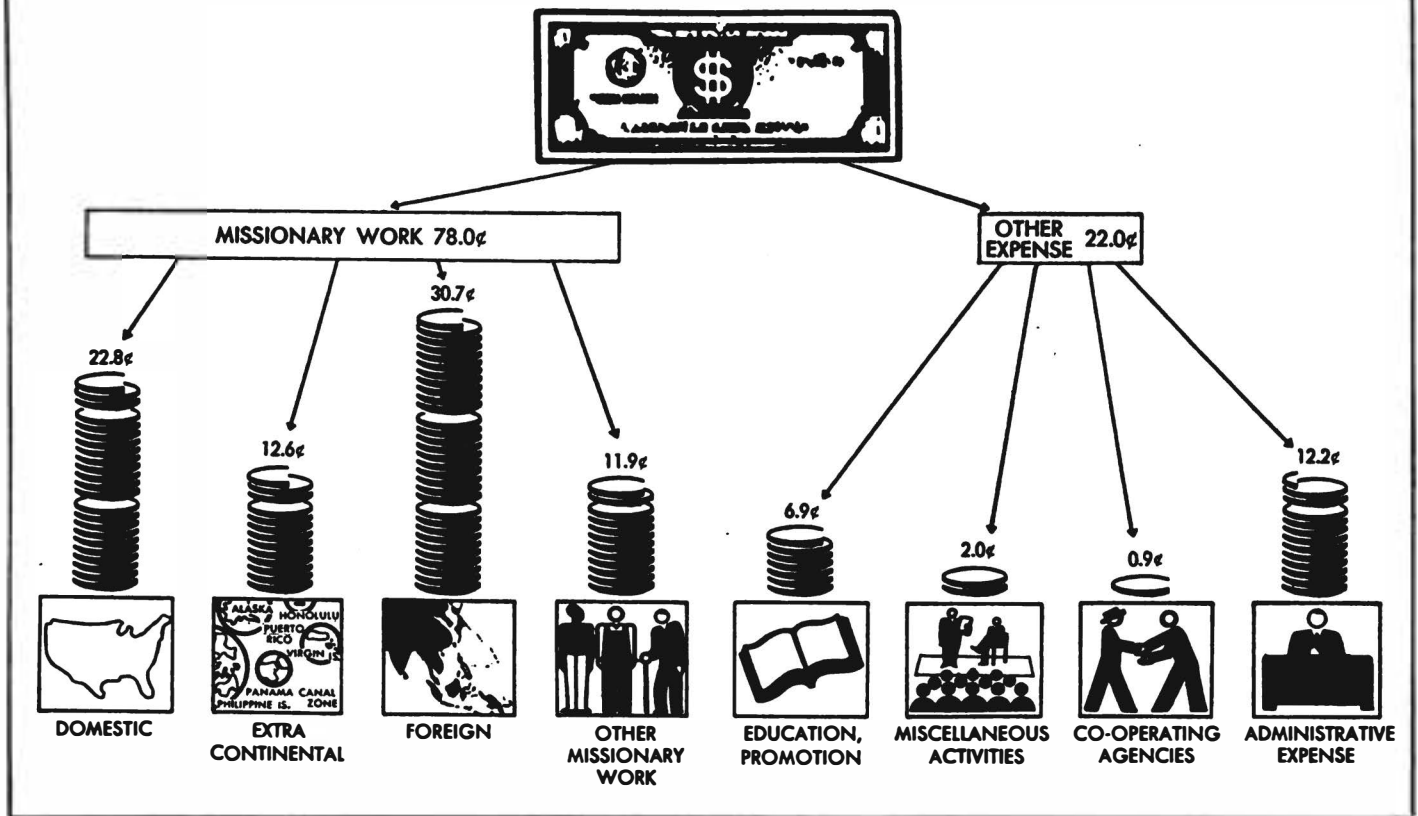


The Living Church

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

YOUR MISSIONARY DOLLAR GOES TO WORK



THE MISSIONARY DOLLAR: In the center of the National Council's annual report for 1941 appears this graphic representation of the proportion of missionary money spent in the eight main divisions of the Council's work. Expenditures for 1941 totaled \$2,167,772.72. This year's budget contains estimated total expenditures of \$2,194,045.

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STATE HISTORICAL SOCIETY
316 STATE STREET
MADISON WISCONSIN

F LC2 A

● *When hymns are sung should the congregation rise with the choir when the organ starts to play or wait to rise when the singing begins?*

There are no rules about it. Parish customs are different. One way is as good as the other so long as the congregation is ready to sing when the proper time arrives.

● *Why is the sign of the cross made at grace, when one passes a church, or crossing a street? How can the sign of the cross have anything to do with superstition?*

The sign of the cross is simply an action of devotion, an outward sign of the recognition of God's presence and serves chiefly as a reminder to the person who makes it. When grace is said at meals we offer thanks to God for our food and at the same time acknowledge our dependence on Him—thus the sign of the cross becomes an appropriate action. To cross oneself when passing a Church would be an act of reverence for all the sacred associations which gather about a building dedicated to the worship of God. If one is about to walk through street traffic (or start on a journey by train or automobile or anything involving hazards) the sign of the cross is an outward expression of the commending of oneself to God in the face of possible danger. Whenever it is used it is a Christian gesture toward God and a Christian reminder for oneself—nothing more. There is nothing superstitious about it because it has no magical efficacy. We greet one another with a wave of the hand, a tip of the hat, or a nod of the head. As Christians we greet God with the sign of the cross. Simple and sensible, isn't it?

● *We pray for the increase of the ministry, for those about to be ordained, and for the clergy in active service. What about those who have retired?*

By all means—what about them? I do not think they are forgotten when prayers are offered for the whole body of clergy. The apostolic succession is a living reality—not merely an academic theory. The Rev. E. A. Craig, of St. Martin's Chapel, Brooklyn, has composed a very suitable prayer of thanksgiving for the lives and works of the retired clergy which might well be used on the Ember Days.

Theological Education

TO THE EDITOR: It is interesting to note that Messrs. Dunphy and Klein have now been joined to our considerable company made up of those who once aspired to serve the Church by way of theological scholarship and who now do wander about in sheepskins and in goatskins. Entirely apart from the merits of the dispute at the Philadelphia Divinity School, it is not without serious implications that so many scholars in Holy Orders should be without work, or that so few of our younger ministers aspire to a scholarly career.

I think you put your finger on the trouble when you say that "they are often irritating and intractable men." Indeed they are. I know, for I am one of them, and am quite sure that I have been just that to no end of my brethren.

The point is, of course, that it is *the job* of a scholar engaged in training young men, that he be irritating and intractable, especially when in contemplation of complacent mediocrity and fearful-heartedness among the mighty. Who were some of those who gave life to the thought of ordinands a bit ago? One recalls Ritchey and Hart and Joe Barry and George Hodges and William DeWitt and Frank Gavin and a lot more. Acid wit such people had, albeit genial souls, who knew their stuff and loved the Church. In the past such "irritating and intractable men" were kept at work on the youngsters; and from them even the powers-that-were learned to laugh with and at themselves; and as for the boys, they got the notion that religion was a lively matter. *O tempora! O mores!* The worst thing to be said of our theological education nowadays is that it so dreadfully bores the young gentlemen.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Evening Communion

TO THE EDITOR: Mr. Nivison in his comment on the "after supper" argument for Evening Communion, might well have added that this very solemn religious feast occurred at the beginning, not the end, of the day according to Jewish reckoning.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

Silent Prayer

TO THE EDITOR: In a recent number of *THE LIVING CHURCH* mention was made of Dean Pardue's radio program over the Mutual Network. The story spoke of the 15 seconds of silent prayer "probably unique in radio history."

Will you let me say that such a period of prayer has been on one of our stations here—

KWTO for some time. The 15 seconds of silent prayer is introduced by 15 seconds of prayer-suggestions usually introduced by a short quotation from Scripture. Four clergymen prepare the copy, which is then transcribed, each making one record at a time. The program is broadcast at 7:45 every morning immediately after the news and from the returns coming to me, has a large audience. (Rev.) SEARS F. RIEPMA.

Springfield, Mo.

Fort Jackson Services

TO THE EDITOR: I thought you might be interested in a sample of a consolidated bulletin of weekly religious services held at Fort Jackson. This bulletin is issued weekly and distributed to all the units. It does not contain all of the week-day services or Bible classes, but is a list of the regularly scheduled worship services.

