

The Living Church

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

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RECESSIONAL, SHATTUCK SCHOOL

The cross and the flag are symbols of the two loyalties which are the main spring of Church school life.

THE ST. JAMES LESSONS

These Courses, prepared by a group of teaching experts under the editorship of Dr. Bernard Iddings Bell, are now being printed.

For two years they have been used in over 100 schools, large and small, urban and rural, all over the country, with trained and untrained teachers.

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

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

- I "The Lord Jesus and Children" (ages 6-8)
- II "Jesus, Lord of Heaven and Earth" (ages 7-9)
- III "Friends of the Lord Jesus" (ages 8-10)

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

- IV "The House of the Lord Jesus" (ages 9-11)
- V "Christian Virtues" (ages 10-12)
- VI "The Lord and His Servant" (ages 11-15)

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



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

and VII the cost will be 55 cents each.

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Congratulations

to

THE LIVING CHURCH

from two Church Schools which value highly the attention THE LIVING CHURCH draws in its semi-annual educational issues to the work of the Schools in the Episcopal Church.

LETTERS

Prayer for Peace

TO THE EDITOR: It may be of interest to remind your readers of the singular appropriateness at this time, of the second collect at both morning and evening prayer, in our Prayer Book offices; for Peace. Our morning collect for peace was anciently said at Lauds; it is found in the sacramentaries of Gelasius (491) and St. Gregory the Great. It is the post communion in the Mass for Peace. The evening collect dating back to the sacramentary of Gelasius, is the collect for the Mass for Peace, and was also used both at Lauds and at Vespers.

In places where it is not the custom to supplement the Prayer Book with the complete propers for special Masses, nevertheless the priest who desires to offer the sacrifice with this intention, could readily say both the collect and the post-communion, as above indicated, with strict adherence to Prayer Book rubrics. One is inclined, in passing, to remark the exquisite beauty both of the thought and the rendering into English; one depending upon the other.

(Rev.) PAUL ROGERS FISH.

Elizabeth, N. J.

Addendum

TO THE EDITOR: One more addendum to your footnote on the election of Bishop Burton to the Diocese of Nassau, induced this time by Mr. Farnum's letter in your issue of July 26th. In 1871 Hawaii was not under the British flag, as Mr. Farnum says, but was an independent nation. It is quite true that the King of Hawaii requested the Archbishop of Canterbury to appoint a bishop for the Islands and I am greatly interested to know that he suggested an American. The history of the Church in Hawaii might have been very different had Bishop Whipple accepted the appointment. An English bishop was finally consecrated and the diocese thereafter looked to the Church of England for assistance until it was formally transferred to the jurisdiction of the American Church some three years after annexation.

W. R. CASTLE.

Washington, D. C.

Travels of the Living Church

TO THE EDITOR: Some months ago I promised you a careful statement of the travels of my LIVING CHURCH.

1. I subscribed in 1917 and began sending it to Archdeacon Wyllie in the Dominican Republic; he had it until he returned to this country, when he recommended—

2. A group, or at least 2, English priests living and working on Turk's Island. They had it for several years until they separated.

3. One of these was a native English Jamaican. He went as a missionary to British Guiana, South America. Here he had sev-

eral parishes, missions, and schools spread over hundreds of miles of river, swamp, and islands. THE LIVING CHURCH was "must" reading for British and native assistants. The laity were British, Dutch, American Indians, Negroes, and mixed natives. He was there five years and returned to Jamaica because of broken health.

4. In Jamaica he again made THE LIVING CHURCH "must" reading for his assistants, and used it in every way profitable among his hundreds of British Negroes, native Jamaicans, and very few British Whites. This continued until this country went to war, when I stopped all foreign mailings.

5. THE LIVING CHURCH now goes to the Rev. Harold Kappes, South Bend, Ind. He has a large and very poor parish of ex-Roman Catholic Hungarian mill and factory workers. He has one priest curate.

I hope you will be pleased with the wide use and reading, comfort and pleasure which this copy of THE LIVING CHURCH has had and given.

RUTH BREWSTER SHERMAN.

Baltimore, Md.

U. S. Presbyterians

TO THE EDITOR: I see in a list of Churches, published in THE LIVING CHURCH in connection with the movement for prohibition, the Presbyterians are listed three times—"U.S.A.," "U.S.," and "United." Is it possible that the Presbyterians are not a united body, and that the Episcopal Church is contemplating union with only one of the three separate entities? . . .

MARTHA BARRETT HILL.

Orange, N. J.

Editor's Comment:

The current *Yearbook of American Churches* lists the following Presbyterian bodies, with membership as indicated: Presbyterian Church in the U. S. A., 1,971,364; Presbyterian Church in the U. S., 532,135; Associate Reformed Presbyterian Church, 21,981; Associate Presbyterian Church of the U.S.A., 250; Colored Cumberland Presbyterian Church, 25,000; Cumberland Presbyterian Church, 73,357; Reformed Presbyterian Church in North America, 1,965; Orthodox Presbyterian Church, 5,702; Reformed Presbyterian Church of North America (Old School), 6,315; and United Presbyterian Church of North America, 187,470. The current negotiations are only with the first-named of these bodies, though some informal contacts have also been made by members of the Commission on Approaches to Unity with the second-named, commonly known as the Southern Presbyterians.

CHURCH SCHOOL COURSES

Let's face squarely and fairly some definite facts. The Episcopal Church hasn't through its Church Schools, produced many "nine day wonders" in the way of Bible scholars, nor in catechetical knowledge, and certainly NOT in any standard understanding of The Church and its worship and practice, whose knowledge would be acceptable to The Church as a whole.

Maybe we've had a sad lot of teachers who just "held things together" because the priest asked them. Maybe there were too many changes in the priests of the parish. Maybe those most suitable for teaching "just couldn't be bothered," and maybe still more — that the courses used were "pot boilers," if you know what we mean.

We, here, do not publish ANY Church School Courses ourselves, and are scot-free to express our opinions of the worth of any or all of them, but we DO actually carry in stock here all the courses worthy of the name, and we DO NOT carry material just because it is saleable merchandise, when we can't recommend it.

If any of you would like to consult with us concerning your Church School problems, just realize that we have worked in Church Schools for years before we entered this business, and our experience has been with from tots to young manhood.

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IF YOUR COPY IS LATE

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

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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Our Church Schools

BELOW are listed geographically, by provinces, **B** almost 150 educational institutions in the United States having close affiliation with the Episcopal Church. The names of those carrying special announcements in this educational issue of **THE LIVING CHURCH** are set in bold face type. See those announcements for more information.

THE LIVING CHURCH maintains very complete files on private schools—colleges, seminaries, deaconess training, and secondary—those officially connected with the Church and also those of special interest to Churchmen for other reasons. These files are particularly valuable to Churchmen planning to send a son or daughter away to school, either this year or next.

Many readers write us about their Church school problems. Our *Church School Editor* is glad to give information and advice, based on experience obtained by visiting the institutions and corresponding with the heads of them. If you have a problem now, or later, avail yourself of this free service. Just address your letter to *Church School Editor*, 744 North Fourth Street, Suite 341, Milwaukee, Wis.

Or if you wish, write direct to the school you feel will fulfill your needs. And if you do this, won't you please mention **THE LIVING CHURCH**.

Province 1—New England

Choate School, Wallingford, Conn.
Kent School, Kent, Conn.
Pomfret School, Pomfret, Conn.
Rectory School, Pomfret, Conn.
Rosemary Hall, Greenwich, Conn.
St. Margaret's School, Waterbury, Conn.
Salisbury School, Salisbury, Conn.
South Kent School, South Kent, Conn.
Woodbridge Country Day School, Ansonia, Conn.
Wooster School, Danbury, Conn.
Avon Old Farnis School, Avon, Conn.
Wykeham Rise, Washington, Conn.
Brooks School, North Andover, Mass.
St. Edmund's School, Stockbridge, Mass.
Grotton School, Grotton, Mass.
St. Mark's School, Southborough, Mass.
Holderness School, Plymouth, N. H.
St. Mary's-in-the-Mountains, Littleton, N. H.
St. Paul's School, Concord, N. H.
St. Andrew's School, Barrington, R. I.
St. Dunstan's School, Providence, R. I.
St. George's School, Middletown, R. I.
St. Michael's School, Newport, R. I.
Rock Point School for Girls, Burlington, Vt.
Ascension Farm School, South Lee, Mass.
Lenox School, Lenox, Mass.

Province 2—New York and New Jersey

Hoosac School, Hoosick, N. Y.
Mary Warren Free Institute, Troy, N. Y.
St. Agnes' School, Albany, N. Y.
St. Faith's School, Saratoga Spa, N. Y.
Susan Fenimore Cooper Foundation and the St. Christina School, Cooperstown, N. Y.
The Manlius School, Manlius, N. Y.
Cathedral School of St. Mary, Garden City, N. Y.
St. Paul's School, Garden City, N. Y.
Freehold Military School, Freehold, N. J.
St. Bernard's School, Gladstone, N. J.
St. Mary's Hall, Burlington, N. J.



Corner of Nursery, Hospital of St. Barnabas, School of Nurses, Newark, N. J.

Ascension Day School, West New Brighton, S. I., N. Y.
Cathedral Choir School, Cathedral Heights, New York City
Grace Church School, New York City
Malcolm Gordon School, Garrison on Hudson, N. Y.
St. Mary's School, Peekskill, N. Y.
St. Peter's School, Peekskill, N. Y.
St. Thomas Choir School, New York City
Trinity School, New York City
Morristown School, Morristown, N. J.
St. Anna's School, Ralston, Morris County, N. J.
St. John's School, Mountain Lakes, N. J.
St. John Baptist School, Mendham, N. J.
St. Marguerite's Home School, Ralston, N. J.
DeVeaux School, Niagara Falls, N. Y.

Province 3—Washington

St. Andrew's School, Middletown, Del.
Hannah More Academy, Reisterstown, Md.
St. James' School, Washington County, Md.
St. Paul's School for Boys, Baltimore, Md.
Mercersburg Academy, Mercersburg, Pa.
Church Farm School, Glen Loch, Pa.
Burd School for Girls, Philadelphia, Pa.
Episcopal Academy, Overbrook, Pa.
House of the Holy Child, Springhouse, Pa.
Meadowbrook School, Meadowbrook, Pa.
St. Peter's Choir School, Philadelphia, Pa.
Valley Forge Military Academy, Wayne, Pa.
Chatham Hall, Chatham, Va.
St. Paul's Polytechnic Institute, Laurenceville, Va.
Phoebe Needles Memorial, Callaway, Va.
Stuart Hall, Staunton, Va.
Virginia Episcopal School, Lynchburg, Va.
Blue Ridge School, Bris, Va.
Christchurch School, Christchurch, Va.
Episcopal High School, Alexandria, Va.
St. Anne's School, Charlottesville, Va.
St. Agnes' School, Alexandria, Va.
St. Catherine's School, Richmond, Va.
St. Christopher's School, Richmond, Va.
St. Margaret's School, Tappahannock, Va.
Beauvoir Elementary School, Washington, D. C.
National Cathedral School, Washington, D. C.
St. Alban's School, Washington, D. C.

