

The Living Church

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

JUL 30 1943

WISCONSIN
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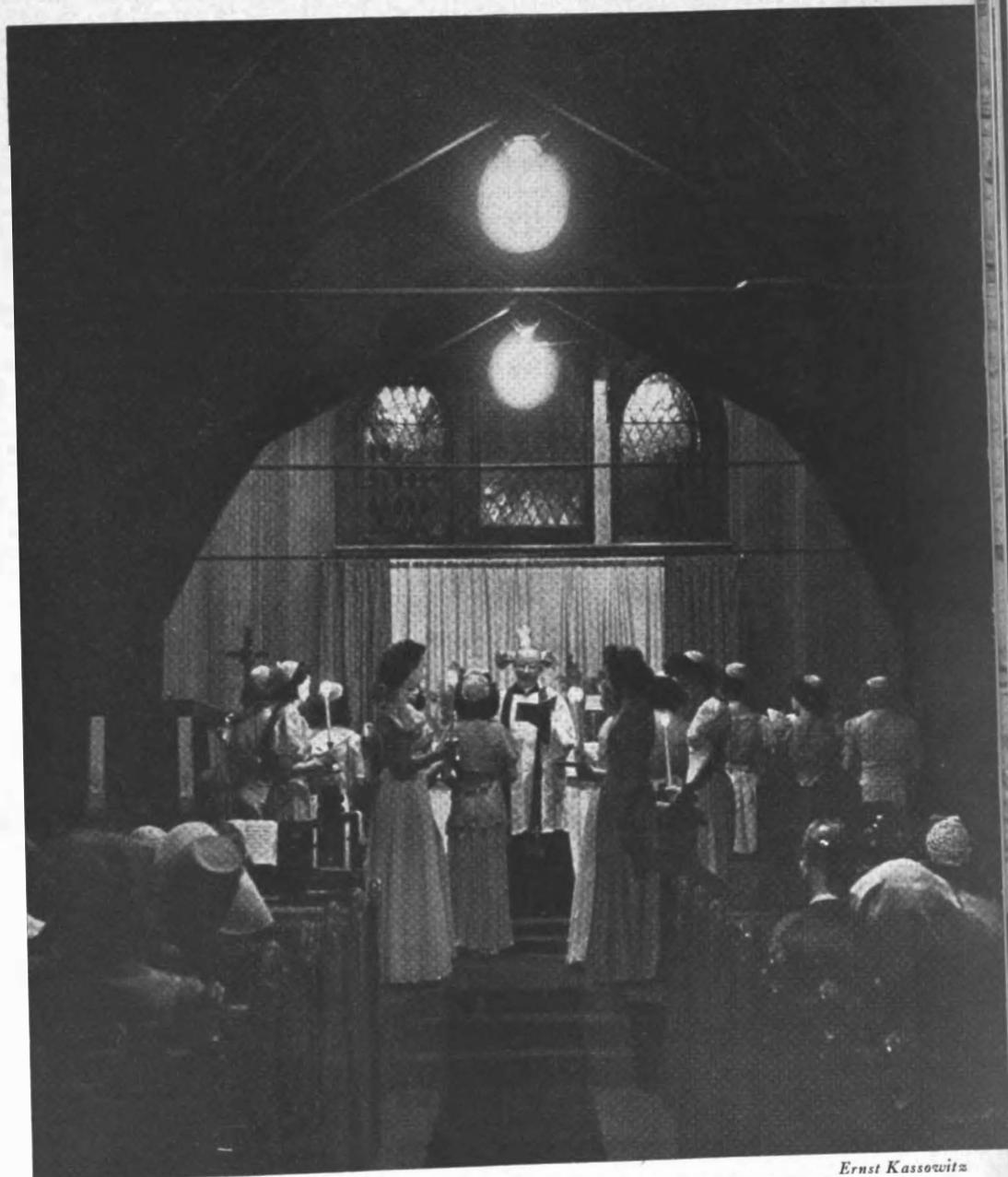
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Ernst Kassowitz

A GIRLS' FRIENDLY SOCIETY ADMISSION SERVICE

The Rev. John B. Pennell is shown receiving GFS candidates at a service in St. Andrew's, Seattle, Wash.

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STRICTLY BUSINESS

GENERAL Convention is always, from an editorial point of view, the triennial high point in the life of a Church magazine and THE LIVING CHURCH has ever prided itself on doing a good job of news coverage at each convention.

