions.

The City Mission Society of the diocese of New York operated the school for a number of years, it being one of the special interests of the late superintendent of the City Mission, the Rev. Dr. L. Ernest Sunderland. Lately, owing to difficulties in securing sufficient funds, the City Mission faced the necessity of giving up the school, and finding other places for the 63 boys in it.

A committee was appointed, of which the Rev. Dr. Eugene C. Carder, associate pastor of the Riverside Church, is chairman, and which included members of other than the Episcopal Church, to raise an emergency fund of \$50,000. John D. Rockefeller jr., pledged \$5,000; Marshall Field, \$10,000; the Charles Hayden

Foundation, \$5,000; and the St. Christopher School for Dependent Children, of Dobbs' Ferry, N. Y., \$5,000—all on condition that the remainder of the fund of \$50,000 should be in hand by June 30th.

The completion of such a sum in a comparatively short time was partly due to the endorsement of William Hobson, commissioner of Public Welfare of New York, who said: "It would be nothing short of tragic if this indispensable school for Negro boys should be forced to close its doors; and I do not know what the community would do without it." Wiltwyck is the only institution to which non-Roman Catholic Negro boys between the ages of eight and 12, needing such care, can be sent from New York. It is believed also that several of the large gifts were made because the donors remembered Dr. Sunderland's concern for Wiltwyck.

Dr. Carder has announced that the same faculty will teach in the school, and that the educational program will be the same. The only change will be that there will be a new board of directors, of which he will be president.

**Paton Will Case Settled in Favor of Rector**

The contest over the will of Mrs. Anna H. Paton, whereby a large sum was left to her rector, the Rev. Dr. Henry Darlington, of the Church of the Heavenly Rest, was ended on June 30th, when the rather long and somewhat sensational trial before the Surrogate and a jury, sitting in White Plains, N. Y., was settled in Dr. Darlington's favor. The estate amounted to between \$650,000 and \$800,000. Mrs. Paton willed to Dr. Darlington and his two sons a life income from 15% of the estate, and to the Church of the Heavenly Rest 10% of the estate, and the principal of the 15% after the death of Dr. Darlington and his two sons.

Suit was brought by relatives of Mrs. Paton, alleging undue influence, to break the will. The court decided that no such influence was exerted.

Throughout the two weeks of the trial, Mrs. Darlington was in court every day with Dr. Darlington, and so was their elder son, who is 19 years old. On the Sundays, Dr. Darlington's assistant at the Heavenly Rest was in charge of the services and the parish.

**NEW JERSEY**

**Liturgical Institute**

Inspired by the leadership of Bishop Gardner of New Jersey, a liturgical institute was held June 21st to 25th in St. Mary's Hall, Burlington, N. J. for all the diocesan clergy. Over 80 men attended. The leader of the institute was the Rev. Professor Cuthbert A. Simpson of the General Seminary, who took as the general title for his four main lectures: Liturgy and Life.

One clergyman attending the conference said, "All of us of all schools of churchmanship were deeply stirred by the experi-

ence, which was different from and away beyond the usual 'clergy school.'

The men were divided into seven groups, each with a leader and secretary, for the discussions which occupied the second hour each morning, dealing with detailed and practical aspects of the lecturer's theme. Dr. Simpson approached his subject philosophically with consideration of the nature of Man, and the nature of the Church as the Redeeming Fellowship, the Mystical Body in and through which, by the presence and power of the Risen Christ, man's nature is transformed from self-centeredness to Godward devotion in the likeness of Christ. The meaning and place of Holy Communion, Baptism, the lesser Sacraments, the Offices, were all developed from

this basis and much fruitful discussion ensued in the groups.

On Monday evening Dom Damasus Winzen, OSB lectured on the aims and achievements of the liturgical movement in the Roman Communion, most helpfully indicating the objectives of congregational understanding and participation in the Eucharist. The Rev. Canon Walter Lowrie, lectured on Tuesday evening in his own inimitable way, illustrating essential aspects of the Liturgy from his vast store of historical scholarship.

On Wednesday, Archdeacon Gribbon read a paper on Preaching the Classics of the Faith with special reference to the Old Testament to introduce general discussion on preaching and preaching services. Choir practice was held each afternoon under the direction of Clement Campbell of the Church of the Resurrection, New York, and on the last morning, the entire group of clergy sang the *Missa de Sancta Maria Magdalena* for the celebration. Bishop Gardner celebrated. It is planned to issue a printed report of the proceedings in order that other groups of clergy may see the value of such an institute.

## MILWAUKEE

### Clifford P. Morehouse Reports On Trip to England

The people of England, united in their efforts to defeat a common enemy, display a remarkable courage in their daily living and are looking for the establishment of a better post-war world, Clifford P. Morehouse told a congregation that filled All Saints' Cathedral, Milwaukee, Wis., on July 2d, shortly after his return from England where he attended the enthronement of the Archbishops of Canterbury and York.

Mr. Morehouse described in detail the pageantry of the enthronement ceremony as seen from his vantage point above the great choir screen in Canterbury Cathedral. He also told of his interviews with the Archbishops and with Cardinal Hinsley. He feels that the selection of Dr. Temple and Dr. Garbett for their positions is particularly appropriate—both being men of keen social vision and trusted and respected by all groups of people.

Significant in the development of wartime England is the coöperation evidenced by Christian church groups who are studying problems of social reform. The Sword of the Spirit, a Roman group, and Religion and Life, corresponding Anglican and Protestant group, are coöperating in seeking a common solution of the world's problems.

Although churches have suffered more heavily than any other class of buildings in air raids, Mr. Morehouse felt that they were not singled out for attack because of their character, but more probably because they were familiar landmarks. Inaccessibility of church roofs and the difficulty of handling fire fighting equipment there explains much of the damage. It was satisfying to note, however, that much of the damage could be repaired.

## CLASSIFIED

### LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30. (Closed from June 12th to October 1, 1942.)

### LINENS AND VESTMENTS

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

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

### POSITIONS OFFERED

HOUSE-PARENTS. Married couple as cottage-parents to group of boys in Protestant boarding school; ages 40-45; minimum education—high school graduation. Salary and complete maintenance. Box B-1646. The Living Church, Milwaukee, Wis.

NURSE wanted with institution experience. Box H-1642. The Living Church, Milwaukee, Wis.

SUPPLY PRIEST for three weeks in July. Parish on Hudson near Catskill Mts. Rectory and \$10 weekly. Box R-1645. The Living Church, Milwaukee, Wis.

### POSITIONS WANTED

HOUSE-MOTHER. Position as house-mother wanted by experienced worker. Box MBM-1638. 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.

ORGANIST and Choirmaster with excellent references and qualifications, desires position. Successful in both choir and organ work. European training. Recitalist and devout Churchman. Eastern States preferred. Box L-1641, 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.

MIDDLE-AGED WOMAN would like position as housemother, hostess, or companion. Vicinity of New York or Philadelphia preferred. Experienced. Salary no object. Box S-1643, The Living Church, Milwaukee, Wis.

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

### RETREATS

The Rev. Vern Adams, OHC, will conduct a retreat at Margaret Hall School, Versailles, Ky., from 6 P.M., July 15th, to 1 P.M., July 18th, under the sponsorship of the Sisters of St. Anne. Please reply.

**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.

## CLASSIFIED

### ANNOUNCEMENTS

#### Died

William Henry Wanzer died April 23, 1942. May light perpetual shine upon him!

#### Memorial

Laurence Dean Fish  
21 March 1910—12 July 1927  
Enable with perpetual light  
The dulness of our blinded light.

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

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

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# GO TO CHURCH THIS SUMMER



## "GO TO CHURCH IN SUMMER"

**THIS** is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

**They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!**

**ALABAMA**—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, 2015 6th Avenue, North, Ala.—1262  
Rev. J. C. Turner  
Sunday Services: 7:30, 9:30, 11, 6  
Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

**ATLANTA**—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425  
Rev. T. V. Morrison  
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.  
Weekday Services: Wednesdays: 10:30 A.M.

**CENTRAL NEW YORK**—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471  
Rev. Frederick Henstridge  
Sunday Services: 8 and 11 A.M.; Holy Days: 9:30 A.M.  
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447  
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh  
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.  
Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

**CHICAGO**—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802  
Rev. F. C. Benson Belliss  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661  
Rev. Edward S. White; Rev. E. J. Templeton  
Sunday Services: 8 and 11 A.M.  
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

**CONNECTICUT**—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014  
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector  
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich, Conn.—1975  
Rev. A. J. M. Wilson; Rev. R. E. Savage  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729  
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy  
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.  
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

St. James' Church, Huntington & Federal Sts., New London, Conn.—659  
Rev. F. S. Morehouse; Rev. C. R. Jones  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesday, 10 A.M.

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

Delaware Seashore Churches—209  
Rev. Nelson Waite Rightmyer  
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.  
St. Peters, Lewes, 9:30 A.M.

**ERIE**—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723  
Rev. H. J. Weaver; Rev. S. C. V. Bowman  
Sunday Services: 8, 9:30, and 11 A.M.  
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30

**LONG ISLAND**—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Inslcy Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.  
Very Rev. G. A. Robertshaw; Rev. William S. Hudson; Rev. I. S. Pollard  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: 9 A.M.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434  
Rev. William W. Fleetwood; Rev. C. S. Long  
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481  
Rev. Henry Clark Smith  
Sunday Services: 8 and 10 A.M.  
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956  
Canon C. Rankin Barnes; Rev. H. B. Lamer, Jr.  
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.  
Weekday Services: Fridays and Holy Days, 10 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

**MARYLAND**—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170  
Rev. R. T. Loring; Rev. A. Ervine Swift  
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.  
Weekday Services: Mon., Tues., Wed., Fri., 7:30; Thurs., 10



ST. JAMES THE LESS, SCARSDALE, N. Y.

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254  
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth  
Sunday Services: Holy Eucharist, 8, 9:30, 11  
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore, Md.—1798  
Rev. D. F. Fenn; Rev. H. G. Miller  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

All Saints' Church, Peabody Square, Ashmont, Dorchester, Boston—1162  
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller; Rev. A. V. Hamilton  
Sunday Services: 8 and 9:15 A.M.  
Weekday Services: 7 A.M.

Trinity Church, Copley Square, Boston—1895  
Rev. John U. Harris; Rev. Donald W. Mayberry; Rev. Frank E. Greene, Jr.  
Sunday Services: 8 and 11 A.M.; 7:30 P.M.  
Weekday Services: Wednesdays, 12:10 Holy Communion

Christ Church on the Common, Cambridge, Mass.—1088  
Rev. Gardiner M. Day; Rev. Michael Martin  
Sunday Services: 8, 10, 11 A.M., 7:30 P.M.  
Weekday Services: Tues., 10; Thurs., 7:30; Saints, 7:30, 10

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

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

**MILWAUKEE**—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

Church of the Holy Communion, Lake Geneva, Wis.—96  
Rev. E. A. Batehelder  
Sunday Services: 7:30, 10:30

All Saints' Cathedral, 818 East Juneau Avenue, Milwaukee, Wis.—700  
Very Rev. M. DeP. Maynard; Rev. E. H. Creviston  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: 7:30 A.M.

**MINNESOTA**—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemane, 905 4th Ave. South, Minneapolis—993  
Rev. John Higgins  
Sunday Services: 8 and 11 A.M.

**NEWARK**—Rt. Rev. Benjamin M. Washburn, D.D., Bishop

St. Peter's Church, Morristown, N. J.—1182  
Rev. D. K. Montgomery; Rev. P. R. Blynn  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: Mon., Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233  
Rev. Donald B. Aldrich  
Sundays: 8 and 11 A.M.; Daily 8 A.M.  
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171  
Rev. G. P. 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

Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. at 90th St., New York—1175  
Rev. Dr. Henry Darlington; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sunday Services: 8, 11 A.M.  
Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.

