

The Living Church

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

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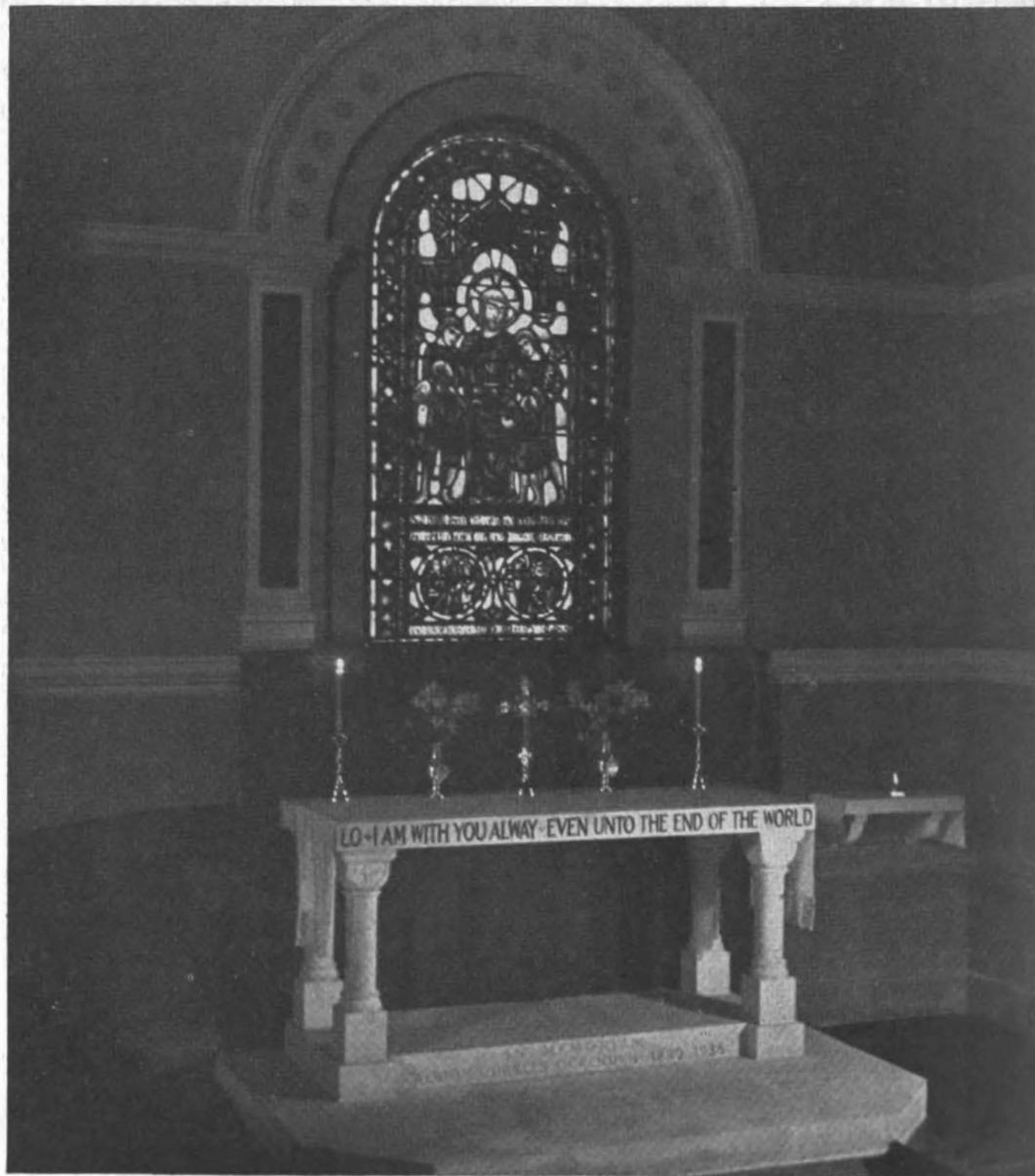
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Eric Stahlberg

NEW SIDE ALTAR, ST. JOHN'S, NORTHAMPTON, MASS.

Designed by Karl Putnam of Northampton and executed by Messrs. Irving and Casson of Boston, this altar was recently consecrated by Bishop Lawrence of Western Massachusetts as a memorial to the Rev. Albion C. Ockenden. It was given by many friends and members of the parish, which Fr. Ockenden served from 1926 to 1938.

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WHAT HAPPENS TO YOUR "Living Church" EACH WEEK?

Sitting here some nights ago, where we do our scribbling, we got thinking of what happens to your copies of *The Living Church* each week, after you've read them. We can't possibly bear to feel that you let this splendid magazine, with its far-reaching influence, die with you and reach no farther than your waste paper pile. We even go so far as to feel that perhaps you have some Christian responsibility in the matter of seeing to it that that influence is spread to those who cannot afford a subscription to *The Living Church* for themselves.

Don't you think that you would be better Christians and more loyal Churchmen if you found some poor priest who could not afford this magazine, or a family in your parish or acquaintance who needs to be made better acquainted with their Church at large, and send the paper to them *each week* when you've finished with it?

We're quite frank about our motives in all this. We want to see you become missionary conscious, and we also want to see the paper reach twice as many people, so we can do twice as much business, and if what we've paid for this advertisement will lead you to do what you should have done long ago—well—perhaps we'll all be helped by it. But, business or no business, you've still got a responsibility about the disposal of your church literature, so start thinking and doing something about it NOW!

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LETTERS

Oldest Church in W. Mo.

TO THE EDITOR: Having noticed [L. C., July 12th], the picture of Christ Church, Springfield, Mo., under which it was stated that it is the oldest church in the diocese of West Missouri, I wish to say that my home parish, Christ Church, Boonesville, celebrated its centennial in 1935. Bishop Atwill's father, the late Rt. Rev. Edward R. Atwill, was the first Bishop of West Missouri. I remember hearing him on several visitations say that it is the oldest parish in the diocese. . . .
C. A. SAUTER.

Los Angeles.

Editor's Comment:

This is one of those happy occasions, like the Caucus Race in *Alice*, in which "everybody has won and all shall have prizes." As several readers have pointed out, Christ Church, Booneville, is indeed the oldest parish; but a substantial portion of Christ Church, Springfield (built in 1869), is the oldest church edifice. Bishop Spencer of West Missouri writes that the Booneville parish was organized by Bishop Kemper in 1835, and that Christ Church, Lexington, is the second oldest.

Palm Sunday

TO THE EDITOR: May I be permitted to reply to several statements in letters in response to my suggestion of several weeks ago with reference to possible changes in the Collect, Epistle, and Gospel for Palm Sunday.

The Blessing of the Palms is not a Prayer Book service, and is not in universal use. In any case, it cannot be considered a substitute for Prayer Book selections appropriate to the main thought of the day, as provided for all other Sundays in the Church Calendar.

Furthermore, a "venerable custom" is not always sufficient reason for opposing a change, when there are sound psychological arguments for such a change. The present appointments, moreover, are not sufficiently venerable, as they do not embody the thought and practice of the Early Church with regard to Palm Sunday.

One other point seems uncontrovertible, from the standpoint of sound theology, and nobody seems to have challenged it.—A Gospel for a Sunday—the weekly celebration of the Resurrection, setting forth the Passion of One not yet Risen (that is, without reference to the Resurrection) is most inappropriate. If I am mistaken about this, I should like to be enlightened.

On the other hand, while the appointed selection stands, it would seem better not to omit the Eucharist (as one suggested) but

to include the Palm Sunday Lesson in shortened Morning Prayer—before the Eucharist. This is my own practice.

(Rev.) VAN R. GIBSON.

Yonkers, N. Y.

Seminary Adaptation

TO THE EDITOR: I know two married successful business men in their late thirties, and one single man with family obligations who desire to study for Holy Orders. There will be many more as an outcome of the war. The Holy Spirit is vigorously knocking at the Anglican door in anticipation of its future needs. The Philadelphia Divinity School situation brings to mind some possibilities. Why not use that School to train men on Saturdays and at night, who otherwise are unable to give up their work while supporting their families?

Further, there are clergy in and around Philadelphia especially fitted for this extra work who ought to be used by the Church for that purpose. In doing so their scholarship will be made use of, and in some instances their inadequate salaries supplemented.

Like many things within the Church, the seminaries must adapt themselves after this war.

Money and the men will be forthcoming if we of the Church will listen to the Holy Spirit and sense the times.

All the seminaries in the large cities should fall in line with the urgent needs of the future, and this plan should be given more than conventional consideration. Married men must live in larger cities while supporting their families and at the same time preparing for Orders. It's a long process, but we may find out that it's a very necessary one. Malvern and its implications are all very fine, but there are some delicate matters within our own household to face honestly, and one is the encouragement of vocations of men who are married, or are single, but who have family obligations.

(Rev.) HARRY S. RUTH.

Burlington, N. J.

Bishop's Chest

TO THE EDITOR: A Bishop's chest has been set up in the diocese of Dallas, the purpose of which is to supply small altar linens for mission stations and for Army and Navy chaplains. The contents of the chest consists chiefly of corporals, purificators, palls, and lavabo towels. To such extent as it is possible to fill, the chest would be glad to furnish such linens to chaplains for use in camps and for over-seas service. Requests should be sent to the Bishop's Office, 5100 Ross Avenue, Dallas, Tex.

IRVINE T. HALLOWAY.

Dallas, Tex.

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.

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GENERAL

ARMED FORCES

Chaplain Page Is Secretary Of Chaplain School

Lt. Col. Herman R. Page, Bishop-elect of Northern Michigan, is secretary and assistant to the chaplain in charge of the Army Chaplain School, newly located at Harvard University, according to a recent announcement from the university news office.

The school was formerly located at Fort Benjamin Harrison, Ind., and has just moved to Harvard for the session opening August 10th. This is the first time that such a school has been established at an American university.

"We thank Harvard," Chaplain Page said, in announcing details of the new school, "and especially Dean Willard L. Sperry of the divinity school, for affording us every courtesy and every help in the establishment of the new Army Chaplain School. The religious facilities put at our disposal are unexcelled."

Col. William D. Cleary, Roman Catholic priest, is in charge. A native of Tipperary, Ireland, he served with the American army of occupation in World War I and has since been chaplain at Corregidor and at Fort Knox, Ky. Chaplain Page also served overseas in World War I.

Men of many creeds and races will be trained at the new school. The first group, numbering about 150, includes Catholics, Protestants, and Jews; some of the men are Negroes. All are commissioned officers, all college and seminary graduates or the equivalent, all have had several years' practical experience in the ministry. Many come from active duty with the army, but the majority are reporting directly from civilian life.

It is expected that the size of the classes will be increased until 450 men complete the 28-day course each month.

They will be quartered in Perkins Hall and will hold classes in the Semitic Museum and at Andover Hall. They will mess in some of the smaller university dining halls and in Harvard Square.

In addition to classes in military law, in defense against chemical warfare, in map reading, and in the practical duties of a chaplain, the chaplains will have drills and physical exercise programs. Reveille will sound at 6:30 A.M. and will be followed by setting-up exercises outside Perkins Hall.

Roman Catholic Mass will be celebrated in the Germanic Museum, where art treasures of medieval Germany are housed. The school will also have the use of Appleton Chapel in the Harvard Memorial



KEROSENE BURNER: *The Rev. Stanley W. Ellis, rector of Good Shepherd, Waban, Mass., saves gasoline by using this majestic 1925 kerosene-burning Stanley Steamer.*

Church for its daily devotional exercises. "A lovely small chapel is available for celebration of Holy Communion by priests of the Episcopal Church," Chaplain Page said. "This is a great improvement."

Milwaukee Cathedral YPF Keeps Open House For Service Men

The Young People's Fellowship of All Saints' Cathedral, Milwaukee, Wis., recently launched its latest and most successful project. Every Sunday evening the young people of the Cathedral chapter of Y.P.F. keep open house for all service men, many of whom are sent by the local USO.

The young people of the Cathedral chapter act as hosts at these weekly affairs, which they manage with the help of advisers. Canon Ell H. Creviston of the Cathedral staff is the clerical advisor of the "service parties."

Encouraging result of this effort has

been the number of service men who have attended the regular services both at the Cathedral and throughout the parish churches in Milwaukee, seeming to indicate that they are happy to find a church home in a strange city.

DAR Sponsors Daily Prayers for Service Men

Under the leadership of Mrs. William H. Pouch, president general, the Daughters of the American Revolution have inaugurated a program of daily prayers for the protection of those serving in the defense of America.

At noon each day, eastern war time, or the hour corresponding to this time in other time zones of the United States, members devote at least five minutes to meditation and prayer.

JAPANESE-AMERICANS

Funeral

Seven members of a Japanese Church family interned at Camp Harmony, Puyallup, Wash., were permitted to go to Seattle July 30th to attend the funeral of a member of the family who had died. They were accompanied by the Rev. Gennosuki Shoji, priest in charge of St. Peter's Japanese Mission, Seattle, until his retirement in 1940.

Fr. Shoji conducted the funeral service for 22-year-old Shizuye Kimura, who died on July 28th after a long illness. Ill in a sanitarium at the time of the evacuation order, Miss Kimura had been permitted to remain in Seattle when her family was evacuated. In the group from the internment camp at the funeral were her father and mother, two brothers, a sister, an aunt, and an uncle. The party traveled in an ambulance and under guard.

Permission for the journey was given by Fourth Army headquarters in San Francisco. Japanese and American citizens of Japanese ancestry may not leave Camp Harmony except for funerals, for medical treatment that cannot be obtained there, and to settle important business that could not be settled before internment.

RELIGIOUS ORDERS

Brother George Heads SBB

Brother George was elected superior of the St. Barnabas Brotherhood at the Greater Chapter meeting held in Bakers-town, Pa., on August 10th.

The Living Church

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ENGLAND

Archbishops, Sir Stafford Cripps To Address Albert Hall Meeting

Among the many meetings and discussions on Christianity and the post-war order being held in England today the "Archbishop of Canterbury's Albert Hall meeting," scheduled for September 26th is arousing perhaps the greatest interest in advance.

The meeting will be addressed by Sir Stafford Cripps, Churchman and Laborite leader, as well as by the Archbishops of Canterbury and York. It is designed to focus public attention on the contribution religion is making to developing a just and workable social order. Over 6,000 tickets had been sold before the end of July, without any advertising or special publicity campaign. The Albert Hall, largest in London, could be filled "ten times over," it is estimated by the Rev. William G. Peck, if the meeting were given a large publicity build-up.

The Industrial Christian Fellowship is in charge of arrangements. According to the Bishop of Bristol, ICF chairman, it is the opportunity not only for Church leaders to speak their minds but for the Church of England to show its realization of the great issues of an "end-of-the-age period" and the beginning of a new phase in world history. "The Archbishop," says Dr. Woodward, "is giving us a chance to show that we are rallying to our spiritual leaders."

Church Times Criticizes Episcopate

"Blazing indiscretions" by certain bishops are alleged in an outspoken criticism of the English episcopate in the *Church Times*. "How many bishops," it is asked in a leader, "are capable of contributing a religious interpretation or criticism of social and political developments without committing blazing indiscretions or arousing just suspicions of incompetence, or killing interest by their platitudes?" Dr. Temple, the Archbishop of Canterbury, the articles declares, stands in a class almost entirely by himself. "How many of his fellow bishops are capable of giving him effective assistance in the all-important work of guiding the relations of Church and State?" it asks.

Rev. Conrad Noel, Socialist Vicar, Dies

One of the most famous English parish priests of his generation has disappeared from the scene with the death of the Rev. Conrad Noel, the Socialist vicar of Thaxted, Essex, at the age of 73. While still an undergraduate at Cambridge, Fr. Noel became well known for his aggressive Socialism, and after his ordination his fearless proclamation of his political views aroused violent opposition and left him for several years dependent on his living

by lecturing and occasional clerical duty. In the early years of the present century he became one of the leading figures of the Church Socialist League.