Readers will recall the daily which was issued in Atlantic City, the big issues in Cincinnati, the two magazines at Kansas City. Now they may look forward to another "special." The Cleveland coverage will be something to do justice to the importance of a wartime convention.

Contributions totaling \$3,235.20 have been made or pledged to the Church Literature Foundation for the specific purpose of producing five special General Convention issues of THE LIVING CHURCH. The money was contributed to the Foundation by interested readers who, knowing the difficulties confronting a Church magazine in a war year, want to make sure THE LIVING CHURCH will be able to do its usual thorough job.

The money will not be used, of course, to defray the basic expense of the five special issues, but rather it will be used to permit us to expand these issues, to use 48 pages, for instance, instead of 24, to use many cuts, to employ six or seven reporters to cover various important aspects of the convention. As a result of the contributions, we should be able to produce the best coverage ever given the convention by a Church magazine.

And this year, it seems to me, it is particularly important that we do this. From ten to thirty thousand Churchmen who ordinarily might attend the convention will be at home, anxiously awaiting every bit of news they can get.

I think that when these readers get convention issues of THE LIVING CHURCH they will remember the contributors to the Church Literature Foundation who made the issues possible. I know the staff will.

The staff, by the way, will be putting in a good deal of extra work on the big issues, and much of it will be night work. But they won't mind that; they get so excited about a big issue they almost live at the office.

Leon McConkey

Director of Advertising and Promotion.

LETTERS

New York Issue

TO THE EDITOR: Your New York edition was one of the most interesting, comprehensive, and "enterprising" issues you have ever produced, in my opinion. However, there was a signal omission—which I prefer to think of as an oversight. You did not mention the most significant "institution" in the city—or in the diocese!—that is to say the most significant Episcopal institution: *The Churchman!* Here is one of the very most outstanding religious journals in Christendom—and the oldest religious paper in the English (and possibly in any language), carrying on for all of the liberal and sociological concerns of the Christian religion—and you do not even refer to it in a paragraph! You missed a mighty neat opportunity to make a nice gesture to a worthy contemporary—recognized by all journalists as a religious periodical of wide influence both in America and in England.

Then, too, this paper sponsors the most significant event ever sponsored by a religious journal—its Annual Award Dinner, honoring one of earth's great women, Madame Chiang Kai-Shek, when the Chinese ambassador and Lin Yutang, as well as other celebrities and 2200 other persons assembled to signalize American-Chinese friendship—and your New York correspondent considers this event not worth a paragraph. Are you prejudiced?—or did your "reporting" (usually well done and inclusive) slip in these two particulars? (Rev.) THOMAS F. OPIE, Great Barrington, Mass.

Editor's Comment: We slipped.

The Bishops and Public Questions

TO THE EDITOR: The putative bishops of the Methodist Church are taking steps looking to presenting a united front in their religious body, for a rational and lasting peace. I ask, what steps for this decidedly Christian move, are our apostolic bishops going to take? I cannot recall in all the history of our House of Bishops, that it ever took a decided stand on anything pertaining to public questions in which ethics were involved. The nearest approach to it was their standing resolution to the effect that it was not in keeping with the sacred profession of the clergy to bear arms. But we know that that was inspired by the deplorable case of Bishop Polk's accepting a commission in the Confederate Army and being blown to bits by a shot from a cannon fired on the order of the Federal General, Sherman. Might we not be justified in looking for a definite, clarion call from our bishops at their meeting in Cleveland, that would at least measure up to the lead the Methodists are taking?

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

Flags and Honor Rolls

TO THE EDITOR: I write to ask whether I am the only clergyman in this country who at the present moment persists in declining to allow an American flag or a military honor roll or both in his church edifice. I will not argue the point in this column but will simply state that personally I fail to see how a church can post the names of those of its members who are serving in the armed forces of the country, listing them apart from other parishioners who may be just as dangerously occupied or just as devout disciples of the Master,

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LETTERS

without blessing war as an institution or sanctioning military service as, at the very least, an ethical necessity, preferable to any possible alternative of Christian witness and service.

My vestrymen seem to think that they might be persuaded of the reasonableness of my position if any other church or minister in this country or Canada or England agreed with me, under present circumstances.

(Rev.) WOLCOTT CUTLER.

Charlestown, Mass.