Province 4—Sewanee

St. Mark's Normal and Industrial School, Birmingham, Ala.
Margaret Hall School, Versailles, Ky.
Gaudet Normal & Industrial School, New Orleans, La.
All Saints' Episcopal College, Vicksburg, Miss.
Okolona Industrial School, Okolona, Miss.
St. Mary's School and Junior College, Raleigh, N. C.
Porter Military Academy, Charleston, S. C.
Voorhees Normal and Industrial School, Denmark, S. C.
Cathedral School for Girls, Orlando, Fla.
Gailor Industrial School, Mason, Tenn.
St. Andrew's School, St. Andrews, Tenn.
St. Mary's School for Girls, Sewanee, Tenn.
Sewanee Military Academy, Sewanee, Tenn.
St. Mary's School, Memphis, Tenn.
Appalachian School, Penland, N. C.
Christ School, Arden, N. C.
Patterson School, Legerwood, N. C.

Province 5—Midwest

St. Anne's School for Girls, Chicago, Ill.
Northwestern Military and Naval Academy, Lake Geneva, Wis.
Cranbrook School, Bloomfield Hills, Mich.
Kingswood School, Bloomfield Hills, Mich.
Kemper Hall, Kenosha, Wis.
St. John's Military Academy, Delafield, Wis.
Howe Military School, Howe, Ind.

Province 6—Northwest

St. Katharine's School, Davenport, Iowa
St. Monica's School, Des Moines, Iowa
Breck School for Boys, St. Paul, Minn.
St. James' School, Faribault, Minn.
St. Mary's Hall, Faribault, Minn.
Shattuck School, Faribault, Minn.
Brownell Hall, Omaha, Nebr.
All Saints' School, Sioux Falls, S. D.
St. Elizabeth's School, Wakpala, S. D.
Jane Iverson Memorial Hall, Laramie, Wyo.
St. Michael's Mission School, Ethete, Wyo.
Shoshone Mission School, Wind River, Wyo.

Province 7—Southwest

St. John's Military School, Salina, Kans.
St. Mary's Hall, San Antonio, Tex.

St. Philip's Junior College and Vocational Institute, San Antonio, Tex.
St. Luke's School, Austin, Tex.

Province 8—Pacific

Bishop's School, La Jolla, Calif.
Harvard School, North Hollywood, Calif.
Children's Educational Foundation, Mercer Island, Wash.
Annie Wright Seminary, Tacoma, Wash.
St. Helen's Hall and Junior College, Portland, Ore.
St. Paul's School for Girls, Walla Walla, Wash.
Rowland Hall, Salt Lake City, Utah

Colleges and Universities

Bard College, Annandale-on-Hudson, N. Y.
Carleton College, Northfield, Minn.
Carroll College, Waukesha, Wis.
Columbia University, New York City
Hobart College, Geneva, N. Y.
Kenyon College, Gambier, Ohio
Milwaukee-Downer College, Milwaukee, Wis.
St. Augustine's College, Raleigh, N. C.
Trinity College, Hartford, Conn.
University of the South, Sewanee, Tenn.
William Smith College, Geneva, N. Y.

Theological Seminaries

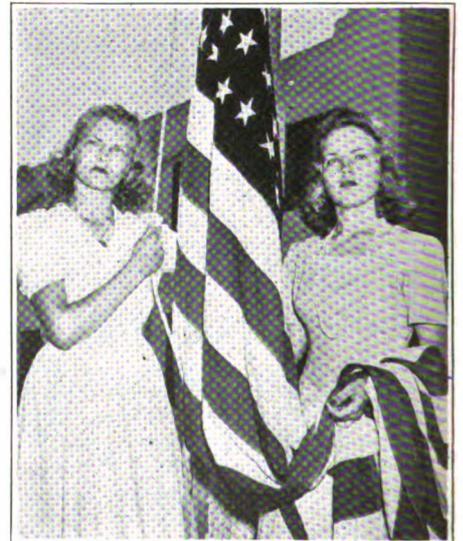
General Theological Seminary, New York City
Berkeley Divinity School, New Haven, Conn.
Bexley Hall, Gambier, Ohio
Bishop Payne Divinity School, Petersburg, Va.
Church Divinity School of the Pacific, Berkeley, Calif.
Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.
DuBose Memorial Church Training School, Montegale, Tenn.
Episcopal Theological School, Cambridge, Mass.
Nashotah House, Nashotah, Wis.
School of Theology of the University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.
Virginia Theological Seminary, Alexandria, Va.

Deaconess Schools

Chicago Church Training School, Chicago, Ill.
Department of Women, the Divinity School in Philadelphia, Philadelphia, Pa.
New York Training School for Deaconesses, New York City.

Special

St. Barnabas Hospital, School of Nursing, Newark, N. J.
School for Christian Service and Deaconess Training School, Berkeley, Calif.
The Johnsons, Franconia, N. H.



Flag raising at St. Mary's Hall, San Antonio, Tex.

TENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

**Bishop Burton Accepts
Election to Nassau**

Election of the Rt. Rev. Spence Burton, Suffragan Bishop of Haiti since 1939, to be Bishop of the Church of England diocese of Nassau has been confirmed by the bishops of the other seven dioceses which make up the autonomous Anglican Province of the West Indies. As this completes the steps necessary for election, Bishop Burton announces his acceptance of the office. He is returning from New York to Haiti as soon as passage can be secured, to close his affairs there, and will then proceed to Nassau for his enthronement in Christ Church Cathedral, probably late in October.

Bishop Burton, who was elected unan- imously on the first ballot, succeeds Bishop Daughly who has been called to London as general secretary of the Society for the Propagation of the Gospel.

Although Nassau itself, residence of the governor, the Duke of Windsor, is the best known part of the diocese, the juris- diction includes the Bahama, Turks, and Caicos Islands, a land area of some 5,000 square miles strung out across 700 miles of sea. The Bishop spends much time in sailing, often over rough seas, among the outer islands, ministering to a humble flock. The Anglican Church population numbers about 13,000 with 85 churches cared for by 17 clergy and 80 volunteer lay readers. Bishop Burton will be the eighth Bishop, the diocese having been organized in 1862, although the Church of England has had work there since 1703.

Word From Bishop Binsted

The National Council has received direct word from Bishop Binsted of the Philip- pines for the first time since the fall of Manila, it was announced July 28th.

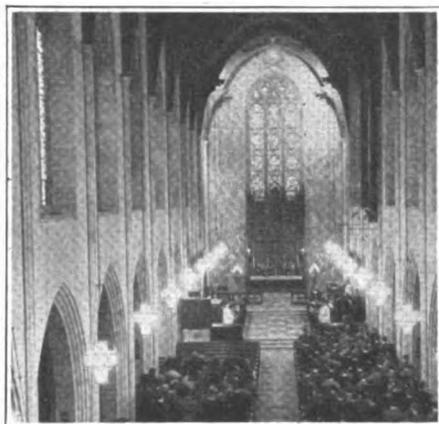
The message was a cablegram reporting that all Episcopal missionaries in the Philippine Islands were safe. It is believed that the missionaries are able to carry on their work, though probably with some restrictions.

SYNODS

To Cancel or Not to Cancel

As the time draws nearer for the pro- vincial synods, most of which are held in the fall, the problem whether they should be cancelled has been under consideration.

The synod of New York and New



WORSHIP, central in the life of the Church, is also central in the life of the Church-related secondary schools. Above, Cranbrook students are shown at a service in beautiful Christ Church, Cranbrook.

Jersey (Province II) will be held; the synod of the Northwest (Province VI) will not. These contrasting decisions, ac- cording to the announcements, were made because of the character of war-time prob- lems within the areas concerned.

In announcing the decision of Province II, Bishop Oldham of Albany wrote: "After careful thought and a careful canvass of opinion, we have decided to carry on as usual and hold the meeting as sched- uled [in Rochester, N. Y., October 20th and 21st].

"Most secular organizations are holding their usual meetings, and the Church's work is certainly no less important. At a

time of crisis the Church should do more planning and thinking rather than less, pro- vided it is of the right sort. Accordingly we shall do our utmost to provide a con- structive and worthwhile program.

"Not despite the war, therefore, but because of the war, the synod of the Second Province will meet as usual."

Bishop Atwill of North Dakota, presi- dent of Province VI, writes: "As president of the province I sent a letter to the mem- bers of the executive council asking their judgment in the matter of having or aban- doning the synod this year. . . . On the basis of their replies the synod program committee adopted a resolution asking me to send out word that there would be no meeting of the synod in 1942.

"We felt, however, that it was necessary to do something for the stimulation of the work in the province, and we are there- fore having a conference in Omaha on September 16th and 17th. The conferees will be members of the executive council, heads of provincial departments, and heads of the provincial departments of the Woman's Auxiliary. The conference is to be entirely informal. The Rev. Clifford L. Samuelson will sit in with us as one of the members of the conference and we hope that the result will be a stimulation and a correlation of the various parts of the Church's work in the Northwest."

The synod of the Pacific was held May 13th to 16th [L. C., May 17th and 24th]. The synod of the Southwest has been post- poned from May to October 20th and 21st.

ARMED FORCES

**Priest-Officer Serves As
Unofficial Chaplain**

When the Rev. William O. Hanner left Trinity Church, Rock Island, Ill., to take up active service in the army, he did not go as a chaplain. He is now a major in the air corps, stationed at the proving ground at Eglin Field, Fla. But he is still a priest, and when he found that there was no chaplain of the Episcopal Church at that post he secured permission from the Bishop of Florida to celebrate the Holy Communion there. He writes:

"The chaplains (Roman Catholic and Presbyterian) are most coöperative. If clergy or parents and friends of Episcopal boys at this field will notify me, I will try to contact these boys and keep in touch with them. The Holy Communion is now celebrated by me every Sunday in the post chapel at 8 A.M. The clergy of Christ Church, Pensacola, have loaned me Com- munion necessities."

The Living Church

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

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

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

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JAPAN

Imprisonment of Bishop Heaslett

From Portuguese East Africa a dispatch to the New York Times by Otto D. Tolischus reports that Bishop Heaslett, former primate of the Nippon Seikokwai (Holy Catholic Church in Japan), was imprisoned for four months after the outbreak of war in the Far East.

Bishop Heaslett is one of a group of Church of England missionaries who remained in Japan in an advisory capacity, after the government-required relinquishment of foreign control.

The *Times* correspondent's mention of the Bishop, included in a long and detailed account of Japanese torture and mistreatment of prisoners without parallel in modern times, did not suggest that such treatment had been meted out to Bishop Heaslett, who undoubtedly is still beloved and revered by influential Japanese Churchmen.

The Bishop was finally dismissed without any charges having been made against him. The questioning indicated that he was suspected of maintaining connections with the Archbishop of Canterbury, who, says Mr. Tolischus "is anathema in Japan."

Japanese Religious Policy in Occupied Lands

Reports from the Far East show that the policy of the Japanese government with regard to the younger Churches in occupied territories is roughly the same as that which has been enforced in Japan itself. All Western personnel and support is eliminated. The missionaries are no longer allowed to enter into contact with their flock. It is probable that a considerable number will be repatriated. With regard to the younger Churches, the government demands their unification under the control of the government in the same way as this has already been achieved in Japan itself.

The Tokyo correspondent of the *Kölnische Zeitung* reports that the director-general of the Greater Japanese Mohammedan Society told him that the religious problem is a most important element in the Japanese program for the newly-conquered countries and that the recently-formed religious league for Greater East Asia under Japanese control intends to unite the Churches of the various denominations under Japanese leadership. The same authority says that they are not inclined to support the spreading of Buddhism, Mohammedanism, or Christianity but wish Shintoism to prevail.