In 1910, however, he was presented by Lady Warwick, the patron, to the country living of Thaxted with its magnificent church. He quickly won the affections of his parishioners, though the Red Flag was displayed in his church and its ritual was undisguisedly Catholic. Though resolute and uncompromising in the expression of his views, Conrad Noel was a genial, social personality, the sort of man who wins the affection of those most strenuously opposed to his convictions. His conception of the Christian faith and its Founder found noble expression in his book, the *Life of Jesus*, over which he labored 20 years, some of them as a blind man.

Rumble of Revolution

The Dean and Archdeacon of Bristol favor the abolition of gaiters for high dignitaries of the Church. "Gaiters are an awful bother to put on," declares the Dean. "I should not be sorry if they disappeared. It is the man who wears the gaiters—not the gaiters—that matters."

FRANCE

Main Body of Christians Opposes Nazis and Collaboration

By JACQUES ROCHELLE

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The French, themselves, say that there are but two kinds of Frenchmen: those who stand firm against the Nazi enemy and those who collaborate with him. Among those who resist are the numerous Christians—whose consciences recognize the spiritual danger embodied in Hitlerism.

The necessity to meet this mortal threat by spiritual resistance, together with the difficulty involved in so doing, have been clearly defined by the Vatican radio: "Honesty demands that we should not refuse to recognize the truth, but this is no easy matter when a two-fold coercion assails our conscience and seeks to confuse it—the coercion of those who tell us lies, and the coercion of those who refuse to tell us the truth."

Certainly, these words describe the situation in France where, before anyone can maintain a clear awareness of Christian truth, Nazi propaganda must be unmasked and rendered harmless and, in the so-called free zone, the Vichy censorship has to be overcome.

PERIODICALS SUPPRESSED

In the free zone even the Vatican radio is deliberately jammed; and it is impossible to secure the encyclical *Mit Brennender Sorge*. Last year two periodicals, edited mainly by Roman Catholics but followed and highly appreciated even by non-religious groups—the weekly, *Temps Nouveau*, and the monthly, *Esprit*, both representative of spiritual resistance—

were suppressed by Admiral Darlan. The crime of these two periodicals consisted in having shown—in very measured terms—the dangers to the Christian and to the French spirit, of collaboration with Nazi Germany and in having protested courageously against the showing of a German Anti-Semitic film.

Christians who stand firm against the Nazis in France are in the paradoxical situation of having also to oppose a French government which makes a great show of being a friend of the Church and of religion. Marshal Petain, who never misses Mass on Sunday, and who, in traveling about the country, goes out of his way to show his respect for the religious authorities, appealed to the faithful to support him in the building of his new order: Work, Family, Country. From the upper ranks of the Catholic clergy he obtained a support which, at times, has been enthusiastic; at times, prudent and reserved.

CLERICAL PRESSURE

As long as Petain stays, a certain sort of clerical pressure can make itself felt. It was through this pressure that the Roman Catholic Church succeeded in reaching a solution of various questions which it had continually raised during the last years of the Third Republic: a reform of the legal status of religious congregations, state financial assistance for private schools, and support for the Catholic point of view in the struggle against rationalistic tendencies in public school teaching. The measures taken by the government and its favorable attitude toward the Church, especially in the early days, won Vichy support from a great number of Catholics—laymen, priests, and members of religious orders. Moreover, a certain number of those who care nothing about religion, but who always swim with the official tide, drew closer to the Church.

But to this movement there was a counterpart. The traditional anti-clericalism of the socialist workers was aroused and strengthened because of the clerical aspects of the Vichy régime. And if in the anti-Vichy popular masses there persists a degree of respect for Catholicism, it is measured by what these masses know and recognize as the part that militant Catholics have taken, and are taking, in the action of resistance.

Thus, the religious situation in France is complicated both in the free zone and in occupied territory. In the latter zone, the support of the clergy has been of serious assistance to the Vichy authorities, but it must be remembered that to sing the Marshal's praises in 1940, or even in 1941, did not necessarily mean acceptance of the Nazi regime. For example, in Brittany the clergy supported the Marshall, but they were also extremely courageous and actively militant in resisting German intrigue and pressure. In those parts of France already annexed to the Reich, especially in Alsace and in Lorraine, the clergy are an essential center of spiritual and national resistance.

In France considered as a whole, Protestant communities numerically are but a

small fraction of the total Christian population. They have found themselves in very much the same situation as that of the Catholics as regards their relations to the Petain regime. A part of the Protestant bourgeoisie was attracted by the conservative, authoritarian aspect of the new regime; but there also exists, especially among those of Southern France, an unyielding and rigid tradition of individual freedom which, allied to a strong republicanism, makes them natural opponents both of the regime and of the Nazis. Certain Protestant intellectuals form the very heart of resistance in the cities of the free zone, and their youth movements have worked in close coöperation with Catholic youth movements to prevent the formation of a youth movement solely devoted to the State in the Fascist and Nazi manner.

YOUTH MOVEMENTS

The problem of youth in France, as in Germany and in Italy, is a central source of anxiety to the faithful of both Catholic and Protestant Churches. In the occupied zone, religious youth movements have been prohibited by the German authorities; to some extent they secretly survive, and, consequently, are centers of opposition. As for these same movements in the free zone, not only do they continue to exist, but actually their activity and membership have increased, and this is true especially of the Catholic Workers Youth (the well-known Jeunesse Ouvriere Chretienne, called "Jocistes" from the initials J.O.C.). They have been forced to accept a certain amount of governmental coördination and control, but they have held to their own characteristics, and prudently, but firmly, they have opposed Nazism, knowing that its total predominance would destroy their spirit and their organizations.

The influence of religious conviction has also made itself felt in the official movement, the Compagnons de France, and at the Ecole des Cadres of Uriage (an extremely important center where the future leaders of various state organizations are trained). In both cases, that influence has worked to strengthen the spirit of resistance.

SPIRITUAL RESISTANCE

If the late Cardinal Baudrillart was the Churchman who represented the spirit of collaboration with the new order in its most extreme form, other prelates have embodied the spiritual resistance of a France which is aware of the extreme peril threatening Christendom. In the forefront of the Church Militant stands Archbishop Saliege of Toulouse. A year ago, in his pastoral letter for Lent 1941, the Archbishop wrote that through the trials of our times "there seems no doubt that the world is approaching greater unity. It is for Christians to see to it that this unity be not a renaissance, and, in a manner, an adaptation of slavery, but rather a fraternal community; not the stifling, but rather the liberation, of the human person; not the crushing of man, but rather the service of man. . . ."

On June 20, 1941, Archbishop Saliege ordered read in the Cathedral of Toulouse a prayer to the Sacred Heart: "Do not

allow the chivalrous soul of France to fall prey to error, to evil works, to brutality. Do not permit the dignity of the human person and the rights that person draws from its Creator, the dignity of labor which is not something to be bought and sold, the dignity of the family which is not solely the purveyor of children, the dignity of our country which is desired by God but which is not an idol, to disappear from a land from which Thy rule is banished."

An acute awareness of the spiritual peril inspires all the religious underground literature. Mimeographed pamphlets pass from hand to hand. These documents show a very strong sense of the solidarity of European Churches in their common struggle against Nazism.

Religious testimony against national-socialism has been published in a collection of illegal pamphlets entitled, *Cahiers du Temoignage Chrétien* (Notebooks of Christian Testimony), which, in the number and quality of material edited, stand at the head of French underground literature. Twelve thousand copies of the pamphlet on Racism, published in March 1942, were issued—a high circulation for an illegal pamphlet. The first pamphlet in this series, *France, Beware of Losing Your Soul*, contained an extremely clear analysis of the tactics employed by the Nazis in regard to French Christians. These tactics, the pamphlet explains, consist in following four stages: "Attract, compromise, pervert, and destroy."

As in every trial through which the Church has passed, a certain number of Catholics have been attracted or compromised, perhaps even perverted, but the main body of Christian France has resisted and will continue to resist with increasing vigor. For many French Christians it was Pierre Laval's accession to power that finished tearing away the veil that concealed Hitler's presence and control. And, as a very recently-published tract—of which 60,000 copies were distributed—has stated: "Between Hitler and Christ there can be no hesitating."

RACISM

But the clearest proof of French and Christian resistance to Hitlerism lies in French protests against racism and anti-Semitism. Many have been the cases of assistance brought to Jewish people by Christians—laymen, priests and pastors, monks and prelates. The most recent protest against the French anti-Semitic laws was issued by the Archbishop of Toulouse who, in a letter to a Toulouse rabbi, recalled the statement made by Pope Pius XI that "We Catholics are spiritual Semites," and asked the Almighty to relieve the sufferings of the Jewish people.

It will long be to the honor of the great Catholic poet, Paul Claudel, that on Dec. 24, 1941, he wrote to the Grand Rabbi of France a letter which has been republished wherever there exists an underground press. Here are its closing words: "A Catholic cannot forget that Israel is still 'the oldest son of the Promise,' as Israel is today 'the oldest son of suffering.' Yet, 'Blessed are they who suffer persecution for justice sake.' May God protect and bless Israel in this path of redemption.

'I shall not always be angered,' said the Lord through the mouth of His prophet." The Vichy police searched and ransacked Paul Claudel's house because to the Jews of France he spoke these words of evangelical hope.

SPAIN

Bishop Denounces Nazi Principles of Race and Nation

That Roman Catholic leaders in Spain are not entirely unaware of the Nazi menace is shown in a recent dispatch of the International Christian Press and Information Service, quoting an outspoken pastoral instruction by the Bishop of Calahorra. The instruction, together with the papal encyclical, "*Mit Brennender Sorge*," on the situation of the Roman Catholic Church in Germany, was published and ordered read in all churches of the diocese.

After showing that in the course of the centuries various errors have risen up against the revealed truth, usually taking advantage of troubled circumstances to disturb men's minds, the Bishop stigmatizes the great modern ideologies which are powerfully attacking the Christian faith. He shows that the first modern anti-Christian ideology is Communism; but this seems to him sufficiently arrested by the authorities of Spain and sufficiently condemned by the Church not to offer any immediate danger for the consciences of believers.

"This is not the case with other errors, no less opposed to revealed truth and no less grave than the Communist error. . . . The error which substitutes the predominance of a nation or a race in the social and political order to that of a class, presents no appreciable difference from the religious and moral point of view." The Bishop denounces the infiltration into Spain of the racialistic doctrine, symbolized by the appearance of a Spanish translation of *The Myth of the 20th Century* by Alfred Rosenberg. He shows how silence is maintained concerning the official condemnations of this ideology formulated by the Roman Church, and concerning the implacable persecutions which the German Catholics are having to suffer.

In order to show that the error in question does not simply consist of lucubrations peculiar to a few over-excited brains, the Pastoral Instruction quotes the Pastoral Letter of the Fulda Conference of German Bishops, and shows how the Catholic Church is in Germany courageously facing the persecution which "is no less terrible because it seems to be obeying the watch-word: do not let us make martyrs, let us make apostates!"

The Bishop further cites the Pastoral Letter published by the Bishops of Holland on July 25, 1941.

The Bishop of Calahorra calls his people to intercession and sympathy with those who are suffering for their faith; he invites them to protest against the odious persecutions of the present time; finally, he admonishes them to reaffirm clearly their Catholic faith.

Preface to Peacemaking

THE old slogan was: "In time of peace prepare for war." If we had taken it seriously a few years earlier than we did, perhaps today the Japanese would not be in the Philippines and the Aleutian Islands and our shipping would be safe in the North Atlantic.

Today's slogan for far-sighted statesmen, Church leaders, and men of good will is: "In time of war prepare for peace." If we take it seriously we may be prepared when the time comes so that we shall avoid the errors of the period following the First World War, which made the Second World War inevitable. It is not too soon to begin thinking about peace aims and the shape of the postwar world. Indeed, if we defer this until a future conference after the war is over and the nations of the world exhausted, we may find that we have waited until too late to formulate plans for a just and durable peace.

Former President Hoover and Mr. Hugh Gibson have made a notable contribution to the consideration of the coming peace in a modest but important book which they describe as "a sort of preface to peace-making."*

Messrs. Hoover and Gibson do not write as isolationists or appeasers. They have no illusions about the possibility or desirability of a negotiated peace or anything short of a complete military victory. Whatever their views may have been in the past they recognize that we are now engaged in total war and must pursue it to total victory. They say quite frankly: "This essay is based upon victory and an American point of view," but they add: "Military victory alone will not give us peace. That was proved in 1918. Winning a lasting peace is even more difficult than defeating the enemy. Hence the American people must begin to think of the problems of peace, and think in a far larger frame than ever before."

In addition to victory without compromise the authors believe that lasting peace can come only if the settlements take account realistically of the underlying dynamic forces in civilization that make for war and peace and they believe further that the new peace must provide for some organization to preserve it and provide for peaceful change and adjustment.

The greatest contribution of the Hoover-Gibson discussion of this matter is the analysis of the seven dynamic forces that have made for peace or war throughout the ages and that will undoubtedly sit at the next peace-table as they have at previous ones "even though six of them come as unbidden and unwelcome guests." These seven dynamic forces are described as:

1. Ideologies
2. Economic pressures
3. Nationalism
4. Imperialism
5. Militarism
6. The complexes of fear, hate, and revenge
7. The will to peace.

The classification is, admittedly, an arbitrary one and the forces are not arranged in the order of their importance. The authors write:

"Other students may prefer different divisions and different designations for these parts of world anatomy. We have

**The Problems of Lasting Peace*, by Herbert Hoover and Hugh Gibson, Doubleday, Doran, \$2.00. The book is also summarized in the *Reader's Digest* for August, 1942.

reached the conclusion, however, that these divisions and separations most nearly represent not only these dominant world movements, but are historically the more conclusive basis, and they furnish a new approach in discussion of these problems.

"The history of peace and war is largely a recitation of the operation of these forces and the failures of men to comprehend and control them. Much of it is mistakenly written into terms of personalities, both good and bad. Now is the time when the problems of this peace must be studied in far larger patterns than ever before."

Tracing the history of these seven forces, the authors find that the first four of them—ideologies, economic pressures, nationalism, and imperialism—have in them both constructive and destructive elements. The fifth, militarism, is always destructive in so far as it extends beyond the realm of defense and the enforcement of peace. The complexes of fear, hate, and revenge are wholly destructive. "We can have peace or we can have revenge but we cannot have both," write the authors.

Opposed to the destructive characteristics of the six dynamic forces, which often make for war, stands the seventh force—the will to peace. This, the authors trace directly to the springs of religion in mankind and particularly to the Christian faith. They write:

"The Sermon on the Mount launched the transcendent concept of compassion, of peace and good will among men as a fundamental of the Christian faith. And despite all his violation of these spiritual concepts, man has received from them an undying inspiration to strive for peace.

"The search over centuries by men of good will for methods of lasting peace testifies to the yearning of peoples for relief from the world's greatest scourge. The multitude of peace treaties, the establishment of embassies and legations, the Holy Alliance, the Concert of Europe, the balance of power, the Hague Tribunal, the processes of settlement of controversy by negotiation, by mediation, by arbitration, the League of Nations, and the World Court are all exhibits of the impelling will to peace.

"And indeed, the spiritual concepts of peace have brought it to pass that every war must be justified by its leaders as a war of defense and for the one purpose of securing peace. And the end of every war is received with joy and the ringing of churchbells."