Living Church Nursery Shelter

Previously acknowledged .....	\$872.86
Miss A. C. Stewart .....	10.00
Miss Lucy W. Stewart .....	10.00
Miss Caroline B. Cooke .....	2.50
Margaret Gillingham .....	2.00
	<hr/>
	\$897.36

Rebuilding Fund, All Halls,  
London, England

St. Mary's School, Sewanee, Tenn. ....\$ 3.68

CHURCH CALENDAR

July

- 12. Sixth Sunday after Trinity.
- 19. Seventh Sunday after Trinity.
- 25. S. James. (Saturday.)
- 26. Eighth Sunday after Trinity.
- 31. (Friday.)

Appointments Accepted

COCHRAN, Rev. DAVID R., formerly curate at St. Mark's Church, Grand Rapids, Mich., is now rector of St. Paul's Church, Dowagiac, Mich.

PARK, Rev. RICHARD, of Calvary Church, Sedalia, Mo., has assumed charge of Christ Church, Eagle Lake, and St. John's Church, Columbus, Tex.

ROGERS, Rev. H. ALFRED, priest in charge of St. Alban's, McCook, Nebr., will become rector of St. Andrew's, Scottsbluff, Nebr., effective September 1st.

TOWNSEND, Rev. RICHARD B., rector of Trinity Church, Grand Ledge, Mich., accepted a call to St. Matthew's Church, Buffalo, N. Y., on July 1st.

Resignations

BOHANAN, Rev. F. J., rector of St. Paul's Church, Rock Creek parish, Washington, D. C., is resigning on September 1st because of ill health.

HAUGHTON, Ven. EDWARD J., archdeacon of Springfield and rector of St. Paul's, Springfield, Ill., has retired as of July 1st. He has moved from

the rectory to 801 South Walnut Street, Springfield.

SHANNON, Rev. THOMAS J., formerly rector of Immanuel Church, Ansonia, Conn., retired on May 1st and is living at Pine Orchard, Conn.

Ordinations

PRIESTS

DALLAS—The Rev. HOMER FRANCIS ROGERS was ordained priest on June 29th in St. Barnabas' Church, Denton, Tex., by Bishop Moore of Dallas. He was presented by the Rev. L. W. Thaxton; the Rev. Miller M. B. Sale preached the sermon. The Rev. Mr. Rogers will be priest in charge of St. Barnabas' mission, Denton, Tex. Address: 1200 North Elm Street, Denton, Tex.

MASSACHUSETTS—The following were ordained to the priesthood on June 24th in the Lesley Lindsey Memorial Chapel of Emmanuel Church, Boston, Mass., by Bishop Sherrill.

The Rev. G. MELBOURNE JONES, assistant in the parish of Martha's Vineyard, was presented by the Rev. Dr. Phillips E. Osgood.

The Rev. ARTHUR BEANE, master at Avon Old



GO TO CHURCH  
THIS SUMMER



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

St. James' Church, Madison Ave. at 71st St., New York City  
Rev. Dr. H. W. B. Donegan  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Thurs., 12 noon, Holy Communion

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. Philip's Church, 214 W. 134th St., New York—2426  
Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison  
Sunday Services: 7, 9, 11 A.M.  
Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450  
Rev. Roelif 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 and Sermon 11

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.

Church of St. James the Less, Scarsdale, N. Y.—1888  
Rev. James H. Price; Rev. William C. Kernan  
Sunday Services: 7:30 10, 5  
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D., S.T.D., Bishop

St. Peter's Church, South Park, Ashtabula, Ohio—870  
Rev. Dr. John E. Carhart  
Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450  
Rev. E. H. Eckel, Jr.  
Sunday Services: 7, 8, 9:30 (except August), 11 A.M.  
Holy Days: 10 A.M.

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

St. Mark's Church, 1625 Locust Street, Philadelphia—700  
Rev. Frank L. Vernon  
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.  
Weekday Services: 7, 9, 12:30, and 5  
Confessions: Sat., 4 to 5, 8 to 9 P.M.

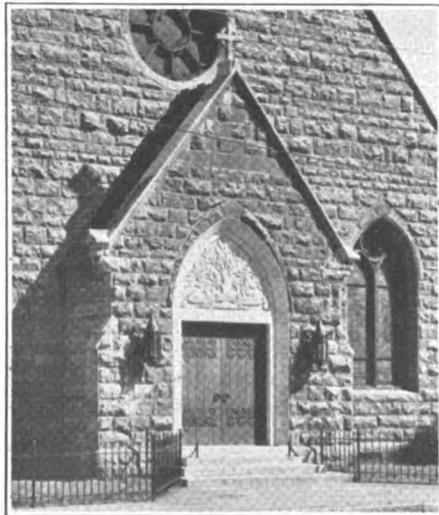
St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351  
Rev. Edmund H. Carhart  
Sunday Services: 7:45, 10 and 11 A.M.  
Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1584  
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859  
Rev. John Vernon Butler, Jr.  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741  
Rev. Donald Platt; Rev. Robert P. Casey; Chas. Townsend  
Sunday Services: 7:30, 9:30, and 11 A.M.  
Weekday Services: 7:30 A.M.



GETHEMANE, MINNEAPOLIS

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458  
Rev. Donald H. Gratiot; Rev. J. W. D. Cooper  
Sunday Services: 8 and 10:30 A.M.  
Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536  
Rev. John E. Culmer; Rev. G. E. Primo, Jr.  
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.  
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700  
Rev. Rex Wilkes  
Sunday Services: 8, 9:30 and 11 A.M.  
Weekday Services: Wednesdays and Holy Days 8 A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hobson, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093  
Rev. Nelson M. Burroughs, Rev. E. O. Miller, Capt. Laurence Hall  
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.  
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

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 of the Epiphany, 1317 G Street, Washington, D. C.—1073  
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall  
Sunday Services: 8 and 11 A.M., 8 P.M.  
Weekday Services: Thurs. 7:30 and 11 A.M.  
Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B. Whittemore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.  
Rev. A. Gordon Fowkes; Rev. R. K. Giffin  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Peter's Church, Niagara Falls, N. Y.—1742  
Rev. Charles Noyes Tyndell, S.T.D.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: As announced

## CHANGES

Farms School, was presented by the Rev. W. Brooke Stabler.

The Rev. EDWIN KANE PACKARD, graduate student at the General Theological Seminary, was presented by the Rev. Samuel Tyler.

Dr. Osgood preached the sermon.

MINNESOTA—The Rev. JAMES O'CONNELL was ordained to the priesthood at St. Paul's Church, Owatonna, Minn., by Bishop McElwain of Minnesota on June 26th. He was presented by the Rev. Victor Pinkham; the Very Rev. O. R. Littleford preached the sermon. The Rev. Mr. O'Connell will be rector of St. Paul's, Owatonna, and priest in charge of St. Peter's, Kasson, and St. Matthew's, West Concord, Minn. Address: 122 West Mill Street, Owatonna, Minn.

NORTH CAROLINA—The Rev. EDWIN BEDFORD JEFFRESS was ordained to the priesthood by Bishop Penick of North Carolina in Trinity Church, Mount Airy, N. C., on June 17th. He was presented by the Rev. R. E. Roe; the Rev. A. S. Lawrence preached the sermon. The Rev. Mr. Jeffress will continue in charge of Trinity Church, Mount Airy.

NORTHERN INDIANA—The Rev. SAMUEL HANNA NORMAN ELLIOTT was ordained to the priesthood on June 6th in St. Paul's Pro-Cathedral, Mishawaka, Ind., by Bishop Gray of Northern Indiana. He was presented by the Ven. J. McNeal Wheatley; the Rev. C. C. Reimer preached the sermon. He is to be locum tenens at Marion, Ind. Address: P. O. Box 52, Fort Wayne, Ind.

SOUTHERN OHIO—The Rev. RICHARD S. ZEISLER was ordained priest in Trinity Church, Columbus, Ohio, by Bishop Hobson of Southern Ohio on June 22d. He was presented by the Rev. Anson Phelps Stokes, jr.; the Rev. Charles H. Cadigan preached the sermon. The Rev. Mr. Zeisler will be assistant minister of Trinity Church, Columbus, Ohio.

VIRGINIA—The Rev. WILLIAM BYRD LEE HUTCHESON was ordained to the priesthood by Bishop Tucker of Virginia on June 30th in Vawter's Church, St. Anne's parish, Essex County, Va. He was presented by the Rev. Dr. Herbert S. Osburn; the Rev. William Byrd Lee preached

the sermon. The Rev. Mr. Hutcheson will become rector of St. Anne's parish, Va. Address: Loretta, Va.

WEST MISSOURI—The Rev. GEORGE LORING EVANS and the Rev. PERCY LEROY JOHNSON were ordained to the priesthood at Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop Spencer of West Missouri on June 29th. The Rev. Mr. Evans was presented by the Very Rev. C. W. Sprouse. He will be priest in charge of St. Luke's Church, Excelsior Springs, Mo. Address: Excelsior Springs, Mo.

The Rev. Mr. Johnson was presented by the Rev. M. B. Williams. He will be priest in charge of Churches at Chillicothe, Trenton, and Brookfield, Mo. Address: 604 East Yerby Street, Marshall, Mo.

The Rev. E. W. Merrill preached the sermon.

WEST VIRGINIA—The Rev. WILLIAM CARROLL THORN was ordained to the priesthood on June 29th in All Saints', Union, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. H. C. Fox; the Rev. Dr. J. Waterman preached the sermon. The Rev. Mr. Thorn will be priest in charge of the Church of the Incarnation and associate missions, Ronceverte, W. Va.

### DEACONS

ALABAMA—WILLIAM HOSKING was ordained to the diaconate on June 11th in the Church of the Holy Comforter, Gadsden, Ala., by Bishop Carpenter. He was presented by the Rev. R. Y. Marlow; the Rev. Dr. Bayard Jones preached the sermon. The Rev. Mr. Hosking will become minister in charge of the Church of the Epiphany, Guntersville, and St. Luke's, Scottsboro, Ala. Address: Guntersville, Ala.

EASTERN OREGON—HERBERT GORDON NEAL was ordained deacon on June 21st at the Church of the Ascension, Cove, Ore., by Bishop Remington of Eastern Oregon. He was presented by the Rev. G. R. V. Bolster; the Rev. Clarence Kopp preached the sermon. He will be assistant of Churches at Cross Keys, Prineville, and Redmond, Ore. Address: c/o Rev. G. R. V. Bolster, 515 Congress Street, Bend, Ore.

KENTUCKY—SAMUEL H. GARVIN and RUDOLPH WILLIAM LOCHER were ordained to the diaconate on June 21st in Christ Church Cathedral, Louisville, Ky., by Bishop Clingman of Kentucky. The ordinands were presented by the Very Rev. Elwood L. Haines; the Very Rev. Alexander C. Zabriskie preached the sermon. The Rev. Mr. Garvin will be junior curate of Christ Church Cathedral, Louisville, Ky. The Rev. Mr. Locher will be deacon in charge of missions at Hickman, Columbus, and Fulton, Ky. Address: St. Paul's rectory, Hickman, Ky.

MILWAUKEE—ARTHUR M. COOPER was ordained to the diaconate on March 30th in All Saints' Cathedral, Milwaukee, Wis., by Bishop Ivins of Milwaukee, acting for the Bishop of Maine. He was presented by his brother, the Rev. Richard Cooper. The Rev. Mr. Cooper is assistant at the missions in Winn, Lincoln, Sherman, and Macwahoc, Me. Address: 9 Colby Street, Millinocket, Me.

MISSISSIPPI—JOSEPH BOYES JARDINE was ordained deacon on June 22d in St. John's Church, Mobile, Ala., by Bishop Green of Mississippi. He was presented by the Rev. H. F. Schroeter; the Rev. Clyde L. Jardine preached the sermon. The Rev. Mr. Jardine has been assigned to duty in St. Paul's Church, Woodville, Miss., and associated missions.

MISSOURI—W. HARRISON BESTE was ordained to the diaconate by Bishop Scarlett of Missouri acting for the Bishop of California on June 22d in the Church of St. Michael and St. George, St. Louis, Mo. He was presented by the Rev. John F. Sant; the Rev. Richard E. Benson preached the sermon. The Rev. Mr. Beste will be in charge of Grace Church, Martinez, Calif., and St. David's Church, Pittsburg, Calif., effective August 15th. Address: 6370 Alamo Avenue, St. Louis, Mo.