Hymn

TO THE EDITOR: Recently there came to my desk a copy of a "Hymn of Prayer for our Fighting Men" by Archdeacon Scott—perhaps you have seen it. This made me think that you and your readers might like to see the following revision of Hymn No. 415—

- Verse 1. Same as in the Hymnal.
 2. O Christ, Who madest hill and plain
O'er which our traffic runs amain
By mountain pass or valley low;
Wherever, Lord, Thy brethren go,
Protect them by Thy guarding hand
From every peril on the land.
 3. O Spirit, Whom the Father sent
To spread abroad the firmament;
O Wind of Heaven, by Thy might
Save all who dare the eagle's flight,
And keep them by Thy watchful care
From every peril in the air.
 4. O Trinity of love and power!
Our brethren shield in danger's hour;
From wreck and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad praise from air and land and sea.
Amen.
- (Rev.) CHARLES E. FRITZ.
Menlo Park, Calif.

What Is the Church Doing?

TO THE EDITOR: I am saddened by the unfairness and inadequacy of W. Norman Pittinger's review of Dr. Van Dusen's little book, *What Is the Church Doing?* The book does not pretend to tell the whole story of all that the whole Church is doing the whole world over. The preface states that the book is "dealing with three causes in particular—the League for Continental Churches, Orphaned Missions, and the World Council of Churches." It would seem that any fair review should at least take into account this clear-cut statement of purpose on the part of the author.

Purposely kept to a very brief compass, the book tells far more than one in a thousand of our clergy knows in America concerning what is happening today in the areas under discussion. If it were to include papal encyclicals which, I point out, do not in any way fit into the scheme which the author adopted, it would have in all fairness to alter the scheme and include the ecumenical pronouncements of recent years. Just to do that would involve a book larger than the present one without comment or illustration.

I feel that it is a pity that your readers should be warned away from the book by such a review and hope that while they are waiting for someone to write a compendium of "all the things that all the Churches are doing all over the world," they will at least become familiar with what the Churches to which they are most directly related are now doing in the most crucial areas of the world's life.

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BOOKS



JEAN DRYSDALE, EDITOR

Christianity and Judaism

FROM JESUS TO PAUL. By Joseph Klausner. Translated from the Hebrew by William F. Stinespring. New York: Macmillan, 1943, pp. xvi + 624. \$3.50.

Dr. Klausner is professor of modern Hebrew language and literature in the Hebrew University of Jerusalem, and, appropriately, has done much to enrich the scientific literature of this ancient, but now modern, language. He has done it by being an historian of the period in which Christianity arose, and thousands of scholars and clergy have profited by his *Jesus of Nazareth*, which was translated by Canon Danby. This book is just as truly "required reading."

It is to be remembered, of course, that Dr. Klausner writes as a Jew, and a conservative one who believes that Judaism has a world mission comparable to that of Christianity. To him Christianity has truth and value only insofar as it agrees with the values of Judaism. But when allowance is made for this, it is seen that he writes with amazing objectivity and not a little internal sympathy. The book presents a splendid survey of the Jewish and Hellenistic-Jewish background of Christianity, with particularly fine analyses of Stoicism and Philo, and then goes on to cover the material in Acts and the Pauline epistles. The critical point of view is more on the conservative side than the radical; Acts is considered a first rate historical source and is used with confidence, and Klausner believes that the Beloved Physician wrote not only the "we-sections" but the entire book.

What is most refreshing is that at every point Dr. Klausner tries to explain St. Paul as a genuine Jew and not as a person simply motivated by pagan influences, and much of the value of the book consists in the illumination shed from rabbinical sources. The book is weakest in its assessment of Pauline theology; the problems of grace and "the flesh" are, for example, over-simplified. Paul was not so antinomian as Klausner thinks, nor is this circumstance mere inconsistency.

SHERMAN E. JOHNSON.

Agnosticism Discredited

GOD AND EVIL. By C. E. M. Joad. Harpers, pp. 349. \$3.00.