CHINA

Church Workers Return To United States

Miss Nina Johnson, nurse, of the Church General Hospital, Wuchang, and Mr. and Mrs. Frederick Crawford Brown of Kuling, are withdrawing from occupied

China. This information reaches the Presiding Bishop's office by cable from Kunming in free China, where Arthur Allen, Church treasurer, had received from Hankow a message stating that every American is now out of Hankow. It supplements recent news that Bishop Gilman and most of his staff who were in occupied China are now at sea, returning to the United States.

Miss Johnson has been running large clinics to help refugees and others in Wuchang. Mr. and Mrs. Brown with other foreigners in Kuling have been carrying on work for refugees, especially among orphans housed in the American School. Swedish missionaries, Mr. Allen's cable states, are taking charge on the departure of Mr. and Mrs. Brown. Their immediate destination is not given. Presumably they have proceeded to Shanghai to await transportation.

Harassed School

Cables received in recent weeks at Church headquarters in New York have indicated that the Hankow diocesan school at Chennan in free China moved hastily when the Japanese captured Lashio, the western terminus of the Burma Road, on which the school has been located, but details of the move have not been known. The following letter just received from Venetia Cox, one of the teachers, tells the latest chapter in the story of that much harassed school. Miss Cox writes:

"Our term ended precipitously two weeks ago. We opened in March with 400 students and went along nicely until Lashio, Burma, fell into enemy hands. Chennan is about 600 miles from Lashio. A few days later, Wanting, the Chinese town on the Burma border, fell, and then in rapid succession three other Chinese towns. By this time the road here was crowded with refugees each carrying a small roll of bedding and one small box of possessions. News and rumors were retailed at the north gate of our city each night. Many of the refugees spent the night with us, and related more horrors of their escape and the perils of the road.

"Then rumor reached us that the enemy had crossed the Salween River and that Paoshan had fallen. Paoshan is only two days by truck from Chennan, and when refugees poured in from there, our school was in a state of panic.

"Besides the students we have around 100 faculty members with their families. It was evident that so many could not be moved in a few days in our two cars, so we decided to close school and allow all who could find seats on passing trucks for Kunming to do so, and the remainder of the term would be completed elsewhere in August. I was asked to drive the small car to Kunming, taking a committee of two to find a new location.

"Chennan is on the highway, and many of the students have friends driving trucks. Before our car reached Kunming, 150 miles away, some of the students had already arrived in the city, and having no

friends there, they went to the Church headquarters. We were flabbergasted! We had been sent ahead to prepare for them, and we found them already swarming in the Church courtyard with no organization of any kind.

"Bishop Y. Y. Tsu and Deaconess Julia Clark were wonderful to receive them and endure them until arrangements could be made. Boys were put downstairs and girls upstairs to sleep, they went outside for meals, and teachers were left in charge of them.

"I had to return to Chennan as soon as possible with money and permits for our cars, so I left the committee to go on looking for a place which may shelter the school next year. A week later they reported temporary quarters, and three days ago they left again to find buildings where we can open school in August. This is our fourth move since we left Hankow in 1938, and we are weary of it!"

A cable reports that the school moved to a place called Chingchen, of which nothing more as yet is known. Besides Miss Cox the only foreigners on the staff are Mr. and Mrs. Arthur J. Allen. Miss Hazel Gosline, the other foreign teacher, is now in the United States on furlough.

RUSSIA

Metropolitan Sergius Condemns Organizer of Ukrainian Church

According to International Christian Press and Information Service, Metropolitan Sergius of Moscow has in an Easter message to the Orthodox people of the Ukraine repeated the condemnation of Metropolitan Polycarp, who has organized a Ukrainian Orthodox Church with the consent of the German occupying authorities. In this message, Metropolitan Polycarp is accused of simony on the grounds that he has "sold himself to the Ukrainian political organization." The message also states that the Metropolitans of Moscow, Leningrad, and Kiev, and the Archbishops of Saratov, Kuibyshev, Ulianovsk, Ufa, and the Crimea, and the Bishops of Vologda and Kaluga came together in Synod on March 27th and gave canonical confirmation to the condemnation of Metropolitan Polycarp by Metropolitan Sergius.

WEST INDIES

Archbishop Dunn's Jubilee

August 12th will be the jubilee of the consecration of Archbishop Dunn of the West Indies. An effort is being made by his friends to secure a widespread remembrance of the Archbishop at as many altars as possible on that day. His friends are also trying to raise \$10,000 to be used at his discretion, to be presented on October 12th, the jubilee of his enthronement in the Belize Cathedral. Offerings for this purpose are received by Harvey T. Sayen, Real Estate Trust Co., Philadelphia.

Non-Defense Towns

By the Rev. Cyril Leitch

Rector of St. Mark's Church, Yreka, Calif.

"WELL, Good-bye Bill. Good-bye Catherine. Good-bye Susan and Nancy. May the blessing of God go with you."

"We are sure going to miss you, Doctor, and your wife and three children. Be sure and make yourself known to Father Thomas, of St. Barnabas'. I will write him a letter and let him know you are coming."

The rector returns to his study and revises his communicant list. How long can this little parish stand these losses? Five families lost in six weeks, and four individual members. All gone below to centers of defense work.

On his visitations he learns of others who may be forced to go. Many of these were prosperous business men a year ago, but with stocks depleted and no chance to obtain more, they are uncertain of their future. Mr. X is the owner of a large garage and possesses a fine house on the Hill. He is running for a county office this August. If he wins the election he will stay. Should he lose, he and his wife will have to rent their home and move away. He looks wistfully at you and remarks, "I do not want to go, but I cannot stay around here and do nothing."

In the Lions' Club and to members of the Chamber of Commerce, the rector suggests that the city make every effort to secure some sort of defense work. Both organizations are not very optimistic. He is reminded that for months they have been trying to get the government to take over the local airport. Everything was going fine. The money for it was appropriated. It was to be a bomber-base and an ammunition dump. But for some reason best known to the military authorities it has fallen through.

This little city, Yreka, is in the mountain area of Northern California. It is a county seat, and an agricultural, lumbering, and mining center. Both lumbering and mining, gold, chrome, and platinum, are difficult because of the poor roads, and the entire lack of railroad facilities in the area of work. So acute is the condition that last year in the counties adjacent both in Oregon and California, we demanded a new state to be known as "the state of Jefferson." This city was to be the capital of the new state.

The church here, dedicated to St. Mark, is the architectural gem of the county. It was built in the year of 1880, but services have been held here for 75 years. The former Bishop, in his convention address of 1931, had this to say of St. Mark's: "St. Mark's has always been small in numbers and means, yet is one of the noblest little parishes in America. Although having but 2,000 population, Yreka has never been without a resident rector in the 32 years of my episcopate, and has paid him in full." The present incumbent is the 13th rector. The nearest priest in the diocese is 100 miles distant. Whoever serves St. Mark's in Siskiyou county, must hold himself in

readiness to go on call to the counties of Modoc and Trinity, where there is no church and no priest.

The war problem of this church and this locality is not an exception. It is only a case in point. What has been written of St. Mark's, is true of many small parishes and missions in every state of the union—little churches that are finding it difficult to carry on in this emergency.

What Bishop Bartlett said years ago is a very potent truth today. "Just as new blood from the country must be poured into the life-stream of the city, or it perishes, so the Church must build in the rural areas, or die in the urban centers."

From our "blood-bank" here we have given of our finest in the last six weeks. Mr. W was a vestryman, with five boys. Fine little Episcopalians. He had trained them well. Two of them were acolytes, and all were scholars in the church school. Mrs. C was a member of the altar guild, and of other organizations. She had two girls. The doctor was a member of the Vestry, and the children members of the school and the choir. All of them were hard workers for the church, and it takes a lot of hard work to keep a church functioning. The city parishes to which they go will benefit by their fine, hard-working Churchmanship.

What then is the answer to the problem of the small parish in a non-defense area? Apparently there is to be no limitation on the drain of membership. But how is the work to be maintained in such places? The numerical growth is small compared to the losses sustained. Eventually the vestries will have to revise the budgets, and in a time of high cost of living, the priests will have to suffer reduced salaries. In consequence there will be a steady drift

of priests to areas of greater population. This drift has already begun. Those who remain in the rural parishes and missions are likely to be the forgotten men of this war.

The answer, I believe, to this problem is that the large city parishes should adopt a small country parish. Because of the war the emphasis on missions has been lessened. Then let the missionary activity of the urban churches spend itself on the struggling little centers of Episcopal Church life throughout our own country. A St. Mark's parish in New York or Philadelphia might adopt a church of similar name in New Mexico or Kansas. Each organization in the large parish would interest itself in the doings of the same organization in the country church. The enthusiasm of the country folk would be stimulated by the happenings of the group in the large church. The little parish would remember its city counterpart at the altar, and carry the problems of the city rector and his people to the Throne of Grace. In turn they too would be remembered before God. From the city parish might come the used church school material of last year, which might otherwise go into the furnace. Such material would be of great value in a little church school. In other words, it would be the "Big Brother" movement, translated into the terms of the Church.

Such a program would aid in breaking down the provincialism of the Church, if it really does exist. Brotherly contacts would transcend diocesan borders. The large and small parishes and missions would feel a new surge of life in a common interest, and a common task. Too, it must have the commendation of Almighty God—for in that ye have done it unto the least of these,—ye have done it unto Me."

TIDES

THE perfect moment bears no trace of strain
In its fruition, though with straining girth
The pregnant hours bring it to the birth
With age-old pangs of travail and of pain.
Unremembered agonies obtain
Our moments of serenity or mirth;
Forgotten are the arid days of earth
When sudden comes God's plenitude again.
Interdependent is our strife and peace:
After the earthquake comes the still, small voice,
Storms are followed by their sure surcease;
We hang on torturing Calvaries, and lo,
As surely on our Easter Morn's rejoice,
In rhythms of the spirit's ebb and flow.

VIRGINIA E. HUNTINGTON.

Schools Meet the Crisis



The mental, physical, and spiritual discipline characteristic of Church schools has a unique urgency today. Above, history club officers at NATIONAL CATHEDRAL SCHOOL plan a discussion of war problems.



Prayer is central in the life of BISHOP PAYNE DIVINITY SCHOOL (above).

Daily physical checkups (left) are made at ANNIE WRIGHT SEMINARY.

“IN TIME of war prepare for peace” has become the reverse reading of the old proverb. It takes courage and vision to dare to do this, yet British Churchpeople and the Malvern Conference have set us examples in drawing up proposals for a lasting peace in the midst of bombing raids, and young people in England are already being trained for the work of reconstruction. We know now that we can win wars and lose the peace that follows unless we prepare to meet and understand world problems, not in the red light of battle but the clear light of reason and foresight.

For this reason education has become more important than ever before, even in a country which has always considered it vital. Our early schools, beginning in the shelter of the Church, were primarily to assure personal salvation through the knowledge of the Bible. Then, as our democratic way of government developed, education became necessary for political salvation as well. Today it is essential to the preservation of both, since the Christian way of life as much as the democratic way of life is being challenged by the war, and the two are closely related.