### Diocesan Positions

KIMBALL, Miss MARGUERITE, secretary to three Bishops of Massachusetts, has resigned, after having served since 1909.

ROLIS, Rev. E. LESLIE, has been appointed secretary to the district of Idaho by Bishop Rhea.



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for*

Laymen — Lay Readers — Clergy

# BUILDING THE KING'S HIGHWAY

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Frank Dean Gifford, Ph.D.

Foreword

By the Presiding Bishop

This new book of sermons—thirty-two, ten-minute sermons—is written in a notably simple, understanding, and friendly style. The sermons are filled with good common sense and good humor, and cover many subjects, including addresses for all the chief days of the Christian Year. Some of them deal with the main articles of the Apostles' Creed, while others are devoted to the subject of the meaning of the life of Christ to the Christians of today. These sermons are excellent for ordinary, inspirational, meditational reading.

The author, rector of St. Thomas's Church, Mamaroneck, N. Y., has met face to face many parochial problems. Through his early training as a missionary, and through coming in contact with many types of people daily, his experience is wide and varied; consequently, he has studded his book with interesting little incidents credited to the experience of "a certain rector." Dr. Gifford—an able preacher, a clear thinker, and a popular speaker—is exceptionally qualified to present this group of sermons.

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# The Living Church

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

**Progress  
In Churches From Coast  
to Coast**

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**American Troops  
in Australia**

*Robert Harley-Jones*

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**The Herrenvolk Heresy**

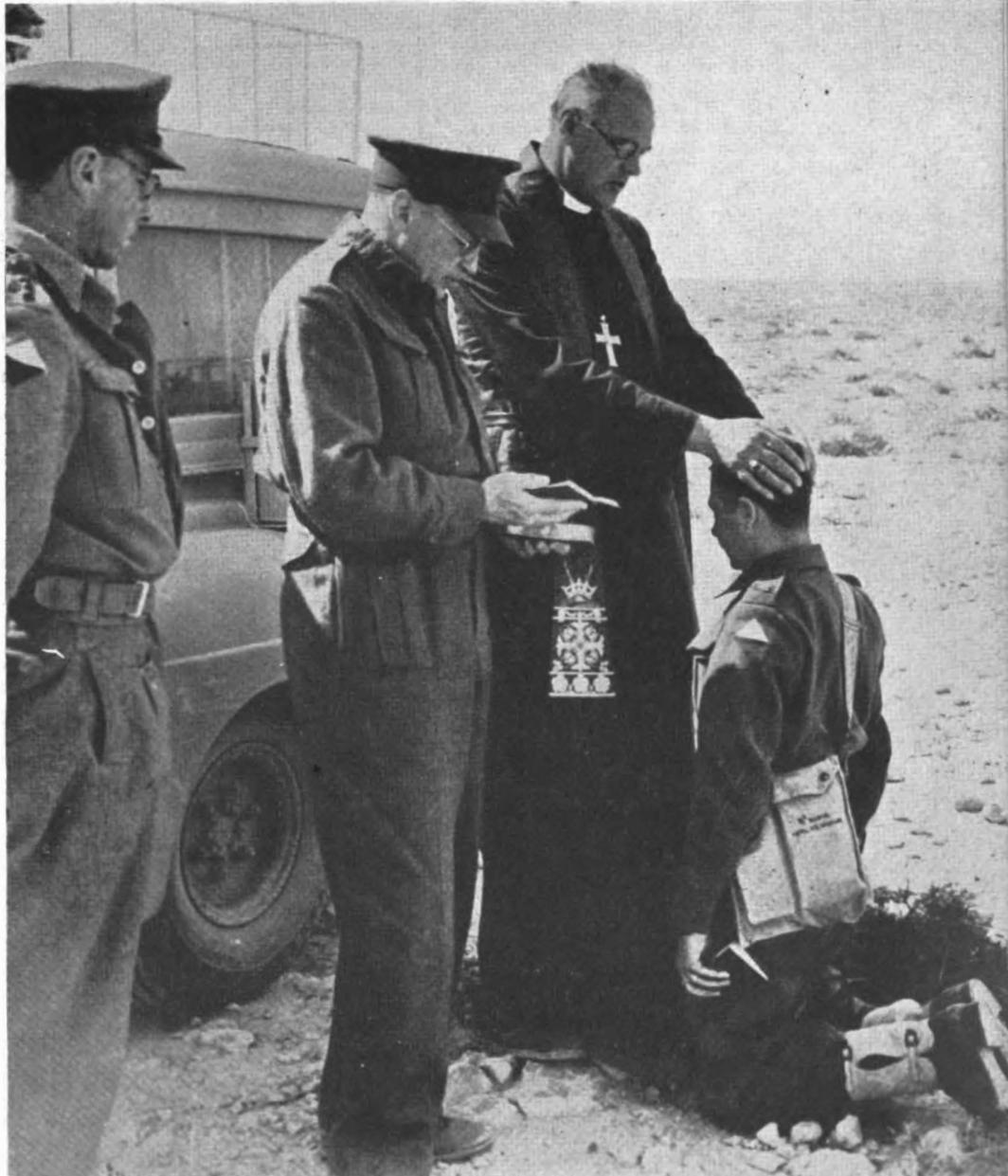
*Bernard Iddings Bell*

Page 7

**Christian Love**

*William Hamilton Nes*

Page 8



*British War Office*

## CONFIRMATION IN THE AFRICAN DESERT

The Bishop of Pretoria in the Anglican Province of South Africa recently visited the United Nations troops defending Egypt and the Suez Canal. Here he is shown confirming a soldier in the North African desert.

STATE HISTORICAL SOCIETY  
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MADISON WISCONSIN  
F LC2 A

## Entente

**TO THE EDITOR:** Your comment on the possibility of an *entente* between the American Church and the Province of the West Indies is timely. Archbishop Dunn has been concerned about it for some years. On the invitation of Bishop Perry, I sat in on a conference on the subject in Edinburgh in 1937. There would seem to be no reason why our American bishops in the West Indies should not have an *ad interim* relationship to the Province of the West Indies, perhaps as associate members. Had the Lambeth conference been held in London in 1940, the meetings of the province would have been held there. By action of our House of Bishops, the American bishops in the West Indies were to attend that meeting as fraternal delegates. There are obvious difficulties in the way of full membership of these bishops in an Anglican province outside the jurisdiction of our General Convention. On the other hand the dual relationship of our American bishop in China may provide a basis for future negotiations. In any case, many of us would like to hear the matter discussed.

(Rt. Rev.) W. BERTRAND STEVENS,  
Bishop of Los Angeles.

Los Angeles, Calif.

### John Basil Simpson, Priest

**TO THE EDITOR:** In commenting on the death of the late Bishop in Kobe, John Basil Simpson, a friend in London, and former co-worker with the Bishop, Miss D. M. Oakley-Hill, has written me per attached extract which I have copied, intimating that she wondered if it would be of interest to any of your readers if printed in THE LIVING CHURCH, not having heretofore been published either in England or America.

ARTHUR S. MAYNARD.

### Editor's Comment:

Dr. Simpson, late Bishop in Kobe, Japan, died April 28th [L. C., May 24th]. We are glad to have this tribute to a saintly priest and bishop, written by one who was privileged to share in his earlier work:

Among the many hearts grieving for the late "Bishop Basil" are groups of girls in one of London's poorer districts who had learned to love Our Lord through his influence. There are two outstanding memories, among many, which I, a great friend and co-worker with the Bishop among the East End poor, would like to share with others.

A girl, who had formerly sinned greatly and afterwards "loved much," was seen standing before a Crucifix looking searching-

## The Living Church

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

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

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

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ly into the Suffering Face. For some moments she stood silent and then with a half wondering, half grateful sigh said, "Now I know that *That* is true. I thought Fr. Simpson would be ever so angry about my sins but instead he was ever so sorry, just as if he had committed them himself. I never knew until then what the Passion truly meant."

At a farewell meeting with these East End girls after he had been consecrated Bishop in Kobe, he told them with tranquil humility, "Our Lord is sending me to Japan to learn to be a better priest."

These girls, who have been brought to the Feet of the Lamb by Bishop Basil have never forgotten this and are better women for the high privilege of his teaching and friendship. Our Lord seems to have required him to suffer much physical pain which somewhat reconciles those of us who worked with him for the loss we have sustained, with the added knowledge that Light Perpetual now shines upon him.

### Bar I-L Ranch

**TO THE EDITOR:** Will you please make the following correction of a news item appearing in your issue of June 21st, so that credit may be given where credit is due?

The Colorado boys' camp, known as Bar I-L Ranch, and operated by St. John's Military School, Salina, Kans., has been most fortunate in securing the services of the Rev. Gordon W. Weeman of New York as director of the camp. Rather than have the camp discontinued, I had offered my services to the school authorities, but had hoped that a man of the Rev. Mr. Weeman's ability and

experience could be found. Fr. Charles Davies of Manhattan, Kans., members of St. John's staff, and myself, who will assist Mr. Weeman as counsellors, are greatly pleased with the school's choice of director, and look forward to a summer of creative activity in this beautiful ranch-camp, high in the Rockies. (Very Rev.) JAMES T. GOLDER.

Salina, Kans.

### Evening Communion

**TO THE EDITOR:** In the current discussion regarding Evening Communion Services the new ruling of the Roman Catholic Church has been mentioned in support of certain similar practices in our own Communion. In the interest of accuracy, I would like to point out that there are many conditions that must be taken into account. The Roman Catholic action is guarded by rigid restrictions to be scrupulously observed:

1. Mass may be said in the evening only for the benefit of *military personnel* who cannot attend Morning Mass.
2. For both Celebrant and those who receive, there is a prescribed fast.
3. Normally, this faculty is to be used only on *weekdays* and not Sunday Mass attendance.

It is to be hoped that those amongst us who are defending or providing Evening Communion will give serious thought to these protective restrictions and realize that this privilege for Roman Catholics does not generally apply to any but *military personnel on weekdays*. It is not to indulge an undisciplined laity but only to make possible Sacramental Grace to those in special need—one might almost say to those in *periculo mortis*. ✠ WALLACE E. CONKLING,  
The Bishop of Chicago.

**TO THE EDITOR:** Your correspondent, Frederick S. Tyler, concludes his remarks about the evening celebration of the Holy Communion, with a reference to the fact that it was "after supper" that our Lord instituted this sacrament.

People are constantly using this to justify evening Communion; and yet none of them seem to realize that the "supper" in question was a very solemn religious feast, and by no means the ordinary evening meal commonly referred to by that word.

More power to you in your fight against this very Protestant practise.

F. R. NIVISON.

Williamsburg, Va.

THE best Christian principles in the world, if applied to faulty facts and incomplete knowledge, can only result in a faulty and insufficient evangelism. There is no substitute for intelligence.

—Forward in Service leaflet.

## Give to the Church Literature Foundation

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SEVENTH SUNDAY AFTER TRINITY

## GENERAL

### PROGRESS

#### From Coast to Coast

During recent months, the lifting of depression from parish finances has been reflected from coast to coast in reports of mortgage redemption, church consecrations, new buildings, and advances to parochial status. Three factors have undoubtedly influenced the Church financial picture: (1) The movement Forward in Service; (2) a general improvement in business conditions; (3) increased interest in religion as the world situation grew more critical.

Some recent notable advances not hitherto reported in THE LIVING CHURCH are summarized here, giving an indication of the variety and extent of parish financial improvement.

#### MANY FORWARD STEPS

St. Andrew's, Burns, Ore., through the generous gift of \$400 from the American Church Building Fund Commission and the raising of \$500 by the parishioners burned its mortgage and notes for \$4,000 recently.

After a history of 60 years as a diocesan mission St. Thomas' Church, Farmingdale, L. I., is now a parish and on June 1st, the Rev. Sidney R. Peters was instituted by Bishop De Wolfe as the first rector of the parish.

Since 1940 this parish has eliminated a \$10,000 indebtedness, and church rectory and parish house are now entirely free of debt.

St. Matthew's Church, Alliance, Neb., became the seventh parish of the diocese of Western Nebraska on Whitsunday when Bishop Beecher held the formal service of Institution. The rector is the Rev. Harold Shay, who came to the parish early in the year.

