

# The Living Church

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

## **Christians for Victory**

**Statement by 87 Religious Leaders**

*Editorial*

Page 8

## **The Axis Powers and the Orthodox**

*William A. Wigram*

Page 6

## **Reopening the Church School**

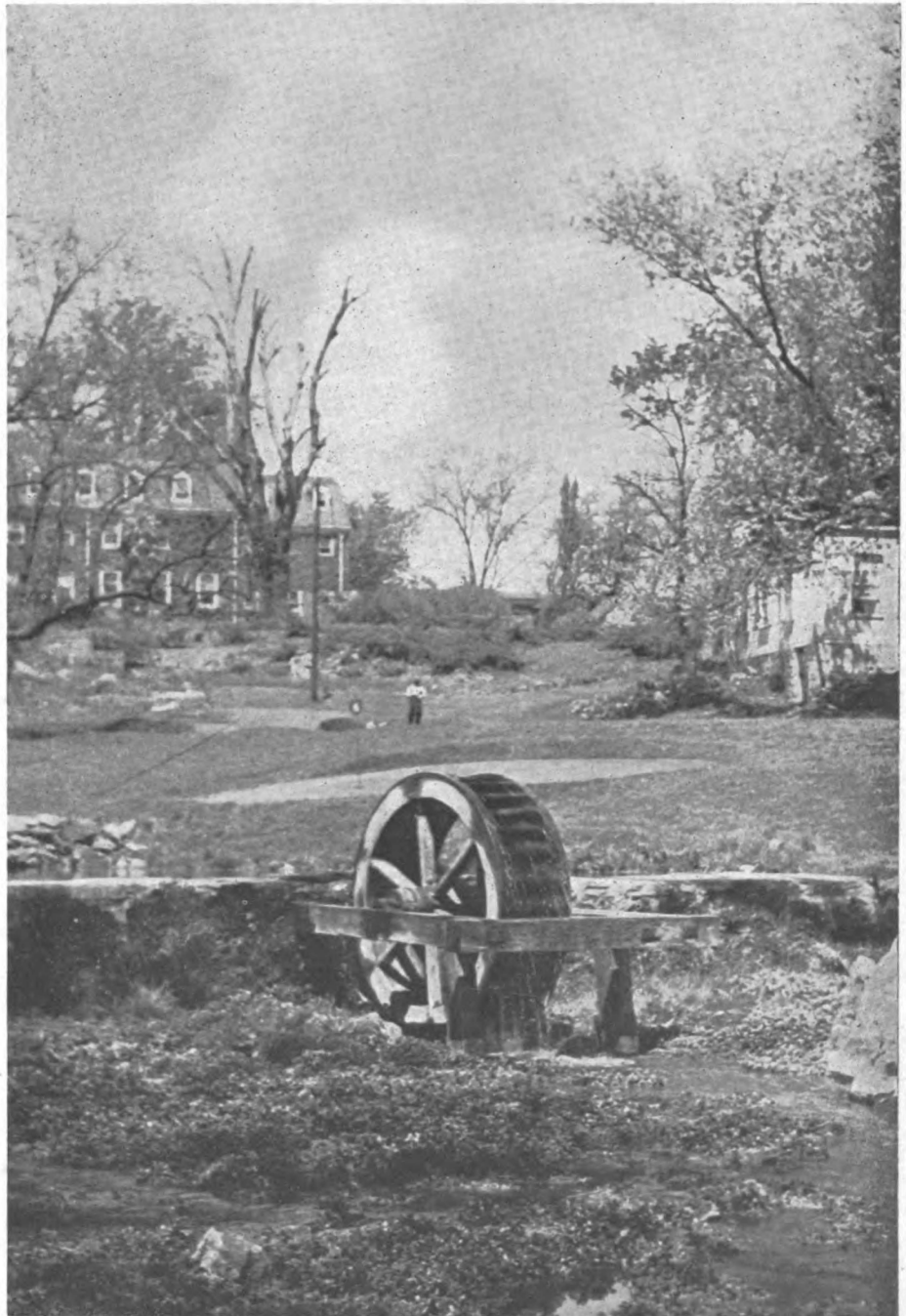
*Mrs. Robert S. John*

Page 7

## **Michigan's Church Mission By Mail**

*Wihla Hutson*

Page 10



AT ST. JAMES' SCHOOL, WASHINGTON COUNTY, MD.  
(See page 12)

THE HISTORICAL SOCIETY  
STATE STREET  
MILWAUKEE WISCONSIN

# LETTERS

## Taking Stock

**T**O 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

**T**O 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

**T**O 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

**T**O 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

**T**O 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

**T**O 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 fulfillment. 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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*A Record of the News, the Work, and the Thought of the Episcopal Church*

CLIFFORD P. MOREHOUSE.....Editor  
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ELIZABETH MCCracken.....Literary Editor  
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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, GLEND: *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—overalls.