The religious work at Fort Jackson is well supported by both officers and men here.

(Chaplain) WILEY R. DEAL.

Fort Jackson, S. C.

Post Chaplain.

Editor's Comment:

The bulletin enclosed listed 103 services for the week of July 5th. Of these, 63 were general services, six were Episcopal, five Jewish, two Lutheran, and 27 Roman Catholic. Certainly no officer or enlisted man at Fort Jackson ought to find trouble in locating a Church service of his own choosing. The Episcopal Church is represented by Chaplains W. H. R. Jackson, C. S. Gillis, William Stimson, E. L. Nixon, Miller, and O. C. Zaebst.

Candid Reflections

TO THE EDITOR: When one reads an article in *THE LIVING CHURCH* which tends to give the impression that the Presbyterians are in favor of the so called "Reunion," and scraps a letter calling attention to the Church praying for deliverance from all seditions, false doctrines, heresies, and schisms, and then reads in your issue of June 21st the address by a Presbyterian Minister before the Catholic Club of New England, and "Candid Reflections on our Theological Seminaries" one can wish a movement would start within our own communion to restore the positive teachings of our Catholic Church, restoring unity, and apply "Candid Reflections" to the church press themselves. The writer has been either a reader or subscriber to *THE LIVING CHURCH* for upward of 70 years and is thoroughly disgusted with the policy of the present management. Would that it had some of the solid Churchmanship of former days.

Westfield, N. J.

ROBERT N. MERRITT.

Give to the Church Literature Foundation

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

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

Make gifts and bequests payable to:

THE CHURCH LITERATURE FOUNDATION

744 North Fourth Street, Suite 341

Milwaukee, Wisconsin

NINTH SUNDAY AFTER TRINITY

GENERAL

HOME FRONT

11 Baltimore Churches Coöperate To Minister To Defense Area

The Episcopal Church is coöperating with 11 other churches in a unique plan to bring worship services and religious ministry to the huge residential area of industrial defense workers around the Glenn L. Martin airplane factories at Baltimore, Md.

The plan, which will go into effect within a few weeks, calls for a division of responsibility in which the Episcopal Church and each other church will care for one assigned area.

As soon as its area is determined, by a democratic process, the diocese of Maryland will provide a temporary building for services at a cost of approximately \$7,000. The National Council's committee on Work in Industrial Defense Areas, headed by Bishop Creighton of Michigan, will provide funds for a clergyman's salary, housing, and other expenses.

The clergyman who represents the Episcopal Church in this project will have three distinct jobs to do, according to the plan that has been worked out in the Home Missions Council and the Council of Churches and Christian Education of Maryland-Delaware. First, he will provide services according to the Prayer Book in the church that is built for him.

Second, he will arrange special services, such as baptism, confirmation and others, for Episcopalians who live in other parts of the housing project and do not attend his church regularly. Third, he will provide such pastoral ministrations as he can for the non-Episcopalians who live in his area and attend the Episcopal Church.

HOUSING PROJECTS

The region around the Glenn L. Martin plants, once a comparatively unsettled suburban area with picnic and camp grounds, now is the scene of a dozen big housing projects. Fifty thousand persons will move into these distinctly defense housing areas, according to a recent report.

Non-Episcopalians who live in the assigned area of the Episcopal Church may join that congregation and become active workers in it without giving up their membership in their own communion. At the same time, Episcopalians who live outside the range of the Episcopal Church may associate with the congregation nearest them but call on the Episcopal clergyman for special services.

The Episcopal clergyman will receive the names of all Episcopalians from the other clergy in the project and will give the



Wide World.

90 MILES PER GALLON: Gasoline rationing holds no terrors for Canon Frank W. Blackwelder of St. Paul's Cathedral, Buffalo, N. Y. Above he is shown on the motor-bicycle he uses for parish calling. It uses only a gallon of gasoline in 90 miles of travel at 25 miles per hour.

names of non-Episcopalians in his congregation to ministers of their respective communions. When a clergyman goes into another area for special services, it is expected that arrangements can be made for him to hold the services in the church of the area he visits.

The plan has the enthusiastic approval of Bishop Helfenstein of Maryland;

Bishop Powell, Coadjutor, and the diocesan council. They have organized a diocesan department of Christian social relations with special concern for the problems of industrial defense areas. The Rev. William Owings Stone of Baltimore is chairman. The clergyman who assumes the new field will work in coöperation with the Bishop Coadjutor and with this department.

NATIONAL COUNCIL ASSISTING

Working closely with the diocese of Maryland and the Home Missions council in formulating plans for the project have been the National Council's Department of Domestic Missions, of which the Rev. George A. Wieland is executive secretary, and the Rev. Clifford L. Samuelson is assistant secretary; and the Department of Christian Social Relations, headed by the Rev. Almon R. Pepper.

Both Dr. Pepper and Mr. Samuelson have spent some time in Baltimore surveying the area.

Those connected with the plan see it not only as a unique arrangement for an emergency project but as an important step in inter-church relationships. So far as they know, this is the first coöperative project to get under way on a communion basis in an industrial defense area.

Editor's Comment:

Churchmen will watch this experiment with great interest. If it works on the basis of army chaplaincies, it may well prove a notable success. Important thing, from the Church's standpoint, is to make sure that Churchmen have access to the Church's sacraments, especially Confirmation and Holy Communion, whether they live in the area assigned to the Episcopal Church or not. The success of the plan will depend largely upon the calibre of the priest assigned to the project.

WPB Permits Use of Silk in Church Goods

Use of silk in certain church goods and priests' vestments is permitted under a relaxation of the WPB limitation order governing church goods.

In Amendment No. 1 to General Limitation Order issued by the Director General for Operations of the WPB, the prohibition against the use of restricted material in church goods is lifted on silk that was woven or knitted into cloth or other finished products on or before June 13th.

The amendment will permit use of fabricated silk in priests' cassocks and vestments, altar cloths and canopies, and other church goods.

The Living Church

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

SOCIAL RELATIONS

Man and His Work

By CHARLES D. KEAN

Work is a natural human function, part of the God-given purpose for the life of men, which men themselves have distorted. On this the Cambridge Conference on Christian Sociology which met at the Episcopal Theological Seminary, Cambridge, Mass., July 13th to 16th, was agreed. The 50 clergymen and laymen who attended the session heard a series of papers discussing many aspects of the problems involved in making work meaningful.

Setting the theme for the conference, the Rev. Dr. Richard S. M. Emrich, one of the conveners, described work as "(1) an activity for which man is intended, without which he would not be man; (2) creating not only things but character; and (3) necessary as a basis for fellowship." "There is enmity today between man and his work," Dr. Emrich declared, expressing the belief that war-time tasks were giving a temporary meaning to the job for many people.

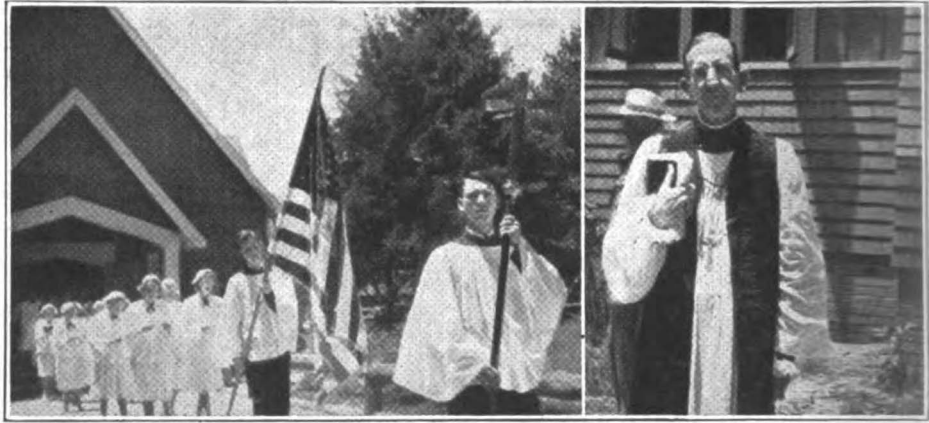
PROTESTANTISM AND CAPITALISM

The six scheduled papers which followed Dr. Emrich's introduction rang the changes on his theme. The first three papers dealt with Biblical history and early Christian doctrine, following which the second three presented phases of the modern problem. Arousing a great deal of discussion was a paper by the Rev. Dr. Joseph F. Fletcher jr., read in his absence by the Rev. William B. Sperry, vicar of Grace Chapel, New York. Dr. Fletcher took issue with the "Weber-Tawney school" which holds that modern capitalism is the result of Protestantism, and presented a point of view in distinct reverse. His point that the Catholic tradition had not made some of the economic compromises which Protestantism had was attacked in discussion by those who insisted that it hadn't had the chance until relatively modern times.