This is the second Western Nebraska mission within the last 18 months to become a parish, and is in part the result of the work of the committee on Budget and Survey to further the cause of diocesan self support.

The consecration of St. Barnabas' Church, Apponaug, R. I., took place on May 10th, marking the end of a 30 year effort beginning with the destruction by fire of the old church, and the planning and building of the new church, whose cornerstone was laid in 1926. The last \$2,000 of the mortgage was raised this year.

All Saints' Church, Portland, Ore., has recently completed a new parish house and the enlargement of its church building, which was dedicated by Bishop Dagwell on

May 10th. The Rev. Louis Bowes Keiter is vicar of All Saints'.

#### INGENUITY

In the diocese of Montana two new mission chapels testify to the ingenuity of diocesan officials and local Churchpeople. The chapel at Polson is an old shoe store which was renovated by the people of the mission. At Shelby an old rural school was moved to some property owned by the Church and adapted for religious use.

An attractive church building, seating 300 and costing upwards of \$30,000, has been erected for the Mission of the Epiphany, Euclid, Ohio, one of the suburbs on the east side of Cleveland on the shore of Lake Erie, and was dedicated June 21st by Bishop Tucker of Ohio. At the same time a class of 27 was confirmed. The first church services of this mission were conducted by the Rev. Dr. Gerard F. Patterson, then Archdeacon, in March 1928. From the very beginning of the mission a devoted congregation has grown and the work is now, under the present vicar, the Rev. Jerry Carpenter, at its height in this fast-growing suburb, many industries having come to the community within the last few years.

St. Augustine by the Sea, Santa Monica, Calif., has recently completed and consecrated a beautiful new Chapel of St. Ambrose. The chapel has been erected at a cost in the neighborhood of \$10,000 and is a gift to the parish from friends who wish to remain unknown. The Rev. W. N. Pierson is the rector.

### ARMED FORCES

#### Flags Presented

Camp Cooke, 16 miles from Santa Maria, Calif., figured in the dedication of two flags presented to St. Peter's Church, of which the Rev. Alfred C. Bussingham is rector.

The Episcopal Church flag was given by the widow in memory of the late Charles John Rother, the American flag by Captain and Mrs. Charles W. Secord of Camp Cooke.

At the dedication service, the sermon was preached by Chaplain Alwyn E. Butcher, Episcopal chaplain at Camp Cooke, formerly rector of St. Paul's Church, Salt Lake City, Utah. Mrs. George Jackson, wife of a Camp Cooke Captain sang solos, men from the Camp served as a color guard, and many men in uniform attended the service.

The Rev. Mr. Bussingham says that he finds many opportunities for cooperation with the work of Chaplain Butcher.

### FORWARD IN SERVICE

#### Evangelism

Announcing that Forward in Service Sunday is October 4th, Bishop Tucker, the Presiding Bishop, announced that he is preparing a "Call to the Laity" which may be read or used as the basis of an address on that day. It will be distributed to the clergy in the early fall.

As the next step in the Forward in Service plan is Evangelism, Bishop Tucker is anxious to have the whole Church ready to start that work by October 4th, and pointing out that adult education is an essential feature of emphasis on evangelism, he asks Church people to study: The Basis of a Just and Durable Peace; Race Relations; The Christian Family; Latin America.

Forward in Service is suggesting that groups of three parishes be organized to study one of the subjects; other groups another subject, and so on, and that after the groups have continued their study and discussion for four to six weeks, findings be sent to Forward in Service. A summary of these reports will then be sent to each parish taking part in the study.

#### Calendar and Chart Distribution

A parish calendar and a chart of parish progress are new pieces of printed matter now being sent out by Forward in Service.

The parish calendar, a large card for posting, shows parish activities recommended by the Presiding Bishop from September to August inclusive, with blanks for filling in local parish projects.

The chart of parish progress is also a large card, to be posted, which records the determination of the clergy and people of the parish, as their share in the Church's 10-year plan, to take individual responsibility for bringing others to Christ and to His Church; to seek to win Freedom Through Christ by worship and prayer and by service to fellowman; and to join more actively in the corporate work of the whole Church.

### EPISCOPATE

#### Bishop Ivins Recuperating

Bishop Ivins of Milwaukee is recuperating after an operation July 9th for hernia. He is at Columbia Hospital, Milwaukee, but expects to return to his home the latter part of the month, after which he will have to remain inactive for another four or five weeks. He hopes to resume diocesan activities in September.

**HOME FRONT**

**Majority of U. S. Clergymen Want Church to Back War, Poll Finds**

Six in every ten U. S. clergymen feel that the Church should support the war and give full coöperation to the government in the war effort, according to a survey conducted by the American Institute of Public Opinion (Gallup Poll) among a nation-wide cross-section of Protestant ministers and Roman Catholic priests.

Pointing out that the role of the church in wartime is a "controversial issue which has stirred up heated debate among Protestant pastors and church conferences in many denominations," the survey notes that most of the clergymen who advocated all-out support and coöperation, further explained their stand by saying, in effect:

"Whereas the Church opposes war, it feels justified in supporting an all-out war effort because this is a 'religious conflict,' a war to preserve religious freedom."

A second large group, the survey says, feels that the church can help the war effort in a "somewhat more indirect fashion—that is, by giving spiritual strength to the people and maintaining morale.

"The essence of this idea is that the Church need not, in fact, should not, be a militant force in the war effort, but rather a spiritual sanctuary and the provider of spiritual strength to the people."

The next largest group, the survey states, holds that the church should be the "crucible . . . in which is forged a just and lasting peace.

"Those who hold this view believe the clergyman's main effort at this time should be to pave the way for a Christian peace, to guard against the development of hate and revenge complexes in his congregation."

Still another group takes the attitude that the role of the Church is to "keep the Christian spirit alive in these times of international slaughter."

"Finally," the survey adds, "a small number, about one in every 50, say that the Church should be loyal to the government but 'must oppose war as an evil.'"

**OPA Changes Tire Rationing Rules For Clergy**

An extension as well as a restriction in the eligibility of clergymen for tires are contained in an amendment to the tire rationing regulations issued by the OPA.

Under the liberalization of the program, eligibility of ministers is extended to "any religious practitioner qualified to administer to the religious needs of the members of a congregation."

The change in the section dealing with ministers means, according to the OPA, that eligibility is extended to groups such as the Christian Science Church, under the same requirements as apply to other ministers.

The restriction in the amendment requires that an automobile operated by a practicing minister, to be eligible for tires and tubes must be used "exclusively" for

religious duties instead of "principally," as originally required. This section also applies to the medical profession.

Under the amendment, a minister will be required to show that his automobile for which a tire or tube is requested "is necessary because there is no other practicable means of transportation."

Under the original regulations, the requirement was a showing that the car was needed and that it was used in making religious calls. It was pointed out, however, that even under the new regulation, if it is necessary for a clergyman to answer emergency calls as a part of his duties, he may be issued a certificate to enable him to use his car between his home and the location of his professional calls.

**Syracuse Churches Coöperate in War-Time Problems**

Urging the American girl not to fear being called priggish or old-fashioned in her adherence to high standards of conduct, Syracuse churches, in conjunction with the USO and YMCA have undertaken to teach the city's young hostesses how to maintain peacetime stability in their social relationships with service men on leave from nearby camps.

According to Bishop Peabody of Central New York, this task is of prime importance as there are some 7,000 Syracuse girls whose normal lives have been unbalanced by the departure for service of fiances or steady escorts.

"It is largely this group," Bishop Peabody said, "who attend social functions for the men on leave. Loneliness and war-time tension sometimes create an unintentional impression of irresponsibility which we are bending every effort to forestall."

**WORLD COUNCIL**

**Administrative Committee to Meet When War Ends**

A meeting of three secretaries of the Provisional Committee of the World Council of Churches in London with the Archbishop of Canterbury has resulted in a decision to plan for a meeting of the administrative committee as soon as the armistice comes. When travel conditions return to a more normal state it is planned to convene the entire Assembly.

**FEDERAL COUNCIL**

**Defense Communities**

The executive committee of the Federal Council of the Churches of Christ in America, in a resolution adopted June 19th, urged the executives of its constituent denominations to call the attention of their churches to the need of joint planning in the provision of a religious ministry to the people in defense communities.

It was pointed out that "this need also calls for coöperation with councils of churches where they exist and for the expanding of ministers' associations to effect comity agreements."

**ARMED FORCES**

**Major Kinney Named Chaplain of Allied Air Forces in S. W. Pacific**

A news dispatch from Allied headquarters in Australia reports a second advancement for Chaplain John E. Kinney, formerly rector of Gethsemane Church Sherrill, N. Y.

Major Kinney was made chief chaplain of the United States armed forces in Australia a few months ago, and the late dispatch tells that he has been named chaplain of the Allied air forces for the entire southwest Pacific area.

**RELIEF**

**Presiding Bishop's Fund Contributes to Greeks**

Contributions to the Presiding Bishop's Fund for World Relief received recently included \$128.50 designated for the Greek War Relief Association.

The Association treasurer, Joseph J. Larkin, in acknowledging the remittance said that it "will prove of great assistance to our Association in aiding a brave people now suffering a famine which, if unchecked, might well destroy the entire nation."

The Association has been able to send food from Turkey to Greece since last October, and announcement has just been made that the ship which left New York for Greece last March, laden with flour, medicines, and vitamins, arrived safely.

Within a few days of each other, two contributions of \$1,000 reached the Presiding Bishop's Fund for World Relief.

St. James' Church, New York City, remitted the proceeds of its annual Spring Festival for children, designating the gift—\$500 for the Church Committee for China Relief and \$500 for Russian war relief for children.

The second gift of \$1,000 was from an individual and was designated for China Relief.

The children of St. James' will have the satisfaction of knowing that their gift to Russian children is taking the form of canned milk, labeled "From the children of St. James' Episcopal Church in New York," and the Russian Committee says there is no doubt whatever about the shipment getting through.

**LIVING CHURCH RELIEF FUND**

<b>Living Church Nursery Shelter</b>	
Previously acknowledged	\$897.36
Mrs. F. S. Cookman	15.00
Miss Josephine S. Bradlee	5.00
In Memory of Ruth M. P. Jenkins	5.00
Miss Bertha E. Lloyd	5.00
Miss Ethel Spencer Lloyd	5.00
Miss Marian S. Puffer	5.00
Woman's Bible Class, St. Luke's Cathedral, Orlando, Florida	5.00
	<hr/>
	\$942.36

<b>China Relief Fund</b>	
Miss Hannah Brierley	\$ 1.00

**ENGLAND**

**Bridge Builders**

An authoritative survey of how the war is affecting innumerable Anglican missionary enterprises in all continents has recently been written by Canon J. McLeod Campbell, general secretary of the Missionary Council of the Church Assembly.

*Bridge Builders* is the eighth of the Unified Statements in which the Missionary Council surveys annually the world-wide problems of the mission fields and of all "daughter Churches of the Church of England."

The underlying principle of the book is that the world in order to get where it wants to get needs a particular kind of "bridge" and that the existing world-wide Church is that particular type of bridge. There is no attempt to minimize the formidable streams and swamps—racial, national, cultural, ecclesiastical, religious—which such a bridge would have to traverse.

The thesis is backed by facts rather than arguments, facts culled from correspondence with bishops all over the world, facts which are often typical and picturesque, and which illustrate vividly how the Christian Church bridges even the divisions of warring nations; how interreligious divisions are being bridged by the movements of Christian coöperation overseas.

That effective steps are being taken all over the world for the training of local priests is evident from many of the bishops' letters.

Archbishop Lord Lang of Lambeth contributes a foreword to *Bridge Builders*, saying, "It shows that the Church of Christ throughout the world is proving to be in actual fact just what the world needs—a fellowship which can claim to be supernatural and supernatural. It is supernatural because everywhere and in spite of the war it is overcoming the sundering influences of national rivalries and antagonisms. It is supernatural because it possesses a power which brings people of all nations and races to accept 'the glorious gospel of the Blessed God which is committed to its trust.'"