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

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¶ *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.*

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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*

**T**HIS 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.

**O**UR 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.

**F**INALLY, 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.

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# 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.

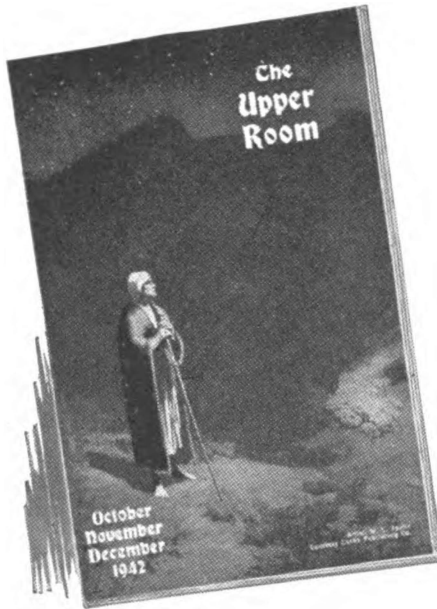
## NEW MEXICO

### Bishop Stoney Organizes New Archdeaconery

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



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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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| 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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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

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# BOOKS



ELIZABETH M. CRACKEN, EDITOR

## 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 frame-work 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 waves 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

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### LINENS AND VESTMENTS

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RECTOR, young, Catholic-minded, desires change. GTS graduate. Has been in present parish for past eight years. Highest recommendations, including present wardens and vestrymen. Box M-1655, The Living Church, Milwaukee, Wis.

### RETREATS

A Retreat for Women—St. Katharine's School, Davenport, Ia., from evening of Sept. 9 to morning of Sept. 11. Conductor, the Very Rev. C. A. Heiligstedt. All Church women welcome. Communicate with the Sister Superior.

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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 Clusa, 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. Thirtieth 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 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



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

St. Andrew's Cathedral, Honolulu, T.H.—1056  
Rev. Ardy's 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.—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 Teath 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 Sher-  
rill, 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 Com-  
munion

Christ Church on the Common, Cambridge, Mass.—  
1086  
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 Creigh-  
ton, 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—1713  
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 Com-  
munion

## NEW YORK—Cont.

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 Biahop; 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, Philadel-  
phia—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.

## 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, Provi-  
dence, 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, Roch-  
ester, 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, Coco-  
nut 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. Hob-  
son, 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., Washing-  
ton, 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.

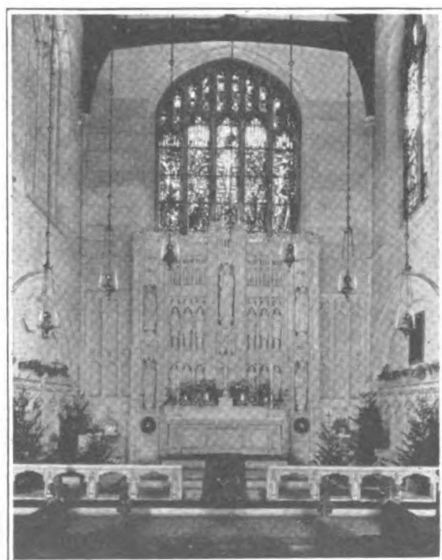
Church of the Epiphany, 1317 G Street, Washington,  
D. C.—1073  
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis;  
Rev. Francis Yarnall  
Sunday Services: 8 and 11 A.M., 8 P.M.  
Weekday Services: Thurs. 7:30 and 11 A.M.  
Daily: 12:05.

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

St. Luke's Church, 247 W. Lovell Street, Kala-  
mazoo, 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  
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Sunday Services: 8 and 11 A.M.  
Weekday Services: As announced



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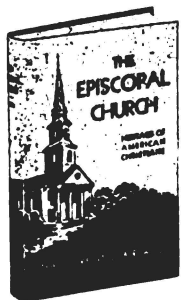
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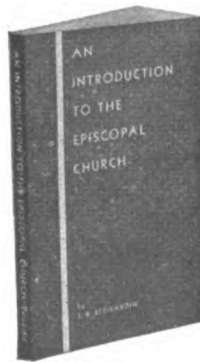
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