A long review of modern industrial economics was presented by the Rev. Charles D. Kean, vicar of St. Barnabas Church, Springfield, who discussed the effects of technology upon both the scope of work and the personality of the worker. He presented the opinion that the "cash-value" theory of work, the corollary of the profit motive in industry, was economically unworkable in the present day. While it is the Church's duty to inspire men to develop a more adequate system, he declared, "the redemption of Israel will not be consummated by a more adequate industrial economy."

OTHER PAPERS

The other papers presented were as follows: The Biblical Doctrine of Work, prepared by the Rev. Dr. Norman Nash, headmaster of St. Paul's School, Concord, N. H., and read in his absence by the Rev. P. Theodore Shultz, rector of Emmanuel Church, West Roxbury, Mass.; The Theology of Work, prepared by the Rev. Dr. Charles W. Lowry, of the Vir-



KANUGA CHAPEL DEDICATION: Bishop Darst (right) preached at the service dedicating the Chapel of the Transfiguration at the famous conference center. Part of the procession is shown at the left. (Story on page 10.)

ginia Theological Seminary, and read in his absence by the Rev. Francis O. Ayer jr., rector of St. John's Church, Waterbury, Conn.; Work and the Early Church, by the Rev. Dr. Massey H. Shepherd of the Episcopal Theological Seminary, and Work Today, by the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy.

Participating as discussion leaders were Miss Vida Scudder, of Wellesley College; the Rev. Dr. Sherman Johnson, of E.T.S.; the Very Rev. Arthur C. Lichtenberger, of Trinity Cathedral, Newark; Mr. Sperry; the Rev. Gibson Winter, of St. John's Church, Waterbury, Conn., and the Rev. Bonnell Spencer, OHC.

The conference was arranged by Dr. Emrich and Mr. Shultz. Dr. Emrich and Dr. Johnson will serve as a committee to arrange for the publication of the papers in book form.

DIFFICULTIES

Tremendous interest in the problem of work together with a real awareness that there are serious difficulties to be met in presenting a Christian interpretation to the present-day world was manifest at the conference. There was, however, a considerable lack of realism as to the nature of work today and the economics of the modern age. There is always the danger that Anglican gatherings, strongly motivated by theological tradition, will make that tradition a substitute for accurate specialized knowledge of present problems.

The conference came to no conclusions, as it was a study and discussion session. It was decided to have another meeting next July on the subject of The Christian Doctrine of Property, with required reading for those who intend to participate.

WAR SERVICE

Budget

Agencies of the Episcopal Church are meeting the wartime emergency this year with a program whose estimated cost is \$703,766. This was revealed in a report made by the Rev. Almon R. Pepper, executive secretary of the National Council's

Department of Christian Social Relations, to the coordinating committee for wartime service of the Federal Council of Churches.

The emergency work includes items for chaplaincy service to men in the armed forces, assistance to local churches in the vicinity of camps, assistance to churches in industrial defense areas, overseas relief aid to prisoners of war, and special work among Japanese and Japanese-Americans in this country.

FINANCE

Expectations

Out of 99 dioceses and districts filing expectations, 74 had paid 100% or more of what was due on July 1st, and the total paid was 104% of the amount due. This surpasses last year's high record as to number, and equals it as to amount, the treasurer of the National Council, Lewis B. Franklin, reports.

Church Properties Fire Insurance Corporation Increases Capital

The Church Properties Fire Insurance Corporation has recently increased its capital and paid-in surplus by \$200,000, according to an announcement made by Bradford B. Locke, president of the corporation, which is a wholly-owned subsidiary of The Church Pension Fund of the Episcopal Church. This action was taken by special action of the stockholders amending the Corporation's charter to permit this increase so as to bring the capital up to \$250,000 and the paid-in surplus up to a like amount.

"After giving affect to this increased capitalization," Mr. Locke reports, "the assets of the corporation now stand at \$701,286 and the capital and surplus, including the earned surplus, amount to \$625,080 or over 89% of the total assets which is an unusually high ratio for a fire insurance company. The increased capital and surplus was all supplied by The Church Pension Fund as the sole stockholder."

NORWAY

Final Break With Quisling Regime

The separation of the Norwegian Church from the Quisling State has become a fact since six leaders of the Norwegian Church, meeting secretly in Oslo, have drawn up a provisional Church council.

A manifesto addressed to Norwegian churchmen and read from all pulpits on July 26th proclaimed that no compromise was possible with the government. The Norwegian Church will continue its activities independently, and if necessary, against the Quisling regime, it stated. The document marks the beginning of open revolt by the church, which has refused offers of negotiation, including the release of Bishop Berggrav from house arrest.

The manifesto was signed by Bishop Maroni, Bishop Hille, Dean Hygen (in the name of Bishop Berggrav), Prof. Hallesby, and Ministers Lidwig Hope and A. E. Wisloff. Considerable apprehension is felt for the safety of those signing the manifesto.

HAITI

British Seamen Honored

By request of the British Minister to the Republic of Haiti, a service was held in Holy Trinity Cathedral, July 19th, in thanksgiving to God for the work of the Royal Navy and the Merchant Navy. All the British colony together with the consular representatives of Norway, Belgium, Holland, Denmark, together with the President of the local Free French group had been invited to be present by the British Minister. The offerings at the Mass were given to King George's Fund for Sailors.

Bishop Carson who has been confined very closely to Port au Prince since his return to the field in February last, by reason of the shortage of clergy, made a visitation to Port de Paix, where he confirmed 17 persons and formally received from the Roman Church 9 others, on July 12th. The candidates were all presented by Archdeacon Najac. The next morning, at 4 A.M., accompanied by the Archdeacon, the Bishop made a visitation on the motor-launch, *Evêque Carson*, to Le Borgne, at present under the charge of a deacon. Here he confirmed 21 persons and received formally 8 from the Roman Church, all presented by the Rev. Charles A. Ritchie.

The Rev. René E. G. Vaillant, Ph.D., professor of Romance Languages at the College of the City of New York and attached to the staff of St. Luke's Chapel of Trinity parish, has been a guest of Bishop Carson during the time he was giving special courses to the theological students of the district.

During the past year, the district has lost 3 priests engaged in active missionary work by death, another by retirement on account of infirmities of age, and now it seems as though the Suffragan, Bishop Burton, is about to leave for Nassau. That will be a loss of five men. It is becoming

increasingly difficult to carry on work already established. And advancement opportunities abound on all sides.

EGYPT

The Coptic Patriarch

By W. A. WIGRAM

The death, at Cairo on June 22d, of Amba Yoannes XIX, Coptic Patriarch of Alexandria, the Seven Cities of Egypt, and of Ethiopia, brings one of the most ancient Churches of Christendom to the minds of Westerners.

The Copts of Egypt are to a far greater extent than the Arabs and Arabicized inhabitants of that land, the true representatives of the people of the old Pharaohs. Their name, for "Copt" is really the word representing the Arabic "Gupt" or "Egyptian," recalls that fact, and the ancient language of their Liturgy is the true descendant of the tongue spoken in ancient Egypt, though they themselves use Arabic for all purposes of daily life.

In the 5th century A.D. Nicene Orthodoxy was the national faith of Egypt, and it was held with intense fanaticism by the people. Their separation from the imperial Church of Constantinople was in fact a national protest against the tendency to Greek domination of the Church, as our reformation was a protest against like domination by Italians. Nominally, the cause of separation was a point of the Christological controversy, the "Monophysite question"; actually, that was a mere *cheval de bataille*, and the technical terms in dispute, which the contending parties used in a different sense—the flags that the two parties waved in a national quarrel. If only the parties were forced to use non-technical language, they found themselves in agreement, for neither of them ever wished to deny the true Divinity, the perfect Humanity, and the indivisible yet unconfused Unity of the one Lord that both worshipped.