**Archbishop Germanos Receives Lambeth Cross**

The new Archbishop of Canterbury made his first presentation of the Lambeth Cross recently to Archbishop Germanos, Orthodox Archbishop of Thyateira and for 20 years personal representative of the Orthodox Patriarch of Constantinople to the Archbishop of Canterbury.

The dispatch which reached Church headquarters in New York stated that the ceremony was a Church of England affair, but was attended by "many leaders of the Free Churches, particularly leaders prominent in the Ecumenical Movement, and diplomatic representatives of countries with large populations belonging to the Orthodox Communion."

The Archbishop of Canterbury in his speech paid tribute to Archbishop Ger-

manos, who, he said, "for 20 years has been a living symbol of the friendship between the Orthodox and Anglican Churches."

**NORWAY**

**Church Group Rejects Quisling "Peace Proposal"**

The Christian Association of Norway has rejected a "peace proposal" tendered by the Quisling government under the terms of which Bishop Berggrav would receive a professorship in theology and four other opposition churchmen would be re-instated in office, according to a short wave broadcast from Hoerby, Sweden, picked up by the Federal Communications Commission.

The International Christian Press and Information Service of Geneva reports that three of the Norwegian bishops arrested by the Quisling regime are under police supervision, one is confined in a ski hut under rigid guard, and that Bishop Berggrav is living "shut off from the world in a closely-guarded country house near Oslo."

**AUSTRALIA**

**The American Troops**

By ROBERT HARLEY-JONES

¶ *Fr. Harley-Jones has been THE LIVING CHURCH'S correspondent in Australia for 16 years. The dispatch below, the first to arrive after a long silence, is in our correspondent's usual vein, combining factual reporting with vivid personal impressions.*

The Australian Church cannot send much detailed news to your readers in connection with the U.S.A. Military Forces in this continent for the obvious reason that their movements of necessity must not be permitted to become generally known. However, I hope the censor will "pass" this news letter as it is penned with his loyal scrutiny in mind.

The inspired effect of the arrival of your troops in Australia will long be remembered. Your men came when this nation for the first time in its history was gripped with the solemn and serious expectancy of a powerful enemy invasion and of devastating air raid attacks on our great cities. We were ready for the ordeal as far as our preparations and determination could equip us, but we knew that we needed to be much stronger. When the strain of suspense was becoming more and more severe the news was broadcast that American troops and equipment had arrived in Australia. Since that time great things have been achieved here to strengthen our war effort, but the first coming of your men inspired us all with encouragement. We felt stronger and confidence surged through the nation. And when General Douglas MacArthur made his miraculous journey from the Philippines to Australia to take

over supreme command of the whole forces in our area we felt that the unity of our two nations was complete and that all the powerful resources of the United States and the British Empire would eventually drive the Japanese enemy assaults back and crush his military might.

GENERAL MACARTHUR

The Church in Australia is very much impressed by the spiritual outlook of General Douglas MacArthur. On several occasions he has expressed the Christian viewpoint of the world conflict and especially on April 25th—Anzac Memorial Day—did he reveal his Christian understanding of suffering and sacrifice. In fact on Anzac Day he made one of his very few public appearances. His brief speech on that occasion was headline news. He is at the centre of affairs, and we know that with his competent and determined staff he is controlling and directing our destinies in the great Pacific struggle.

SUNDAY ENTERTAINMENT

One matter which the coming of your soldier boys from USA has brought into prominence in our capital cities is the problem of Sunday entertainment for your troops. A request came from American military quarters that cinemas and theatres should open on Sunday evenings in the cities for the benefit of men on leave. This has caused a controversy in which, of course, Church leaders are taking part. The opening of theatres, etc. here on Sunday nights would be an innovation and would not be an easy matter to carry out. An attempt to solve the problem of the lonely or bored soldier visitor on Sunday nights was made by inviting him to an Australian home for the week end. This was widespread and became popular. By such social intercourse a benefit will come to both nations. A few theatres are already being permitted by the government to open after Church hours on Sunday, but it is a temporary and experimental decision.

While there is general sympathy with this idea there is also a widespread feeling that to open all places of entertainment is not necessary and is not wanted. One American youth probably was right when he said it was a pity that U.S. troops were thought to be clamoring for Sunday amusement when the request had come from a small section of the men only.

Entertainment in camps in Australia is being provided on a large scale, and big soldier recreation huts and canteens are in existence. Baseball is popular, and a "miniature Olympic" is planned for August.

ARCHBISHOP ENTHUSIASTIC

On Sydney the Archbishop has been very enthusiastic in his work. C.E.N.E.F. (Church of England National Fund) has received strong support and through it much assistance is being given to the Army in comforts, social service, and spiritual ministrations. The same is happening all over this great continent where troops are concentrating.

## NEW YORK

### Bishop Manning Preaches on Present World Situation

The World Situation and Belief in the Bible were discussed by Bishop Manning of New York in the Cathedral of St. John the Divine, New York, July 12th.

Stressing the importance of the Bible today, Bishop Manning said: "In this great day of world tragedy and trial and testing of our Faith, this day when the very foundations of life are being shaken, we need more than ever the help that God gives us through the Bible. . . . Its teachings are the foundation and support of all that is highest and best in our own lives and in the progress of humanity. . . . Not only our lives as individuals, but the hope of our nation, the hope of liberty and democracy and human brotherhood, the hope of the world, depends upon the truth given to us in the Bible."

The sermon was the second of a series of four to be preached during July by Bishop Manning, which deal with The Present World Situation and Christian Belief.

The sermon on July 5th developed the theme of What it Means to Be a Christian Today.

## WEST MISSOURI

### Flag Service

The flags of eight of the United Nations now hang in Grace and Holy Trinity Cathedral, Kansas City, Mo. Blessed by Bishop Spencer of West Missouri in a colorful ceremony on July 5th, the flags of the United States, Great Britain, Russia, China, Poland, Norway, Mexico, and the Netherlands replace those of the Allied Nations which have hung in the Cathedral since 1917.

In the service of intercession with prayers for victory for the United Nations and for the establishment of a just and durable peace, Bishop Spencer was assisted by the Very Rev. Claude W. Sprouse.

A program printed for the occasion contained excerpts from letters received from the ambassadors of various of the United Nations. Lord Halifax wrote that placing the flags in the Cathedral was a good omen of the lasting amity between the nations. The Polish ambassador wrote that the Polish Eagle still flies on almost all war fronts today and that Poland is planning its eventual liberation. Similar hope of liberation was expressed by the diplomatic representative of Jugo-Slavia.

Two officers from a Dutch flying school, which was started in Java and brought to Kansas after the fall of the Netherland Indies, attended the services, as did consular representatives of several of the United Nations.

#### BISHOP SPENCER BROADCASTS

Prior to the flag blessing service, Bishop Spencer spoke over the Episcopal Church of the Air on the Columbia radio network, urging a continued good understanding

between Great Britain and the United States:

"We do a great disservice," Bishop Spencer said, "to the true spirit of Independence Day, . . . we do a disservice to the spirit of our fathers who made that day possible, . . . and we do a disservice to humanity's struggle in this tragic hour, if we seek to keep alive one least ember of discord between the British Commonwealth of Nations and the United States of America.

"What we are celebrating, then, is not 'battles long ago' but four generations of unbroken peace between these two most powerful peoples on the face of the earth. Not only so, but one hundred and thirty years of peace between two peoples, which, for their vitality, for their political and economic and trade interests, might be the most likely to engage in war. . . . We might have made war. We have made peace. And we shall go on, both together, until we have made that peace possible to all the nations of the earth."

## IDAHO

### St. Luke's Hospital Extends Its Service

St. Luke's Hospital, Boise, founded in 1902 by Bishop James B. Funsten, recently graduated 18 nurses. This hospital, which has a capacity of 120 beds, has a daily average of over 100 year in and year out, and more than 50 births a month.

The newly reconditioned St. Margaret's Hall is used to house the student nurses, 65 in number, and the old nurses' home has been reconditioned to provide quarters for the graduate staff. St. Luke's now owns two city blocks except for the space given to the Bishop's House. This property is being improved by landscaping and by the removal of two frame buildings, formerly used for nurses' quarters.

Nurses' aides, trained under the direction of the American Red Cross, are now serving in the hospital.

## VIRGIN ISLANDS

### Blackout During Confirmation Service

A blackout during a Confirmation service at All Saints' Church, Charlotte Amalie, St. Thomas, in the Virgin Islands failed to disturb anyone or create any confusion, Deaconess Harriet H. English reports.

"Bishop Colmore was here for confirmation. There were 87 boys and girls and seven adults presented. During the taking of the offering, the siren blew and out went the lights. There wasn't even a murmur of excitement. The closing prayers were said, and then we sang a hymn in the dark until the 'all clear.' It was very impressive, all so orderly and the children so good. That speaks for itself as to the spirit of our people."

All Saints' is the largest parish in the Virgin Islands, with nearly 2,000 communicants. The Rev. J. A. Swinson is rector.

## MASSACHUSETTS

### War Shrine at St. Paul's, Boston

A war shrine, and a well frequented one, now has place in the Cathedral Church of St. Paul, Boston. It is a place of tender beauty at the head of the left aisle to which one is guided by a large sign in the Cathedral porch, calling one to prayer for our country, our government, the nations of the world, and the men in service. The shrine, a little chapel, is white relieved with gold, suitable to the Georgian interior of the Cathedral; and there are prayer desks of mahogany, with blue and rose coming into the picture through the colors of dossal, cushions, and the flowers in the altar vases. Flags of Commonwealth and Nation flank the altar on either side; flags of the Allied nations are in ranks on either wall. A ray of light falls from the ceiling on the brass cross on the altar, and before the sanctuary hangs a lamp with a flickering flame, not red as there is no reserved sacrament, but with its own message of life and hope.

A brass stand for holding prayer candles stands within the altar rail. Before the arch which frames the shrine is an unobstructive shelf holding a book for the entry of names of men for whom prayers were said and the prayer cards which the users are urged to take home with them. Three hundred names were entered in the first week. This is a very decided innovation in the Cathedral Church of St. Paul, usually termed "low church to the core;" but it is one of the many ways in which the Very Rev. Edwin Jan van Etten, dean, is reaching out, taking comfort to the highway, and drawing people in to receive comfort as they kneel at the shrine or in those great box pews which give the rare and valued feeling of seclusion from the rush and clatter of the world.

## CALIFORNIA

### New Priest For True Sunshine Mission Arrives By Clipper

On June 26th, the Rev. Wai On Shim and his family arrived by Clipper from Honolulu where he had been awaiting passage since Easter, to be in charge of the True Sunshine Chinese mission in Oakland. The new building, named in honor of Grace Lindley, was dedicated during the meeting of the synod of the province of the Pacific, on May 13th, but Mr. Shim was unable to be present. The kindergarten room of the new building is being furnished by the people of St. Elizabeth's mission, Honolulu, where Mr. Shim was formerly the rector.

The Rev. Mr. Shim was notified two hours before the plane left that he was to be on the plane. Mrs. Shim, their 11-year old boy, and 7-month old baby, came with him, and will live in Oakland, near the mission. Mr. Shim will be associated with the Rev. D. G. C. Wu, who has been in charge of both the San Francisco and Oakland missions for 35 years.

# The Herrenvolk Heresy

By the Rev. Bernard Iddings Bell, D.D.

**H**ITLER and his colleagues have irritated us Americans in a good many ways these last few years, but in none more effectively than by their often reasserted claim that the Germans are a *Herrenvolk*. They have insisted that Teutons are supermen, immoderately wise, divinely strong, sublimely noble, and that in consequence God has committed to them a responsibility to dominate world affairs. The future belongs of right to them, they claim; they have might because they are commissioned from heaven. Beside them the Slavs are slaves and should be; the Britons are boors and must be, predatory ones at that; and as for Americans, we are the half-digested contents of a melting pot.

At first we were amused by all that. What a ridiculous brand of self-assertive nonsense! We all knew that the Teutonic myth is nonsense, based on an unsound ethnology. Well, then, let us not worry; laugh instead. But after a while those absurd vapors coalesced somehow into a solid conviction of sufficient driving force to inspire and empower the strongest battle-machine the world has ever known and to make possible the most extensive military conquest since that of the Roman Empire. We stopped laughing; we got good and angry instead. *Herrenvolk* indeed!