This is the fascinating story of how an agnostic was shocked into belief in God through the consideration of the tremendous amount of evil in the world. The position he reaches is far from Christian theism, but it displays the unsatisfactory nature of the agnosticism of the smart-set philosophers who took their cues from Shaw, the Huxleys, and Russell in the first four decades of this century. There can be no doubt of the keenness of Joad's mind, and the pleasure the reader derives from this work is due to the fact that he is allowed to see this mind at work. Part of

the time Joad's mind works constructively and it builds upon hypotheses and commitments of faith; part of the time his mind works negatively, and in his treatment of the Christian tradition it seems to this reviewer that Joad is not aware of all the available facts in making his cavalier judgments. He overstates his case, and then qualifies his statements and the reader is not sure of just where Joad stands, but we may be sure that there will be no more sermons on "God, the Devil and Mr. Joad."

RANDOLPH CRUMP MILLER.

Martyrs

BREBEUF AND HIS BRETHERN. By E. J. Pratt. Winner of the Governor-General's Annual Literary Award for Poetry, 1940. Now in its first U. S. A. edition. The Basilian Press, Detroit, Mich., \$1.25.

The story of Brebeuf and his brethren is told in 66 widely margined pages but there is no lack of detail or beauty. The poet speaks simply and directly. There are no extra words, no flourishes, no surplus phrases. So skilful is his verse that lists of French and Indian names appear without loss of natural speech or music.

This is a little book yet ancient France is there, its towered cathedrals, vineyards, orchards, shrines, the homes from which these men went forth; New France is there; a seven-week-long voyage stretched between. Vividly the wilderness is there, its perils, hardships, and rewarding beauty. The Indians, on the trail or crowded in their filthy villages, are there, suspicious of the black-ropes, crafty, cruel, adept at torture. The heroic lives and martyr deaths of Brebeuf and his brethren, all are there. But far beyond this condensation, God is there. From the first line to the last word one is aware of the personal, dynamic action of the Holy Spirit.

PORTIA MARTIN.

The Monastic Life

OUR LADY OF THE BIRDS. By Louis J. A. Mercier, St. Anthony Guild Press, Paterson, N. J., 68 pages, \$1.25.

Dr. Mercier, who is a professor at Harvard and a delightful and devout Christian, has written a charming little book of meditations on the problem of evil, disarming in its apparent naiveté but profound in substance. It takes the form of thoughts of Benedictine lay-brother as he works in the monastic garden and contemplates a statue of our Lady feeding the birds.

The monastic life as it is implied in this book has small relation to the mixed and very human doings of a real house of religion; the book has that quality of "faerie" which delights the reader in the *Fioretti* of St. Francis. This simplification of life conventual is intentional, and no defect.

BERNARD IDDINGS BELL.

SIXTH SUNDAY AFTER TRINITY

GENERAL

THE PEACE

Religious Leaders Urge Attitude Of Reconciliation

The attitude of the Christian Church toward Axis nations in the postwar world must be one of reconciliation based on justice—to the end that both Germany and Japan may be able to assume rights and responsibilities coincident with membership in a world organization embracing all nations, according to a statement made public by the Commission to Study the Basis of a Just and Durable Peace of the Federal Council of Churches.

The document, part of a Christian Message on World Order drafted by delegates attending the recent International Round Table of Christian Leaders at Princeton, N. J., was released for publication on July 23d after a special editorial committee had completed minor revisions in the text.

PEACE TERMS

In regard to Germany, said the statement, "Christianity involves reconciliation on the basis of justice, and the meeting of a spirit of repentance with a spirit of forgiveness."

This attitude, it added, "must characterize all policies to which Christians lend support."

Regarding Japan, the Christian leaders declared:

"Although the terms exacted from Japan will be severe, as Christians, we urge that they be just, constructive, and not retributive. They must not be carried to the point where Japan would be deprived of hope or prospect of economic revival and of readmission into international society with its consequent rights and duties."

The portion of the document dealing with Japan also urged the setting up of a "constructive" program for the development of colonial areas in South Eastern Asia which would "provide for the security and welfare of the indigenous populations, and for an increasing share by them in the government of the countries which they inhabit, with self-government as a goal."

RELATIONS WITH RUSSIA

When Christianity demonstrates that it can achieve broader social gains than those sought by the USSR, many of the differences now existing between Christian people and Soviet Russia will tend to disappear, according to a statement drawn up by the delegates.

The statement asserted: "In the case of the Russian revolution, many of its avowed objectives are those which Christians have

Joe Boyle Resigns

The resignation of Joseph E. Boyle as director of the National Council's promotion department is announced by the Presiding Bishop, effective August 1st. Mr. Boyle has accepted a position in the public relations department of the J. Walter Thompson Company, national advertising agency.