How these seven dynamic forces have affected the history of mankind during the past centuries, and how the good in them may be guided to overcome the evil is the thesis of the book. The study is a careful and scholarly one and if the authors have succeeded better in their diagnosis than in their proposals for remedy they have nevertheless made a significant and constructive contribution to the subject. They have not claimed to offer a cure-all for the evils of war but rather to offer a preface to peace-making; and in this they have succeeded remarkably well.

ON THE practical side it is well to recall again the ten proposals for a lasting peace made a year and a half ago in a remarkable letter signed by the Archbishops of Canterbury and York, Cardinal Hinsley, and Dr. Armstrong, Moderator of the Free Church Federal Council—a remarkable group representative of all branches of English Christianity. In our opinion their proposals, which go far beyond the rather vague

generalities of the Atlantic Charter, set forth by Messrs. Roosevelt and Churchill, are the most practical as well as the most idealistic peace platforms yet proposed. The ten points (the first five of which were originally proposed by Pope Pius XII) are as follows:

1. The right to life and independence of all nations, large, small, strong or weak, must be safeguarded.
2. Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.
3. International institutions must be created or recast to insure the loyal and faithful execution of international agreements.
4. Real needs and just demands of nations and peoples should be benevolently examined.
5. A peace settlement must be dictated by a sense of acute responsibility which weighs human statutes according to the holy, unshakable rules of divine law.
6. Extreme inequality of wealth should be abolished.
7. Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.
8. The family as a social unit must be safeguarded.
9. The sense of a divine vocation must be restored to man's daily work.
10. Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

"In time of war prepare for peace." It is a good slogan and we welcome every constructive contribution toward making it effective.

THIS war is going to bring profound and enduring changes to the world. Whatever may be said for or against the rival claims for a new order, civilization will certainly enter a new era beginning with the cessation of hostilities and the attempt to restore peace to the world. Whether that new era will be better or worse than preceding ones, whether it will mark progress forward and upward in the long climb of mankind from barbarism to civilization, or whether it will mark the beginning of a new dark age, depends largely upon two things—the victory of the United Nations and the use to which that victory is put.

We hope that the Hoover-Gibson book will receive the care and attention that it deserves. It should not be prejudiced on the basis of one's views of the merits or demerits of the Hoover administration or of Mr. Hoover's plan for the feeding of the occupied countries of Europe. It should not be hastily read and forgotten in the swift movement of war's changing fortunes nor should its voice be lost in the clash of battle. It is a book to be studied and restudied, to be placed as a stone in the foundation that we must even now be laying if after the war we are to erect an enduring structure of international peace.

We close our editorial with the closing words of the Hoover-Gibson book and its quotation from the message of our first President in the early days of our American democracy:

"It may be that the era of growing human freedom and economic materialism which began 400 years ago with the Renaissance and has continued down to the present explosion are now in a crisis of change which will bring other concepts of civilization. We know that whatever forms evolve, the seven dynamic forces will have a part in their shaping. And even if we are emerging into another era of civilization, then also we will need peace. And this time the foundations of peace must be so laid that their destructive forces are allayed, or

again the structures that we erect to preserve peace will fail.

"In the making of that peace will come a fleeting chance for leaders of mankind to bind the wounds, to restore faith, and to bring new hope to the world.

"In the words of Washington to the Federal Convention: "Let us raise a standard to which the wise and the honest can repair—the event is in the hand of God.'"

Revolt in India

FROM India come the rumblings of resentment, resistance, and revolt. What happens during the next few months in that vast country of which Americans know so little may well have a profound effect upon the future of the world.

The Japanese are battering at the gates of India. The British army, with some American aid, is prepared to resist the invaders as strongly as possible. The uncertain factor is the vast native population of the Indian empire—nearly 400,000,000 people of many different races and religions, speaking upwards of 200 different languages. What part are they destined to play on the tremendous stage of this second world war?

Faced with the imminent threat of Japanese invasion of India, the British rulers have extended a rather unripe olive branch to India's millions. The Indian National Congress has rejected it and Mahatma Gandhi has issued a call for a nationwide passive resistance to the British.

Over the weekend the situation assumed grave proportions, with Mr. Gandhi and the other leaders of the Congress party jailed, and rioting, bloodshed, and death taking place in several Indian cities.

It is a case of chickens coming home to roost. The British have only themselves to blame for the failure of India to rally to the defense of British standards. For centuries British trading companies have exploited India and British civil and military officials have ruled the country as a conquered province. If today India sees little choice between her present British masters and her potential Japanese ones, the fact is not surprising.

On the other hand, the attitude of Mr. Gandhi and the Indian National Congress seems strangely lacking in reality. The demand for immediate freedom would have more validity if freedom were really a possible alternative for India. It should be remembered also that Mr. Gandhi does not represent all Indians, many of whom are fighting gallantly for the Allied cause and have no sympathy with the exposure of their country to Japanese conquest in pursuit of the phantom of liberty. In the long run the Indians' only chance for liberty depends on the victory of the United Nations.

We do not pretend to know what the ultimate solution of the Indian problem may be. Americans cannot help having a certain amount of sympathy for India's demand for freedom, which echoes our own struggle of 150 years ago. If the world were at peace and if there were a government in India strong enough to guarantee order and justice, if not equality and democracy, we should look with hearty favor upon the movement for Indian freedom.

But sympathy with the Indian desire for independence should not blind us to the strategic importance of India in the world struggle of the United Nations against the Axis. India must be defended from Japanese conquest at all costs. Passive resistance is active help to the Axis. In the face of the Japanese threat the British had no choice but to jail Mr. Gandhi and

(Continued on page 14)

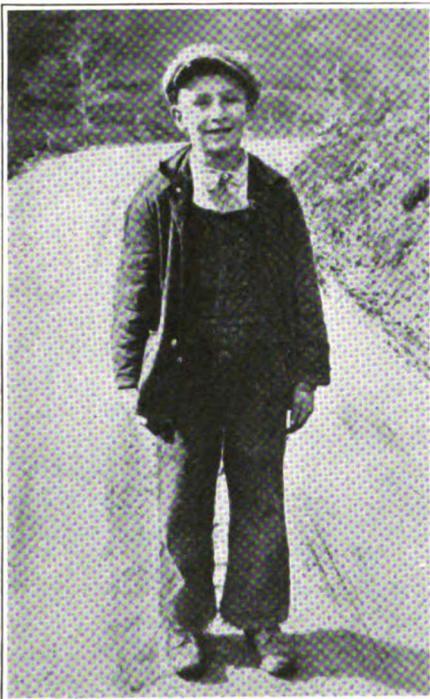
Better Mountain Schools

By Curtis Nicholson

¶ *Well known to THE LIVING CHURCH FAMILY is the work of Save the Children Federation for English children, especially in nursery shelters like the one the FAMILY supports at Barton Place, Exeter. One of the Federation's most important fields of work is perhaps not quite so well known—that among children in the Southern mountain areas of the United States, described in this article.*

THE joyous shouts of children at the unexpected closing of school are not unusual. But when children clamor for school on a Saturday, which is every schoolboy's holiday, that's news.

Picture a little one-room mountain school-house somewhere in the Highlands of the Appalachians. It might be in Kentucky or Tennessee, or in West Virginia or North Carolina. There are hundreds of these little public schools there. They are in isolated areas, usually hard to reach over rough mountain roads. Most of them are not well equipped and when one says that they are not comparable even to town-



PURE PIONEER STOCK: A typical SCF beneficiary.

ship and rural schools in the North, one has not even made a start in conveying a true picture. Few of them are modern. Too many of them, because of unbelievably meager local resources, are sadly lacking in those things that a school needs to promote the welfare of its pupils. For spiritual welfare, good health, and mental development are not the product of a drab, ill-

equipped school-house. Nor of a school room in which the only seats are rough boards flung across kegs, and where desks just do not exist.

This is not a very nice picture, and it should give us pause. It did give pause to a group of men about ten and a half years ago, and the pause resulted in the organization of the Save the Children Federation.

When the children in one of these mountain districts came to school one Friday morning their eyes gazed on an amazing sight. All the boards and kegs had been removed and in their place was row on row of inviting-looking desks with comfortable seats. The children did not know

the school, but she did try to convey to the minds of her young charges that a "demonstration school" meant so many favorable changes the children would like their school much better in the future and be much happier.

Several weeks before this event, one of the Federation's 24 workers, accompanied by the county superintendent, dropped in to see the teacher. The worker explained that the Save the Children Federation was desirous of designating this school as a demonstration school. It was pointed out that the term had nothing to do with teaching technique, but with an effort to demonstrate what might be done for underprivileged children when all the



HOT LUNCH HOUR: At one of Save the Children Federation's demonstration schools in the Southern mountains.

it, but these desks had been carried up the hill by husky mountain folk the afternoon before. They had been presented to the school by a Northern board of education that had built a new school and had no further use for them, and the mountain community had arranged for their transportation. They were not new. But they were real desks, a luxury the children had never before enjoyed. And that afternoon, the novelty far from having waned, they begged their teacher to have school on Saturday.

Then their teacher told them the big news of the day. The Save the Children Federation, which had been responsible for their getting the desks as a gift from the sympathetic board of education up north, had accepted their school as a "demonstration school." And a kind lady also living far away from them had heard of their needs and had decided to be their sponsor.

The children listened eagerly. They did not know what a sponsorship meant, but they felt intuitively that it spelled something big for their school. The teacher did not attempt to explain to them that the lady had given \$60 and virtually adopted

forces within a county worked together to make education a reality and to bring about better conditions for child life through child guidance and community service.

The Federation worker stated that the demonstration school project is founded upon 10 sound, worthwhile, and far reaching objectives, all or a large part of which a school should try to develop. She enumerated them as follows:

1. Promote attendance of all school-age children.
2. Promote health through warm lunches, milk and cod liver oil for the undernourished, physical examinations, and health education.
3. Provide teacher and pupils with desks, school books, and supplies.
4. Promote improved habits of diet, cleanliness, and the art of cooking and serving through the preparation of hot lunches, and encourage useful industry through instruction in the remaking of garments and the making of toys and other useful articles.
5. Provide character-building influences through directed group play, club work.

and instruction in good habits, ideals, and sportsmanship.

6. Use the school as a center for community music, entertainments, and social life.

7. Develop a cooperative spirit through the forming of parents' or mothers' clubs, through aid in improving the school premises, and through the planting and care of school gardens and the canning of the produce for school lunches.

8. Give as much aid to pre-school children and babies as possible.

9. Furnish library books and magazines for the school and home and encourage reading by children and parents.

10. Provide vacation activities for school children under trained supervision.

TEAMWORK

To these 10 objectives, the teacher was asked to subscribe. Her acquiescence meant letters and reports to the sponsor. It meant the filling in of a ditch before the entrance to the school, and the construction of steps where there had been none for a long time. It meant the making of curtains for the windows and the launching of many other improvements to create a better school atmosphere. It meant the starting of school gardens with the help of WPA workers when spring came. It meant interesting her pupils and their parents in a canning project and the hot lunch program. It meant obtaining surplus commodities, team work with the home demonstration agent, the NYA, the agricultural agent, and the county health unit, and, most important of all, seeing that not one child of school age is prevented from going to school because of lack of warm clothing and shoes, which the Federation promised to provide through "bundle day" in the public schools of 250 communities in almost every state in the Union this fall in a great National Children's Clothing Crusade.

She was being asked to undertake, with the aid of the Save the Children Federation, a social welfare program that would reach three phases of a child's life; his school life, his home life, and his community life.

She accepted the responsibility, and today she has a near-perfect attendance because all her children are properly clothed. They are happy and most of them have increased in weight. They have their garden and enjoy canning days, and a kitchen has been built on to the school. The teacher visits on an average of 15 homes a week, and the parents have their gatherings at the school. So sixty dollars grew into many times that amount in welfare service, a sponsor is delighted with her investment in saving children for a useful life, and a welfare organization has made a valuable contribution to the National Defense.

The Save the Children Federation has 244 of these demonstration schools in the Southern Mountains, and the names of some of them challenge the imagination. There are Accident, Butcher's Gap, Luminary, Elijah's Knob, Defeated Creek, Failure, Victory, Freedom, Turkey Fork, and Desolation. But the sweetest of them all is Hell Fer Sartin.

The sponsorship list is revealing. It comprises many Sunday schools such as that of the First Presbyterian Church of

Brooklyn, N. Y., church organizations such as that of the Bishop Brent Guild of St. Paul's (Episcopal) Cathedral, Buffalo, N. Y., private schools, clubs, and other organizations such as the Hewitt School, Drew University, the Southern Women's Club of Chicago, the YWCA School at Norton, Mass., and the welfare department of Stamford, Conn.

Among the individual sponsors are Mrs. Pierre Du Pont, Mr. Reginald H. Parsons, Mrs. Eli Lilly, Mrs. Joseph Day, Miss Jan Struthers, Mrs. Albert J. Beveridge, and Mrs. George Perkins.

These demonstration schools in the Southern mountains were an experiment five years ago. They are now one of the most important phases of the Federation's work. More sponsors are needed for the ever growing list.

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Contents For September, 1942

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Chapter VI	THE CHURCHMAN (1831—)
Chapter VII	THE SOUTHERN CHURCHMAN 1835—)
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CHICAGO

Bequests

Seven church organizations and institutions shared a total of \$18,500 in bequests made by Mrs. Edwin J. Randall, wife of Suffragan Bishop Randall of the diocese of Chicago, under the terms of a will filed a few days after her death on July 29th.

The bequests included: \$5,000 to the Church Missionary Society; \$2,500 to the Chicago branch of the Woman's Auxiliary; \$2,500 to Chase House; \$2,500 to Cathedral Shelter; \$2,500 to St. Mary's Home for Children; \$2,500 to the Church Home for Aged Persons and \$1,000 to Benton House. The five institutions named are all local agencies which come under the supervision of the diocesan department of Christian Social Relations.

The will revealed an estate valued at \$300,000, most of which was left in trust to her husband and two daughters, Mrs. Ralph M. Smith of Wilmette and Mrs. Drennan J. Slater of Evanston, Ill.

LOUISIANA

Bishop Jackson Consecrates Altar and Reredos

A new altar and reredos was consecrated at Christ Church Cathedral, New Orleans, La., by Bishop Jackson of Louisiana on July 5th. Depicted in the

reredos is Christ's appearance to Cleopas and another disciple at the small village of Emmaus after His Resurrection. In a surrounding panel appear six pictures of saints. Carved figures of two warriors, St. George and Bishop Leonidas Polk, the first Bishop of Louisiana, appear on each side of the altar, symbolizing the connection between the Episcopal and the English Church.

KANSAS

William T. Maunder Leaves \$5,000 to St. Paul's

A life time of concern and interest in his church, St. Paul's, Kansas City, Kans., has carried even beyond the grave, for when the will of the late William T. Maunder was read, it was discovered that he had left \$5,000 for the completion of the church building program.

Mr. Maunder died at his home in Kansas City, Kans., on July 5th at the age of 76. He had been a resident of that city since 1879. He was senior warden of St. Paul's Church for 20 years, chairman of the building committee, and treasurer of the building fund.

UTAH

Pilgrimages Commemorate Bishop Tuttle's Arrival

Celebrating the 75th anniversary of Bishop Tuttle's coming to Utah, a series of pilgrimages has been started through the District. Utah Churchmen are visiting the places where Bishop Tuttle began his work.

One Sunday Bishop Moulton led a caravan to Plain City, where Bishop Tuttle built one of his first schools. The school house is still standing and is used for church purposes. A group of 55 people; some of whom came from as far away as 130 miles, drove over to Plain City, a little Mormon hamlet and the service was at 11 o'clock. Many interesting reminiscences were recalled.