The schools are aware that they are facing the most important and difficult period of their existence. They realize that many boys will never go beyond high school and so are revising the curriculum to offer as broad and practical a background as possible. They realize that girls will for some years have to carry the responsibility of higher education, and are doing all they can to encourage them in that ambition. Yet for all the increased need, there is talk of cutting federal and state appropriations for education, of cutting salaries (which will result in poorer teachers in both senses of the word!) and of tolerating crowded conditions for the duration.

It is one of the dangers of war that the demands of expediency often eclipse the long view, and rapidly changing values are easily accepted until we forget that there are certain absolutes which are forever true. As a nation we have always believed in education, and we must believe in it as one of the most vital parts of our war effort, as one of the safeguards of that world of freedom and justice for which we are fighting. Its production must be stepped up, not down. And we must be clear along what lines and for what ultimate goals this education is planned. The attitudes which are learned along with the habits, skills, and abilities are even more important, and can produce out of the same facts a total State with an entire

generation in goose step to its ideology or a democratic State of free and thinking citizens.

The independent school, as differentiated from the State-supported school, has a great contribution to make in preparing young people to meet the challenge of the future. In the first place its very independence means that it is free from any political influence and that it can represent more than one viewpoint. Then the smaller size of its classes means less regimentation and more chance to develop initiative and meet individual needs. Training for leadership is one of the objectives of the independent school while the average child is rightly the focus of the tax-supported school.

The independent school is sometimes accused of being less democratic than the big public schools, but on the contrary its democracy is more demanding since groups are small enough to make necessary social adjustment to all members and there can be no escape to that “crowd” within the larger group. Scholarships have made the group homogeneous on an academic rather than a financial level and uniforms cut down clothes consciousness to a minimum. Entertaining is kept simple both by precedent and by the close cooperation of the home and school.

Training for leadership means that there must be a high example of leadership, and for that reason the faculty of independent schools is carefully selected and representative of many colleges and parts of the country. They are usually men and women who have turned to teaching as a profession, not a job. They have often voluntarily decided against the frequently higher salaries offered in public schools for the opportunity to do a more individualized kind of teaching or to develop a course of study in line with their educational theories and experience. This means they have a devotion and an inspiration in their work which makes it outstanding.

Religion is a way of life and as such can not be separated from education since the latter is, by definition, a preparation for life. It is significant that England is not only allowing, but requiring, religious education in her schools, not as an escape from war but as a training for peace. We Americans have integrated the curriculum, relating mathematics to history, and literature to both, but we have tried to isolate religion from learning and living, and even made laws in many of our states to keep the mention of it out of the class-rooms in our tax-supported schools. The independent school is free to teach

a definitely Christian outlook on life, and in these times of strain and change the unifying force of a common belief is strengthening. Similar background and standards help children to acquire that faith we covet for them. We have failed them utterly if we do not give them the greatest cause in the world to love and live for, a cause worthy of the utmost in work and sacrifice. The example of the living coal removed from the blazing hearth and cooling alone under a coat of greying ash until replaced in the hearth where it begins to glow and burn again, is a significant one. There are many factors in Christian education, all coals on the same hearth, all interdependent.

The schools are aware of the needs and opportunities before them, but they must have the support and understanding of their communities to meet the challenge. Parents must demand good teaching in war time; they must be acquainted with what their schools are doing; they can support them with their interest and enlarge the scope of the school's effectiveness by endowment. The responsibility rests not on the schools alone. We must not fail the future which is being secured at so terrible a price.

KATHARINE LEE.

Footnote

THIS week's leading editorial is contributed by the headmistress of St. Mary's Hall, San Antonio, Tex. We are happy to let it speak for us on the important subject of Church schools in war time, and we feel that it also speaks for heads of all Church schools and for Churchpeople generally who have given thought to the matter.

A news survey on page 11 describes some of the ways in which the schools are responding to the present crisis, which has a particularly severe effect on institutions of their kind. A few of the schools have found it necessary to close their doors for the duration—among them, Valle Crucis, Yellowstone Park School, and Somerset Hills. This latter school continues to serve the nation, for the buildings now house aviation cadets. Classes and ground work are done at the school, and flight training is conducted at a nearby airport. The schools mentioned in the survey, and most of the others mentioned in the complete list (page 4), have been able so far to continue their primary task of training boys and girls for Christian citizenship. But they need your support—and you need theirs in equal degree!

Religion and Life

XVIII. *What relation, if any, has the Church to a righteous social order?*

By the Rev. Joseph F. Fletcher, S.T.D.

WHAT relation, if any, has the Church to a righteous social order? Since we all know that the Church takes a very vocal (though not always practical) interest in righteousness, the question then is whether we are interested in *social* as well as personal righteousness.

Put in this form, it appears a bit silly. As the National Education Association points out in a recent study of education in a democracy, a man is molded by his social pattern, and society is shaped by the men in it. Wrong social order, wrong men; right social order, right men. There are, of course, other things that influence character, but modern psychology and social science are agreed that the social order in which we live and move and have our being has a very great deal to do with what we are.

But on further thought we find that the question is not so silly after all, at least for people with a religious outlook. It depends on their angle of view, their "theology." In other words, the asker must have some reason for the conditional "if any" in the question!

Before tackling this issue, let's agree on a few preliminaries. If it is *possible* to have a righteous social order, the Church wants it. The present social order is not righteous, whether we make that a blanket criticism or not. Defining a righteous social order becomes a question of choosing one of the various *isms* or a combination of them.

Social reconstruction is on its way; the old order passeth. If anybody imagines that the pre-war order is still a choice for the future, we need only say, "Let the dead bury their dead."

As for the Church's relation to the new order, if it survives the transition it will be related as a tenant exactly as it is in the present (evil) order. It will be a tenant whether the new order is righteous or unrighteous. Malvern recently laid down sound principles for measuring its performance (although lots more needs to be said on the subject!).

But maybe Malvern and the Christian sociologists are wasting their time, and their brain cells. *Is it possible* to build a righteous social order? I believe it is. But as Paul Robeson sings in the Ballad for Americans,

"Nobody who was anybody believed it,
Everybody who was anybody
They doubted it."

Why are some people doubtful about social ideals? Well, among religious folk a common reason is their recognition of sin. In the recent past, when average people saw expanding capitalism creating a higher standard of living, they were very optimistic and utopian. With the collapse of that system, they have glumly remembered sin again. They see its collective expression more clearly, along with its individual forms. So the old liberal social-gospel wish-thinking (which achieved precious little) is succeeded by a new cynicism,

misanthropy, and transcendentalism (which will achieve even less).

Religious skepticism about God's children is vitally important. When it becomes *cynicism*, it smells to high heaven and no longer fits the facts. Religious optimism and religious pessimism are, equally, flights from reality. Theological thinking, more than any other type, has to fight against both manic-depressive psychosis and schizophrenia. This is the real meaning of the age-old theological contest between Augustine and Pelagius, the Thomists and Scotists, and today Liberalism and Barthianism.

Men are not naturally and irrevocably good or bad. Our doctrine of man and his nature is the starting point for all Christian social planning. Our ideas of human society depend upon our idea of humanity itself.

We don't have to be "perfectionists" to have faith in social righteousness. Men are not perfect, and therefore their society cannot be. But it can be *better* and they can be better. To doubt this is to hold a sub-Christian view of man. To act on such a view, or (rather) to fail to act because of it, will merely confirm a widespread and reasonable suspicion that the Church has lost its once glorious genius for leadership.

NEXT IN THE SERIES: *The Rev. Dr. Richard S. M. Emrich answers the question: "What is the relationship of the Church to economic systems, such as capitalism, communism, etc.?"*

MASSACHUSETTS

New Rector of Trinity, Boston

"A difficult job and a challenge to anyone," was the characterization given by the Rev. Theodore Parker Ferris to the demands which will be made upon him as the new rector of historic and influential Trinity Church, Boston, of which Phillips Brooks was rector for many years.

Mr. Ferris will follow a line of distinguished predecessors of whom the last four are, with their present titles: Bishop Mann of Pittsburgh; Bishop Sherrill of Massachusetts; the Rev. Dr. Arthur Lee Kinsolving of Princeton; and the Rev. Dr. Oliver J. Hart, Bishop Coadjutor-elect of Pennsylvania. To the work which he will formally assume in the middle of October, when on the third Sunday he preaches his first sermon as rector of Trinity, Mr. Ferris brings a brilliant reputation as the rector of Emmanuel Church, Baltimore, for the past five years. He has a wide group of friends and acquaintances in Boston as a result of his years at Harvard, membership on the faculty of the Wellesley Conference for Church Work, and preaching engagements, notably in Lent.

INTERVIEW

When the rector-elect of a large and intricately organized parish is only 33 years old, tall, distinguished looking, unmarried, he is naturally besieged for interviews by the press as he paid a short visit to Boston for the purpose of organizing his staff for the autumn's work. To a man, the reporters were won by the quiet, informal, friendly sincerity with which Mr. Ferris met them, and by the meat in the resultant interview which touched upon a wide variety of topics.

Of preaching and the accompanying pastoral duties, Mr. Ferris said, "We have no Phillips Brooks today. I intend no innovations, but to go ahead as I have before and do as well as I can. The Church's job is to keep man's relationship with God straight, and man's relationship with his fellow man healthy and normal. A man's inner life has to be more carefully directed and his reserves deeper in these abnormal times; and his relationships with fellow citizens must be more carefully developed to prevent unnecessary friction than in peace times. The preaching I do is perfectly simple, trying to think something through—but I let the congregation draw the conclusions."

As to the work for service men, Mr. Ferris said that to his mind they needed "a place where they can worship without any barriers whatever, where they can come and go without being disturbed by anybody." On top of that serene ideal which is bound to find a welcome from the service men themselves, there is the purpose at Trinity to do anything else that needs the doing, as soon as it is seen.

Mr. Ferris brings with him also a practical experience in aligning the efforts of a parish with the spirit and aims of the community. "One of the most serious prob-

lems of our modern city life," he said, "is the lack of community spirit in our city churches.

"Everything that happens in a large city tends to minimize community responsibility. The modern city is a collection of individuals. Men derive part of their needed sense of security by living constructively through responsibility to a group.

"In a sense, the city church should revive this sense of community spirit. I tried to do this in Baltimore.

"In this church-community, not unlike that which is found in very small towns and hamlets, members are properly related to God and to each other, and their problems of life are better worked out, constructively and according to the Christian pattern."

Born in Port Chester, N. Y., the son of Walter Andrew Ferris and Eva Parker Ferris, the new rector of Trinity is a graduate of the General Theological Seminary with the degree of Bachelor of Sacred Theology (1933). He has also studied at Union Theological Seminary. He was ordained deacon in 1933 and priest in 1934 by Bishop Manning. From 1933 until he went to Emmanuel, Baltimore, in 1937, Mr. Ferris was assistant at Grace Church, New York, and a fellow and tutor at the General Theological Seminary.

CHICAGO

Debt Retirement

Well over half of the money pledged in the recent debt retirement campaign of the diocese of Chicago has already been paid, according to a recent report made by Wirt Wright, diocesan treasurer. The accounting revealed that all of the capital gifts subscriptions, totaling over \$200,000, have been paid in full except for balances aggregating \$2,088 on two pledges.