Mr. Boyle will continue to advise the National Council's department. Part of his new work will be to assist in carrying forward the United Canvass.

long accepted in principle but have largely failed to achieve in practice."

These are, it added, "the right of all men to work, to rest and leisure, to social security, to education, and to non-discrimination on the basis of race."

The Church leaders emphasized, however, that "in form, and to a large extent in practice, the Russian revolution has been anti-religious and materialistic."

"If that continues to be the case," they said, "we cannot disguise our concern. That would prevent a world community of spirit which is an indispensable foundation of world order. But we need not assume that this will be the case."

"We believe that as Christian people demonstrate that they can achieve such beneficent social ends as are sought by the Russian revolution—and much more besides—many differences between us will tend to disappear. We need not now act on the assumption that those differences

will persist to create a permanent barrier to world order."

"We are profoundly convinced," the statement continued, "that the Christian interpretation of life and destiny is essential to the realization of human welfare, social justice, and world order."

"Admittedly, organized Christianity has failed to achieve fully these ends. But an anti-Christian or non-Christian society is bound to fail more lamentably. . . . For all of these reasons we seek in Russia, as elsewhere, conditions of spiritual and intellectual liberty which will make that possible and we eagerly look forward to the day when Christians in Russia may freely and in organized form join with Christian bodies elsewhere in ecumenical fellowship."

EPISCOPATE

Funeral Services for Bishop Taitt

Funeral services were held in Philadelphia on July 21st for Bishop Taitt of Pennsylvania who died on July 17th. The Presiding Bishop conducted the services in the Church of the Holy Trinity. He was assisted by Bishop Hart, Coadjutor of Pennsylvania, successor to Bishop Taitt; the Rev. Dr. Charles Shreiner, dean of the convocation of Chester, and the Rev. Stanley V. Wilcox, rector of St. Paul's Church, Chester. The Rev. Charles H. Long, secretary of the diocese of Pennsylvania, was master of ceremonies.

OTHER BISHOPS ATTEND

Other bishops attending were Bishop Gardner of New Jersey, Bishop Sterrett of Bethlehem, and Bishop McClelland of Easton. Among the 1,500 persons attending were 200 clergymen, representatives of the city governments of Philadelphia and the Commonwealth of Pennsylvania.

The service at Holy Trinity was preceded by a service at St. Paul's Church, Chester, and a Holy Communion service in Holy Trinity at the same hour. Burial was at the cathedral in Roxborough.

CBS

Growth in Membership

The largest growth in membership for many years was reported at the recent annual meeting of the Confraternity of the Blessed Sacrament, at a luncheon in St. James' parish house, Cleveland. Bishop Ivins of Milwaukee, superior general, presided. Officers were reelected.

The Rev. Dr. Vivan Peterson of St. James' was celebrant at the solemn Mass,

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
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Bishop Ivins pontificating. The Rev. L. N. Gavitt of Grace Church, Albany, N. Y., was deacon of the Mass and preached the sermon. Sub-deacon was the Rev. G. L. Graser of St. Andrew's, Buffalo, N. Y.

INTERCHURCH

Ecumenical Leaders Hear Reports From Abroad

An extensive campaign designed to promote the organization of a Federal Council of Churches of Australia will be launched on that continent next November, it was revealed in New York by the Rt. Rev. Robert Wilson Macauley, Moderator-General of the Presbyterian Church in Australia.

The proposed Australian Church federation, he said, would eventually become an affiliate of the British Council of Churches and the Federal Council of the Churches of Christ in America.

Dr. Macauley was one of three overseas Christian leaders who were honored at a dinner sponsored by the American section of the World Council of Churches and the Commission to Study the Basis of a Just and Durable Peace. Dr. Archibald C. Craig, general secretary of the British Council of Churches, and the Very Rev. Alwyn Keith Warren, dean of Christ Church Cathedral, New Zealand, shared the dais with Dr. Macauley.

"MOST SECULAR" COUNTRY

Australia, said Dr. Macauley, is regarded as the "most secular" country in the world.

He attributed this to the effect of three generations of secular education in the schools, to "acute" social and political differences, and to "ruthlessness" in political life.

The church, he added, has been able to make little progress in ameliorating these conditions because of its divisiveness.