## THE JAPANESE

Something of the same sort has happened during these last few months as we have begun to see, translated into action, Japan's theory of her nature and her destiny. It was nothing new to us, of course, that all these industrious island people had an impression that they, and they alone, were descendants of the immortals, with an Emperor lineally come down from the Sun-Goddess. How conducive to chuckles! We could see, or thought we could, that the Japanese were in fact an inferior and unoriginal race whose virtue was that they could do what White men can do, though only in an imitative fashion. We rather admired them for that. (Remember how every newspaper called them "the plucky little Japs," that time when they fought that big black bear, the Russia Tsar; that time when Teddy Roosevelt intervened at last and said, "Now boys, behave," and at Portsmouth, N. H. made the peace between Muscovy and the Rising Sun.) But all these biggity ideas of heaven-sent superiority made us pity them more than a little. Well, we pity them no longer! Those "imitative, funny, strutting little Yellow men," led on by their sense of heaven-born superiority, have knocked out much of our Pacific fleet, have sunk the better part of Britain's ditto, have taken the

Philippines, have smashed Singapore, have overrun the Dutch Indies and Burma, and now threaten India and Australia and have a strangle-hold on China. Their conviction that they are *Herrenvolk* is not amusing madness any more, but dangerous madness.

We are in arms against them both, the Germans and the Japanese, nations on the loose, each obsessed with the notion that it is the only exemplar and protector of culture in a world composed else of barbarians. We simply will not have these preposterous creatures lording it above the rest of us, self-asserting themselves all over the map.

## CHRISTIANITY

In that we are right with an eternal rightness, a Christian rightness, for did not our religion originate in the work of one who told His people that they were not a *Herrenvolk*, as they imagined themselves to be? Was not one of the things that gave Christianity its initial impulse the teaching, given eloquent expression by the Chief of the Apostles, to the effect that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him"? In Christianity—because Christianity sees things as they are—"there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond

## THE ST. JAMES LESSONS

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The final revision and rewriting after this trial use was made in conference with The Rev. H. W. B. Donegan, D.D., Rector of St. James Church, New York City, and the staff of St. James Church School, and includes suggestions of many cooperating specialists and experienced teachers.

COURSES I, II and III ready August 15, 1942.

I "The Lord Jesus and Children" (ages 6-8)

II "Jesus, Lord of Heaven and Earth" (ages 7-9)

III "Friends of the Lord Jesus" (ages 8-10)

COURSES IV, V and VI ready September 1, 1942.

IV "The House of the Lord Jesus" (ages 9-11)

V "Christian Virtues" (ages 10-12)

VI "The Lord and His Servant" (ages 11-15)

COURSE VII "The Church of the Lord" (ages 11-15) ready September 15, 1942.

These Lessons are published by St. James Church, at cost, without profit. Pupil's Work Book for all courses 45 cents; Teacher's Manuals for Courses I, II and III will be 35 cents and for Courses IV, V, VI

and VII the cost will be 55 cents each.

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nor free." Folks are just folks; and woe be to that people which thinks it has an inside claim to human stature, or an extra-special task to rule the world, for God will expel those mighty men from the seats of power and will exalt "the scum" whom they would rule. Of course we are right

in smacking down these Germans and these Japanese, victims as they both are of the *Herrenvolk* heresy.

It is necessary, however, not in desire to excuse our enemies but merely for the sake of the record, to note that this tendency to look on one's own people as par

## Religion and Life

*XVII. What is the nature of love, which is the chief Christian duty? Is it not too emotional a thing to be made central in life?*

By the Very Rev. William Hamilton Nes, D.D.

Dean of Christ Church Cathedral, New Orleans

**W**HAT is more baffling than to try to define meanings habitually assumed? What is love? What is emotion?

Emotion is a drive. The feeling is the consciousness of the drive. Emotion is naturally brief; but among human beings its aims are complex, deferred, and partially frustrated. That accounts for a great deal of its intensity. But it also required in man the stretching-out of emotion. Man has to store it up, as a camel stores up water. It has to be drawn out, stored, transformed, to be humanly usable. Yet without it, life would be inert.

We can see this by distinguishing four kinds of love.

First, there is erotic love. Among animals it is brief because its end is quickly achieved. But in human beings the desire is more complex; courtship is longer; mating is more permanent; satisfactions are sought beyond simple organic sensation. In a word, the story is longer, the plot more involved than in the elemental romance of the codfish. Yet love without emotion would be like a dinner of vitamin pills. Nevertheless, the emotion must be something more than momentary passion because the sexual relationship without personal involvement is impossible and without continuity is bitter and disillusioning.

There arises, then, another kind of love which we associate with family affection. It dawns in the lower animals that "nourish a blind life within the soul" that mirrors the divine, dim, but perceptible destiny of life. Procreation alone would not preserve a species. Nurture and protection of the young (as well as of the female during gestation) become imperative; and here we meet the paradoxical drive to self-sacrifice, to submergence of the self in the common interest. Out of this grows the whole social life of men which stands upon a composite base of powerful emotion and fixed mental habit that stores up, as it were, the mighty inspiration of the few and the recurrent exaltations of the many.

But if this were all, life would be a dreary, automatic business, like an ant-hill. There is a third level, which in the New Testament is called "agape"—a

deep, tender regard in which everything really personal comes into its own. It redresses the unbalance of the social passion and makes people individually beloved. It conditions the highest patriotism and, even more, the highest religion. It speaks of "the beloved community." Its "feeling-quality" is its distinctive quality. Without feeling, personal love would be an arid intellectual abstraction.

But whence comes the total drive of love in these several forms? Christianity has yet a fourth name for love—charity, which is the essential quality of God Himself and the characteristic effect of His grace in obedient souls. It is not the substitute for other forms of love in their proper operations, but the pervasion of that operation with something without which they glow and are extinguished. Without charity, every kind of love dies to no resurrection and leaves people feeling cheated and empty. It is the something, the warmth, the light, the permanence which love would aim at and seems to promise, and yet cannot of itself attain to. That is why the New Testament speaks of it as the supreme effusion of the Holy Spirit.

Is it emotion? Yes, it has its "moments," its ecstasies, at least for certain people. Yet no one who has ever truly sought God is ignorant of it. The saints describe it as flame without frenzy, an intense, sustained elevation of the whole life of feeling and act. There is more of it in the world than the cynical suppose; but it is costly.

Your definition of emotion must be adequate, to be sure; but to say love without emotion is like saying a six-legged quadruped. And can love be central to life? Well, it is. At any rate, if it isn't love that makes the world go round, it is love and fear. But what makes the world go round in the wrong direction is the love of false goods and the fear of conquerable evils. Charity is the fire that fuses love and fear and sends them forth in one aspiration of the human spirit to that God whose Name alone is Love.

NEXT IN THE SERIES: *The Rev. Dr. Joseph F. Fletcher answers the question: "What relation, if any has the Church to a righteous social order?"*

excellence *the folk* did not originate in Berlin or in Tokyo. It is as old as humanity. Some of us recall how Professor Sumner at Yale, the *Folkways* man, used to take pains to point out that almost all of the names which primitive tribes give to themselves mean "Men," "the Only Men," "Men of Men," names which imply that *they alone* are really men, while the other tribes are only, as it were, superior animals. And Sumner pointed out that the same tendency remains fixed in the thinking (and in the political spell-binding and popular journalism) of every nation of the modern world. The idea seems to be characteristic of "human nature," one of the things from which somehow mankind can hardly be redeemed.

I was talking not long ago about the myth of the *Herrenvolk* with a distinguished European social historian who is now an exile in this country, himself not German and no lover of Germans; I waxed considerably indignant about "this self-assertive German nonsense." He agreed; but then he ventured to add something like this:

#### BRITAIN

"The *Herrenvolk* idea is what you call it, heresy and poisonous heresy. But is *Herrenvolkismus* peculiarly a German phenomenon? I, who am one of a minor European nation, have observed my world for two generations. The self-assertiveness of the Germans is, shall we say, unfortunate; but is it more absurd or more vexing than the self-complacency of the British? The German shouts, 'We are a superior people, entitled to run the world.' Very bad taste. The Briton does not strut in such a vulgar fashion. No. It does not occur to him that anyone in his right mind could possibly doubt that the British are a superior people and entitled to prescribe a way of life for all. That is why, dear Father, the Briton is, shall we say, not too popular overseas, not even among those, like my people, who have no love for Mr. Hitler. It is the same heresy, do you not think?"

I was silent for a moment. I kept hearing in the back of my head, Kipling's Re-

cessional: "Such boasting as the Gentiles use, or lesser breeds outside the Law," possibly the most contemptuous couplet in all literature. Then he went on:

#### AMERICA

"And may I add, reverend sir, without seeming to be discourteous to the most kind country which has given me a temporary residence of safety, that your own America is sometimes not without a vexing sense of mission. Look at your so excellent President Wilson, for example."

"We betrayed him, we Americans," I said.

"Nonsense," replied my friend. "He preached too much. He said all the world must behave as your American pattern-dream demands. Quietly but surely at Paris Mr. Wilson was reduced to nothing long before he brought back to you the treaty you would not ratify, relegated to his proper place by those who liked the Kaiser little and Mr. Wilson little, and for the same reason, namely that both were victims of the *Herrenvolk* heresy."

"But all Mr. Wilson desired then, and all that we Americans desire now, is to make the world a better place to live in," I protested.

"It is true," he admitted; "but to make other peoples good is not of necessity the same as to make them copies of yourselves. Nor can they be made good and long kept so by force, American or British-American or any other kind. A *Herrenvolk* intent on self-enrichment is, to be sure, more harmful than a *Herrenvolk* intent on righteousness; but history has shown that the world at large will turn on both and treat them alike. It is not alone the motive that is primary in these affairs of state. It is a saying of yours, is it not, that 'Hell is paved with good intentions'? I should add, 'by a people which lacks world imagination and humility.'"

### PAPER COLLECTING

#### Conservation Clears Parish Debt

Gathering old newspapers, magazines, and cardboard is one of the very successful enterprises of Christ Church, Waukegan. The Rev. Howard E. Ganster, rector, suggested the plan to the parish back in 1940, and in a year 100 tons had been gathered and sold to help pay the debt on the parish house. As an incentive to the children of the parish to help with the work, Mr. Ganster offered to take them to Washington, D. C., if each would bring in a ton of paper. Twenty tons of the original 100 came that way.

At the end of the year, the rector suggested that the revenue from the sale of paper be diverted to the payment of the parish quota of \$3,500 due on the diocesan debt retirement fund. In eight months they gathered 250 tons of paper and sold it for \$3,500. About 350 families of the parish brought their papers to the parish house, and the rector picked up some 60 tons with his own car, from friends and people who had no cars of their own.

Today the parish is free from debt, but is still saving paper "as an act of conservation of the forests of our country."



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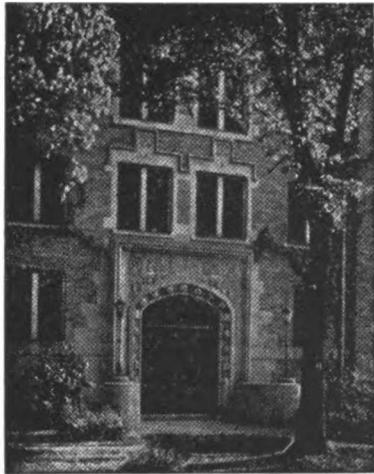
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PAUL BECOMES A LITERARY INFLUENCE.  
By Albert E. Barnett. University of  
Chicago Press. \$2.50.