In the afternoon the caravan drove 30 miles further north to Corinne, a little town of about 500 people. It was thought 75 years ago that this would be the big center of Utah. Bishop Tuttle built a chapel which he called the Chapel of the Good Samaritan. Our work seems to have been suspended in 1885. The service on July 12th was attended by some 65 people and was held in the Methodist Church. After the service in the Methodist Church at Corinne, the pilgrims visited the old Episcopal Chapel at Bear River station.

Further pilgrimages are being arranged.

CHURCH CALENDAR

August

- 16. Eleventh Sunday after Trinity.
- 23. Twelfth Sunday after Trinity.
- 24. S. Bartholomew. (Monday.)
- 30. Thirteenth Sunday after Trinity.
- 31. (Monday.)

GAME FOR THE SICK-ROOM

"MOOTHER, dear Mother,
I'm tired of me,
Play me the game of the Deity."
"Sweet, my dear one,
Curl up small,
Nestle up in a tiny ball,
Be thou nothing,
God be all.
Roll thy nothing
Swift and fleet
Straight and selfless
To great God's feet.
Lie as quiet as a dove,
Lie thou blissful
Lapped in Love.
God will bless thee with His near-
ness,
(He it was who made thy dear-
ness).
Dancing down the stairs of sky
Home to Mother thou wilt hie,
Round and shining
From high Heaven,
Thy sick self renewed and shriven."

"Mother, O Mother,
I'm rested and small;
Lovely nothing,
Lovely All!"

VIRGINIA E. HUNTINGTON.

DEATHS

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

Edgar Leon Cook, Priest

On July 31st the Rev. Edgar Leon Cook, rector of Christ Church, Hackensack, N. J., died. Mr. Cook had been ill for several years. He was born in Binghamton, N. Y., October 10, 1886. He was educated at Colgate University, Drew Seminary, and the General Theological Seminary. He was ordained to the priesthood by Bishop Lines of Newark in 1916. During the years 1915 to 1918 he served as rector of St. Thomas' Church, Vernon, N. J., and priest in charge of the Church of the Good Shepherd, Hamburg, N. J. In 1918 he became priest in charge of All Saints' Church, Bergenfield, N. J., and in 1922 rector of St. Paul's Church, Jersey City, N. J.

The funeral services were conducted on August 4th at Christ Church, Hackensack, by Bishop Washburn. A requiem Mass was held by the Rev. E. P. Hooper of Holy Innocents' Church, Hoboken, N. J.

William N. Harper, Priest

The Rev. William N. Harper, M.D., rector of the Church of the Incarnation, Jersey City, N. J., died on August 5th. In May, 1926, Dr. Harper was received into the diocese of Newark and became rector of the Church of Incarnation.

He was born in New York, March 2, 1885. The degree of Doctor of Medicine was awarded him at D.W.C.H. School, New York, after which he went to Long Island College Hospital, and then to Bishop Payne Divinity School. He was ordained to the priesthood in 1918. He was rector of St. Mary's Church, Belhaven, N. C., priest in charge of the Good Shepherd Church, Lynchburg, and St. Philip's Church, Bedford, Va.

The funeral services were conducted on August 8th at the Church of the Incarnation, Jersey City, by Bishop Washburn of Newark.

William F. Hubbard, Priest

The Rev. William F. Hubbard, 98, Civil War veteran, died at his home in Van Nuys, Calif., on August 2d after an illness of two years.

Mr. Hubbard, prior to his death, was the oldest living United States Army chaplain. Born in 1844 at Plymouth, N. Y., he enlisted in 1862 as a private in Company D of the 149th New York Volunteer Infantry.

He was wounded slightly at the Battle of Chancellorsville and received his discharge from the Army after having been seriously wounded at Gettysburg.

After the war he studied law, and was admitted to the New York bar. He studied for the ministry at Trinity College, Hartford, Conn., graduating in 1872. He was ordained priest in 1877. After some years at St. John's School (now the Manlius School), Manlius, N. Y., he was appointed post chaplain in 1887 by President Cleveland and assigned to Fort Buford, Dakota Territory.

From 1892 to 1896 Chaplain Hubbard was stationed at Fort Walla Walla, Wash. Retiring in 1898 because of ill health, he made his home in the vicinity of Los Angeles.

Seventy years from the day he marched to the Battle of Gettysburg in 1863, Fr. Hubbard received the Order of the Purple Heart from the War Department.

He is survived by his daughter, Mary, and a son, Capt. Henry V. S. Hubbard. Funeral services were conducted by Bishop Stevens of Los Angeles in St. Mark's Church, Van Nuys, Calif., on August 4th.

Henry Erskine Kelly, Priest

The Rev. Henry Erskine Kelly, rector of St. Michael's Church, Litchfield, and priest in charge of St. Andrew's Church, Marble Dale, in the diocese of Connecticut, died on August 7th.

Born in Haverhill, Mass., January 13, 1881, the son of Clarence Erskine and Caroline Moore Kelly, he attended Harvard University, the General Theological Seminary, and the Episcopal Theological Seminary. He was ordained deacon in 1906 by Bishop Lawrence. After serving as curate in Grace Church, New Bedford, and St. Stephen's, Boston, he was rector of St. George's, Bridgeport, from 1911 to 1935. Since then he has been rector of St. Michael's, Litchfield.

Active in the work of the diocese, Fr. Kelly was a member of the standing committee and has served as deputy to the General Convention.

He is survived by his wife, Kathleen Faulconer Kelly.

Richard C. Talbot, Priest

The Rev. Richard C. Talbot, retired priest of the diocese of West Texas, who has been living in Chicago for a number of years, died at the home of his son, the Rev. Richard C. Talbot jr., rector of St. Elizabeth's Church, Glencoe, Ill., on July 18th, after a long illness.

Dr. Talbot, who retired in 1934, was ordained to the diaconate in 1891, and was made a priest the following year by Bishop Worthington. He was one-time rector of Grace Church, Sterling, Ill., and also served as associate rector of the Glencoe parish. He was honored with a doctor of divinity degree by Nashotah House at this year's commencement exercises.

Suffragan Bishop Randall read the burial office on July 20th at the Glencoe church.

Guy L. Wallis, Priest

The Rev. Guy L. Wallis, who had been rector for 30 years of St. Paul's Church, Tompkinsville, Staten Island, N. Y., died on July 24th at the age of 78.

Mr. Wallis was born in London and attended a British naval academy and Oxford University. He came to this country at an early age, and entered the Episcopal Theological Seminary. He was ordained deacon in 1891 and priest in 1892.

He served as assistant of several middle

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DEATHS

western churches. In 1910 he accepted a call to become rector of the Tompkinsville church, a post which he held until his retirement.

Mrs. Irvine C. Goddard

Funeral services were held June 20th at Emmanuel Church, LaGrange, Ill., for Mrs. Gertrude Brashear Craig Goddard, wife of the rector, whose death occurred after a heart attack on June 17th. She was 63 years of age.

Dean and Mrs. Goddard had been married for 37 years. She was born in Columbia, Tenn., and was the niece of Dean Craik of Christ Church Cathedral, Louisville, Ky. Many others of her forebear were also prominent clergy of the Church. Bishop Conkling conducted the funeral services.

Besides her husband, who has served the LaGrange parish for the past 24 years and who has been dean of the Northern Deanery for the past 10 years, she is survived by a daughter, Mrs. Norman Bull of Short Hills, N. J.; two granddaughters and an elder sister, Mrs. Augustus E. Sheldon of Louisville. Members of the vestry served as pallbearers.

John C. Tiedeman

The death of John C. Tiedeman, 65, who had served St. George's Church, New York, as superintendent and sexton for 50 years, was announced from the pulpit of the church on July 12th. The Rev. Dr. Elmore M. McKee, rector, made the announcement at the close of the sermon, just having come from Mr. Tiedeman's bedside. His assistant was conducting the service.

Mr. Tiedeman was born in Brooklyn, N. Y., son of John C. and Sophie Bischoff Tiedeman. He entered the church's employ as office and errand boy, became superin-

tendent of the men's club in 1902, superintendent of the buildings in 1908, and sexton in 1909. For a long time he had made his home in the church's memorial house.

Mr. Tiedeman is survived by a widow, Martha Schupp Tiedeman, and a son, Corp. John C. Tiedeman, USA. Funeral services were conducted by the Rev. Dr. McKee and the Rev. Dr. Karl Reiland.

CLASSIFIED

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WOMAN of business ability wanted to be administrator of Church hospital of 100 beds in Eastern city, for position open about November 1st. Must be able to employ and supervise nurses, dietitian, and other help, and make purchases. Previous training as nurse desirable but not essential. Reply giving full details as to age, experience, salary expected, etc., to Box P-1654, The Living Church, Milwaukee, Wis.

PRIEST wanted to be organist and canon precursor at mid-western Cathedral. Young, unmarried. Prayer Book Catholic. \$1200 and lodgings. Box L-1648, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

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

RETREATS

RETREAT FOR WOMEN. Convent of Transfiguration, Glendale, Ohio, from evening of August 28th to the morning of August 30th. Conductor, the Rev. Rodney F. Cobb. Apply to the Rev. Mother Superior.

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† Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth Street, Milwaukee, Wis., with notation as to the purpose for which they are intended.

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Previously acknowledged	\$1,077.36
Anonymous	15.00
Miss Kate L. Mitchell	10.00
Miss Alice C. Chase	5.00
The White Family	5.00
A. B.	2.50
Miss Caroline B. Cooke	2.50
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	\$1,117.36

China Relief Fund

Miss Kate L. Mitchell	\$ 5.00
Church of St. John the Baptist, Wolfboro, N. H.	5.00
Mrs. Sadie McIlwain	1.00
	<hr/>
	\$ 11.00

Greek Relief

A soldier, New Orleans, La.	\$ 6.00
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Japanese-American Student Relief

Miss Alice I. B. Massey	\$ 5.00
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Russia Relief

A soldier, New Orleans, La.	\$ 6.00
Miss Kate L. Mitchell	5.00
	<hr/>
	\$ 11.00

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CHANGES

Appointments Accepted

CARROLL, REV. NEWTON L., in charge of St. Thomas' Church, Alamosa, Col., and all missions in the San Luis valley, has resigned to accept the rectorship of St. Luke's Church, Denver, Col.

DOLL, REV. HARRY LEE, rector of Trinity Church, Houston, Tex., is to be rector of St. Paul's Church, Baltimore, Md., effective September 1st. Address: 24 West Saratoga Street, Baltimore, Md.

MORRELL, REV. GEORGE ROSA, formerly of Christ Church, Guilford, Conn., is to be rector of Christ Church, Hornell, N. Y., effective September 1st. Address: 79 Genesee Street, Hornell, N. Y.

NEVILLE, REV. CHARLES S., formerly assistant of Trinity Church, San José, Calif., has been vicar of St. John's, Toledo, and St. Stephen's, Newport, Ore., since August 1st.

OAKES, REV. GEORGE B., formerly rector of Christ Church, Canon City, Colo., has resigned to accept the rectorship of Christ Church, Douglas, Wyo., and to act as priest in charge at Glenrock and Lusk, Wyo., effective July 26th.

OLDHAM, REV. JOHN L., formerly rector of St. Mary's Church, Jacksonville, Fla., has resigned to accept a call to become rector of the Church of St. Michael and All Angels, Anniston, Ala., and St. Luke's, Jacksonville, effective August 1st. Address: Anniston, Ala.

RUTARE, REV. WALDEMAR IVAN, rector of Trinity Church, Shamokin, Pa., will become rector of Christ Church, Coudersport, Pa., and All Saints' Church, Brookland, Pa., effective September 1st. Address: 605 Main Street, Coudersport, Pa.

SAYRE, REV. CLAUDE E., vicar of Trinity Church, Ashland, Ore., is to be vicar of St. Peter's, Portland, Ore., and chaplain of St. Helen's Hall, Portland, effective August 15th. Address: 3926 N. E. Davis Street, Portland.

SHATTUCK, REV. GARDINER H., vicar of Grace Church, Dalton, Mass., is to be chaplain of the Pomfret School, Pomfret, Mass., effective September 1st. Address: Pomfret, Mass.

TUCKER, REV. LUTHER, formerly curate of St. Paul's Church, Mt. Vernon, N. Y., is general secretary of the Yale University Christian Association, New Haven, Conn. Address: Yale University Christian Association, New Haven, Conn.

WELSH, REV. STANLEY L., formerly vicar of the Whitefish field, Mont., has been vicar of St. Paul's, Hamilton; St. Thomas', Darby; and Trinity, Thompson Falls, Mont., since July 1st. Address: 207 De Smet Street, Hamilton, Mont.

Military Service

EUBANKS, REV. HALE B., formerly vicar of St. John's, Toledo, and St. Stephen's, Newport, Ore., is serving as chaplain in the Army. He is temporarily located at Station Hospital, Fort Ord, Calif.

ZIMMERMAN, REV. JOHN D., who has been on duty with the Navy since August 18, 1941, has resigned as rector of Holy Trinity Church, Madisonville, Cincinnati, Ohio. He is now chaplain at the Naval Air Station, Quonset Point, R. I., with the rank of Lieut. Com.

Ordinations

DEACONS

LOS ANGELES—CLIFFORD CAVE, formerly of the Presbyterian ministry, was ordained deacon by Bishop Stevens of Los Angeles at St. Paul's Church, San Diego, Calif., on July 28th. He was presented by the Rev. George F. Williams; the Rev. F. J. Stevens preached the sermon. The Rev. Mr. Cave will have charge of the mission at Pacific Beach, Calif.

MINNESOTA—JOSEPH M. MCKEE was ordained deacon by Bishop McElwain of Minnesota on July 31st in the Church of the Holy Cross, Dundas, Minn. He was presented by the Rev. Victor Pinkham; Bishop Keeler preached the sermon. The Rev. Mr. McKee will be minister in charge of Holy Cross parish, Dundas, Minn., and master in English and religious subjects at Shattuck School, Faribault, Minn. Address: Shattuck School, Faribault, Minn.

Corrections

HOSKING, REV. WILLIAM, was reported in the July 12th issue of THE LIVING CHURCH as residing in Guntersville, Ala. His address is Box 416, Scottsboro, Ala.

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THE LIVING CHURCH

(Continued from page 7)

Mr. Nehru and to suppress the outbreaks of their followers.

We regret the bloodshed and civil war, but the alternative would be to yield to the Axis a vital outpost of the United Nations and prolong the war for the entire world. That would be too high a price, and even that price would not buy Indian independence. A realistic Allied strategy demands that India be defended, with or without Mr. Gandhi's help.

The United Nations must hold India against the Japanese. It is right that American troops should aid in that defense because it is part of the all-out war between the United Nations and the Axis powers.

But the presence of American troops in India should not

be construed as American endorsement of British imperialism in that country. America is fighting for the preservation of the rights of life, liberty, and the pursuit of happiness, upon which our own nation is built. We cannot fail to have the greatest sympathy for other nations that have the same ambition and we cannot placidly assume that Asia, Africa, and the rest of the world exist for the benefit of Europeans and North Americans.

India is one of the United Nations. We are her ally as she is ours in the war against Japan. The paramount problem today in India as in the rest of the world is the defeat of the Axis powers. It is for that purpose alone that we have sent troops to India. Let's keep that fact clear, at least.



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 St. Michael and All Angels, Anniston, Ala.—100
Rev. John L. Oldham
Sunday Services: 7:30 and 11 A.M.

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



ST. PETER'S, ASHTABULA, OHIO

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

St. Andrew's Cathedral, Honolulu, T.H.—1056
Rev. Ardys T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

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

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.—1391
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

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.

GO TO CHURCH THIS SUMMER



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.

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

NEW YORK—Cont.

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

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

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

Rev. Grig 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. Carhartt
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.



ST. JAMES' NEW YORK

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.