Mr. Wright reported that eight churches of the diocese have paid their quotas in full, while 13 others are well on their way to fulfilling their obligation through payments representing 50% or more of the total amount pledged.

Church Club Elections

Irwin N. Walker, Chicago attorney, was elected president of the Church Club of Chicago at the annual meeting of the organization held July 8th. He succeeds Henry M. Huxley, who completed two terms in the office, now on active duty with the War Department in Washington, D. C.

Other officers elected by the 53-year old layman's group are: Roscoe B. Starek,

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| Previously acknowledged | \$1,047.36 |
| Mrs. Harriet B. Rankin | 25.00 |
| Isabella Clark Kirkus | 5.00 |
| | \$1,077.36 |

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| | |
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| Margaret K. Rogan | \$ 25.00 |
|-------------------------|----------|

vice-president; G. Franklin Richards, treasurer; Harry F. Clarke, assistant treasurer, and Robert E. Kenyon, secretary. John D. Allen was reelected chairman of the board of directors for the 12th consecutive year.

The Club also named four new directors as follows: Prof. Clark G. Kuebler, Laurence B. Robbins, E. T. R. Murfey, and Walter S. Underwood.

In his annual message to the club, Bishop Conkling told the members that the Church will emerge stronger from this period of world upheaval only if Christian leaders abandon those things which are not strictly necessary to the functions of religion and concentrate on the things that remain.

NEW YORK

St. Luke's Camp Larger Than Ever

St. Luke's Camp, for the boys and girls of St. Luke's Chapel, Trinity Parish, at West Cornwall, Conn., is larger than ever this year. Both the boys' camp house and the girls' camp house are full. The life of St. Luke's Chapel for children is continued here. Mass is said every morning, and night prayers every evening.

One of the priests of the chapel is always in residence: during July the Rev. Paul C. Weed, and during August the vicar, the Rev. Dr. Edward H. Schlueter. The director of the boys is Robert Scott, a senior at the General Theological Seminary; and of the girls, Miss Frances Dietrich.

LEXINGTON

Solution for Clergy Shortage

The perpetual diaconate is seen by the clergy of the diocese of Lexington as a partial solution of the problems of reduced giving and war-time clergy shortage.

This was the approach taken for providing the Church's ministrations to Emmanuel Church, Winchester, Ky., and Christ Church, Richmond. On July 22d, Bishop Hobson of Southern Ohio, acting for Bishop Abbott of Lexington, ordained John Stryker Piper to be deacon in charge of these two churches.

Mr. Piper was born in New York State, January 17, 1887, attended Lehigh University, and, until the war, was a sales engineer for the Shepherd Elevator Co. At present, his secular occupation is with the U. S. Ordnance, Tank Division.

Mr. Piper will continue in his secular employment, and is offering his services to the diocese of Lexington without remuneration, and at his own expense, commuting 85 miles from his home in Fort Thomas, Ky., each week to render his services. Mr. Piper has undertaken to seek no higher orders in the ministry, and will not fall under the Church Pension Fund provisions for the clergy.

Mr. Piper was presented by the Rev. Allen Person and the Rev. Dr. John W. Mulder preached the sermon.

BOYS

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EDUCATIONAL

SCHOOLS AT WAR

Curricula and Activities Revised
To Meet Needs of Nation

The schools, colleges, and theological seminaries of the Episcopal Church have responded promptly and wholeheartedly to the needs of the nation at war, as is shown by reports of many of them to THE LIVING CHURCH.

Extra-curricular activities along the lines of civilian defense and economic warfare are almost universally stressed. Many schools have added courses or revised the content of existing courses to prepare students for army life; and many are placing increased emphasis on world affairs with



St. JOHN'S: (above) calisthenics;
(below) machine gun practice.

a view toward establishing a just and last-
ing peace.

Military schools, like Howe, Howe, Ind.; St. John's, Delafield, Wis.; De-
Veaux, Niagara Falls, N. Y.; Harvard,
North Hollywood, Calif.; and Shattuck,
Faribault, Minn., are providing officers
for the armed forces—men trained as
efficient soldiers not only of the nation
but also of Christ.

Eleven members of this year's class at
St. John's immediately received their com-
missions in the Army, and 17 others will
do so as soon as additional training is
completed or the age of 18 is attained.
Two St. John's alumni were among the
high-ranking officers reported "missing in
action" on Bataan. St. John's is classed by
the War Department as an "honor school."

Among graduates of Shattuck who have
brought the school renown in military life
are five brigadier generals, a major gen-
eral, and two rear admirals. Church boys
at Shattuck composed 47% of the enrol-
ment this year, representing every province
in the Church except New England. Shat-
tuck is also an "honor school."

Besides its military training, DeVeaux
School is helping in civilian defense. The

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ments; Music as an expression of
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DE VEAUX: *Passing in Review.*

seventh and eighth grades formed two units of the "Young America Victory Club" during the winter. With the assistance of the student council and faculty advisors, these groups gained the cooperation of the entire cadet corps in instituting a conservation program. They turned in to the Red Cross two and one-half tons of paper, 30 pounds of lead foil and 14 pounds of tin foil. In the Niagara Falls Memorial Day parade, the DeVeaux Cadets brought most favorable comments upon their snappy marching unit preceded by the Bugle and Drum Corps.

Harvard School, the Bishop's School for Boys in Southern California, was founded in 1900 and has functioned as a military training school continuously since that year. The original designation as a junior unit of the Reserve Officers' Training Corps, was made by the War Department in 1917, being the first school on the Pacific Coast to be so designated. Military training is under the direct supervision of a commissioned officer and a non-commissioned officer of the Regular Army assigned to this duty by the War Department, and the Department this year rated Harvard an "honor school." Many graduates are now serving as commissioned officers and non-commissioned officers in the Armed Forces of the United States, all over the world.

OTHER BOYS' SCHOOLS

The contribution of *Holderness School*, Plymouth, N. H., is probably unique. The introduction of what is believed to be the first course in Japanese to be offered in an American preparatory school was made possible in April when Karl Branstad, for 17 years on the staff of St. Paul's University, Tokyo, joined the Holderness faculty. The eight-weeks course during the spring term did not pretend to give more than a bowing acquaintance with the language—or "Which is the road to



HOLDERNESS BOYS: *They will be able to tell Tojo where to go.*

Shattuck School

Established 1860

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Catalog and view book

The Rev. Donald Henning,
D.D., Rector
Box L Faribault, Minnesota

Harvard School

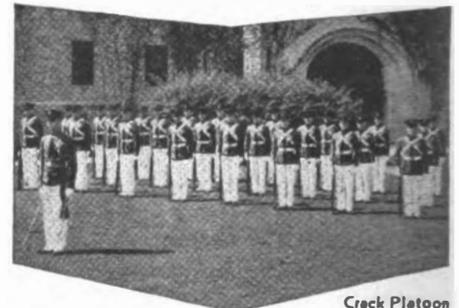
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Situated on a farm of 165 acres
Grammar Grades 6-8 High School 1-1V
Courses: Classical, Scientific, General
Approved by Dept. of Education,
State of N. J.
Tuition, Board and Lodging—\$450.00
Founded 1900 Enrollment 78

Additional financial aid is provided a limited number of students who show a definite need and scholastic ability.

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For information Address THE HEADMASTER

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An Episcopal Church School for boys. Located in the country. Boarding. College preparatory. Small enrollment. Self-help.

Walter W. Littell, Headmaster



RECTORY SCHOOL: *The boys wrecked a windmill—for national defense.*

Tokyo?"—but Mr. Branstad hopes in September to give the abler linguists a chance to do a thorough job on the fundamentals of script and pronunciation.

Holderness is also adding three other new courses: aeronautics; "From Versailles to Munich," a course on the two decades between wars to be followed by a semester of sociology on "Building the Peace"; and for younger students a course in geography stressing the physical aspects bearing on strategy and the economic aspects bearing on world reconstruction.

At the *Rectory School*, Pomfret, Conn., the boys have enthusiastically contributed to the war effort in many ways. Since the oldest boys are only 15 and the youngest 6, the work which they can do is limited, but what they were able to do they have done well. Among other things, the boys have torn down a 75-foot steel windmill to be used as scrap; helped to plant a four-acre victory garden; collected old rubber and metal; and practically all those 12 years of age or older have completed the junior first aid course.

St. George's School, Middletown, R. I., has arranged extra-curricular courses in navigation, first aid, and aviation ground school. These have been pursued faithfully and earnestly by a great many boys. The most immediate war work, however, has been the equipping and maintaining of the nearby civilian observation post. This work began on December 9th—two days after Pearl Harbor—and the school is maintaining the post for the duration.

St. Luke's School, Austin, Texas, opens September 13th for its second year. This young and growing "Kent-plan" school feels that it can best cooperate in the war emergency by intensifying its efforts to give boys a thorough training in founda-



ST. LUKE'S: *A new self-help school in Austin, Tex.*

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Cranbrook School

Box L

Bloomfield Hills

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The PRECENTOR, Cathedral Choir School,
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SPECIAL

ST. MARGARET'S HOUSE

(School for Christian Service and Deaconess Training School of the Pacific)

A graduate school preparing women for Church work as deaconesses or lay workers. Opportunity to work for advanced degrees.

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Dean
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GIRLS' SCHOOLS

Schools for girls have responded as promptly and efficiently to the nation's need as the boys' schools, even though the students do not look forward to combatant military service. Home defense activities, war stamp campaigns, and similar projects have been stressed, but the schools have not lost sight of the spiritual contribution which is their primary reason for existence.

Announcing the appointment of Mr. and Mrs. Paul E. Werner as heads of *Wykeham Rise*, Greenwich, Conn., succeeding Miss Elsie Lanier, a spokesman for the school described its adjustment to the present situation as follows: "It is the aim of the alumni and trustees, through the appointment of the Werners, to keep the fine old traditions and firm academic standards of the founder, Miss Fanny E. Davies, and at the same time to introduce the measures of student cooperation which are most consistent with the current necessities of war and transportation. For example, no more expensive uniforms will be required. Mr. and Mrs. Werner, both active Churchpeople, have conducted their own tutoring school for many years, working

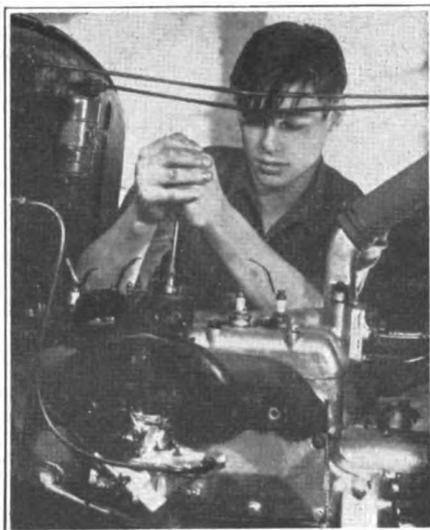


WYKEHAM RISE: Administration building.

with boys and girls from many New England schools and colleges. They plan to do much teaching themselves as well as managing the executive and business end of the school."

A joint planning committee of students and faculty of *Margaret Hall School*, Versailles, Ky., and of the Colored high school in Versailles met once a week during the last term to plan and coordinate student defense activities. These included: Red Cross first aid course for seniors and faculty of Margaret Hall; a joint salvage campaign for metal, rubber, paper and rags; an anti-waste poster contest, with defense stamps as prizes. Recommendations for next year include panel discussions on the cause of the war and the peace aims of the democracies, to be given by both schools; and the adoption of a self-help plan at Margaret Hall.