Separated thus, and the separation was not complete until the Moslem conquest of Egypt in the course of the 7th century, the Coptic Church lived its own life, crystallized into immobility in necessary self-defense.

MODERN ADAPTATION

Now, when the rule in Egypt has changed its character, and the Christians are recognized as citizens and not "rayahs," the problem has arisen of the adaptation of the stiff old life of the Church to modern needs, and the late Patriarch has been one of the most effective of the men who worked at that problem. Born in 1855 as a village lad, he was raised as a shepherd. Feeling the call to "the religious life," he was enrolled as a novice in one of the country monasteries, and migrated thence to Cairo at the age of 19. The Patriarch Cyril had then in 1874 been recently elected to the throne he was to occupy for more than half a century, and noting the capabilities of the youth, he marked him for promotion, and set him

to manage the property of the monastery of Baramus, of which he became abbot at the early age of 21. So he rose to be bishop of one of the suburban dioceses of Cairo, Menifa, and the coadjutor of the Patriarch in his own personal diocese.

Here he soon won distinction as an enthusiast for priestly education and training—he was the founder of the theological college of Helwan, Cairo, the principal center of clerical education in the Coptic Church—and he won the confidence of the laity of the whole body, by the fact that it was he who induced the conservative and aging Patriarch to accept a scheme for the institution of a lay "national council" for the management of the considerable endowments of the monasteries of the Church. His experience of the "vested interests" at Baramus had shown him the need for some such reform.

Thus recognized as a leader of his people, he became one of the small committee that drafted the Constitution of the country in 1923. The fact that the Arabic element accepted the coöperation of the Copts in that work was a significant and hopeful sign of the times.

In 1926 the Patriarch Cyril died at the age of over 100 years, and the bulk of the electoral college supported the election of Amba Yohannes to the throne of which he had been the practical manager for some years.

OPPOSITION

There was, however, a conservative opposition to be faced among the clerical element of the college, on the ground that Yohannes, though a bishop with experience of administration, was only technically a monk, and that custom decreed that the Patriarch must be a true monk whose main occupation should be perpetual intercession for the peace of the Church. However, excellent the life of prayer may be in itself, it is hardly reconcilable with the administrative duties of a modern bishop, and the laymen on the council demanded a bishop who could rule and understand administrative problems. There was no opposition to his becoming *locum tenens* during the vacancy, but obstruction was able to postpone his actual election for a period of two years. At the end of that period he was formally elected and enthroned as Patriarch.

The great question of his time of office was the relation of the mother Church with the daughter of Abyssinia, which was demanding a certain autonomy of status, to which the Patriarch had difficulty in inducing his conservative colleagues to agree. Hardly was this done, when the whole status of the Church of Ethiopia was thrown into the melting pot by the Italian conquest of that land in 1935. The life of the Patriarch was only spared until he had seen freedom restored to that land again, and could realize that there might be at least opportunity for the commencement of needful reorganization of the Church in that land. That work, however, he must needs leave to other hands now that at the age of 87 years he has been called to his rest.

Taking Stock

National Council's Annual Report

SUMMER is rather a good time to review the past and look toward the future. We have accordingly been studying, with a considerable amount of interest, the annual report of the National Council of the Church, which has just been received. This report gives the missionary figures and statistics for 1941 together with the budget for 1942 and a preview of that for 1943. In addition the Presiding Bishop's report as president gives a verbal picture of the way in which the Church is endeavoring to meet new conditions due to the war.

On the cover of this issue we have reproduced the graphic presentation entitled "Your Missionary Dollar Goes to Work," which forms the center spread of the annual report. This shows at a glance the way in which the money contributed for general missions is used and it should be of interest to every Churchman. It is noteworthy that 78 cts. of every dollar goes to actual missionary work at home and abroad with another 9.8 cts. to education, promotion, miscellaneous activities, and cooperating agencies; only 12.2 cts. being used for all administrative expense. This is not an unduly high figure for "overhead."

Supplementing this year's report is a comparison between the 1940 and 1942 budget compiled by Dr. Lewis B. Franklin, treasurer of the National Council, to show the effect of two years of war, and particularly the change in the Japanese situation upon the Church's budget. He comments as follows:

"The budget of the National Council for 1942, aside from aid to British Missions, is \$2,323 less than for 1940. During this period the Church has been compelled to turn over to the Japanese Church all its work in that country. As a consequence practically the only appropriations for Japan in 1942 are for the salaries of a few missionaries now loaned to other districts or awaiting appointment to other work. The total for Japan in 1942 is \$19,846, as compared with \$226,664.00 in 1940 and the question naturally arises as to where this money is now being spent.

"Missionary work under the American flag has suffered for many years from declining appropriations and this work has now been strengthened. Latin America and Liberia have also been helped while work in Free China has had a small increase. No saving has been practical in Occupied China as our work goes on even under the necessary restrictions. Families in the United States must be cared for while the father labors in the field. The way is now being opened for regular subsistence remittances to our workers in Occupied China through the Swiss government. New missionary opportunities are opening in defense areas here at home, college work has been enlarged, our youth program broadened and our educational work for the American Negro strengthened. Appropriations for these missionary projects have been increased by a total of \$150,042.

"Our administrative expenses show a substantial increase. A partial restoration of the cut made years ago has been effected in the salaries of the clerical staff at the Church Missions House and the number of the staff has been increased. The house itself is costing more to maintain and repair, while items totaling more than \$10,000 were transferred by General Convention from another classification to 'Administration.'"

It will be noted that a new item in the 1942 budget is

that marked "Work in Industrial Defense Areas." Commenting on this, Bishop Tucker writes in his report:

"The most striking development in the domestic field during 1941 was the creation of a new migrant group consisting of approximately 5,000,000 people. In some 250 cities and towns, and in a few cases in the open country, great industrial defense enterprises employing vast numbers of people have sprung into being. In conjunction with other religious groups and with the aid of the Home Missions Council the sites of these mills and factories have been listed, surveyed, and in many cases religious programs inaugurated. The needs in practically every case are known and the remedy sought. A special committee of the National Council, of which the Bishop of Michigan, the Rt. Rev. F. W. Creighton, is chairman, has been charged with responsibility for this work and will be assisted by the executives of the Departments of Domestic Missions and Christian Social Relations."

It is anticipated that this important work will be expanded in 1943. For that year the National Council has adopted a tentative budget in the amount of \$2,500,000 which includes \$100,000 for work in industrial defense areas and \$200,000 for work now or formerly supported by British Missionary Society. Otherwise, the budget for 1943 is in the same amount as in 1942.

Other changes and developments in the work of the National Council and the Church as a whole are noted by the Presiding Bishop in his report. Of the Forward in Service Program he writes: "The plan has been received enthusiastically throughout the Church and results have been most gratifying." He also speaks favorably of the response of the Church to the call for assistance to missionary societies of the Church of England and the work of the Army and Navy Commission. Of the latter he writes: "This is one of the strategic works of our Church as we enter the new year." The rest of his report is a rapid but comprehensive survey of the continuance of work in foreign fields and of the Church's effort to meet new domestic opportunities.

The Every Member Canvass next fall is going to be a critical one. It is vitally important that the Church should not only maintain her missionary work but also be able to continue the aid to British missions and expand the growing work with the Army and Navy and services in the industrial defense areas. We think that the annual report of the National Council shows a healthy situation in the Church and we trust that the Church may continue to go forward in service in years to come, meeting the new challenges and opportunities that will constantly arise due to the changing war situation.

Latin-American Missions

AMONG other things, the report of the National Council indicates that some of the money saved in our missionary budget because of the situation in Japan has been used to strengthen our work in Latin-American countries. This is particularly interesting in view of the controversy now being carried on between certain sections of the Protestant and the Roman Catholic press as to the legitimacy of non-Roman

missions in the so-called Catholic countries of Latin America, and their alleged hindrance to the government's Good Neighbor policy.

On the general question of Protestant missions in Latin America, we do not care to express an opinion—other than to say that the controversy appears to be marked by a certain amount of narrowness and special pleading on both sides. For example, some of the arguments that we have seen advanced on behalf of the Protestant claims seem to be based upon the assumption that Roman Catholicism, particularly in its Latin-American form, can scarcely be considered as Christianity at all; while a common Roman Catholic argument is that, as the Roman Church has been on the Latin-American scene for many centuries, Protestants have no business there.