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
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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.—1109

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

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The Living Church

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

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AT ST. JAMES' SCHOOL, WASHINGTON COUNTY, MD.
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STATE HISTORICAL SOCIETY
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LC2 A

LETTERS

Taking Stock

TO THE EDITOR: I was deeply interested in your editorial, "Taking Stock," which was a survey and appreciation of the work of the National Council as contained in its annual report. Naturally, having been Bishop of Mexico for eight years, I was particularly interested in that part of your editorial dealing with Latin America Missions. May I say to you that it is one of the fairest appraisals of that situation that I have ever read. I want to thank you for a searching and sympathetic appreciation of the work of our Church in Latin America.

(Rt. Rev.) FRANK W. CREIGHTON,
Detroit, Mich. Bishop of Michigan.

Lepers

TO THE EDITOR: *Who Walk Alone* by Perry Burgess is a story that has been praised by the press both in England and in this country as "a true epic of great courage and a beautiful life." We will be pleased to send any of your readers a special autographed edition of this book, without any obligation except that each asks at least 10 of his friends to read it, as we hope that by this method thousands of readers will learn that the universal horror of the leper is without reason and that their interest may be sufficiently aroused to help us prosecute our scientific efforts to eradicate this disease. Through the generosity of the publishers and the author this edition of the book is printed without profit to anyone. H. L. ELIAS.

Leonard Wood Memorial
Metropolitan Tower, New York.

Theological Seminaries

TO THE EDITOR: I have just finished reading Dr. Dunphy's article in THE LIVING CHURCH [June 21st] concerning our theological seminaries. Whereas certain general truths exist in what he has to say, I feel the Doctor does not do justice to the work our seminaries are doing. It is grossly unfair to condemn all seminaries under the word "most!" It may well be that certain of them are guilty of the faults of which Dr. Dunphy speaks. It most certainly is not true of all of them.

I finished three years of training at the Virginia Seminary in 1938 and have had four years of parish experience since then. In looking back upon that training I cannot find justification of Dr. Dunphy's views.

For instance: "Many go through seminary without ever reading a line of such writers as Jeremy Taylor, William Law, and St. Francis de Sales. . . . This is not surprising when the Bible itself, considered as the voice of God to the soul, is so widely neglected."

Although no specific courses were given in the thought of these men, constant reference was made to them and the students were constantly being advised to read them. Also: in every course in Old and New Testament, the charge was made that any and all exegetical study of Holy Writ was simply to increase the spiritual understanding and use of these books.

"Every theological student might reasonably be expected to attend matins and evensong practically every day. . . . The daily attendance of most of our seminaries leaves far too much to be desired." At Virginia there were and are daily services, which, although not required are attended by the great majority of the students. Those who do not attend are few and these are "advised" by other students that chapel attendance is a mighty good thing! In my three years, failure to attend the chapel services was slight.

"A sound course on the Fathers (Patristics) ought obviously to be given and required in every seminary of the Church. Yet I do not know of one where such a course is required, and in most of them is not even given. . . ." Again that *most!* Dr. Charles Lowry gives to second year men at Virginia a course (required) on Dogmatic Theology which deals in great detail with the thought of the Fathers, with required reading in all of them. Not only so, but the great souls of Anglican theology are likewise "read, learned, and inwardly digested," according to the ability of the individual student. This by the way being carried over into the majority of the courses offered.

It is not necessary to continue. Dr. Dunphy has had an unfortunate experience but I question seriously the value of his judgment, at least in terms of the article he has written. He seems to be writing from a very limited perspective and should so state. The impression his article would give to the average lay mind is that the theological education our seminaries are giving, as a whole, is unsound and worthless. Such is not the case and I, for one, will never admit it!

(Rev.) GRAY TEMPLE.

Rocky Mount, N. C.

Used Pews Needed

TO THE EDITOR: Outside of Manchester, Ky., in Clay County, there are a fine group of people of mountain heritage, who are doing a great deal in advancing education and improving the conditions of their own people.

They are such people as Dr. Wager, the health officer for three counties, Dr. Tucker, a well-trained physician, and others. They are establishing an interdenominational community church. A young preacher is undertak-

ing the pastorate of this church and is carrying on missionary work throughout the area.

To help these people carry out their worthwhile project church pews are needed. The Save the Children Federation is handling the appeal. Any communications relating to the availability of such pews should be addressed to Curtis Nicholson, Save the Children Federation, One Madison Avenue, New York City. CURTIS NICHOLSON.

New York.

To Insurance Men

TO THE EDITOR: A small group of men from the New York Life Insurance Co. have been attending Mass at the Church of the Transfiguration (Little Church around the Corner) every Friday for some time. We have been contemplating a Communion breakfast along with other men of our company and the Metropolitan Life Insurance Company. Our biggest problem, however, is to locate other Episcopalians. That is the purpose of this letter.

Will any men employed by the above mentioned companies and interested in attending or helping to organize an annual Communion breakfast please contact me in care of the New York Life Insurance Company, 51 Madison Avenue, Room 411.

New York. FREDERICK M. MARSDEN.

The Orthodox

TO THE EDITOR: May I express appreciation of the report of the Orthodox Convention in THE LIVING CHURCH. Eastern Christians, having held firmly to the faith through centuries of cruel persecution, must have something to teach us. They have always stressed the supreme importance of true belief, while our English speaking thought too often followed the heretical speculations that preceded the Nazi utter denial and hatred of Christ. . . .

The Orthodox need all the help possible in this their darkest hour. They trust us, because they have found our Christian fellowship seeks neither to absorb, nor proselyte them. May we be as steadfast as they, against the temptation, to yield truth to expediency, and with them, hand on the full faith, in national and racial freedom.

(Dr.) FLORENCE L. A. EVANS.

Southern Pines, N. C.

Correction

Not to be forgotten among Episcopal chaplains at Fort Jackson, S. C., is Lt. Col. Royall K. Tucker. His name was omitted in our summary of a bulletin sent by the Post Chaplain [L. C., August 2d].

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.

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GENERAL

WAR

Christians for Victory

"This war must be won by the United Nations." Thus, as "individual Christians," spoke 87 Anglican and Protestant leaders in a statement made public last week. The statement was circulated by its sponsors to counteract what seemed to them to be the "too widely prevailing unwillingness of Protestant leaders to face, to appraise, and to declare what the winning or losing of this war will mean to the Christian witness and enterprise at home and abroad."

Describing the Axis as a world system in which "brute force is the only arbiter and the annihilation of justice and good will the first objective," the signers declared they could not remain silent because at stake is the Christian concept of man's destiny and the opportunity for years to come to work toward its fulfilment. Also at issue, they said, were ethical problems toward which no Christian could remain indifferent.

Original sponsors of the statement were the Most Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church; Dr. Luther A. Weigle, president of the Federal Council of Churches; Methodist Bishop Francis J. McConnell; Prof. Henry P. Van Dusen; and Eugene E. Barnett, general secretary of the National Council YMCA and International Committee YMCA.

Of the signers 19 were Methodists; 17 Presbyterians; 11 Episcopalians; 10 Baptists; 9 Congregationalists; 8 not known; 7 Disciples; and one each Unitarian, Evangelical, and Lutheran.

Besides Bishop Tucker, Episcopal signers included Bishops Hobson of Southern Ohio, Parsons (retired), Scarlett of Missouri, Sherrill of Massachusetts, and Stevens of Los Angeles; the Rev. Messrs. Guy Emery Shipler and Anson Phelps Stokes; Miss Meta Glass, president of Sweetbriar College; Dr. Theodore M. Greene; and Clifford P. Morehouse, editor of THE LIVING CHURCH.

[The text of the statement, with a complete list of signatories, appears in the editorial section of this issue.]

Victory Prayer

In response to frequent requests from parish priests and military chaplains, Bishop Oldham of Albany is publishing another edition of a folder of prayers for use in time of war, which he distributed some months ago. The Bishop has added a Prayer for the United Nations, as follows:

Almighty God, uphold, we pray Thee, the United Nations in their struggle to maintain liberty and righteousness throughout the world. Preserve and guide to victory the soldiers, sailors and airmen of our forces, and bless the labours of all who minister to them. Protect our several countries and arouse our peoples to generous and courageous sacrifice in the cause of truth and justice. Forgive our sins and overrule both our aims and acts to accord with Thy most Holy Will. We ask all in the Name of Him who died to make men free, Thy Son our Saviour Jesus Christ. *Amen.*

LAYMAN'S LEAGUE

Richard Cunningham
Elected Secretary

Richard Cunningham of St. Paul's Church, Winston-Salem, N. C., has been elected national secretary of the Laymen's League. Mr. Cunningham served two terms as secretary and one as vice president of the St. Paul's chapter of the League, and was the first secretary of the North Carolina diocesan League.

SYNODS

To Meet As Usual

Preparation for the annual synod meetings goes on, despite the war, difficulties of transportation, and additional demands on time.

The synod of the Province of Washington will be held in Baltimore, Md., October 20th and 21st. Among those making the

plans are the Rev. Dr. Don Frank Fenn, the Rev. Dr. Oliver J. Hart, Bishop-Coadjutor Elect of Pennsylvania, Bishop Phillips of Southwest Virginia, Bishop Powell, Coadjutor of Maryland, and Bishop Wyatt-Brown of Harrisburg.

The synod of the Southwest, which has been postponed, will be held in Joplin, Mo., on October 20th and 21st.

The president and council of the province of the Midwest, after full discussion and careful consideration have decided that "while the war makes necessary unusual expenditure of time and money for the preservation of our national life, the welfare of the nation and its peace require not less but more attention to our spiritual and religious problems. The Church must not retreat but advance if it is to give the leadership necessary to the establishment of Christian ideals when peace returns. Meetings to discuss and promote the work of the Church should therefore not be discontinued. In so far as the value of the synod to the work of the Church may be questioned, our present efforts should be directed to increasing its effectiveness."

FORWARD IN SERVICE

"What Must We Do?"

A pioneer layman's faith reaching beyond the grave, a remarkable spirit of interchurch cooperation, and two years' zealous labor of Wyoming men and women combined to produce this notable chapter in missionary history.

It was in the spring of 1940 when the Rev. William Lockwood, vicar of the Torrington Field, received a call from the Cundall boys on their ranch at Glendo, Wyo., to come at once that he might conduct the funeral of their father, one of the last of the old pioneer ranchers in the foothills of the Laramie range of the Rockies.

The old rancher had been brought up in the Church of England and through the years of isolation on the prairie had passed on the rudiments of his faith to his family. They knew he wanted the burial of his Church. The service was to be held in the old Congregational church, the only building adequate for the expected crowd.

What a sight greeted the priest upon his arrival after a 72 mile trip over gumbo roads! The old church, long in disrepair, dripped with melting snow. Plaster fallen from the ceilings lay in a sickish looking mess trampled in the pools of water on the floor. A broken door hanging on loosened hinges banged against the roof supports. Moisture seeping in from broken

The Living Church

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R. E. MacIntyre.....New York Representative

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windows painted clammy brown festoons around the inside frames.

At the close of the regular Prayer Book Burial Service, Mr. Lockwood rose and talked to the more than 100 people present about the old man's faith in God and their neglect of faith as indicated by the state of this, God's house, in their community.

FAITH SPRINGS TO LIFE

Then it began. The living faith of the old pioneer just departed, sprang to life in the families of his children and spread to the friends and neighbors who had met to pay their last respects. Indifference altered to shame at their neglect. They began to make inquiries and to desire leadership. Their queries echoed those made to John the Baptist or to St. Peter 20 centuries before: "What must we do?"

Paul and Walter Cundall asked whether it would be possible to have some children baptized. They were assured that it could be arranged. Then Mr. Lockwood told the story to Bishop Ziegler, and they two together made some calls. A family service was to be held at the Collins Hotel for the purpose of baptizing a few children. When Bishop Ziegler arrived to conduct the service, he found the small reception room of the hotel crowded with 35 people of whom 13 adults and children were baptized.

During the summer of 1940 permission was secured from the Congregational minister of Wheatland, Wyo., in charge of church building at Glendo, for Episcopal Church services to be held there. A schedule of two services per month has been carried on uninterrupted to the present.

Nothing had so far been done to improve the condition of the church building. A request from some of the people of Glendo was forwarded to Mr. Lockwood asking whether it would be possible for the Episcopal Church to take over the responsibility of the Glendo church. Then came many visits to find out how widespread the sentiment was for such action. The result was a petition signed by a long list of the people of Glendo, including the men and women who had been officials of the Congregational church there.

It was determined that any developments would be the result of the true spirit of Christ and not that of aggressive denominationalism. There must be no cleavage, no competition to arouse ill-feeling, only the Christian spirit uniting the people of this region in an uplifting project, the repair and beautification of the house of God, and the revival of its use and importance.

Details were worked out between the Congregational mission board and the Episcopal Church in Wyoming through the efforts of Bishop Ziegler in person. Old mortgages were canceled and the title to the property was handed over to the Episcopal Church in Wyoming for the sum of \$750 which was the gift of the American Church Building Fund commission. It remained to be seen how the people would respond to the fine Christian spirit displayed by both Episcopal and Congregational leaders.

REPAIRS BEGUN

Instantly taking action under the leadership of the Torrington vicar, they raised a

sum of \$250 to start repairs. Volunteers were gathered and work started. The building was made weathertight, and a coat of heavy stucco was put on the outside walls. Grounds around the church were graded. The basement was cleaned and painted. All during 1941 as they were able, ranchers came in to do a bit of work. A new campaign was launched to raise more money to buy more material.

April of 1942 saw part of the goal in sight. The Glendo church would be ready in a month for the service of consecration. A sanctuary was built and a homemade altar was installed. The last two weeks were a whirl of final details. Women in levi's* washed, painted, varnished. Men on rickety step-ladders calcimined and redecorated ceilings and walls. To anyone who had seen this dilapidated building two years before, the transformation was startling, almost miraculous.

A crowd of over 100 filled the Church on Sunday afternoon on May 24th. (The



ST. JOHN'S, GLEND0: *The ingredients were faith, coöperation, hard work.*

population of Glendo is 162). This time it was not for a burial but for a birth. This day, Pentecost, the birthday of Christ's Church, a new member of the family of God was born. The Church of St. John the Baptist was consecrated.

Representatives were present from many Episcopal churches in other towns to honor the occasion. Denominational backgrounds were forgotten by Glendo people and those of many brands arranged and took part in the services with only one thought in mind, the glory of God. The deed and papers of presentation were proffered by the Rev. William Lockwood; the sermon was delivered by the archdeacon of Wyoming, Dudley B. McNeil. Four persons were baptized and four confirmed. A surprise feature was introduced when J. R. Wilson, a local artist, presented a beautiful original painting to the Church.

ARMED FORCES

Canadian "Invasion"

Canadian soldiers from Huntingdon, Que., invaded Northern New York recently, but they came as friends, not foes.

Twenty-five enlisted men of the Canadian army visited St. Mark's Church, Malone, N. Y., on invitation of the rector, the Rev. Allen Brown, in coöperation with

*To those living east of the Mississippi—overall.

Canadian Anglican Chaplain Stewart. Entertainment was arranged by members of the parish.

A dance in the Canadian soldiers' honor was held on Saturday evening and they attended the Sunday morning church services. "We were more than repaid for our work," says Fr. Brown—"it was the first visit to the States for many and a grand time was had by all."

HOME FRONT

Parish House At St. Philip's, Laurel, Del., Becomes Relief Center

The parish house of St. Philip's, Laurel, Del., may have a very definite opportunity to contribute to the war effort. It has been chosen as the emergency relief center in case the town ever is bombed.

The building is being prepared so that it can be blacked out in a few minutes. It was chosen for its two entrances on the street level, its modern equipment, and its kitchen. The rector is the Rev. R. Y. Barber.