Dr. Craig and Dean Warren described the development and growth of the British Council of Churches and the National Council of Churches of New Zealand.

Quoting a recent survey, Dr. Craig stated that 10% of the British people are regarded as habitual church-goers, 10% are "hostile" to the church, 30% have a "nodding acquaintance" with the church, and 50% are indifferent.

SHIPBUILDER'S SERMON

Henry J. Kaiser Speaks At Lake Tahoe Chapel

★ Upon the invitation of Bishop Porter of Sacramento, Henry J. Kaiser, the noted shipbuilder, was the speaker at the 11 o'clock service of the Outdoor Chapel, Lake Tahoe, Calif., on Sunday, July 18th. Revealing a deep sense of Christian humility, the industrialist paid tribute to a godly mother who "gave me a Christian faith which I have never ceased to cherish."

Speaking before more than 450 persons, Mr. Kaiser based his address upon the outline of a sermon heard more than 40

years ago in a little church in the Adirondacks. "The theme was that every incident in the life of Jesus here on earth was forever being reenacted in the lives of men and nations."

Elaborating this thought, Mr. Kaiser stated: "Is it not true that the drama of human experience in which Jesus was the leading figure is once more presented, scene by scene and act by act, in these strange times in which we live? Once more there is the manger where holy and beautiful thoughts are born; once more there are the Wise Men who recognize their worth and take time to do them honor; once more there are mothers who rejoice because they have brought sons into the world; once more these mothers live in the dread shadow of the sacrifice which they too may have to make.

"Today again youth learns manual skills, perchance in a carpenter shop; or they study as did the boy Jesus, to whom the law was the whole realm of formal training. In our time there comes again the ancient call to make an uncompromising stand for the right; and once more there are the wicked who destroy those who believe and preach the truth.

"Today there are the faithless who deny their friends and fail them in the hour of trial and need. In all the 20 centuries of the Christian era, mankind is now passing through the darkest Gethsemane. That Holy Garden forever symbolizes the overwhelming comprehension of man's sorrow and of his need; the agony that seeks to know the ways of escape and to find the paths to peace and virtue; the longing to heal, and the bitterness of rejection.

"The sublime tragedy of the Crucifixion is now with us. With each passing hour thousands of our young men are laying down their lives that others might live. Today whole nations mount the Cross. Today ideals and truth itself are mocked by the soldiers of a brutal despotism who have thrown the spear into the side of freedom.

"But I can hear the voice of the preacher

in that little church in the hills of northern New York ending his sermon on a note of triumph. He proclaimed that the Resurrection was taking place then, as it had so many times in 1900 years.

THE RESURRECTION

"There is a Resurrection today. At the very moment when hope seems slain there is the promise of new life. Out of death and night and sorrow, hope is once more being born. If we listen we can hear again the majestic symbol of Isaiah proclaiming that swords shall be beaten into plowshares and spears into pruning hooks.

"Is it not a grim circumstance that all of the superb findings of science and learning are now devoted to the business of destruction? . . . We justify this paradox of creating for destruction by recognizing a profound truth: we fight for principles and the survival of principles is more important than life itself. . . . And so we are in the business of building the instruments of destruction. We employ them with all the skill and ingenuity which modern man can command. In this effort miracles such as Jesus wrought are a daily occurrence; sea water is turned into a valuable metal as was the water into wine; men are all but raised from the dead by the blood plasma which is fed into their veins; food is processed until a basketful will feed the multitude, as did the loaves and fishes; coal tar, a byproduct of the coke used in making steel for cannon and machine guns, is transformed into the sulfa series which destroy the germs, and once more 'the lepers are cleansed,' fevers are reduced, and the sick are made whole.

BUILDING FOR PEACE

"Today man faces the most superb opportunity which has ever come to him. His world lies in ashes. It is now his to rebuild. The vast forces of production which have made our nation an arsenal and a fortress may soon be liberated for the work of reconstruction. Strange as it may sound, the peak of our war production has been passed. It is time to begin building for peace.

"If we rebuild a world of monopoly and special privilege, we will taste a defeat as bitter as a victory for the Axis powers. . . . The individual is still the supreme unit in creation. . . . If we can work together in defense and attack, we can work together in the great business of reconstruction.

"Phillips Brooks once closed a great message with these words: 'To work, to help and to be helped, to learn sympathy through suffering, to learn faith through perplexity, to learn truth through wonder, behold, this is to live and this is to conquer!'"