Loud were the wails last spring at *St. Katharine's School*, Davenport, Iowa, because Junior Red Cross first aid courses were discontinued locally; great is the joy because a faculty member will give them this fall. Almost perforce the girls' contributions to the war effort became less spectacular and perhaps more courageous.



AVON: Soldiers are mechanics today.

tion subjects and in meeting the changing conditions of life. Through its small classes, its self-help plan, its simple country life, and its religious program St. Luke's strives to provide an atmosphere and training which will enable boys to assume the responsibilities of life, be they in times of peace or war. Walter W. Littell, son of the Bishop of Honolulu and a Kent graduate, is headmaster.

Avon Old Farms School has met the war situation wholeheartedly and energetically. Academically, special courses have been instituted in mathematics and the sciences, to meet requirements of Officers' Basic Training schools.

Avon's inclusive extra-academic activities are rather expanded than radically altered. Community service is now done in dead earnest and with obvious benefit to the whole school. Boys now work in the bank, store, garage, kitchen, telephone office, and library. Airplane spotting, salvage projects, fire fighting, settlement house work, and model airplanes have their devotees.

During July and August, Avon sponsored a project whereby about 30 boys from various schools lived in the dormitories and worked on neighboring farms to replace men who had left for defense work.



BRECK: The boys at choir practice.

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Your opportunity to serve your community was never greater than now. The health and strength of your nation depend upon your service. The sick must be expertly attended. Infants must continue receiving adequate nursing care.

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Boys and Girls in educational difficulties received in Episcopal family. Limited number, selected cases, ages ten to fourteen years. Tutoring, music, constant supervision of behavior, health, and diet in the home of a psychiatric and general physician, resident registered nurse. Outdoor sports year round under competent sports director.

Two hundred dollars a month and up. Tuition varies with amount of special care. Cooperation with child's family physician assured.

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Franconia New Hampshire

GIRLS

The Bishop's School

La Jolla, California

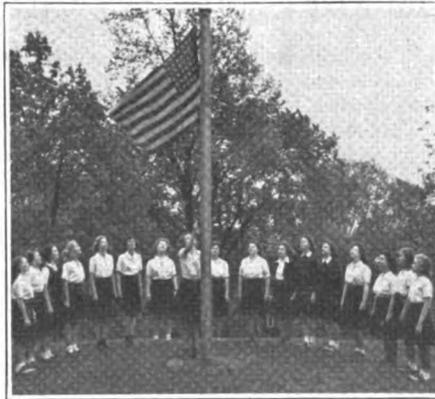
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Intermediate and Upper School
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ART MUSIC DRAMATICS
Riding, Swimming, Tennis, Hockey,
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34th year begins Sept. 16, 1942

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ST. KATHARINE'S: *In war time, the daily flag raising takes on new significance.*

The lower school victory garden twice furnished radishes for the entire dining room; the children's intercessions for men of the merchant marine were fervent and sincere. The whole school cooperated in assuming new responsibilities: cleaning their rooms and recreation rooms and serving at table when the domestic staff suffered war casualties; tidying school-rooms; proctoring; pledging themselves not to waste food, paper, or other materials. The daily flag-raising was intensified by the pledge to the flag, and always was there conscious responsibility for fitting themselves physically, mentally, and spiritually for whatever might lie ahead.

A statement from *Annie Wright Seminary*, Tacoma, Wash., sketches the objectives of the school during war time: "Believing that the greatest need today is a renaissance of the Spirit, the Annie Wright Seminary has as its primary concern the development of a respect for true Christian values.

"Its second emphasis is that of training its students to think independently, constructively and without prejudice. While it is essentially a college preparatory school it realizes that for many girls the conventional course of study is not always the best and, therefore, predicates its educational philosophy on individual needs.

"Furthermore, the school believes that



MARGARET HALL: *The front porch.*

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Resident and Day School
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Located on 58 acres of the
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Strong emphasis on the Arts

One year postgraduate course with
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Church School preparing for all colleges. Fully accredited — distinguished by the record of its graduates. Beautifully wooded lake shore campus 50 miles from Chicago.

Also general courses providing unusual opportunities in Art, Music, Domestic Science, and Dramatics. Complete sports program. Junior school. Under the direction of the Sisters of St. Mary.

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A Country School for Girls in the
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College Preparatory, General
Courses, Art and Music. Seventh and
Eighth grades.

Golf, Tennis, Riding, Basketball.
Winter Sports.

Mr. and Mrs. Paul E. Werner, newly appointed heads, have taken over with the aim of continuing the fine old traditions and firm academic standards of the founder, Fanny E. Davies. Write them for more information.

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Founded 1880 by Bishop Tuttle with funds provided in memory of Benjamin Rowland of Philadelphia. Boarding and Day pupils. Accredited. Pre-school, Lower school, College Preparatory and General courses. Graduates in many eastern and western colleges. Daily chapel service with chaplain and vested choir. Four-year course in Bible. All branches of music, dancing, art, drama. Indoor pool, tennis courts, riding, weekends of winter sports. Pleasant home life. Environment of geographical and historical interest. Altitude 4500. Bdg. \$650. Day \$90-\$200.

The Right Rev. Arthur W. Moulton,
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Charlottesville, Virginia

Episcopal school for girls, emphasizing College Preparation.

Music, Art, Dramatics.

General Courses also.

Riding in excellent hunting country.

Modern buildings on 23 acre campus in foothills of Blue Ridge.

Separate dormitory for younger girls.

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Principal

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory.

Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$700.

FOR CATALOG, ADDRESS:

The Principal
BOX B, VERSAILLES, KY.

physical health and vitality are as important as mental health to a well developed personality.

"The seminary can make its best contribution to the national defense by staying with the task of preparing girls to meet the problems of a rapidly changing world."

At *St. Faith's School*, Saratoga Springs, N. Y., keen interest in war work has been manifest during the last year. Bonds have been purchased, Red Cross work done, and much other activity carried out as part of the community.

The school had its best season for years and many new students are coming next year. It carries on the same studies and athletic activities but has added more business courses for those who wish to enter work at once. About half of the seniors take business; the rest prepare for college. Some are preparing to be nurses.

Pupils at *Rowland Hall*, Salt Lake City, Utah, have been helping the community



ST. MARGARET'S: Graduates will help maintain parish work.

issues. Subjects are often presented by outside speakers. Questions follow. Such a discussion is being planned by the officers of the history club in the photograph on page 8.

Last year every resident student won her certificate from the Red Cross in either First Aid or Home Hygiene. The purchase of war stamps was a regular practice.

The students of *St. Mary's Hall*, Burlington, N. J., have made their contribution to the war effort by giving generously of their time and money to such projects as the American Red Cross, the March of Dimes, the British War Relief, Bundles for Britain, and H.M.S. *St. Mary*. Innumerable sweaters and socks have been knit by both students and the faculty, and two courses in First Aid have been well attended and 14 certificates awarded. A lively demand for defense stamps was met by the weekly sale sponsored by the student council.

Almost any afternoon in the early spring a bevy of students could be seen on the campus clad in slacks and armed with rakes giving the school grounds a general cleaning up. Two objectives were thus accomplished; the first, that of physical fitness as suggested by the war defense program; the second, accomplishing work done in previous years by men now in the Service.

Miss Elizabeth B. Chochran has recently become principal of *St. Anne's School*, Charlottesville, Va., succeeding Miss Margaret Porter. "In addition to our thorough preparation for college and our



ROWLAND HALL: Singing the hymn "for those at sea."

to salvage paper, rubber, and metal. The older pupils have also been assisting in the USO program. With the coming of a large influx of military personnel and civilian war activities the population of Salt Lake City has been increased by approximately 21,000 since January 1st. Girls from the preparatory schools of the Atlantic states as well as from the Pacific coast are finding in the Hall the kind of school to which they have been accustomed.

Realizing the important part schools are playing today in making the citizens of tomorrow, *St. Mary's Hall*, San Antonio, Tex., is "looking ahead and planning to meet the needs of young people in a rapidly changing world, as well as to maintain the standards of their inheritance." Small classes of not more than 15 are designed to evoke maximum student participation under the guidance of an able and experienced faculty.

Situated on the 58 acres of the cathedral close, Washington, D. C., the *National Cathedral School* has this year students from 24 states and 10 foreign countries. It is, therefore, a truly national and international group. Through town halls, assemblies and history club meetings, the students arrange timely discussions which help in understanding war and post-war



ST. PAUL'S POLYTECHNIC: Students in the engine laboratory.

Saint Margaret's School

A New England school for girls emphasizing preparation for the leading colleges, but offering a broad general course including secretarial work, music, art, and dramatics. Modern fire-proof building on country estate.

Established 1865
Incorporated 1875

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A Resident and Day School for Girls

Primary through High School Departments

College Entrance Board requirements met

All courses fully accredited

Music, Art, Dramatics

Exceptional outdoor advantages
Swimming, Riding, Individual and Team Games

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STUART HALL

Located in Shenandoah Valley—noted for beauty and healthfulness of surroundings. 100th Year. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Separate lower school. Courses for high school graduates in intensive college preparation and 1 or 2 years' Secretarial. Definite religious instruction. Service League affords means of coordinating with general work of church and various social agencies. New Academic building, gymnasium and tiled swimming pool. Sports. Riding the year 'round. For booklet, address:

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St. Mary's Hall
FOUNDED 1837
Burlington, New Jersey

An Episcopal Boarding and Day school for girls. Grades 1-12. Fully accredited College Preparatory, General and Secretarial courses. Music, Art, and Dramatics. Separate Lower School. All sports.

Easily accessible by rail to Philadelphia and New York.

Florence Lukens Newbold, B.S.,
Headmistress

ST. FAITH'S SCHOOL

Saratoga Springs—Health Centre of America

Episcopal School for 60 girls ages 8-18. Tuition \$600-up. Regents examinations for college entrance. Business, Art, Music, French. Winter Sports. Riding. The Rev. F. Allen Sisco, Ph.D., Rector. . . . Protection, Care, Health, Education.

complete program of physical education," she says, "we are offering courses in home nursing, defense nutrition, and first aid. News of the world is kept before the students and their enthusiastic support is given to Red Cross and war relief societies."

SPECIALIZED SCHOOLS

The western training school for women Church workers opens on August 24th at *St. Margaret's House*, Berkeley, California. Throughout the Church, but perhaps especially in the West, women are needed to strengthen parishes and missions whose rectors have gone into military service. In some of the isolated missions, women workers are carrying on all the work of clergy except the celebration of Communion and the marriage service. It is the plan of the course offered at *St. Margaret's* to



DOWNER GIRLS: Practising first aid.

equip women to help the Church in this emergency.

Two classes a year are now accepted in the *School of Nursing of the Hospital of St. Barnabas*, Newark, N. J.—in September and in February. Graduates of the school have been serving in Iceland, Hawaii, the Philippines and other posts of importance.

The academic courses of the preliminary period are given at the University of Newark with credit given toward a degree. The students take part in the defense activity preparation and receive thorough instruction qualifying them as registered nurses.