U. S. Treasury Dept. Commends Church Schools

Commenting on Church activities on the United States war front, the Treasury Department calls attention to the work of the children of Grace Church school, Galveston, Tex., of which the Rev. H. Laurence Chowins is rector. The children have purchased \$1,184 worth of War Bonds and Stamps with a fund saved through pennies, nickels, and dimes over a period of several years.

The Department comments also on the recent vote of St. Margaret's Guild of the Church of Our Saviour, Milford, N. H., to buy War Bonds and Stamps, as well as to continue its work for British Missions, and its program of needlework for the Red Cross.

The Treasury Department is eager to be informed of such Church activities. Such reports should be sent to the Defense Savings Staff, Treasury Department, Washington, D. C.

PRESBYTERIANS

\$1,000,000 Set as Goal For War Fund

Recognizing that the financial needs of the Church in wartime are immeasurably larger than in peace times, the Presbyterian Church through its War-time Service Commission plans to launch a fall campaign to raise \$1,000,000.

The fund is to be used to render spiritual service to men in the armed forces in this country, on the high seas, or serving on distant and far-flung fronts; to provide for the spiritual welfare of men, women, and children in congested war industry communities in the United States; and to help keep the spirit of Christianity alive in all corners of the globe by aid to the helpless, the suffering, and the oppressed.

ENGLAND

Bishop of Lincoln Chosen

A Bishop Suffragan with considerable experience as a country parish priest has been chosen as the new Bishop of Lincoln, a predominantly rural diocese, in place of the late Dr. F. C. N. Hicks. He is the Right Rev. Henry Aylmer Skelton, at present Bishop Suffragan of Bedford. Bishop Skelton, who is 58, graduated at Keble College, Oxford. He held appointments in New Zealand and South Australia from 1922 to 1924, when he returned to England to become a country rector.

CHURCH ARMY

The Church Army has a new general secretary and head in the person of the Rev. H. H. Treacher, rector of Hanley, Staffordshire. At the age of 95, its revered founder and chief, Prebendary Wilson Carlile, still retains a remarkable degree of mental and physical vigor; but in war conditions the daily direction of so vast and elaborate an organization as the Church Army has become under his inspiration is beyond him, and he himself in conjunction with the board of governors decided to secure the services of Mr. Treacher, in order to safeguard the future well-being of this great society. Prebendary Carlile, however, still retains the title of chief. Mr. Treacher, like Prebendary Carlile, started his ministry as a layman. He worked in a dockyard, and in the last war served in the ranks before obtaining a commission. He was ordained in 1920, and has been rector of Hanley since 1939. The appointment has the full commendation of the Archbishop of Canterbury.

SERVICE FOR CHINESE

The Archbishop of Canterbury, Dr. Temple, preached at a united service of prayer and thanksgiving on behalf of those who have died in China and those who still carry on the struggle that has been waged for the past five years, held at mid-day in St. Paul's Cathedral on July 8th. Invocation and prayers were offered by Dr. Scott Lidgett, the well-known Methodist leader, and Mr. Wellington Koo, the Chinese Ambassador in London, read a lesson taken from Isaiah. Dr. Temple described China as the "senior partner" among the United Nations pledged to the cause of freedom. He paid tribute to her endurance, her ancient civilization, her honesty and patience, and described her spirit as unconquerable. Afterwards he led the people in petitions on behalf of Generalissimo and coolie, of President and farmer, of wives and lovers.

Canon A. L. Woodard Appointed Secretary of National Society

Canon A. L. Woodard, vice-chairman of the standing committee of the National Society, the Central Council of the Church of England for Religious Education, has been appointed secretary of the National Society, in succession to Mr. E. R. J.

Hussey, C.M.G., who is leaving shortly to take a temporary special post at the request of the government. Canon Woodard will remain vice-chairman of the standing committee and editor of *The Teaching Church Review*. Mr. Godfrey James has been appointed assistant secretary.

CHINA

Fr. E. S. Yu Elected Assistant Bishop of Shanghai

Word has just been received of the election of the Rev. E. S. Yu, rector of St. Peter's Church, Shanghai, as assistant Bishop of Shanghai, on April 8th. The election, carried on the first ballot, was necessary because of the policy of the occupying army which will not allow any Englishman or American to hold an administrative office in the Chinese Church.

Whether the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) will be allowed to retain its doctrine, discipline, and worship in occupied China is uncertain, as very strong pressure is being applied through the Methodist Bishop Abe of Japan to force a Pan-Protestant Union in which the Anglicans would be included.

The new assistant Bishop is the son of a priest of the Chekiang diocese, born in 1890. He was graduated from Soochow University, received the master's degree from Toronto University, and graduated from the Anglican Theological College, Toronto. He was made deacon by the Bishop of Hongkong in 1919 and ordained priest in 1921. He has been in charge of St. John's Church, Yunnanfu (now called Kunming) in southwest China, dean of the Cathedral in Kaifeng, Honan, dean of students and professor of Sociology in Great China University, Shanghai, director of Chinese Schools under the Shanghai Municipal Council.

During his rectorship of St. Peter's, Shanghai, the number of communicants has increased from 318 to 880, of whom a large portion are young people. Mr. Yu is prominent in the Bible Society of China and is the author or translator of over 16 books published by the Church Literature Committee and the Christian Literature Society.

INDIA

Bishop of Calcutta Proposes Immediate Arbitration

The Anglican Bishop of Calcutta, endorsing a proposal for immediate arbitration of the Indian controversy, said that Mahatma Gandhi had declared his willingness to take part in a round table conference of leaders of all parties with the British Viceroy, suggested by Sir Tej Bahadur Sapru, president of the Indian Liberal Federation, according to Religious News Service.

The fact that force had been employed should not rule such a conference out, the Bishop said.

The Anglican churchman had previously

made a futile attempt to prevent a clash between the nationalists and the British Government. On August 2 he had made a strong appeal for arbitration, but without indicating who the arbitrator should be.

The religious press in England, although not un-critical of the government's past attitude, in general condemns the Indian Congress and Gandhi.

The *Christian World* (Free Church) believes the Government of India's action is not only strong but right.

The *Universe* (Roman Catholic), expressing no criticism of Gandhi, said that never was there a clearer opportunity for constructive compromise in a generous spirit. The Government, the newspaper said, is fully pledged to grant Indian independence after the war, adding that substantially to implement the offer here and now should not be beyond the ingenuity and resourcefulness of British statesmanship.

The *Church of England Newspaper* declared the demand of the Congress, if granted, would lead to anarchy and chaos.

The *Methodist Recorder* described the Congress plan as so obviously fantastic that the British Government rightly looked on it as a base form of political blackmail.

The Quaker Journal, *Friend*, praised the Sapru arbitration proposal as the most helpful action to date.

In a letter to the London *Times* supporting the Archbishop of Canterbury's plea for a special prayer to be offered for those making momentous decisions about India, Methodist President W. J. Noble declared:

"It is easy to be exasperated. It is better to pray. The situation has become so acutely menacing that there is a temptation to feel that nothing can be done and that events must take their course. That is not the Christian attitude. The worse things get, the greater is the need for prayer that God will guide all concerned into the way of peace."

RUSSIA

Rumanian Missions In Occupied Territory

A large region in occupied Southern Russia is at present under Rumanian administration, and is called Transnystrina. A recent number of *Pravoslavnaya Russ*, Russian Orthodox periodical published in Slovakia, contains interesting information on the missionary work of the Rumanian Orthodox Church in this region, whose center is Odessa.

The mission is directed by Archimandrite Skirban, professor at the Bucharest Theological School. It is seeking to help a profoundly religious population to rebuild its outward religious life. It helps to reopen and reconsecrate churches which have been destroyed and profaned, and to answer innumerable requests for priests and worship materials, collecting, making, and distributing Bibles, prayer books, chalices, vestments. Large church stores have been opened at Tiraspol and Odessa. Plans to open an Orthodox Theological Seminary

at Odessa at the beginning of the next semester are being formulated. The Orthodox Church of Rumania has already sent to Odessa 100 priests, who have been received with enthusiasm by the population. According to information received by the International Christian Press and Information Service, thousands have been baptized. Many churches have reopened and are holding services.

The Rumanian missionaries are constantly being called to celebrate religious services or to bring spiritual help to families. They are baptising crowds of children, brought by their parents from all parts of the country; but the number of priests is quite insufficient. There are three categories of priests:

1. The missionary priests who travel across the country alone or in groups, sometimes under the leadership of a bishop.

2. Priests attached to fixed charges, about 70, most of them working on a voluntary basis.

3. Russian priests who have escaped from the persecutions. There are not many of these; and a commission has been set up to examine their antecedents and the training they have received. Over 150 Russian and Ukrainian priests have been registered, but up till now only 19 have received the right to take up their ministry again; for among them there are some who cannot prove that they have been canonically consecrated and who are insufficiently prepared, others who belong to the "living Church" set up at one time by the Soviet government to disunite the Orthodox Church, and still others who have apostatised in the past.

It is reported that despite the inadequacy of the available means, the results being obtained are remarkable.

THE BALKANS

The Axis Powers and the Orthodox Churches

By W. A. WIGRAM

The effect which the "New Order" will have on the occupied Balkan lands is being watched with uneasiness by those who are interested in the lot of the Orthodox Church. Officially such occupation leaves religion free and undisturbed, as stated in the Geneva convention. Actually, the result is very much the reverse. By far the strongest moral influence in all the countries of Southeastern Europe is that of the Orthodox religion, which must be destroyed if the establishment of the "New Order" is to be successful.

GREECE

Thus the Axis-controlled government in the Greece of today, acting through its premier Tsolakoglu, and at the dictation of the Italian officials, has begun by summary confiscation of all the endowments of the Church, proposing to substitute for such endowments some sort of salary, payable by the state. It is true that confiscation of endowments has been practiced in that land before. Much of the landed property of the Church, particularly that be-

longing to the monasteries, was taken no longer ago than 1922-3 for the settlement of numerous refugees who were brought over to Greece by the Anatolian disasters and the destruction of Smyrna in that year. Now a law is brought forward to complete the process and take all that is left. The excuse is that the government must have money, of course. Actually, no secret is made of the fact that priests paid by the government will certainly not get their salaries unless they are "loyal." The object is to tune, or if need be, to muzzle a moral influence that in the past has been strong and always patriotic. Any clergy who do not "toe the line" laid down by the government will find their incomes cut off at once, and all will be degraded to the level of clerks in government employ, who go in and out any change of ministry! It gives some idea of what may be expected of the "New Order," if (*quod Deus avertat*) it is ever systematically established in lands that Italy considers ought to be "under her undoubted and unquestioned influence."

YUGOSLAVIA

Like efforts are being made in Yugoslavia, a land that has been subjugated so far as military force can do it, and officially divided into several parts. Bishops of the old auto-cephalous church have been driven from their dioceses on one pretext or another, and scattered. The Patriarch, deposed without any regard to law, is confined in a distant monastery. Some Bishops, like the saintly Irenaeus of Novi Sad, a man well-known to many Americans, have been brutally mishandled during the troubles, and are now confined in concentration camps in Italy.

We will allow that, by all that we can hear, the camp where Bishop Irenaeus has been placed is a decent specimen of its vile genus, and that the Bishop is treated personally with some respect. Some others, finding it hopeless to remain in their proper dioceses, have like Nicolas of Zicha, found refuge in some one of the monasteries of old Serbia, there to live as hermits till the tribulation is overpast.

CROATIA

Meantime, in the new kingdom of Croatia, which has been carved out of Yugoslavia, and set up by the axis under the nominal rule of a reliable kinglet, the proposal is to set up a new "Croatian Orthodox Church," with a patriarch and bishops of its own, if men can be found whom it is possible to raise to the new dignity. Something has to be done, for the new Italian-made Constitution of the land declares that religion shall be free, and it simply cannot be denied that a large percentage of the population is Serbian. The name puzzles people, for hitherto in that land—where religion has always been the determinant of nationality—every "Croat" has as a matter of course been Roman Catholic, and every "Serb" Orthodox. A "Croatian Orthodox Church" is to the people who are to belong to it a contradiction in terms. Whether it will prove easy to make a church by government order, whether any decent Serb will repudiate his own nationality in order to please the

Italians whom he detests and despises, is another matter. Certain it is that it will be hard to find clergy for this novel body. Perhaps all that Italy cares about is, to be able to say "we have given liberty of religion in the lands that we control." Meantime, the act is itself an admission that there are many Serbs in a land that was declared to be purely Croatian, and we may be certain that no Orthodox Serb will ever recognize these Axis-made Bishops.

LIBERIA

War Changes

Home from Liberia, West Africa, to see his wife and small son, the Ven. Harvey A. Simmonds, archdeacon of the Cape Mount district and head of St. John's Mission and School there, reports the Church institutions in Liberia active and as yet not badly hampered by war conditions.

"Up to the time of my leaving," Mr. Simmonds said, "the war had had little if any effect on our work. Recent developments indirectly connected with the war have more or less put us on the spot so far as our native personnel is concerned, for wages have soared and we cannot keep pace. Result, some have left us to go to jobs that are paying 16 or 17 pounds as compared to their mission salaries of 5 pounds.

"St. Timothy's Hospital, Cape Mount, is buzzing again after an interval without a doctor. The mission is now blessed with the services of one of the finest doctors it has been my good fortune to know. Technically, Dr. Paul J. Laube isn't our doctor but he is doing our work, and approaching it from a Christian viewpoint. Already he has won the affection and complete confidence of the people, and a busier man the mission has never seen. The leper folk over on the island of Maasateen are happy again. It has been a bit of a struggle to keep those poor souls contented. They wanted a doctor and never hesitated to say so. You can understand how thankful I was when I could finally tell them that a doctor had come.

"Down Firestone way, at the big rubber plantation, a tremendous opportunity has been opened for the Church. The foreign population has increased rapidly there, as well as the native population. Bishop Kroll ministers to both groups two Sundays a month. More than 10,000 native people are employed there.

"Up country, we had a hard blow when our main country station, at Mambo, was wiped out by fire. It looked as though the work must be abandoned as we had neither money nor workmen for rebuilding, but the teachers and the paramount chief begged for it and offered all the assistance in their power, so we managed to replace the lost buildings and reopen, sharing the scanty supplies of the other country schools.

"One thing that has changed almost unbelievably in Liberia is travel. It used to take us three to five days to go from Cape Mount to Monrovia. Just before I left, I flew there in thirty-five minutes."

Reopening the Church School

By Mrs. Robert S. John

EACH year when the early fall flowers begin to bloom, and the children are wondering what to do next, we realize with dismay that summer is almost over, that church school will soon be starting, and that we have not begun to accomplish all those things we planned in such minute detail in June. This year, if never before, we need to revitalize our religious education program, to pull ourselves out of the doldrums, and to plan with the long view in mind. Many of the boys we are now teaching will help win the war on the battle front, without a doubt, but every one of the youngsters now under our guidance as church school teachers can help win the peace by carrying out those ideals of a God-centered world which it lies in our power to give them. Obviously now is the time to rethink and restate the goals and objectives of our Christian education.