To what extent are the letters of St. Paul quoted by the Christian writers of the second century prior to Irenaeus? This question, of high importance for the history of Christian thought, Dr. Barnett undertakes to answer by a detailed examination of the entire literature, within the New Testament and beyond it. His results he classifies as "A" when direct citation seems practically certain, "B" when such citation is highly probable, "C" when the probability is reasonable, "unclassified" when a mere possibility exists. So in his study of the Fourth Gospel 1.17 is marked "A" (Romans 5.20, etc.), 1.1 "B" (Colossians 1.15ff), 1.47 "C" (Romans 9.4) and 2.17 "unclassified" (2 Corinthians 11.2); as a whole in this Gospel there are 7 "A" passages, 52 "B", 79 "C" and 81 "unclassified," with all the genuine Epistles represented except Philemon. The compilation of this work must have been an exceedingly laborious task, but Dr. Barnett has spared succeeding generations of students just so much labor on their own part and has so earned their heartfelt gratitude. Undoubtedly his conclusions will not always be accepted—Dr. Bultmann, for instance, in his massive study of the Fourth Gospel insists that Pauline influence is negligible—but Dr. Barnett has shown us where to look and—of perhaps greater importance—where *not* to look; his volume is therefore a "must" book for every serious worker in the field.

If, however, he had carried his study to the end of the second century he would not have dated the Pastoral Epistles so late. To Irenaeus their authenticity is unquestioned and he quotes from every one of their 13 chapters except Titus 1, and the Muratorian Fragment describes them as "hallowed in the esteem of the Catholic Church." That they were first published within the memory of these writers is therefore not credible.

BURTON SCOTT EASTON.

**Dr. Ferré's Book on the  
Christian Faith**

THE CHRISTIAN FAITH. By Nels Ferré.  
Harpers. Pp. xv-216. \$2.00.

Dr. Ferré occupies the Abbott Professorship of Theology at the Andover-Newton Theological Seminary. This is his third book: his first was a very useful survey of contemporary Swedish theological movements with chapters on Nygren and Aulen and other leaders; his second was a study of Christian Fellowship, in which he sought to develop the relationship of *koinonia* and *agape* in the Christian Church; this third book is a defense of Christianity as "the ultimate religion" for men because it not only satisfies the needs of men in their ultimacy of demand, but also speaks the ultimate word about God, man, and their mutual relationship.

Despite a certain jerkiness of style, and

an occasional tendency to preach rather than write theology, Dr. Ferré's book has real interest. Frequently he shows marked insight; for instance, his treatment of "the push and the pull" in the historical process is quite valuable, not unlike some ideas of Toynbee in his great *Study of History*, but presented with a theological rather than a merely morphological concern. He has useful things to say about the concept of the miraculous; his criticism of "modernism" is well-done; and his appreciation of the hidden value of "fundamentalism" is very revealing.

Yet one cannot think this a very satisfying or satisfactory book. Its theological errors, from the point of view of Catholic traditional thought, are numerous and often needless. Dr. Ferré has his own rather peculiar Incarnation doctrine: Jesus has the form of human personality, but the content of that personality is *agape*, or God's love; hence he is human and divine. This raises more problems than it solves, and has no particular advantage over the regular two-nature Christology—or at any rate, none that we can discover. His treatment of the doctrine of the Trinity is both ambiguous and indefinite: does he believe, or does he not believe, that God is true Trinity-in-Unity? His pages on the Atonement do not seem to go much beyond the so-called subjective theory, although he insists on the necessity and value of the objective side—even of the substitutionary notion, which he then turns into a matter of revelation to man in its principal stress. Patripassianism is insisted upon in the treatment of suffering and God—an inevitable result, of course, when one has such an idea of the Incarnation and the Trinity.

There is one part of the book to which we should call attention as excellent: the analysis of sin and forgiveness, in the last chapter; this is very acute theologically, psychologically, and morally, although even there one has questions to raise. In general, read this book if you wish to see liberal Protestantism on its way back to a traditional theological position; but remember, *on its way back*. . . . Perhaps if Dr. Ferré follows St. Augustine, whom he quotes frequently, he will see more in the orthodox doctrines of Christ and the Trinity than he here allows.

W. NORMAN PITTINGER.

**A Metropolitan Pastor's Sermons**

IN THE SHADOW OF THE CROSS. By Fredrick K. Stamm. Macmillan. Pp. 141. \$1.50.

This volume comes from the pen of a metropolitan pastor, a Reformed Church minister of considerable note. There are 15 sermons, done in the fashion that is popular in American pulpits; they are brief and informal, meditations in colorful running comment rather than sermons in the classical mode. No text is given; in most cases no specific passage or incident of Scripture provides a basis for what is said; rather, some topic concerned with Christian living has been chosen and here and there, as the sermon progresses, a

# CLASSIFIED

## ANNOUNCEMENTS

### Appeals

**SECRETARY**—May I appeal through your columns for assistance in getting employment for a clergyman's widow, who is urgently in need of work. This middle-age lady would make a very effective secretary or manager of a small institution. She has good business ability and is thoroughly reliable. I shall be very glad to supply further particulars to anyone who will write me. **Rt. Rev. Henry H. Daniels, Bishop of Montana, 8 Kohrs Block, Helena.**

### Died

**GILMORE, KATHERINE**, deaconess, died June 11, 1942, in Dorchester, Mass., at the Annah Osgood home, 18 Melville Avenue. Funeral at All Saints' Church, Dorchester, on Saturday, June 13th, at 2 P.M.

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point of anchorage is found in the life or sayings of Jesus. Although the title would suggest that the story of the Passion provides the background for what is said, this is not really the case; it is true, however, that there hovers about all the sermons the great Christian idea of sacrificing love.

On the whole it would be fair to say that there is no deeply penetrating thought here, nor is the exposition brilliantly made. The tone is quiet and confident rather than profound, and what is said comes out of a large and varied personal and pastoral experience. What is wanting sometimes in depth is made up for by a consistently sustained practical wisdom. There is good wholesome bread and butter if not an over abundance of cake. The reader will be inclined to fasten his attention upon what is said about the war and its problems, for these keep turning up especially in the later addresses. Doctor Stamm's position is pacifistic; war is wholly bad and Christians may not under any circumstances resort to force. While recognizing that all are guilty in the present crisis and insisting that atonement must be made, Doctor Stamm would not seem to feel an all moving call to radical positive action. God will see to it that good will triumph in due season and Christians must go quietly on in steadfast loyalty to the Gospel precepts of love and peace and service. Some few may be called upon for complete sacrifice, but for the majority life will be much as usual.

It is however, unfair to dwell on this. The war was still only looming on the American horizon when the book was published. Those who read sermons will find a wealth of wise and sound instruction for Christian living. The clergy in particular will discover many things they will want to borrow. There are forms of presentation and other homiletic devices they might well imitate. The book offers abundant proofs of why Doctor Stamm should be the acceptable preacher that he is.

DONALD FRASER FORRESTER.

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Mr. Gordon, the son of a distinguished New England clergyman, has for many years made a morning meditation with his father's Greek Testament as his guide; and in this volume he sets down some of the fruits of his experience that others may profit similarly. The form is a commentary on selected passages, ranging from brief but suggestive notes to expositions several pages long. As an illustration the note on Galatians 6.2 may be cited: "Bear ye one another's burdens and so fulfil (or fill full) the law of Christ. The word for 'fulfil' is *anapleroo*, the *ana* being equivalent to the *heos ano* of John 2.7: "And they filled (the waterpots) up to the brim." At Cana Jesus filled the jars to the brim with the wine which typified His redeeming blood. That was the fullness of grace. We are admonished to fulfil the law of Christ to the very brim by bearing the burdens of fellow Christians. Ours is to be the fullness of service." While comments of this kind obviously lack exegetical depth, they are often very helpful devotionally.

BURTON SCOTT EASTON.

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# GO TO CHURCH THIS SUMMER



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Weekday Services: Tuesdays and Holy Days, 10 A.M.

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St. James' Church, Huntington & Federal Sts., New London, Conn.—659  
Rev. F. S. Morehouse; Rev. C. R. Jones  
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**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209  
Rev. Nelson Waite Rightmyer  
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.  
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Rev. William W. Fleetwood; Rev. C. S. Long  
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All Saints' Church, 3547 Tenth St., Riverside, Calif.—481  
Rev. Henry Clark Smith  
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Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956  
Canon C. Rankin Barnes; Rev. H. B. Lamer, Jr.  
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**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773  
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Sundays: 8, 10, and 11 A.M.; 5 P.M.  
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St. Margaret's Church, Belfast, Maine—75  
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Sundays: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, H. C. 10 A.M.; Tourists welcomed.

**MARYLAND**—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170  
Rev. R. T. Loring; Rev. A. Ervine Swift  
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.  
Weekday Services: Mon., Tues., Wed., Fri., 7:30; Thurs., 10



CHRIST CHURCH, CINCINNATI

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254  
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth  
Sunday Services: Holy Eucharist, 8, 9:30, 11  
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore, Md.—1798  
Rev. D. F. Fenn; Rev. H. G. Miller  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

All Saints' Church, Peabody Square, Ashmont, Dorchester, Boston—1162  
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller; Rev. A. V. Hamilton  
Sunday Services: 7:30 and 9:15 A.M.  
Weekday Services: 7 A.M.

Trinity Church, Copley Square, Boston—1895  
Rev. John U. Harris; Rev. Donald W. Mayberry; Rev. Frank E. Greene, Jr.  
Sunday Services: 8 and 11 A.M.; 7:30 P.M.  
Weekday Services: Wednesdays, 12:10 Holy Communion

Christ Church on the Common, Cambridge, Mass.—1088  
Rev. Gardiner M. Day; Rev. Michael Martin  
Sunday Services: 8, 10, 11 A.M., 7:30 P.M.  
Weekday Services: Tues., 10; Thurs., 7:30; Saints, 7:30, 10

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

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

**MILWAUKEE**—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, 818 East Juneau Avenue, Milwaukee, Wis.—700  
Very Rev. M. DeP. Maynard; Rev. E. H. Creviston  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: 7:30 A.M.

Church of the Holy Communion, Lake Geneva, Wis.—96  
Rev. E. A. Batchelder  
Sunday Services: 7:30, 10:30

**MINNESOTA**—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemane, 905 4th Ave. South, Minneapolis—993  
Rev. John Higgins  
Sunday Services: 8 and 11 A.M.

**NEWARK**—Rt. Rev. Benjamin M. Washburn, D.D., Bishop

St. Peter's Church, Morristown, N. J.—1182  
Rev. D. K. Montgomery; Rev. P. R. Blynn  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: Mon., Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233  
Rev. Donald B. Aldrich  
Sundays: 8 and 11 A.M.; Daily 8 A.M.  
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171  
Rev. G. P. 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

Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. at 90th St., New York—1175  
Rev. Dr. Henry Darlington; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sunday Services: 8, 11 A.M.  
Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.

Lawn Vespers

Feature of the summer program at St. Anne's Church, Lowell, Mass., are lawn vespers held each Sunday at 6:30 P.M. The services are well attended and they include playing the tower chimes at 6 o'clock, hymn-singing led by trumpeters at 6:15, with the choir, Scripture reading, Prayers, and a five-minute sermon. After the service there is a quarter hour of organ music in the church, which most of the congregation stays to hear.

The Rev. Laurence H. Blackburn, rector, says that everybody is welcome, but that a special welcome is given to Service men. Mr. Blackburn, before coming to Lowell, conducted the notable porch services at St. Paul's Cathedral, Boston, for four summers.

RELIGIOUS EDUCATION

District of Columbia Turns Down "Released Time" Proposal

While agreeing that religious education should be increased, the board of education of the District of Columbia has turned down a proposal for an experiment of religious education on "released" public school time for the next school year.

Primary objection was that the proposal would take up considerable school time at a period when school children are already losing much school time because of various requirements of the war program.

The proposal for the religious education

program originated in a joint committee of Roman Catholic, Protestant and Jewish clergymen last April. It called for weekday religious instruction on school time for children whose parents requested it, with the worship to be conducted in churches and cost to be borne by the churches.

It was pointed out by school officials that the program would take up the equivalent of seven days of school time during the year.

Dr. Frank W. Ballou, superintendent of schools, pointed to the fact that through selective service and rationing registration, pupils have already lost six school days this year.

The school superintendent also stated that by the release of pupils during the school day for the proposed religious edu-



GO TO CHURCH THIS SUMMER



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

St. James' Church, Madison Ave. at 71st St., New York City  
Rev. Dr. H. W. B. Donegan  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Thurs., 12 noon, Holy Communion

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. Philip's Church, 214 W. 134th St., New York—2426  
Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison  
Sunday Services: 7, 9, 11 A.M.  
Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450  
Rev. Roelif 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 and Sermon 11

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.