WE ARE, however, concerned in the matter insofar as it relates to the Latin-American work of our own Church. We have missionary districts in Mexico, in Central America, in Spanish- and French-speaking countries of the West Indies, and in Brazil. Is our work in those countries justified?

First let us say that we are not inclined to be too squeamish about promoting a non-Roman version of the Catholic Faith in a land in which the Church of Rome is dominant, nor do we think the Roman Church is in a position to take such an attitude. Rome has not hesitated to establish its own hierarchy in England, which renounced the Papacy 400 years ago, nor in the Orthodox countries of eastern Europe, nor even in the Holy Land itself, where Christianity antedates the split between the Eastern and Western Churches by 1,000 years.

But the truth of the matter is that few, if any, Latin-American countries are as thoroughly Christian and Catholic as the Roman Catholic press would have us believe. In many parts of South America the dominant note is that of paganism overlaid with a thin veneer of Christian symbolism. Even where the people are loyal to the Roman Church they are often shamefully neglected and either deprived of the sacraments or made to pay for them in a scandalous manner. Our work is not a proselytizing one, but is directed primarily toward the unchurched and the neglected.

Often it is only when our own Church begins to minister to the lost, strayed, or neglected sheep that the Roman Church begins to stir up its work among them, and sometimes to persecute us. In Cuba, for example, it has been the settled policy of the Episcopal Church not to open any work in a community (other than a large city) in which there is an active church of the Roman communion; yet invariably within six months of the opening of our work a Roman church is opened, and thereafter we are accused of intruding. Bishop Blankingship is our authority for this statement. And in Haiti, not properly a Latin-American country but a French-speaking one in which the Church of Rome is dominant, the overt persecution of our work by the Roman authorities has been so flagrant as to call forth public protest on the part of our Bishop [L. C., October 29, 1941].

One of the protagonists for the Roman position is our fellow-Churchmen, John Erskine, distinguished author and playwright. His article in *America* and the *Catholic Digest*, entitled "Misguided Preachers Bring Discord to South America," is so incredible that we can scarcely deal with it seriously. In fact it consists almost entirely of sweeping statements without a shred of evidence to back them up. Here are some of them: "Whatever may be the motives of this work, it seems to me . . . pure destruction." "There is plenty of room for our missionaries at home." "It would be well if we

did our duty where we belong, and instead of tripping up our neighbor, wished a blessing on him for doing his duty also according to his conscience in the place which heaven has appointed for him."

What is the authority for these statements? Mr. Erskine refers to only three—all highly subjective. The first is his own visit to Argentina and Uruguay last autumn; details of his observations not specified. The second is a protest received from a retired missionary after publication of a previous article in *Liberty*. This man, having "conscientiously and sincerely spent his life in a South American country doing what I called the work of pure destruction," had concluded that "the misery and sin" of South America "must be attributed to the inadequacies of the Catholic religion, and that therefore Protestantism should crash in on an errand of rescue." The third is a casual shipboard conversation with the son of another Protestant missionary, in which the young man revealed his bias toward fundamentalism and Mr. Erskine, instead of discussing the matter with him in a serious and intellectual manner, made fun of him. On the basis of these three things Mr. Erskine—professor emeritus of English at Amherst and a former vestryman and warden of Trinity parish, New York—concludes that any missionary work in South America other than that of the Church of Rome is a work of "pure destruction"!

Granted that there is much misguided zeal and narrowness in much of the Protestant missionary work in Latin America, it does not follow that the Church of Rome, which also is not without blemish, particularly in its Latin-American and West Indian manifestations, should have a monopoly of missionary work in the countries of South and Central America, and in the island republics of the Caribbean. And Mr. Erskine certainly does his own Church a disservice and an injustice when he lumps it in with the most fanatical of Protestants, and condemns all alike for the alleged bigotry of a few individuals with whom he happens to have come into contact. To do so is a credit neither to his scholarship nor to his Churchmanship, for both of which he is justly noted.

Alaska and America

THE scarcity of news from the Alaskan front is ominous. How strong are the Japs there? Is Dutch Harbor in danger? Why can we not drive the enemy off American soil?

The veil of censorship hides Alaska as effectively as the fog that shrouds her coast. We do not ask that it be lifted to reveal even one detail that may be of help to the enemy. But we hope that reassurance may come soon, with a resounding American victory. We cannot afford another Pearl Harbor disaster in Alaska.

Americans have not yet realized the gravity of this war. We have our civilian defense activities, yes; and we grouse about the restrictions on gasoline and sugar. But actually life in New York, in Milwaukee, and in San Francisco goes on much as usual. We are living in a fool's paradise, many of us. America is in deadly peril—not just from the Japs in Alaska, but from one worldwide menace that has the two prongs of its pincers extending from Berlin and Tokyo.

In the early months of the war, the British and French were lulled into a false sense of security. They talked about a "phony war," and placed their confidence in the Maginot line and the British fleet. They learned their error, and it was a costly lesson. Must we, too, learn the hard way?

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England's Own Problem—II

By the Rev. William G. Peck, S.T.D.

IN MY previous article, I argued that in the not distant future England must find herself confronted with a grave problem. I must explain that this is not a private discovery of my own. There are signs that many students in the fields of sociology and economics are becoming aware of the situation. The *New English Weekly* has long insisted upon the danger. The Economic Reform Club has given much attention to it. A brilliant brochure, *A XXth Century Economic System*, anonymously published but known to be the work of an expert, and a notable book, *The Discipline of Peace* by Dr. K. E. Barlow, have recently explored the relevant facts. The Industrial Christian Fellowship and the Christendom group have been active in expounding the issues. The central consideration is that England, in a world of machine production, cannot hope to export manufactured goods on a scale adequate to maintain an import of food supplies from overseas; while, at the same time the rapacious exploitation of the earth's soil, which financial aims have dictated, is likely to bring about a world shortage of food supplies and thus more severely to embarrass the English economy.

It is clear that if England is to survive as a great nation, there must be a drastic change in her mode of life. If she perseveres in her attempt to live by exporting, in a world market, the manufactured goods for which there is a shrinking demand, she will return to the difficulties which overtook her between the two world wars. She will experience more bitterly the sorrows and futilities summarized by Professor H. J. Laski in his book, *The Strategy of Freedom*: "Mass unemployment; distressed areas; the maladjustment of purchasing power to productive capacity; the consequent need for foreign markets; the urgency of armed power to assure access to them." I am informed that an English peer, recently visiting a famous school, told the boys that although they were too young to take part in the present military conflict, they must prepare themselves for the conflict that would come later, the struggle to maintain English exports in the world. I suppose it had never dawned upon his noble mind that he was inviting those wretched boys to assist in their country's final ruin. That way lies death. The war has passed judgment upon the world of our time. The choice now lies between another kind of human purpose and a new dark age.

REVIVAL OF AGRICULTURE

The first great need of England is plain enough. There must be a revival of agriculture as important and as determinative for the whole English structure as was the Industrial Revolution of the early nineteenth century. It is true that modern power technique makes possible far more human leisure than we have previously enjoyed. But an unemployment figure of four or five million was no indication of the

amount of free time available for distribution amongst our people; for a great many of those unemployed ought to have been engaged in tilling the English soil. The argument that this would mean a diminished import of food, and therefore a diminished export of manufactured goods, and thus further unemployment in the factories, misses the main point. We have argued that England cannot recover her pre-war exports; and that world soil erosion will increase our difficulty in importing food. We may find work for our people in the years of rebuilding after the war; but if we adhere to the present system we are bound to return to mass unemployment; less exports; and now with the menace of less food. The agricultural future of England is the vital question.

A POORER COUNTRY?

This does not mean that England is to be a poorer country, if the welfare of all her people is taken into account. It means that instead of proceeding by means of "a maladjustment of purchasing power to productive capacity and a consequent need of foreign markets," there must be a revised monetary system which will enable the English community to consume what it can produce. There must be a fuller exchange of English manufactured goods for English agricultural produce, within our own borders. It is still debated whether we can grow the whole amount of essential food required for our own needs; but it is certain that we could grow a very large percentage of it; and our people as a whole could therefore consume a much larger proportion of our manufactured goods than they have been allowed to consume under our policy of world trade for a money profit.