The notable war work at *St. Paul's Polytechnic Institute*, Lawrenceville, Va., was described in *THE LIVING CHURCH* for July 5th. Dr. J. Alvin Russell, the principal, has several times been appointed the head of county campaigns among Colored people, and under his leadership the school has thrown itself heartily into a variety of patriotic services.

COLLEGES

The Church's colleges have "streamlined" their curricula and activities to pre-

ST. KATHARINE'S SCHOOL

Davenport, Iowa — Est. 1884

For your daughter—
What lies ahead?

One thing is certain—the emerging generation will need a firm foundation—physically, mentally and, above all, spiritually, if it is to "Stand Fast." Such a foundation is offered at *St. Katharine's* in its broad academic program, college preparatory and general courses, music, arts and sports, and pleasant home life. Individualized instruction, standardized tests and a reading laboratory correct many difficulties.

Primary Grades through High School
Moderate Tuition
3 Hours from Chicago

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The Sisters of St. Mary

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Mount Saint Gabriel
Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics, Typewriting, Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

SAINT ANNE'S SCHOOL

For young girls

Beautiful fireproof building, 450 feet lake frontage
Also Summer Camp
Moderate rate near Chicago, Visit, Catalog.
10 Lake Shore Drive
"Younglands"
Lake Geneva, Wisconsin

ST. MARGARET'S SCHOOL

Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Simple country life. Beautiful campus on Rappahannock River. Moderate cost. For illustrated catalog address:

Miss Edith C. Latañé, Principal, Tappahannock, Va.

St. John Baptist School

College preparatory and General courses. Music, Art, Sports. An Episcopal School for girls under care of Sisters of St. John Baptist, Resident or Day. In the country near Morristown, N. J. For catalogue, write THE SISTER SUPERIOR, MENDHAM, NEW JERSEY

SEMINARIES

NASHOTAH HOUSE

will commence its second hundred years this fall.

College department will open September 21
Seminary department will open September 29

For information, address
The Dean, Nashotah House, Neshotah, Wis.

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA
Dean, Henry H. Shires, 2457 Ridge Road

BEXLEY HALL

The Divinity School of Kenyon College
Address the Dean Gambler, Ohio

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WANTED!

Churchmen willing to help put Bishop Payne Divinity School

(the Church's only Seminary devoted exclusively to training Negroes for the ministry)

on the same basis as the Seminaries for White men.

Needs: five investors to endow five chairs
contributors to the Building Fund
gifts for running expenses and scholarship aid

for further information, write

Rev. R. A. Goodwin, D.D.
Petersburg, Va.

COLLEGES

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Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

Carleton College

Donald J. Cowling
President

Carleton College, a coeducational college located at Northfield, Minnesota, is recognized as the Church College of Minnesota.

With a curriculum geared effectively to war emergency needs, particularly in the field of the sciences, Carleton offers a well-rounded program of liberal arts studies.

Seventy-sixth Year Opens
September 14, 1942

For further information address:
Director of Admissions
4 Leighton Hall, Northfield, Minnesota

Parents . . .

. . . Rectors

Church Schools Make
Good Churchmen



KENYON: The new speech building provides superb quarters for activities and studies of 80% of the student body.

pare young men for the best possible service to the nation. *Kenyon College*, Gambier, Ohio, may be cited as a notable example.

In January, President Chalmers listed the new war-time courses available now to undergraduates, to prepare them for service in the armed forces or defense industry. The new technical studies are radio, map-making and reading, and navigation (to begin in the fall of 1942), Portuguese, and Engineering Drawing. Old courses in photography, mathematics, and modern languages now have special war uses. Extra-curricular courses in physical hardening and pre-industrial military training were instituted in the summer term.

Engineering science and meteorology have been included in the curriculum since last fall, and practical aeronautics has been offered at Kenyon for some time.

The new accelerated program, by which a student can earn his bachelor's degree in a minimum of two and a half years, went into effect with the beginning of the summer term, June 25th. One hundred and ninety of the usual three hundred students were enrolled. Because of the accelerated program, commencement this year was May 11th.

The new \$50,000 speech building was dedicated in October. The dedicatory address was delivered by M. Jacques Maritain; his subject was Poetic Knowledge. This building, the gift of a prominent alumnus, contains a small auditorium seating 195, and fully equipped stage, as well as class rooms and offices. The scene shop and dressing rooms are located under the stage, and in the basement a "sound laboratory" contains the recording machine, vibrograph, artificial larynx and other instruments for research in sound. The second floor is devoted to offices and

a seminar room. Speech courses at Kenyon are taken by about 80% of the student body. The dramatic club, which functions under the supervision of the department of speech, headed by Dr. John W. Black, gives five or six plays a year.

About three hundred students and recent alumni are now in the armed forces. Six have given their lives for their country. Many of the present undergraduates are enlisted reserves in the army, the navy, or the marines, under orders to finish their college work and proceed immediately to officer training.

Robert B. Brown, the secretary of Kenyon College, is in the midst of a campaign for \$10,000 among the alumni to be



CARLETON: Scientific studies are directly related to the war effort in a streamlined curriculum.

used for war emergency expenses for both parts of the institution, the collegiate and the theological. The fund will be used primarily for student aid. Early returns indicate that there is a good chance that the Emergency Fund will reach its goal.

At *Carleton College*, Northfield, Minn., a Carleton Officer Training Corps has been set up to help students who have enlisted in the armed forces prepare for their military life. The corps is purely a college institution, having no official connection with the War or Navy Departments. No military training is given, but technical subjects over a wide field are taught to members of the corps by the college faculty. Among the courses are advanced radio laboratory, aerial photography, air navigation, surveying and mapping, airplane engines, history of aviation and recognition of aircraft types, meteorology, and others. The college has instituted the accelerated curriculum, and is cooperating with the army, navy, and marines in their programs for enlisted men. Many Carleton faculty members are former military men, and the college is proud of its up-to-date scientific facilities. A war programs committee of the faculty constantly examines possibilities for increasing the college's usefulness in the national effort.

Among colleges for women, the students at *Milwaukee-Downer* are bending every effort to help win the war by intensified work in class and volunteer activities in free moments. A central defense council of students and faculty is coordinating the many phases of war effort, from Red Cross knitting, and first aid and home nursing courses, to the constant practice of conservation, steady purchase of war stamps, and extra-curricular work in such fields as map reading and use of the slide rule.

SEMINARIES

Bexley Hall (theological seminary of Kenyon College), having moved to The Oberlin Graduate School of Theology for a summer session, has been removed from the rural influences of Gambier, and though not exactly thrust into a metropolis, has come closer to the war effort than before.

Other than many "war stamp" collections, which as yet haven't hit the bond stage, the Hall en masse went to Lorain to the Church of the Redeemer under the Rev. Robert Campbell and took over a meeting of the young people in conjunction with a large representation of the United States Coast Guard stationed in Lorain.

A pressing schedule of classes has prohibited most of the men's taking part in the "Farmer's Aid" program for the first quarter but several are planning on helping alleviate the farm labor shortage the second half of the summer.

Bishop Tucker of Ohio, chairman of the Bexley Development Fund committee, has expressed confidence that the \$5,000 drive for next year's current expenses will reach its goal.

"*Nashotah House*," a professor writes, "as a seminary located in a completely rural setting, can do very little by way of contributing actively and obviously to the

American war effort. The nature of the curriculum is such that there can be virtually no specific assistance given to young men who wish to prepare to serve in the armed forces of the country.

"Yet we are by no means cut off from the currents of national interest. Members of student body and faculty alike have contributed generously to the appeals for blood, books, cash, and other sinews of defense or of military morale. Moreover it would seem, on the basis of the considerable number of our alumni now serving as chaplains, that we have unwittingly trained men to minister to the personnel of the armed forces.

"One specific activity is perhaps worthy of mention. The House is maintaining a modified summer school. It is small, to be sure, but it is offering to certain men (who are close to the end of their seminary careers) the opportunity to accelerate their course in keeping with the emergency nature of the times in which they are living. It might also be worth noting that the regular members of the faculty are giving their services gratis for this purpose; they have sacrificed either a summer vacation or the opportunity to supply in parishes."

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DEATHS

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

Frederick Burt Avery, Priest

On July 24th, the Rev. Dr. Frederick Burt Avery, retired, died at his home in New Port Richey, Fla.

He was born in Cleveland, Ohio, in 1854, the son of the Rev. John T. Avery, and educated in the Cleveland schools, Guilford Academy, Oberlin College, General Seminary, and the Philadelphia Divinity School. He practised law in Cleveland for two years before entering the ministry.

His parishes were St. Paul's, Canton, Ohio, and St. John's, Youngstown, Ohio (while there he established missions at Niles and Girard), St. Mark's, Frankfort, Pa., St. James, Painesville, Ohio, St. Paul's, East Cleveland, and St. John's, Cleveland.

Dr. Avery was one of the founders of Lincoln Memorial University, Cumberland Gap, Tenn., and for a number of years was president. For 15 years he was secretary and president of the standing committee of the diocese of Ohio.

His honorary degrees were from Oberlin College, Ohio State, Union Law College, and Lincoln Memorial University.

Dr. Avery is survived by his wife, Cornelia, Conover Avery, a brother, Henry Avery, a son, Lester Tryon Avery, and two daughters, Mrs. Earl White of Mentor, Ohio, and Mrs. Harvey Gaul of Pittsburgh.

Ambrose Beavin, Priest

On Tuesday, July 28th, the Rev. Ambrose Henry Beavin, rector of St. Luke's Church, Hot Springs, in the diocese of Southwestern Virginia, died.

Mr. Beavin was born in England in 1874, was ordained deacon in 1897 and priest in 1898 by the Bishop of Nova Scotia, and served as curate of St. Luke's Cathedral, Halifax, from 1897 to 1900. He then came to the American Church and served successively in the Church of the Holy Communion, New York City; St. Peter's, Gallipolis, Ohio; St. Peter's, Pittsburgh, Pa.; Grace, Pittsburgh; Christ, Fairmont, W. Va.; Emmanuel, Cumberland, Md.; and St. Paul's, Winter Haven, Fla. As of March 1, 1929, he accepted the rectorship of St. Luke's Church, Hot Springs, Virginia, and continued there until his death.

In 1926 Mr. Beavin was married to Mrs. J. Kearney Rodgers. Neither of them has been in good health for some time and Mrs. Beavin died at the hospital of the University of Virginia on July 8th.

On July 30th, the funeral service for Mr. Beavin was conducted in St. Luke's, Hot Springs, by Bishop Phillips of Southwestern Virginia, assisted by the Rev. Dr. E. Reinhold Rogers of Boys' Home, Covington, Va. Also in the chancel were the Rev. Warren A. Seager of Emmanuel Church, Covington, and the Rev. Charles F. Magee of St. Andrew's Church, Clifton Forge. Pallbearers were members of the vestry of St. Luke's Church. Interment was in the cemetery at Warm Springs.

Joseph H. Ivie, Priest

The Rev. Joseph H. Ivie, chaplain of the fire department in Manhattan, the Bronx, and Richmond, died July 21st in Bethesda, Md., after a long illness.

Mr. Ivie was appointed a fire chaplain in 1912. He also served as chaplain of the Tombs and the Children's Hospital, Randall's Island.

Born in New York, the son of William and Catherine Greene Ivie, he attended Trinity School, New York, St. Stephen's College, Annandale, N. Y., and the Philadelphia Divinity School. He was ordained in 1896.