Church of St. James the Less, Scarsdale, N. Y.—1888  
Rev. James H. Price; Rev. William C. Kernan  
Sunday Services: 7:30 10, 5  
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D., S.T.D., Bishop

St. Peter's Church, South Park, Ashtabula, Ohio—870  
Rev. Dr. John E. Carhart  
Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450  
Rev. E. H. Eckel, Jr.  
Sunday Services: 7, 8, 9:30 (except August), 11 A.M.  
Holy Days: 10 A.M.

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

St. Mark's Church, 1625 Locust Street, Philadelphia—700  
Rev. Frank L. Vernon  
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.  
Weekday Services: 7, 9, 12:30, and 5  
Confessions: Sat., 4 to 5, 8 to 9 P.M.

St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351  
Rev. Edmund H. Carhart  
Sunday Services: 7:45, 10 and 11 A.M.  
Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1584  
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859  
Rev. John Vernon Butler, Jr.  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741  
Rev. Donald Platt; Rev. Robert P. Casey; Chas. Townsend  
Sunday Services: 7:30, 9:30, and 11 A.M.  
Weekday Services: 7:30 A.M.



CHURCH OF THE ADVENT, BIRMINGHAM, ALA.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458  
Rev. Donald H. Gratiot; Rev. J. W. D. Cooper  
Sunday Services: 8 and 10:30 A.M.  
Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536  
Rev. John E. Culmer; Rev. G. E. Primo, Jr.  
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.  
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700  
Rev. Rex Wilkes  
Sunday Services: 8, 9:30 and 11 A.M.  
Weekday Services: Wednesdays and Holy Days 8 A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hobson, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093  
Rev. Nelson M. Burroughs, Rev. E. O. Miller, Capt. Laurence Hall  
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.  
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

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 of the Epiphany, 1317 G Street, Washington, D. C.—1073  
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall  
Sunday Services: 8 and 11 A.M., 8 P.M.  
Weekday Services: Thurs. 7:30 and 11 A.M. Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B. Whittemore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.  
Rev. A. Gordon Fowkes; Rev. R. K. Giffin  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Peter's Church, Niagara Falls, N. Y.—1742  
Rev. Charles Noyes Tyndell, S.T.D.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: As announced

cation, the school classes would be slowed down, since no new instruction could be undertaken successfully in the absence of the released pupils.

In general, the school officials agreed wholeheartedly in the reasons for increasing religious education, but their objection was based on making it a part of the school day.

**Boston Approves Released Time Plan**

Time for religious education will be allowed experimentally this fall, to pupils in specified grades in five of Boston's public schools, it was announced by the Boston School Committee. Request for the release must come from the parents, and the instruction will be provided by the churches.

The experiment will begin October 1, with the implication that if it works out well, it will be extended to all schools and all pupils.

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**William D. Armitage, Priest**

Early in the morning of July 5th the Rev. William D. Armitage, rector for the past 11 years of St. Andrew's Church, Manchester, N. H., died at his home.

The Rev. Mr. Armitage was born in Shawville, Province of Quebec, 71 years ago. After serving as teacher and principal of several academies in the Province, he attended Montreal Diocesan school for his theological training and was ordained in Christ Church Cathedral, Montreal, in 1906.

After serving as rector of several parishes in the diocese of Montreal, he came to New Hampshire in 1921 as priest in charge of churches in Mittord and Wilton, where he served for 10 years, later going to St. Andrew's, Manchester.

He is survived by his wife, three children, Mrs. Fred E. Littlefield, Mrs. F. Montgomery Wells, and the Rev. William T. Armitage, rector of St. Andrew's Church, Orient Heights, East Boston, .Mas., and one grandson.

The burial service was read in St. Andrew's Church, June 7th, Bishop Dallas of New Hampshire officiating. A large number of the clergy was represented at the service. Burial was in Manchester.

**George A. Barton, Priest**

The Rev. Dr. George Aaron Barton, rector and noted Bible scholar, died on June 28th at his summer home in Weston, Mass., at the age of 83. He had been seriously ill since returning in May from Miami, Fla.

Dr. Barton was born of Quaker stock in the province of Quebec, Canada, 50 miles from Montreal. After his graduation in 1882 from Haverford College, from which he received the master's degree three years later, he tried the insurance field, and then became a teacher at the Friends' School, Providence, R. I.

Upon receiving the degree of Doctor of Philosophy from Harvard in 1891 he joined the Bryn Mawr faculty, and also taught during the next four years, at Haverford.

From 1879 to 1918 he was a minister of the orthodox branch of the Society of Friends, but disagreeing with the stand taken by the Quakers toward the World War, he left the society to join the Episcopal Church. He was made a deacon in 1918 and a priest the following year. In 1924 Dr. Barton received the honorary degree of Doctor of Divinity from Trinity College. He had served the Church of the Redeemer, Bryn Mawr, Pa.

Early in the century Dr. Barton had engaged in Oriental study and research in Palestine. In 1921 he became non-resident director of the American school of Oriental Research in Baghdad, serving for more than a decade. Just after the World War he was a visiting professor at the American School of Oriental Research in Jerusalem for a year.

He retired from teaching in 1937. His last position was that of professor of New Testament literature and languages at the

Philadelphia Divinity School, a position which he had held for 16 years.

Dr. Barton wrote much on subjects related to the Old and New Testaments and archeology. His *Studies in New Testament Christianity* was included in a list of 40 notable American books of 1929, compiled by the American Library Association.

Dr. Barton married twice. His first wife, the former Caroline Brewer Danforth of Boston, whom he married in 1884, died in 1930. He is survived by his second wife, Katherine B. Hagy Barton of Boston, and a daughter by his first wife.

**Lester Leake Riley, Priest**

The Rev. Dr. Lester Leake Riley, Douglaston, N. Y., rector since 1928 of Zion Church, known as "the White Church on the Hill," died July 10th after a brief illness. He was 62 years old.

Born in Dayton, Ohio, July 9, 1880, he was the son of John Lawrence Riley and Elizabeth Leake Riley. He received his A.B. degree from Kenyon College in 1907, was graduated from Bexley Hall in 1909, and received the Doctor of Divinity degree from Kenyon College in 1937. He took post-graduate work at Harvard, Columbia, and Oxford Universities.

He had served at St. James' Church, Cincinnati, St. Paul's, Newport, Ky., Christ Church, Springfield, Ill., St. John's, Sharon, Pa., and St. Peter's, Pittsburgh, Pa. In 1933 he was supply rector of the parish of Great Horwood, Buckinghamshire, England.

Dr. Riley wrote widely on the history of Great Neck, Little Neck, and Douglaston.

He is survived by his widow, the former Eleanor H. Sibley Riley; a son, Christopher S. Riley; a daughter, Elizabeth P. Riley; and three sisters, Miss Ann Riley, Mrs. Oscar Broker, and Mrs. Clarence Lyle.

**Mrs. Leopold Kroll**

Mrs. Leopold Kroll, wife of Bishop Kroll of the missionary district of Liberia, West Africa, died June 30th in Liberia.

Mrs. Kroll was a native of Red Hook, N. Y., and was married when the future bishop was a student at the General Theological Seminary, New York in 1901. She was Florence L. Perrine before her marriage. Bishop Kroll and three sons survive.

Before Dr. Kroll was consecrated Bishop of Liberia in 1936, the family had lived in Haiti, where Dr. Kroll was for 8 years dean of Holy Trinity Cathedral, Port au Prince. They had lived also in the Hawaiian Islands, where at one time Dr. Kroll was on the missionary staff at Honolulu, and served also as principal of Iolani School for boys.

**C. Fenno Hoffman**

C. Fenno Hoffman, vestrman of the Church of the Good Shepherd, Rosemont, Pa., since 1927, died suddenly at his home in Radnor, Pa., April 26th. He was active in many church and civic affairs.

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## CHANGES

### Appointments Accepted

HARVEY, Rev. JOSEPH H., vicar of St. John's, Bainbridge, and Holy Trinity, Blakely, Ga., is to be locum tenens of St. Andrew's, Roswell, and in charge of St. Paul's, Artesia, and St. Anne's, Glencoe, N. M., effective August 1st. Address: 503 N. Pennsylvania Avenue, Roswell, N. M.

HENDRICKS, Rev. WALTER, ordained to the diaconate by Bishop Freeman of Washington on May 30th, will be rector of Zion Church, Manchester Center, and in charge of St. John's Chapel Manchester; St. Paul's, Wells; and St. Margaret's, Middletown Springs, Vt.

HULSE, Rev. MYRON V., priest in charge of St. Agnes' Church, St. Mary's, Pa., and St. Martin's Church, Johnsonburg, Pa., will join the clergy staff of St. Agnes' Chapel, Trinity parish, New York, effective September 1st. Address: 121 West 91st Street, New York.

JOAQUIN, Rev. FREDERICK C., priest in charge of St. Paul's Church, Burlington, Vt., has accepted a call to Trinity Church, Rock Island, Ill., effective July 12th. Address: 1818 6th Avenue, Rock Island, Ill.

SHIM, Rev. WAI ON, formerly priest in charge of St. Elizabeth's mission, Honolulu, has been priest in charge of the True Sunshine mission, Oakland, Calif., since June 10th. Address: Ninth and Madison Streets, Oakland, Calif.

### New Addresses

CONDER, Rev. EVERT, CSSS, formerly of Nashotah House, Nashotah, Wis., now resides at 3605 1st Road, S., Arlington, Va.

SCOVIL, Rev. DAVID DE L., formerly of 1623 Chapala Street, Santa Barbara, Calif., is now at 331 Second Street, Oxnard, Calif.

### Deposition

NOBLE, NATHANIEL NORTON, was deposed by Bishop Lawrence of Western Massachusetts on June 22d. He had declared in writing his renunciation of the ministry.

### Change of Address

PORTER, Rev. PHIL, is located at Christ Church, 20 West First Street, Dayton, Ohio.

ANDREWS, Rev. Dr. R. W., of 205 High Drive, Laguna Beach, Calif., may be reached at Box 125, South Laguna, Calif.

GOMEZ, Rev. José F., of Alicante 93, Colonia Alamos, Mexico, D. F., is now at Alicante 78, Colonia Alamos, Mexico, D. F.

### Ordinations

#### PRIESTS

The Rev. ARTHUR LYON-VADEN was ordained to the priesthood on July 1st at St. Timothy's, Herndon, Va., by Bishop Tucker of Virginia. He was presented by the Rev. Reginald Mallett; the Rev. Dr. S. Brown-Serman preached the sermon. The Rev. Mr. Lyon-Vaden is rector of St. Timothy's, Herndon, Va., and of Christ Church, Chantilly, Va.

The Rev. QUINTIN EBENEZER PRIMO JR. was ordained to the priesthood in St. Agnes' Church, Miami, Fla., on June 28th by Bishop Wing. He was presented by the Rev. Quintin E. Primo; the Rev. John E. Culmer preached the sermon.

TREFRY, Rev. HARRY G., was ordained to the priesthood on June 6th in St. John's Memorial Chapel, Cambridge, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Rev. Roy I. Murray; the Rev. Dr. Henry Washburn preached the sermon. The Rev. Mr. Trefry will be instructor at St. Paul's School, Concord, N. H.

#### DEACONS

ARKANSAS—FRANCIS GOODWIN JOHNSON was ordained to the diaconate on July 5th in St. Mary's, Hot Springs, Ark., by Bishop Mitchell of Arkansas. He was presented by the Rev. A. C. Roker; the Rev. J. Henry King preached the sermon. The Rev. Mr. Johnson will be deacon in charge of St. Andrew's mission, Pine Bluff, Ark. Address: 123 North Oak Street, Pine Bluff, Ark.

BETHLEHEM—HENRY G. RUSSEL was ordained to the diaconate on June 13th in Christ Church, Towanda, Pa., by Bishop Sterritt of Bethlehem. He was presented by the Rev. Glenn B. Walter; the Rev. Dr. R. P. Krietter preached the sermon. The Rev. Mr. Russel is to be minister in charge of Christ Church, Towanda, Pa. Address: Christ Church rectory, Towanda, Pa.

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