Any approach to such a "balanced economy" is often stigmatized as "economic nationalism." It is, however, the only alternative to that economic brigandage which the nations have practised upon each other, attempting to live by picking each other's pockets. It is, moreover, the only foundation of a true world trade, a trade in genuine surpluses, industrial or agricultural; oranges from Spain, and coal from England; goods for goods: the interchange of mutually needed commodities, instead of the scramble for a money profit in a world market in which the nations attempt to push identical goods into each other's markets and to keep such goods out of their own markets. The London Chamber of Commerce has recently issued a document strongly in favor of such a balanced economy.

SOCIAL EFFECTS

I am stating the issue very briefly and sketchily; but it should be sufficiently evident that the revival of English agriculture and its economic results would change the face of the country. The huge, formless agglomerations of urbanized industrialism would shrink. England would be char-

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acterized less by places like the Leeds and Manchester of today, and would be more truly represented by

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Indeed, the decentralization of industry is one of the possibilities of the new power technique. There would be a revival of the proper relation between the town and its surrounding countryside. The English town, long smothered and disguised by a featureless sprawl of building and population enforced by our false economy, would reappear as a genuine center of living, creative community. The psychology of megalopolis would cease to dominate our people.

The return to an England nearer to nature and to human nature would mean the destruction of those psychological barriers against which the forces of religion and true culture have long been fighting a losing battle. In the small town and in the village human community can become a reality. Nor is it necessary to suppose that agricultural work means merely exchanging the modern "mass-man" for a race of clod-hoppers and country bumpkins. The President of the Bank of Canada has agreed that "whatever is materially possible and desirable is financially possible." That is the basis of a monetary revolution which will bring all the real amenities of modern life to the country side. Life in a village will no more be a cultural exile.

WORLD EFFECTS

Such a new England would be a blessing to the world. Other countries would no longer need to fear our designs upon their monetary resources. They could not, indeed, hope to sell us vast quantities of food; but the effort to do this has already turned much of their soil into desert. Moreover, they are building up their own machine production, and will not need ours. They must all learn something of the way of life I have outlined: living basically "at home," and exchanging the genuine surpluses of their native products for the foreign goods which they really need but cannot produce. This is the foundation of peace.

I know that a thousand questions arise, and I cannot attempt to state or to answer them here. I am indicating an outlook, an objective, in view of the overwhelming fact that to ask for ways of keeping the old world going in its old ways is simply crying for the moon. England led the world astray, with its misuse of the machine, its false "world trade," and what Dr. Barlow has called "myth of economics." England must now offer to the world another and very different lead, or find herself meeting inescapable disaster.

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Northwestern Military Academy Moves Toward Church Control

As a step toward complete Church supervision of Northwestern Military and Naval Academy, Lake Geneva, Wis., Bishop Conkling has accepted election as a member of the corporation and upon his nomination, the Rev. James H. Jacobsen has been appointed assistant superintendent.

Fr. Jacobsen, a former member of All Saints' Church, Chicago, has been in charge of Episcopal student work on the campus of the University of Pennsylvania. He begins his work at the Academy in September.

During the period of transition, while details for the fuller association of the school with the Church are being worked out, Fr. Jacobsen will be canonically a priest of the diocese.

Outright gift of the school, with land and buildings, to the diocese was announced by Col. Royal Page Davidson, superintendent and owner, at commencement services in June, 1941. The academy previously was not affiliated with any religious group.

CONFERENCES

Chapel Dedication Honors Bishop Finlay

The Chapel of the Transfiguration at Kanuga Lake Conference, near Hendersonville, N. C., was dedicated July 19th to the glory of God and in loving memory of the Rt. Rev. Kirkman George Finlay, D.D., first Bishop of Upper South Carolina and founder and first president of the Kanuga Conferences. Bishop Gribbin of Western North Carolina, president of the Kanuga Conferences, was in charge of the service (see cut, page 4).

The clergy taking active part included Bishop Jackson of Louisiana, director of the adult conference, Bishop Thomas of South Carolina, director of the clergy school, Bishop Darst of East Carolina, the Rev. Dr. William H. K. Pendleton, chaplain of the adult conferences, the Rev. B. Duvall Chambers, chairman of chapel memorials, the Rev. A. Rufus Morgan, superintendent of Kanuga Conferences, the Rev. Louis C. Melcher, rector of Trinity Church, Columbia, S. C., and the Rev. John A. Pinckney, director of the young people's conference. A choir of 60 voices took part in the service under the direction of Mr. William G. Robertson, Wilmington, organist. The Rev. Louis C. Melcher sang the Litany.

The offering taken at the service, as a memorial to Bishop Finlay, will be used at the Negro summer conference at St. Barnabas' mission, Jenkinsville, S. C. This conference is directed by the Rev. Maxwell S. Whittington, who was ordained at Kanuga. The work was the special interest of Bishop Finlay and has been successfully continued. Bishop Darst, former vice-presi-

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dent of the Kanuga Conference and personal friend of Bishop Finlay, preached the dedication sermon.

In dedicating the chapel, Bishop Darst used the text: "Lift ye up a banner upon the high mountain." Developing his theme, he went on, "Banners are down all over the world today—banners of freedom, security, peace have been torn from their standards one by one as the powers of evil have battered their ruthless way over the rights of men and nations. Lights have gone out one by one in the pleasant little countries of the world, but so long as the banner of the Church stands, so long as brave souled men continue to lift it high, we know that truth and beauty and peace shall not be driven from the earth."

Sweet Briar Conference

Calls for Unity With Presbyterians

A resolution asking the Presiding Bishop, the House of Deputies, the House of Bishops, the Commission on Unity, the Synod of the province of Washington, and each diocesan convention within that province, "to strive to effect unity with the Presbyterian Church, looking towards the ultimate reunion of Christendom," has been drawn up by the members of the Advanced Conference of the province of Washington, meeting at Sweet Briar College, Sweet Briar, Va., July 17th.

Correlated Study

At De Koven Summer School

DeKoven Summer School of Religion, formerly the Racine conference, has recently concluded its 24th annual conference at the DeKoven Foundation for Church Work, Racine, Wis.

The summer school was held in two sessions from June 29th to July 11th, the first session being for those of high school age and the second for college students and older men and women. A total of 129 was enrolled for the two groups, representing seven states—Wisconsin, Illinois, Indiana, Iowa, Missouri, Michigan, and Texas—10 dioceses and 48 parishes.

A new system of correlated study was introduced, with the Rev. Wilford O. Cross, Kitanning, Pa., the Rev. H. B. Vinnege, Nashotah House, Wis., and the Rev. Wm. H. Dunphy, Philadelphia, Pa., as faculty. Mrs. Marcus Goldman of Urbana, Ill., directed the production of one of her own modern miracle plays. The Rev. Daniel Corrigan, Oconomowoc, Wis., was chaplain and dean of the summer school.

CHURCH CALENDAR

August

2. Ninth Sunday after Trinity.
6. Transfiguration. (Thursday.)
9. Tenth Sunday after Trinity.
16. Eleventh Sunday after Trinity.
23. Twelfth Sunday after Trinity.
24. S. Bartholomew. (Monday.)
30. Thirteenth Sunday after Trinity.
31. (Monday.)

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NEW YORK

Christian Unity

The fourth and last of Bishop Manning's sermons on the present world situation and Christian belief, delivered in the Cathedral of St. John the Divine, New York, July 27th, dealt with Belief in the Holy Catholic Church.

Commenting on Christian unity, he said: "The Episcopal Church hopes and prays constantly for reunion, but if the reunion is to be a true Christian reunion, it must be in accordance with the mind and will of Our Lord Jesus Christ as His mind and will are made known to us in the Scriptures and in the life and teaching of His Church from the Apostles' time. Reunion will come. It will come because it is the will of Our Lord Jesus Christ for His Church on earth. But there can be no true unity in the Church unless there is unity of faith and unity of spirit and this cannot be produced by the adoption of resolutions or by mere changes in external organization. We cannot achieve Christian unity by ignoring or disregarding the convictions of earnest Christians or by the abandonment of principles which faithful members of the Church hold to be

essential. However well intended, premature attempts to create unity by artificial and external measures, or by majority votes of conventions, will create disunity instead of unity, and will make new wounds in the Body of Christ instead of healing old ones. Unity will come not through cleverly devised schemes and formulas but through the power of the Holy Spirit in the minds and hearts of Christians. No matter what its organization, the Church cannot be the true Body of Christ unless the Spirit of God lives and moves in it. The plain truth is that none of the churches, the Episcopal Church included, are yet spiritually ready, or even nearly ready for reunion. We need more faith, more prayer, more of the spirit of God, in all churches before we can be ready for the inestimable blessings of a reunited Church.