A panel discussion on this subject and its corollary, how to attain these objectives, would make a stimulating September faculty meeting. The goals may be stated: (1) that we teach facts about God and His Church; (2) that, not content with merely *knowing about God*, we and those whom we are teaching, seek to *know God Himself* through prayer, worship, and the Sacraments; and (3) that we seek to carry this knowledge over into service for our fellowmen, because they, too, regardless of race, color, and creed, are beloved of God. To make such a panel of any value, the members of the group will want to be familiar with the teaching material being used in the parish at present, as well as other courses which may attain these goals better. The church supply houses will send very complete lists of such material. In addition to the fine, time-tested Pastoral Series by Chalmers, Christian Living Series by Lala Palmer and Leon Palmer, and the Cloister Press Series, there are many work books listed in the Morehouse-Gorham catalog. The Christian Nurture series is being completely rewritten by Vera Gardner, with an entirely different format and retaining only the general theme sequence from the old series. The St. James Lessons are appearing in print for the first time, having been in use for two years in over 100 schools. They were prepared by a group of teaching experts under the editorship of Dr. Bernard Iddings Bell. Their teaching is sound, their format attractive both to teacher and pupil, and the material so well worked out that even an untrained teacher can handle it. Dr. Bell's course, *Understanding Religion*, for senior students can also be highly recommended. Interesting material may also be found in the Christian Education units, prepared by the National Council at 281 Fourth Avenue, New York.

FACULTY

In choosing our curriculum we must bear in mind that the average church school, meeting only once a week, has about 14 teaching hours in a 9½ month school

year, or the equivalent of three weeks of day school time for any one subject. Obviously we should never expect our children to learn Latin, Algebra, or Physics, in that amount of time, but we are expected to teach our children about God, His Church, and Christian ethics and relationships—without which all the greatest scientific inventions are apt to be used for man's

¶ *Practical suggestions for the beginning of the school year are made in this article by Mrs. John, who is director of Christian education at Christ Church, Waukegan, Ill., and chairman of adult education of the diocese of Chicago.*

woe instead of his weal—in one short half hour a week.

To accomplish such a program in such a short period of time would stagger the best trained secular teacher, and unfortunately many of our church school teachers have had no formal training in teaching methods or child psychology. How then can we expect to achieve these goals? First of all in filling vacancies we can try to interest those who have inherent ability to teach these objectives and who will be willing to put time on preparation. Next having selected the faculty with care, we can offer various kinds of teachers' training courses. In some schools the head of each department discusses each project with his teachers, pointing out good ways to present the material. In some cases younger teachers are started as assistants to experienced teachers, and given an opportunity to teach under direction. Some schools prefer a training course for the entire staff under an expert. The faculty of one church, not wanting to wait till fall for a discussion group, is having a series of talks this summer, given by the rector of a nearby church, on various doctrines of the church which every one of them must present to the youngsters at varying age levels, such things as our belief in God, the Incarnation, the Trinity, etc. This has attracted other parish leaders, and has become a fine adult education project.

In addition to these various training courses, the interest of the faculty will be stimulated by carefully thought out teachers' meetings.

WORSHIP

After considering the curriculum material, which should provide facts about God and His Church and living together, we must give careful thought to the worship which should be the center of everything. A service need not be long to be devotional, but it must be reverent. Even the nursery children will soon understand that the short period when they talk to God and sing praises to Him is entirely different from their story and play periods.

As the older ones gradually come to the knowledge and appreciation of Christ's real presence in the Eucharist, and to the realization that in prayer and worship, and in the Sacraments, they really come in contact with God, then can we feel that our teaching is worth while.

All of the faculty's careful planning, however, will be of no avail without the cooperation of the parents. Gone are the days when mother lined up the children each Sunday to hear them recite their duties, but there are many other ways for close harmony between the school and the home. Personal visits from the teacher, parents' meetings at the church, class mothers to help check absentees, and telephone other parents of special projects, and many other means will suggest themselves in planning for your fall reopening. The teacher of one third-grade boys' class had a pot luck supper for the boys and their parents. Fifty-six people including baby brothers and sisters gathered around the table for a real Christian family meal. After supper the assistant took the children to another room for a story hour, while the teacher went over the year's course of study with the parents, taking them last of all to see the primary chapel then in process of construction. The fathers became so interested that they purchased and applied the paint for walls, ceiling, floor, and pews, and two of them made a lovely memorial altar. Family corporate Communion and other family services bring the parents, teachers, and children to the altar rail, worshipping God as members of His family.

PHYSICAL ASPECTS

And now only the physical aspects of the school remain. We may take it for granted that blackboards and other supplies will be on hand with a secretary to guard the elusive pencils, scissors, paste, etc., and see that they come back to the cupboard in safety. Even more necessary than these is privacy for each individual class. Many a good teacher has been lost to the cause because she could not compete with the rival attractions of the boys across the room. Screens, sliding doors, curtains, all help. But look over any unused space in your building, space now occupied by junk. One Church did this, and by knocking out a partition here, and putting one in there, made a lovely little chapel and five class rooms in the crypt of the church.

Above all each teacher, parent, and rector should feel in this year above all others a sense of dedication to the task of guiding other lives to God, for unless we realize and accept this challenge of what is to be our part in building the Kingdom of God, we shall continue to have wars, social injustices, race prejudice, and intolerance, juvenile delinquency will continue to increase, and our young people as they grow older and meet the problems of life and death will still ask, "Why weren't we taught these things when we were younger?"

Christians for Victory

*A Statement by American Christian Leaders to their Fellow-Christians
on the Moral and Spiritual Issues at Stake in the Outcome of the War*

THIS war must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger earthly fulfilment of that destiny.

As Christians we cannot remain silent.

We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But the promise of that society is now threatened by those who would set up the tyranny of a deified state.

We are committed to the effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery.

We are committed to the establishment of a fellowship of races. But that objective is now imperilled by those who would set up the tyranny of a "master race."

We are committed to the building of an ordered world, founded on justice and good will and deriving its power from the free choice of men of good will in all nations and races. But that aim is now endangered by those who would set up a world system in which brute force is the only arbiter and the annihilation of justice and good will its first objective.

OUR declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We do not fail to remember that we are united with our foes by a common humanity and by our common need of divine grace. We renounce hatred and vengeance for the peoples who have been caught by the wicked designs of their leaders. As Christians, we seek the destruction of the forces which aim to fasten those designs upon mankind.

That our nation is by no means guiltless of the sins of omission and commission which have made this war, we penitently acknowledge. We welcome the declarations of our President, of the Vice-President, of the Secretary of State, and of the Under-Secretary of State which express our hope that some, at least, of our earlier mistakes will not be repeated. We dare not repeat them, neither we nor our allies, whether in Europe where millions are struggling to regain their freedom or in Asia where millions are struggling to be free, or in America where the freedom of many of our fellow-citizens is still incomplete.

We do not concede, however, that the responsibility of America and of the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer; to force new overlords upon the world, and a way of life which rejects God and degrades man.

We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

We desire peace. But submission to the arrogant pretensions of a "master race," to the enslavement of nations, to the destruction of civil liberties, to the regimentation of conscience and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred, and to war. Victory for the Axis powers would bring moral and spiritual disaster for their own people no less than for those of the conquered nations.

As Christians we face these facts and wholeheartedly assume our share of the price which must be paid in effort, sacrifice and suffering to save mankind from such a fate.

FINALLY, we must make ready now for the fateful period which will follow this war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industrial production the servant of the common good.

We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations.

We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must no longer be allowed to triumph over our Christian belief in such a world community.

We must not fail in our duty to bring out of the present agony a happier and juster world than man as yet has known.

Confidently, therefore, and humbly we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world order to which Christians and men of good will in all lands aspire and for which the military victory of the United Nations has now become indispensable.

SIGNERS: HENRY A. ATKINSON; FRANK AYDELOTTE; JAMES C. BAKER; EUGENE E. BARNETT; M. SEARLE BATES; ALBERT W. BEAVEN; JOHN W. BRADBURY; ARLO AYRES BROWN; KENNETH I. BROWN; HENRY S. COFFIN; J. HARRY COTTON; J. R. CUNNINGHAM; HAROLD W. DODDS; MARK A. DAWBER; JOHN A. DYKSTRA; WILLIAM A. ELLIOTT; ASA J. FERRY; GRAHAM FRANK; STEPHEN H. FRITCHMAN; WILLIAM E. GILROY; META GLASS; THEODORE M. GREENE; J. A. GREGG; F. H. GROOM; LEWIS O. HARTMAN; EVERETT C. HERRICK; EMMA P. HIRTH; HENRY W. HOBSON; IVAN LEE HOIT; ROBERT M. HOPKINS; DOUGLAS HORTON; LYNN HAROLD HOUGH; THEODORE C. HUME; STUART NYE HUTCHISON; D. V. JEMISON; EDGAR DEWITT JONES; FREDERICK D. KERSHNER; HUGH THOMSON KERR; BEN R. LACY, JR.; UMPHREY LEE; A. W. LEONARD; JOHN A. MACKAY; CHARLES E. MADDRY; DANIEL L. MARSH; BENJAMIN E. MAYS; FRANCIS J. MCCONNELL; RHODA E. MCCULLOCH; RAPHAEL H. MILLER; J. V. MOLDENHAWER; ARTHUR J. MOORE; CLIFFORD P. MOREHOUSE; JOHN R. MOTT; LEWIS SEYMOUR MUDGE; REINHOLD NIEBUHR; G. BROMLEY OKNAM; EDWARD L. PARSONS; HAROLD C. PHILLIPS; CHARLES HENRY PHILLIPS; DANIEL A. POLING; THOMAS C. POLLOCK; LISTON POPE; WILLIAM BARROW PUGH; GEORGE W. RICHARDS; J. McDOWELL RICHARDS; JOSEPH C. ROBBINS; ROY G. ROSS; L. R. SCARBOROUGH; WILLIAM SCARLETT; HENRY KNOX SHERRILL; GUY EMERY SHIPLER; JOSEPH R. SIZOO; A. FRANK SMITH; ROBERT E. SPEER; RUSSELL HENRY STAFFORD; W. BERTRAND STEVENS; ANSON PHIELPS STOKES; ROSE TERLIN; CHANNING H. TOBIAS; HARRY TRUST; HENRY ST. GEORGE TUCKER; HENRY P. VAN DUSEN; WILLIAM J. WALLS; LUTHER A. WEIGLE; SIDNEY A. WESTON; GOULD WICKEY; CHARLES F. WISHART; MARY E. WOOLLEY.

DIOCESAN

ALBANY

Bishop Oldham's Pastoral Heeded

Bishop Oldham has tangible evidence that his pastoral letter, urging upon priests and people continued devotion and regular services in all churches during the summer, was taken seriously. Priests have assisted one another and lay readers have done effective work. One of the latter is presenting a class for confirmation in the mission at Bloomville, and another has candidates at Palenville and Ashland in the Catskills. The priest in charge at Essex on Lake Champlain is also presenting a class to be confirmed by the Rt. Rev. E. M. Stires, D.D., retired Bishop of Long Island, who will act for Bishop Oldham.

Bishop Oldham is himself serving the Church of All Angels, Twilight Park, every Sunday. In addition to the two customary morning services, Bishop Oldham conducts a devotional service for the Colored employees at the various inns who come at nine every Sunday evening after they are released from duty. A beautiful feature of these services is the singing by the congregation of some Negro spirituals just before the benediction, as requested by the Bishop.

COLORADO

St. Luke's Hospital, Denver, To Open New Wing

On August 28th, at a tea for members of all parishes in the diocese and all friends of the Hospital, the new wing of St. Luke's Hospital, Denver, will be opened. This beautiful new addition has been built at a cost of approximately \$350,000, which represents the largest single investment made by the diocese in 50 years.

The architects were Schmidt, Garden, and Erikson of Chicago, with Mr. Roland Linder of Denver supervising. Roy Johnson of the American Hospital Supply Assn. was the interior decorator.

The building is five stories high, with basement. Birth department and baby nursery are completely air-conditioned.

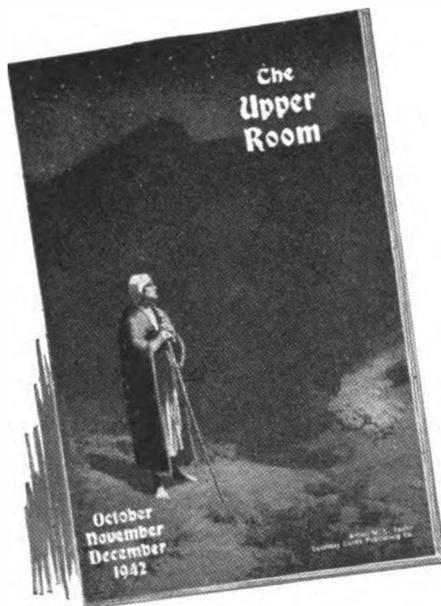
NEW MEXICO

Bishop Stoney Organizes New Archdeaconry

The setting up of a new archdeaconry is announced by Bishop Stoney of New Mexico, whose district includes also a section of Southwest Texas.

The archdeaconry includes the Big Bend of the Rio Grande sometimes called "Texas West of the Pecos," a territory 200 miles across and 250 miles deep. It includes El Paso, and a number of sizable towns, but for the most part is grazing country, made up of enormous ranches. In area it covers about 30,000 square miles.

Bishop Stoney has appointed the Rev. W. H. Martin, for four years Protestant chaplain at the U. S. Marine Hospital at



The Daily Devotional Guide of 1,350,000 People

So effective is *The Upper Room* in strengthening and developing the religious life of those who read it regularly, that it has now reached an average circulation of 1,350,000 copies per issue.

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DIOCESAN

Fort Stanton, N. M., archdeacon, and Mr. Martin will assume his new duties early in the fall.

LOS ANGELES

Protest Meeting

Bishop W. Bertrand Stevens of Los Angeles was the featured speaker at the great Protest Meeting on Nazi Massacres held in Los Angeles on August 12th. Among the speakers were Governor Olson, Mayor Bowron, Rabbi Edgar Magnin, Judge Thomas P. White, Roman Catholic layman, and Dr. E. C. Farnham, executive secretary of the Church Federation.

Bishop Stevens said, in part:
"It is a duty which I greatly value—to stand in this place and say a few words as the representative of a group of Christian people who are tremendously concerned about the facts which bring us together. There is no question about the facts. They cover a record of cruelty and persecution almost unparalleled in human history, a record frankly admitted by the perpetrators with a staggering cynicism.
"We make our protest without smugness. There are those, probably, who would question our right to criticize others, basing their challenge on the fact that we ourselves as a nation have made mistakes in the past. This is a point which may not be argued because we admit the mistakes that we have made. We protest against human suffering and persecution not because we

ourselves have attained perfection but because we are of that company who in humility seek the better way.

"I would not wish to say this word without a tribute to the courage of the Jew in adversity. In Nazi occupied countries he has given the world an example of faith and fortitude which will be a rich storehouse from which mankind can draw in years to come. He is showing that kind of trust which has been characteristic of the Jew through all history."

MICHIGAN

Church Mission By Mail

By WIHLA HUTSON

Michigan, as any loyal native will proudly tell you, is a wonderful place. In the main he is right; for he is thinking of miles of sandy beaches, broad expanses of blue water, gently rolling hills, sweet pine forests, orchards a riot of color in the spring, and some of the best highways in the world. He is thinking of the Michigan which calls itself "The Nation's Summer Playground."

But he isn't thinking of the Michigan which is nobody's playground and everybody's headache—that bare untillable section above the middle of the state and towards the east, where in every acre there is a potential half-mile of cobblestone fence, and where in the rainy season the mud in the wheel-ruts is running-board deep. There are few families here, and they live from two to four miles apart. The WPA used to keep some of them alive, but there is no more WPA help now, and they simply stay on their little scraps of land and live in their tar-paper houses, eking out an existence by doing what odd jobs they can, and sharing what they have with each other. Some of the men have been lucky enough to get defense work in Bay City, so they live in Bay City and get home every two weeks. Others are helping the United States Army in various mysterious and unpublicizable ways. And in the meantime the children are growing up.

The children! There's the rub; how are you going to raise good, healthy, public-spirited citizens miles from the schools and the churches, when there is one car for every four or five families, and a trip to town is a major event?