The Outdoor Chapel, conducted by Bishop Porter during the summer season, is situated in a stately grove of pines and cedars at mile-high Lake Tahoe. The choir and sanctuary are enclosed, and the pews are arranged under the great trees. An electric organ, with echo organ and chimes, is the accompaniment for the noted singers who lead in the ministry of music at each service. The visitors' register shows names from every state in the union and many foreign lands. Mr. Kaiser, who was confirmed at the Outdoor Chapel, is Bishop Porter's warden.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$ 613.99
Florence Draper, David Harvey, Barbara Jean Nichols, Janaan Everett, Eugenia May Colbert, Betsy Ross, Bill Thew, Tom Sullivan, John Sullivan and John Fugitt	15.00
Mrs. William J. Bartlum	5.00
In Memory of William H. Thompson	5.00
Rev. Alfred J. Miller	5.00
K. I. Cole	3.00
Rev. Edward Haughton	2.50
	\$ 649.49

China Relief

Rev. Alfred J. Miller	\$ 5.00
Y.P.S.L., Trinity Church, Miami, Fla.	5.00
Rev. Edward Haughton	2.50
	\$ 12.50

International Red Cross

Y.P.S.L., Trinity Church, Miami, Fla.	\$ 5.00
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War Prisoners Aid

Previously acknowledged	\$1,216.40
Mrs. Clarence Powell	10.00
	\$1,226.40

WAR SERVICE

ARMED FORCES

Mislaid Chaplain

From somewhere in the Solomon Islands comes this letter from First Lieutenant Edward Littell, who is serving as a chaplain in the Army. According to his father, Bishop Littell, he left Hawaii in November, 1942, for the Solomon Islands and was with General Collins when he took over Guadalcanal. That the life of an army chaplain does not consist wholly of conducting services is clearly portrayed.

By EDWARD LITTELL

I'M mighty proud to send you a copy of the corps commander's commendation of the medical battalion I was with at that time. Our boys earned every word of it and a good deal more. They are really good soldiers and there are an awful lot more like them in this army.

My first day in the jungle I came upon a battalion of infantry who had just captured an important hill (it was announced in the home papers). They had hiked way round and taken the Japs by surprise, climbing the jungled slope with hardly a shot. But when they got to the bald top, the Japs laid on them with rifles, machine guns, and mortars. There was no cover, for the tall jungle trees around are as high as the top of the hill, giving snipers a clear field. But our troops had orders to "seize and hold" the hill at all costs, so they did. One boy told me he dug a two-foot fox-hole with his bare hands in 45 minutes, though I doubt if he actually timed himself.

When I arrived the next day, the wounded were still lying on the steep hillside and were preparing to lie there a second night. I had come with our medics, who were supposed to help evacuate them, but that proved to be impossible till the next day. I had accidentally got ahead of the medics (I'll tell you more about that in a minute), and so I had the privilege (of which I am secretly proud) of being the first man in our division to set foot on that famous hill. The Japs still held part of the hill—but not the top!—and it was plenty warm. Our own shells were so close that you couldn't tell which were Jap and which were American.

They had no chaplain, so I asked the colonel's permission to spend the night. And I must tell you, before it gets lost, what one of the wounded boys said.

"I'm sure glad to see you, chaplain."

"O.K. What's on your mind?"

"Well, I haven't been much of a soldier. Even before we came into action, I wasted a lot of energy just worrying about myself and how I'd come out. I wish I'd done a better job."

He was hit in the leg, and pretty soon I asked how it happened. It turned out he'd seen another man hurt and was on his way up to bring him down when the Japs got him. A rotten soldier! And typical. To those men what they were doing was just the obvious thing.

And now for a word about the colonel—Lt. Col. George F. Ferry of Chicago,

who has been decorated for what he did there, is being decorated again and promoted. I heard him talking on the field telephone to another officer who said he couldn't get through to him because he'd run into Japs. "What the blank blank did you expect to run into?" says the colonel, without sympathy.

He told me later of his first conversation with a new commander of his regiment. It was the night before he took the hill, and Col. George, the new boss back at headquarters, was getting nothing but reports of difficulties from other officers. Ferry, bivouaced near the hill, is called to the phone.

"Ferry speaking."

"This is George."

"George who?"

"Colonel George, regimental commander! When do you attack?"