"There is already a deep union between all sincere followers of Christ. When we are spiritually ready for it, reunion will come in like a tide. For the present, I believe that our true course is to maintain to the full between all churches the spirit of mutual appreciation and brotherly love, with coöperation in good works to the fullest extent possible without compromise of conviction; second, to strengthen the spirit of unity and brotherly love in our own churches and to do everything in our power to get rid of party spirit and partisan bitterness in our own churches; and third, for Methodists to strive to be more faithful Methodists, for Roman Catholics to strive to be more faithful Roman Catholics, for Presbyterians to strive to be more faithful Presbyterians, and for Episcopalians to strive to be more faithful Episcopalians, and for others to do likewise—and if we do this, we shall be moving towards the day when there will again be full and visible unity of the Church of Christ on earth.

"But let us remember always that Christian reunion means a union not only of Protestants but a union of all Christians, both Catholic and Protestant, in the fellowship of the One, Holy, Catholic and Apostolic Church. The Holy Catholic Church of Christ, with complete loyalty to the faith and order of the Apostolic Church, has room in it, and when we are spiritually ready for reunion we shall all realize that the Church must freely and gladly give room for every opinion, every

method, every ritual expression or lack of ritual expression, every variety of spiritual experience, every practice of spiritual and devotional life, which is consistent with the divine and full new Testament Gospel of Christ and His Church."

Bishop Manning's third sermon dealt with the World War and Belief in the Power of Prayer.

Editor's Comment:

Bishop Manning's sermon was an important and timely restatement of the Church's Faith. We regret that space does not permit us to publish it in full. Copies may, however, be obtained from Morehouse-Gorham Co., 14 East Forty-First Street, New York City, at special rates in quantities for parish distribution.

Parish Coöperates in Civilian Defense Activities

A small organizing group of the community around the Church of the Holy Nativity in the Bronx has opened local headquarters for the Office of Civilian Defense, to coördinate all civilian defense efforts in the neighborhood. The Rev. L. B. Larsen, rector of the Holy Nativity and three members of the parish are on the executive committee.

SALINA

Fire Destroys Sacristy and Vestments

The fire, which recently swept St. Stephen's Church, WaKeeney, Kans., causing \$1000 damage to the property and vestments stored there, has been attributed to the dust storms of 1935. Particles of the powdery dust had been lodged between the walls, and when the thermometer reached 102 degrees, spontaneous combustion took place, which resulted in complete destruction of the sacristy. The church had been newly painted just a few days before the fire. The building itself was insured, but only a small portion of the vestments.

SOUTH DAKOTA

Indians Send Box to L. C. Shelter Children

From Springfield, S. D., came a letter to the editor many weeks ago. Our guild wants to help the children in THE LIVING CHURCH Nursery Shelter in England. We do not have money for contributions, but we do have time. What can we do? Such was tenor of the correspondence.


The result was that not so long ago, a box was shipped to England, containing wearing apparel—underwear, little dresses, stockings. The girls of St. Mary's Indian School at Springfield gave the material for the dresses, the guild members helped to make them, and the stockings were donated by other members.



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THE STANDARD PUBLISHING CO., 8th & Cutter Sts., Cincinnati, Ohio

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ANNOUNCEMENTS

Appeals

AMERICAN MISSAL, second-hand copy wanted, good condition. State price. Rev. A. G. Van Elden, 139 South Church Street, Waynesboro, Pa.

BLIND—Did you respond to the suggestion in *The Living Church*, issue of July 26th, that you send to the John Milton Society, 156 Fifth Avenue, New York City, the names of any blind persons known to you? If so, these persons should now be receiving, free, one of the two magazines containing religious reading for the blind published by this philanthropic organization.

If you do know a worthy blind person and have not sent in the name and address, do him a kindness by writing now to the Society. The interdenominational religious service will be able to reach more and more of the sightless as names are sent in and contributions from church organizations and individuals make it possible. Ask the Society to send you, for your Sunday school or for yourself, a card showing "God is love" in the Braille lettering used by the blind.

St. Mary-of-the-Angels Song School, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. Desmond Morse-Boycott. Address St. Mary-of-the-Angels Song School, Addlestone, Surrey, England.

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

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SHRINE MONT—See adv. in display columns.

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

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CHANGES

Appointments Accepted

CADIGAN, Rev. GEORGE L., rector of St. Paul's Church and chaplain at Bowdoin College, Brunswick, Me., has accepted a call as rector of Grace Church, Salem, Mass.

CROSBIE, Rev. JAMES E., rector of St. James' Church, Vincennes, Ind., will become senior curate of Trinity parish, Tulsa, Okla., effective September 1st.

HARVEY, Rev. JOSEPH H., vicar of Holy Trinity Church, Blakely, and St. John's Church, Bainbridge, Ga., has accepted a call to be rector of St. Andrew's parish, Roswell; St. Paul's mission, Artesia; St. Anne's mission, Glencoe, N. M., effective August 1st. Address: Roswell, N. M.

JACOBY, Rev. ROBERT L., formerly priest in charge of Christ Church, Binghamton, N. Y., is rector of Christ Church, Binghamton, effective July 15th. Address: 187 Washington Street, Binghamton, N. Y.

JOHNSON, Rev. LOUIS W., formerly vicar of St. Philip's, Indianapolis, Ind., has been missionary in charge of St. Paul's, North Penn., Philadelphia, Pa., since July 1st. Address: 4326 Brown Street, Philadelphia.

KINDER, Rev. Dr. WILLIAM R., rector of St. Joseph's Church, Detroit, Mich., will become rector of St. John's Church, Youngstown, Ohio, effective September 1st. Address: St. John's Church, Youngstown, Ohio.

MASUDA, Rev. GEORGE T., formerly student at Seabury-Western Theological Seminary, has been deacon in charge of Trinity Church mission and associated missions at Whitefish, Mont., since June 13th. Address: Trinity Episcopal Church, Whitefish, Mont.

ROGERS, Rev. HOMER FRANCIS, recently ordained, has become priest in charge of St. Barnabas' Church, Denton, Tex. Address: 1200 North Elm Street, Denton, Tex.

ROSENTHAL, Rev. WILLIS M., formerly student at Seabury-Western Theological Seminary, has been deacon in charge of Christ Church and associated missions, Kalispell, Mont., since June 13th. Address: Trinity Episcopal Church, Whitefish, Mont.

SHERIDAN, Rev. W. C. R., formerly student at Nashotah House, has been curate of St. Thomas' Church, Baltimore, Md., since July 1st. Address: St. Thomas' Church, The Alameda and 31st Street, Baltimore, Md.

TRAGITT, Rev. H. NELSON JR., rector of All Saints' Church, Minot, N. D., has accepted a call effective August 1st to the rectorship of Christ Church, Yankton, S. D. He will also be priest in charge of Ascension Church, Springfield, and St. Andrew's, Scotland, S. D.

Military Service

KENNEDY, Rev. HARRY, rector of Grace Church, Colorado Springs, Colo., is on leave of absence to become a chaplain in the Army.

ROE, Rev. JAMES B., has resigned the rectorship of St. Luke's, Denver, Colo., to become an Army chaplain attached to a medical unit being formed in Denver.

New Addresses

BAYNE, Rev. STEPHEN F. JR., formerly of 64 Harrison Avenue, Northampton, Mass., is now at the chaplain's office, Columbia University, New York City.

JESSETT, Rev. THOMAS E., formerly of 904 Washington Street, Olympia, Wash., is now at 2309 Hoyt Avenue, Everett, Wash.

SEEKINS, Rev. ROBERT L. JR., formerly of 99 Brattle Street, Cambridge, Mass., and 83 Benevolent Street, Providence, R. I., is now at 27 Victor Avenue, Mantion, R. I.