That question began bothering the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, about nine years ago. "Since they can't come to the church," he decided, "we'll take the Church to them."

Perhaps, he thought, the woman's auxiliary of the diocese would like to help. Indeed they would: a committee on work among the isolated was formed, and the diocesan women field workers began making trips into the "back yard" country gathering names of men, women, and children for whom getting to church was a physical impossibility. The members of the committee took upon themselves the responsibility of writing at regular intervals to these isolated Christians. Archdeacon Hagger writes to them all with equal regularity. Mrs. Wm. T. Barbour, once di-

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A commentary on the Ten Peace Points

By

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| Sidney Dark | Dorothy L. Sayers |
| Letitia Fairfield | R. R. Stokes |
| John H. Hughes | Barbara Ward |
| The Archbishop of Canterbury | |

This book, recently published and widely distributed in England, is so important that we have rushed production for American circulation. It contains ten articles commenting on the five peace points set forth by the Roman Pontiff, together with the five economic standards affirmed by the Oxford World Conference of 1937, with an Introduction by William Temple, Archbishop of Canterbury, and a Preface by Herbert Williams, Bishop of Carlisle. Here is a book for all Christians to read and study in preparation for the time when Peace will again rule the world.

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ocesan president of the auxiliary and a member of the national board, became the first superintendent of the "Church School by Mail," and sent lesson leaflets each week to boys and girls who had never seen a church.

EXPANSION

The trouble—or perhaps the glory—of a work like this is that pretty soon it gets completely out of hand. There were eventually so many people on the list of correspondents, and so many children in the Church School by Mail, that two years ago Miss Lydia J. Greedus, diocesan field worker, was placed in complete charge of this work, which was re-named "The Church Mission by Mail." Miss Greedus, in addition to sending the lesson material to the 165 children, gives them regular

painted church windows, and made triptychs and worn pretty costumes. They have had the fun of being called for every morning and taken to play with other children—a thrilling experience in itself. For the Omer school, Miss Greedus drove 60 miles every day just to collect the children and return them to their homes; for the East Tawas and Oscoda schools, she drove more than 100 miles daily for the same purpose. As one school ran in the morning and the other in the afternoon, it was pretty much of a problem to find enough hours in the day, particularly on one very rainy morning when her automobile slipped off the precarious edge of the road and down deep into the mud. Nothing daunted, she climbed out and waded ankle-deep (her galoshes being un-get-at-able in the trunk) for a mile to the home of a



MISSION BY MAIL: It led to baptisms (left) and daily vacation church schools (right).

examinations by the correspondence method, corrects and returns their papers, and twice a year calls on every family on the list.

Last year it was decided to attempt to gather up children in the various regions closest to some of the rural Michigan churches, for a real church school service at which certificates of promotion would be presented to those who had "passed." The experiment worked so well that this year it was repeated with embellishments.

The "embellishments" consisted of three daily vacation church schools conducted by Miss Greedus (two of them concurrently) in St. Thomas' Church, Omer; Christ Church, East Tawas; and in the home of a Mrs. Lee who lives 10 miles from Oscoda. Each school was preceded by a service in the church, for the presentation of certificates; Archdeacon Hagger attending these services and baptizing a number of the children. The results have been wonderful, from the standpoint of the children and their parents.

For example, there was hardly a Bible to be found in whole sections of the country; now each home has a Bible, and Miss Greedus plans hereafter to present a Bible to each child completing his course satisfactorily. Each child knows the Lord's Prayer, the Twenty-Third Psalm, a prayer for morning and one for night, and a Grace to say before meals.

In addition, perhaps for the first time in their lives these children have worked with beauty—have cut colored paper, and

kindly farmer who came and pulled her out.

In the East Tawas school, Miss Greedus had the excellent help of the Rev. and Mrs. J. R. Colby of Christ Church, and some of the church school teachers who came each day to supervise games for the children who were too small to be in the school.

GRATITUDE

Testifying to the impression made upon the adults, the father of the four children baptized at this service came to Miss Greedus at going-home time, and said, "You know, when I stood there and saw my kids baptized and then later, saw my kids in that beautiful pageant, it did something to me—it made me feel very near to God. I hope it will last. I want to thank you for all that you have done for our children."

It is not surprising that the adults as well as the children welcome Miss Greedus when she makes her semi-annual visit. Most of them are very lonely, 60 living in families where there are no children, and they are almost pathetically glad to be visited and to have someone take an interest in them. Miss Greedus always goes with a full car, taking blankets, clothing, layettes, books, and games.

But it is the children to whom the Church Mission by Mail means the most. And it is the children who would inspire one to keep on if all other inspiration were lacking.

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Not a week goes by that numbers and numbers of frankly inquiring parish priests and prospective donors, do not consult us concerning proposed improvements to their beloved parish churches, re-arrangements, new furniture or equipment, advice as to color values, and pieces of good church art. We make no claim to be graduates of any art institute, but we love this Episcopal Church of ours till it hurts, and because we have studied her art and her traditions, her faith, her practice and her ceremonial, accompanied by much travel, observation and experience, perhaps we might be considered reasonably well qualified to do so many fine bits of work for our friends in our beloved Church. To supplement what we don't know ourselves, we have surrounded ourselves with a unique staff of fellows and girls who are really good in their respective fields, and between the lot of us here, we are doing some rather decent bits of work all over the country, that bring in some heart-warming letters along with the cheques, — so —

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Ripe with the tradition of a century, St. James' prepares its boys to face the problems of the world of today. The social science department presents a course in current problems in which the boys study the nature of democracy and its virtues and difficulties in an age of political and social unrest. In another department boys take to pieces and put together again an automobile engine, thus acquiring a skill which may well stand them in good stead in an era of mechanized warfare. Meanwhile a Red Cross first aid class may prepare them for the emergencies of a peril-fraught civilian life, and the school-administered aircraft listening post teaches them to assume their duties as citizens in the national effort.

Throughout this work conditioned by the particular needs of the times, the school's faculty seek to effectuate two eternal, unchanging principles, democracy and Christianity. The boys practise democratic methods and government in the student council, whose members, elected by the students without power of veto by the administration, are charged with maintenance of routine discipline and school morale, the prevention of behavior which might result in serious disciplinary action, and the support of the honor system, an attitude of trust which deeply permeates all phases of school life. Meanwhile, the services of the Church, the instruction in

Christian doctrine, and the personal standards of the faculty are directed toward instilling in the boys that sound basis of Christian thought and feeling which form the background of the true Christian life.

The boys, through their elected vestry and their acolytes' guild, are encouraged to participate actively in the chapel administration, and the chapel thus can become a real and vital force in school life.

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At the Conference on the World-wide Christian Imperative held at Adelynrood, South Byfield, Mass., August 4th, under the auspices of the Companions of The Holy Cross Dr. Adolf Keller of Geneva discussed the effect of war and persecution upon the Church in Europe.

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The New Archbishop of Canterbury's New Book

THE HOPE OF A NEW WORLD. By William Temple. Macmillan. \$1.35.

Everything from Dr. Temple's pen is welcome; this volume contains recent talks, the earliest apparently dating from 1937, the year of King George's accession. It supplements the pregnant little book, *Christianity and Social Order*, which treated the English domestic situation with the Archbishop's usual searching directness. In that the point of view is here mainly international. The appendix to the former volume gave Dr. Temple's personal program for social and economic reform; it was one which would not satisfy Sir Richard Acland, but it was far ahead of most contemporary thinking both within and without the Churches. Not quite the same thing can be said of the world outlook here presented; speculation about a "new world order" is prolific, and the thinking world is a-buzz with plans.

True, some people to the extreme Right and others far to the Left, like A. G. Magil, writing in the *New Masses*, disapprove of wasting time over them till the grim task of winning the war is completed. But we cannot wait, the inward drive is too strong. And to some of us, the enlargement of social imagination, so much more grandiose than even Wilson conceived, is one of the most startling and hopeful symptoms in this "global war" to which 1914-18 was a prelude. We begin to perceive that "global war" must mean global peace if it is to be worth its costs, and that the condition of such peace must be the establishment of some framework in which the human race can realize its unity as never before. From the Atlantic Charter, with its admirable Four Freedoms and its regrettable failure to mention the Orient, plans increasingly detailed multiply until we are dizzy.

Religious thought is, as it should be, in the vanguard of such thinking; the importance of its contribution cannot be overestimated; and here comes the voice of our great Anglican leader. It is a very English voice; Dr. Temple is less Utopian than many thinkers, he has the hard British sense of actuality; also, may we venture to say, he shares some British limitations—how easy to note the limitations of other nationalities! His approach is naturally religious (not that this is a British limitation!). He begins with scoring our old easy-going attitude toward the Almighty. Who is really more than "an appendix to His creation": "Our first need is to return to God. . . . The world can be saved by one thing only—worship." And he reaches his climax at the end: "We shall not advance toward a really Christian civilization unless there is a large body of convinced Christians urging the whole community that way."

What way? His practical points all derive from his Christian faith and are

measured by its criterion. They are inferences from a favorite statement of his, that original sin, from which we can be redeemed, is self-seeking. Thus, "our whole economic system is upside down," and must be placed on the foundation of consumers' welfare rather than as now on that of producers' profit. Thus may be tested every scheme of world-organization. But well he knows that years, yes generations must pass before schemes are actualized. "Social organization is more of a growth than a structure," as Norman Thomas says, and it must grow from within. Like most recent thinking, the Archbishop's moves toward some sort of regional federation rather than toward hemispherical unity or Streit's original dream of union of the democracies—a dream pretty well queered by the entrance of Russia into the picture. Controversial matters are treated without reserve. During the "interim" which, contrary to some thinkers, he desires after the armistice, sharp "corrective" or punitive justice must obtain toward the conquered. The naïf Christian may be a little shocked, remembering post-war Versailles; but it will comfort him to hear that "the penal element of the truce should be such as to touch the national and political rather than the personal and economic life of the people." After the interim, distributive justice shall have full sway.

There may be interesting developments in new world mapping during the next few months; let us watch for them. In the meantime, here is a book to read. It waxes a banner to which most Christians, however they disagree, can rally. Pacifist absolutists rejecting war in toto are likely so far as we can peer ahead to remain a tiny minority. On the other hand, few Christians will agree that no planning for the future should be done till the war is won; on the contrary, we must concentrate on such planning our best and undivided powers. "We are not fighting so much to preserve a Christian civilization as for the opportunity to make one," says Dr. Temple. Let us follow his lead, and let us not despair of overcoming that "sense of frustration" which as he says curses our present world, through deeper apprehension of the unity which is in Christ.

VIDA D. SCUDDER.

Advice For the Married

WITH THIS RING. By A. S. Nash. Association Press. \$1.50.

This is a small book but it is packed full of good counsel. It is addressed to married and about-to-be-married people. It grows out of a wide and very practical experience for Mrs. Nash is not only wife and mother herself, but has been active as lecturer at student conferences on marital subjects.

The book avoids the extremes of too much preoccupation with sex and of pussy-footing in the subject. It is very frank. But

the author realizes that marriage is a deeply personal relationship and she makes it very clear that success in marriage depends on substituting the "we" for the "I" and also for the "thou."

There is plenty of good wisdom on child training and on dealing with adolescents. The last chapter on Religion in Family Life will be a great help to many parents.

Perhaps the book tries to cover too great a territory for its size. But there is compensation for this in that there is wisdom in all that is said and that any person of no married experience or little or much will find valuable guidance in some of the chapters.

A very good book for the clergyman to hand to his people. D. A. MCGREGOR.

CHANGES

Appointments Accepted

HITCHCOCK, Rev. MARCUS B., rector of Trinity Church, Oakland, Calif., is to be rector of St. Mark's Church, Casper, Wyo., effective September 1st. Address: 1015 S. Wolcott Street, Casper, Wyo.

HOUSSELL, Rev. RICHARD R., vicar of the missions at Clusca, Willows, and Orland, Calif., is to be rector of Christ Church, Millville, and priest in charge of Christ Church mission, South Vineland, N. J., effective September 1st. Address: Millville, N. J.

MACDONNELL, Rev. ARONAH H., vicar of the Tonopah, field, Nev., is to be vicar of Trinity Church, Ashland, Ore., effective August 30th. Address: 42 North Second Street, Ashland, Ore.

Military Service

HOFFMAN, Rev. WILLIAM M. V. JR., SSJE, has

accepted a commission as first lieutenant, Signal Corps, AUS, and is at present stationed in Washington, D. C.

Resignations

TYLER, Rev. SAMUEL, retired from the active ministry and as a member of the staff of Christ Church, Cambridge, Mass., on August 8th. Address: 10 Mason Street, Cambridge, Mass.

New Addresses

MIZE, Rt. Rev. R. H., formerly of Salina, Kans., is now at 14 Medlock Drive, Phoenix, Ariz.

CHURCH CALENDAR

August

- 23. Twelfth Sunday after Trinity.
- 24. S. Bartholomew. (Monday.)
- 30. Thirteenth Sunday after Trinity.
- 31. (Monday.)



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 Bellis
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. Peter's, 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



ST. PETER'S, ASHTABULA, OHIO

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

St. Andrew's Cathedral, Honolulu, T.H.—1056
Rev. Ardyas T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

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

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.—1391
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

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.



GO TO CHURCH THIS SUMMER



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, Ahmont, 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.

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

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

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

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

NEW YORK—Cont.

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

Rev. Greg 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

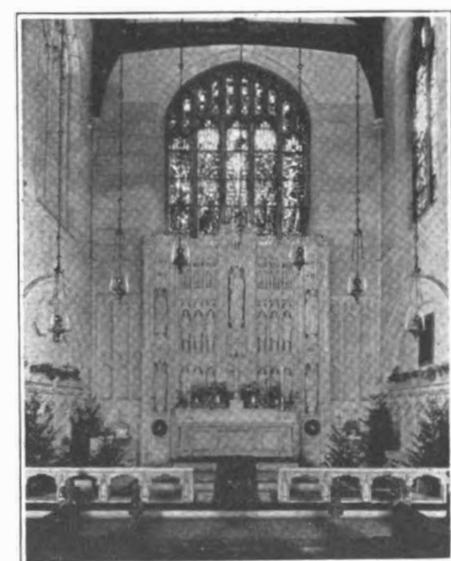
Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450

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, FRANKFORD, PHILADELPHIA

PENNSYLVANIA—Cont.

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

Trinity Church, Newport, R. I.—814
Rev. Lauriston L. Scaife, S.T.D.
Sunday Services: 7:30, 11 A.M., 7:30 P.M.
Weekday Services: Tues., Fri., 7:30; Wed. 11
Saints' Days: 7:30, 11

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.

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.—1109

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

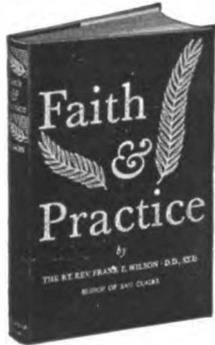
Rev. Charles Noyes Tyndell, S.T.D.
Sunday Services: 8 and 11 A.M.
Weekday Services: As announced

BOOKS FOR LAYMEN

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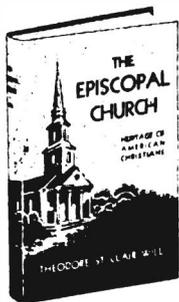
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THE EPISCOPAL CHURCH: Its Message for Men of Today

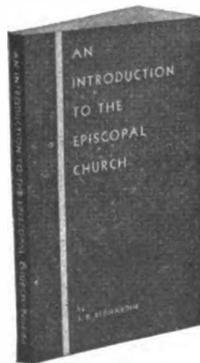
By the Rev. George Parkin Atwater

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