He has been associated with St. Joseph's Church, Queens, Trinity Church, Fishkill, N. Y., St. Bartholomew's Chapel, New York.

He is survived by his daughter, a son, and a brother.

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DEATHS

William R. R. Simmons, Priest

The Rev. William Ryland Rainsford Simmons, a missionary priest in Idaho since 1916, died in St. Luke's Hospital, Boise, July 12th. He was born May 23, 1865, in Newtown Barry, County Wexford, Ireland; he studied pharmacy in Tipperary, and later attended St. Aidan's College, Buckingham. He came to New York in 1903 as a pharmacist, but again turned to the ministry and was ordained in 1907 in Stillwater, Okla. When he came to Idaho, he became vicar of Trinity Church, Gooding, St. Barnabas' Church, Wendell, and Calvary Church, Jerome, remaining in that field until his retirement in 1934. He covered a much larger field, however, being a tireless missionary; when no other transportation was available, he walked, covering hundreds of miles over the country. Since his retirement, he has lived in Boise, where he did extensive work among the blind and the tubercular.

He is survived by his widow, Mrs. Lydia Simmons. Burial was from St. Michael's Cathedral, Boise, July 14th, Bishop Rhea being assisted in the service by Dean Calvin Barkow and Canon Walter Ashton.

Mrs. Edwin J. Randall

Funeral services were held August 1st at St. Luke's Church, Evanston, Ill., for Mrs. Edwin J. Randall, wife of Bishop Randall, Suffragan of Chicago, who died July 29th in her Evanston home after a long illness. Mrs. Randall was 70 years of age.

A lifelong resident of Chicago, Mrs. Randall was born Evelyn McCarthy in Austin, Ill., now a part of the city, on November 2, 1871. She married Bishop Randall in January, 1897, two weeks after he was ordained to the priesthood by Bishop W. E. McLaren and shortly after he was appointed priest in charge of St. Barnabas Church, Chicago, which he subsequently served for 25 years.

Mrs. Randall, a leader in woman's activities in the diocese for many years, served as diocesan president of the Woman's Auxiliary from 1919 to 1925. For the next six years, she was a member of the national board of the Woman's Auxiliary. She was also a past president of the St. Luke's Woman's Guild.

Mrs. Randall is survived by two daughters, Mrs. Ralph M. Smith of Wilmette and Mrs. Drennan J. Slater of Evanston, as well as by her husband.

Funeral services were conducted by Bishop Conkling and the Rev. Dr. Frederick L. Barry, rector of St. Luke's. Interment was at Memorial Park Cemetery.

Esther Brown Smith

Mrs. Chester A. Smith died in Cincinnati July 14th as a result of injuries received in a motor accident. She had been well known as Esther Brown, field secretary on the national staff of the Woman's Auxiliary, for nine years preceding her marriage in 1939. From 1939 to 1941 she gave part time to religious education and social work at St. Paul's School, Law-

renceville, Va., where her husband was teaching. Later they moved to Cincinnati.

Mrs. Smith was born January 11, 1908, in a house on the campus of St. Paul's School (now Polytechnic Institute), Lawrenceville, Va. She was baptized and confirmed in the school chapel, married there, and buried from the chapel July 18th. She had attended grade school, high school, and normal school at St. Paul's and graduated from the Bishop Tuttle Church Training School on that campus. She took a bachelor of arts degree at Columbia University, and was the first Colored woman to be appointed a national secretary for the Auxiliary, in which office she became known and highly regarded over a wide area of the Church.

Her husband and year-old son, Melvin, survive her, as well as her father, sister, and three brothers.

Meeting at St. Paul's July 23d, the 19th annual Summer School of Religious Education adopted a memorial which characterized Mrs. Smith as "an earnest, devoted and fearless follower of Christ, a worker for the betterment of the world, an ardent champion of the good life, a fighter against every evil, and a friend of all young people."

CHANGES

Appointments Accepted

ASHTON, REV. FREDERICK T., rector of Christ Church, Christiana Hundred, Del., is to be chaplain of hospitals, Wilmington, Del., effective September 1st. Address: 702 W. 24th Street, Wilmington, Del.

COOPER, REV. J. W. DENNESS, formerly rector of St. George's Church, Rochester, N. Y., has been assistant at Christ Church, Rochester, N. Y., since May 17th. Address: 171 Harvard Street, Rochester, N. Y.

DEAN, REV. STANLEY, rector of The Church of the Holy Communion, Liberty, and chaplain of Loomis Sanitarium, Loomis, N. Y., has accepted a call to be rector of Holy Cross Church, Kingston, N. Y., effective August 1st. Address: 30 Pine Grove Avenue, Kingston, N. Y.

GRATIOT, REV. DONALD H., formerly curate of Christ Church, Rochester, N. Y., has been locum tenens at Christ Church, Rochester, N. Y., since July 1st.

GRAVES, REV. LYMAN B., formerly a student at Episcopal Theological Seminary, has been assistant minister at St. James' Church, Lancaster, Pa., since July 1st. Address: 119 North Duke Street, Lancaster, Pa.

HILL, REV. CHESTER C., formerly vicar of St. James', Sonora, and St. Michael's, Tuolumne, Calif., has been vicar of Trinity, Madera, Calif., since July 1st. Address: 210 South A Street, Madera, Calif.

HOTCHKISS, REV. WALTER M., formerly rector of Christ Church, Eastport, Me., has been rector of Trinity, Claremont, N. H., since May 31st. Address: 156 Broad Street, Claremont, N. H.

KING, REV. CHARLES AARON, formerly vicar of Trinity, Madera, Calif., has been rector of St. Luke's, Auburn, Calif., since June 1st. Address: 148 Lewis Street, Auburn, Calif.

KLEIN, REV. WALTER C., formerly chairman of the Graduate department of Philadelphia Divinity School, Philadelphia, is to be rector of St. Barnabas', Haddington, Philadelphia, effective September 1st. Address: 6400 Haverford Avenue, Philadelphia.

MATHER, REV. HOWARD LESTER, curate of St. John the Evangelist, Lansdowne, Pa., is to be rector of Calvary, Roslyn, Washington, effective in September. Address: Roslyn, Wash.

PARK, REV. RICHARD A., formerly rector of Calvary Church, Sedalia, Mo., has been rector

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CHANGES

of Christ Church, Eagle Lake, and of St. John's Church, Columbus, Tex., since July 1st. Address: P. O. Box 156, Eagle Lake, Tex.

SHUTT, Rev. PHILIP L., rector of the Church of the Good Shepherd, Quincy, Ill., is to be rector of Trinity Church, Peru, Ind., effective September 1st.

Military Service

MIZE, Rev. EDWARD M., formerly rector of St. Andrew's, Emporia, Kans., is a chaplain in the Army.

FOWLKES, Rev. PASCAL D., formerly rector of St. John's Church, McLean, and Holy Comforter Church, Vienna, Va., has resigned his parishes and is serving as a chaplain in the Army.

Resignations

ROWLAND, Rev. RONALD H., has resigned as rector of Calvary Church, Front Royal, Va., to accept a position with the Army and Navy Commission of the diocese of Maryland.

New Addresses

EVANS, Rev. GEORGE L., formerly of St. Luke's Church, Excelsior Springs, Mo., is now at Grace and Holy Trinity Cathedral, 415-425 West Thirteenth Street, Kansas City, Mo.

Ordinations

DEACONS

MARYLAND—HENRY POWERS was ordained to the diaconate June 28th in Holy Nativity Church, Forest Park, Baltimore, Md., by Bishop Helfenstein of Maryland. He was presented by his father, the Rev. Hugh W. W. Powers. The Rev. James A. Mitchell preached the sermon. The Rev. Mr. Powers will be assistant of All Saints' parish, Frederick, Md. Address: Frederick, Md.

MILWAUKEE—GERARD WILLIAM RUBINO was ordained to the diaconate on May 3d in the Chapel of St. John the Divine, Delafield, Wis., by Bishop Ivins of Milwaukee, acting for the Bishop of

Quincy. He was presented by the Rev. M. O. Gruber; the Very Rev. E. J. M. Nutter preached the sermon. The Rev. Mr. Rubino will complete his studies during the summer and be appointed to missionary work in the diocese of Quincy early in the fall. Address: Nashotah House, Nashotah, Wis.

SOUTHWESTERN VIRGINIA—WILFRED EVERARD ROACH, II, was ordained to the diaconate on July 1st in Christ Church, Martinsville, Va., by Bishop Phillips of Southwestern Virginia. The Rev. Charles W. Sydnor preached the sermon. The Rev. Mr. Roach is minister in charge of Grace Church, Radford, Va., and of St. Thomas' Church, Christiansburg, Va. Address: Radford, Va.

Corrections

WILLIAMS, Rev. ROSWELL G., was listed incorrectly in THE LIVING CHURCH, July 5th, as being on the staff of the Oswego associated missions. He is associated with the Oswego missions, in the diocese of Central New York.



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.

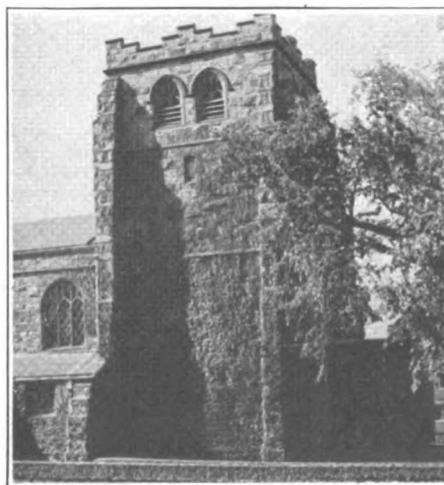
St. James' Church, Huntington & Federal Sts., New London, Conn.—659
Rev. F. S. Morehouse, Rev. C. R. Jones
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

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.
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Weekday Services: 9 A.M.

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

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

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

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

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

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

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

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



GO TO CHURCH THIS SUMMER



MASSACHUSETTS—Rt. Rev. Henry Knox Sher-
fill, 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.—
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 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—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 Com-
munion

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 City—2450
Rev. Roelif H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

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

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

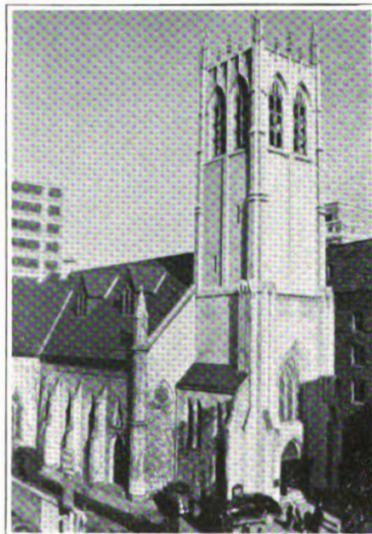
Church of St. James the Less, Scarsdale, N. Y.—
1888
Rev. James H. Price; Rev. William C. Kernan
Sunday Services: 7:30 10, 5
Weekday Services: Wed. and Holy Days, 10 A.M.

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

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

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

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



EPIPHANY, WASHINGTON

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.

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, 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. Culner; 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., 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, Kala-
mazoo, Mich.
Rev. A. Gordon Fowkes; Rev. R. K. Giffin
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesdays, 7:30 and 11 A.M.;
Saints' Days, 8 A.M.

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

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

BOOKS

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