Resignations

FULFORD, Rev. FERGUS M., priest in charge of St. James' mission, Lunenburg; Christ mission, Halifax; St. Luke's mission, Kenbridge; Trinity mission, Boynton; St. Philip's mission, Dillard Siding; and St. Luke's mission, Chatham; all in the diocese of Southwestern Virginia, has resigned, effective July 31st. Address until September 25th: 1149 Wilson Road, Norfolk, Va. Address after September 25th: The Graduate School of Applied Religion, 634 Oak Street, Cincinnati, Ohio.

GRIER, Rev. WILLIAM A., has resigned the

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CHURCH SUPPLIES

SAVE MONEY on mimeograph papers, duplicating inks, stencils, lettering guides and all supplies. Lowest prices on duplicating machines, new and used. Printed church bulletins at lowest prices. Send postcard for free lists. Fidelity Company, Box 750, Syracuse, Ohio.

HAMMOCKS

STRONG double mesh hammocks for sale by retired priest. \$6.25 delivered. Rev. A. Sprague Ashley, 605 West 113th Street, New York.

LIBRARIES

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

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

SOUND CHURCHMAN, about 30, college and seminary graduate, energetic, wanted to assist in large midwest parish of 400 communicants. Must be interested in church school and student work. Good salary, no quarters. Give experience. Box F-1652, The Living Church, Milwaukee, Wis.

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

POSITIONS WANTED

ORGANIST-CHOIRMASTER F.A.G.O. single, middle aged, Communicant expert with the "Boy Voice," recitalist son of English clergyman available for position after summer. Preferably midwest or northwest location. Excellent references. Apply Box 344, Middletown, Conn.

CLERGYMAN available for vacancy. 12 years' experience in city parish. Prefers town or suburban rectorship. Box B-1647, The Living Church, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER, Mus.M., experienced, available. Box 11-1653, The Living Church, Milwaukee, Wis.

CATHOLIC PRIEST with family wishes parish devoid of wranglers where priest is accepted as spiritual father and friend. Box H-1651, The Living Church, Milwaukee, Wis.

PARISH SECRETARY. Mature person would like position as parish or rector's secretary. Experienced. Good reference on request. Will accept small salary or maintenance. Box G-1650, The Living Church, Milwaukee, Wis.

RETREATS

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

rectorship of Holy Cross parish, Kingston, N. Y. He will reside at R.F.D. 1, Walkkill, N. Y.

STEDMAN, REV. FRANK H., formerly rector of St. Peter's Church, Jamaica Plains, Mass., and chaplain in three Boston hospitals, has retired from the active ministry and is living in New Sharon, Maine.

WILLMANN, REV. HENRY, has retired and will reside at R.D. 3, Dublin-Hilltown Road, Perkasio, Pa.

Ordinations

PRIESTS

LOS ANGELES—The Rev. **LEROY D. LAWSON** was ordained to the priesthood on July 30th in Trinity Cathedral, Newark, N. J., by Bishop Ludlow, Suffragan Bishop of Newark, acting in behalf of Bishop Stevens of Los Angeles. The Rev. Dr. Harold H. Kelley preached the sermon. The Rev. Mr. Lawson is serving as chaplain with the Merchant Marine.

PENNSYLVANIA—The Rev. **CHARLES FRANCIS EHLY** and the Rev. **HOWARD LESTER MATHER** were ordained to the priesthood on June 2d in the Church of the Messiah, Philadelphia, by Bishop

Taitt of Pennsylvania. The Rev. Mr. Ehly, presented by the Rev. Nathanael B. Groton, is in charge of Trinity Church, Buckingham, Pa. The Rev. Mr. Mather, presented by the Rev. William O. Roome jr., is to be rector of Calvary Church, Roslyn, Wash. The Rev. Dr. Charles E. Tuke preached the sermon.

WEST TEXAS—The Rev. **THOMAS STEWART MATTHEWS** was ordained to the priesthood by Bishop Capers of West Texas on July 14th. He was presented by Chaplain James R. Davidson. The Rev. Everett H. Jones preached the sermon. The Rev. Mr. Matthews has accepted the rectorship of St. Peter's Church, Kerrville, and St. Helena's parish, Boerne, Tex.

DEACONS

MARYLAND—The following were ordained to the diaconate on June 28th in Grace and St. Peter's Church, Baltimore, Md., by Bishop Powell, Coadjutor of Maryland:

A. GORDON FISCHER, presented by the Rev. Reginald Mallett, will be assistant of St. Matthew's parish, Garrett County, Md. Address: Oakland, Md.

HERSCHEL HALBERT, presented by the Rev.

Dr. William A. McClenthen, will be deacon in charge of All Souls' Chapel, Brooklyn, Baltimore, Md.

WILLIAM C. R. SHERIDAN, presented by the Rev. Dr. A. B. Kinsolving, will be assistant at St. Thomas' Church, Alameda, Baltimore, Md. Address: 3115 The Alameda Blvd., Baltimore.

The Rev. Dr. William A. McClenthen preached the sermon.

Marriages

Miss Rebecca Reeves, daughter of Mrs. Samuel T. Reeves, and the late Dr. Reeves, and Lieut. Delbert W. Tildesley, son of the Rev. Walter Tildesley and Mrs. Tildesley, were married in St. John's Chapel, Evanston, Ill., on June 27th. Bishop Randall, Suffragan of Chicago, performed the ceremony.

Lieut. Tildesley is stationed with the Army Air Corps at Sheppard Field, Wichita Falls, Tex. He is known to LIVING CHURCH readers as the author of Religion in the Armed Forces, which appeared in the March 18th issue. Previous to his entrance into the Air Corps he had been a postulant for holy orders at Seabury-Western Theological Seminary.



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 fall 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 Bellias
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.
Weekday Services: 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

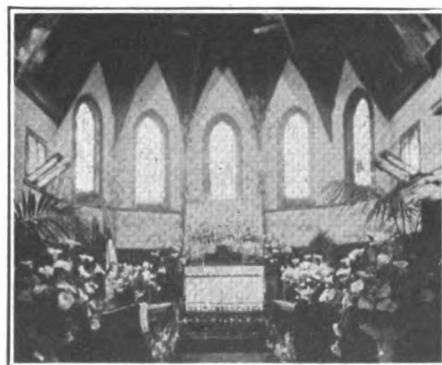
Rev. F. S. Morehouse, Rev. C. R. Jones
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

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. PAUL'S, SAN DIEGO

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

St. Andrew's Cathedral, Honolulu, T.H.—1056
Rev. Ardyt 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 Insky Blair Larned, D.D., Suffragan Bishop

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

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

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

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

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956

Canon C. Rankin Barnes, Rev. H. B. Lamer, Jr.
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.
Weekday Services: Fridays and Holy Days, 10 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.
Sundays: 8, 10, and 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., Holy Communion

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

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

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 St., Baltimore, Md.—1793
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
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

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

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roeliff H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 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. JOHN'S, SHARON, PA.

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
Summer schedule: Sunday Masses: 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

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

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

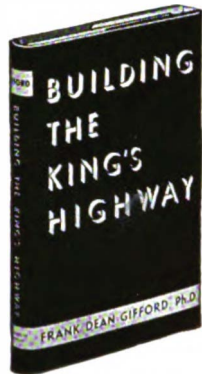
St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.
Rev. A. Gordon Fowkes; Rev. R. K. Giffin
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

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

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

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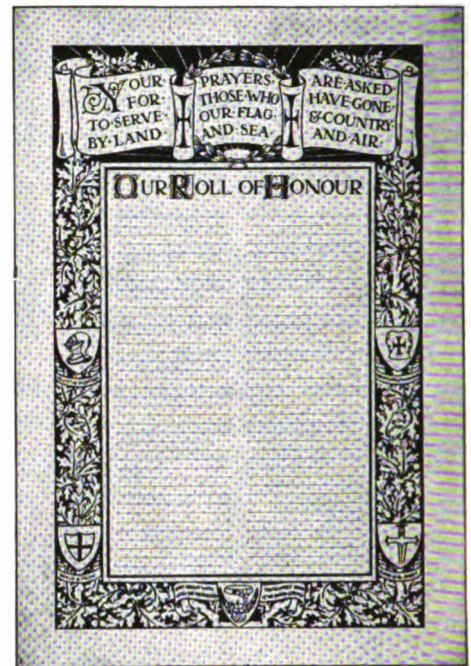
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