"Six-thirty tomorrow morning."

"Well, dash dashit, don't let it be 6:31."

"Well, dash dashit, it *won't* be 6:31!"

"O.K. How's your situation?"

"Just come to dinner with me on the hill tomorrow, and I'll show you my situation."

Colonel George is said to have danced with joy.

Major Butler, the battalion executive, is a good man, too; but irreverent. My one-piece green coverall, fresh that morning as a smiling Associated Dealer's, was filthy and wringing with sweat (pardon me, it would be nice to perspire in the jungle but no one is *that* much of a gentleman). So I hung it on a limb till bedtime, exposing undergarment to the full effect of mother earth wherever I might sit down. This drew a remark from Major Butler, and he was just plain irreverent to the Cloth.

I had no time to dig a fox-hole, so I spent the night above ground at the "aid station" near the wounded. The doctor gave me a shelter-half (half a pup-tent) for protection, jungle nights being chilly. Pretty soon along comes a man with a bellyache. He gets his pill, then asks if that's a hole I'm in. "No." Can he share it anyway? "Sure, why not?" I should mention that I was lying close against a steep bank—for protection on one side at least. In the dark, this soldier manages to insert himself between me and the bank, where he gets good protection (from me) all night.

The next day I held a short service for some of the men killed. The spot was near the top of the hill, where it happened a dead Japanese had been found (or killed) and buried; so he got in on the service, too. Beforehand, the men asked me to say something special for a man they all thought a lot of, Private First Class, Harold Denny. So after the service I stepped over to his grave and tried to say something intelligible as to what it's all about. It was a very moving occasion.

I promised you a word as to how I got there in the first place. One company of the medical battalion had been ordered up the night before to help evacuate the wounded. I asked and received permission to join them, and in the morning the battalion commander drove me to where they were,

on the edge of the jungle. They had not been able to reach the hill, and about 11:00 o'clock word came that it was impractical to evacuate by the only known route. A couple of hours later, however, there was a message that a shorter way, hitherto blocked by Japs, had been cleared. A medical officer, with 20 men and me, set out forthwith.

CHAPLAIN COMMANDER

Within 15 minutes, at a branch in the trail, the officer and half a dozen leading men got separated from the rest of us. While we were gathering information from the infantrymen crouched along the trail, a soldier tells us to shut up and lie down; there's a patrol trying to get a sniper in a tree over there. We obey leisurely until a rifle crack pretty close limbers our muscles.

A few minutes later we have our information and things are quiet. The expedition may as well proceed; but who is there to take command? No sergeant? Not even a corporal? Ah yes, of course, the chaplain! "Medics, let's go!" I lead my fellow non-combatants.

And what a journey for men with half an hour's jungle experience! We were told to follow the field telephone wire (remember Whosits in the labyrinth?) and in a few minutes we would be at a battalion CP (headquarters). This was obviously simple, especially as such an important trail would have frequent traffic if we needed assistance. We soon found ourselves crouching and belly-flopping at the crack of snipers' guns, but I kept them going until several shots, that may well have been meant for us, had us flat and silent behind trees. "Make yourselves comfortable, boys," a whisper from me; "we stay right here." I had decided the sensible thing was to wait for some of those infantrymen who would be passing any minute. (We were unarmed.)

But I soon changed my mind; and a good thing, too, for neither there nor anywhere did we see a man on that trail. "All right, fellows. Crawl." We crawl and crouch and walk, and so arrive eventually at a spot where the wire branches into a number of lines—and each line comes to an end! Just then there was a good deal of machine gun fire right ahead of us and we lay pretty still for a while. This was the CP. It had been abandoned earlier in the day.

The firing eased up, and a search disclosed one wire that went ahead, directly toward the battle. "Come on, boys!" There was no question, on they came; and after a total hike of maybe two miles we met the medical officer coming back for his lost command. He ordered his men to wait at the junction of two trails that we soon came to, while he reconnoitered toward the hill. I followed him after a while, in company with some troops carrying mortar ammunition. Evidently deciding it was too late to do anything that day, he turned round, and one of us must have passed the other resting beside the trail, for I went all the way to the hill thinking he was ahead of me.

And I'm mighty glad I did.

August 1, 1943

The Presiding Bishop

TWO joint committees are due to present reports to General Convention on matters relating to the office and work of the Presiding Bishop. One is the "Joint Committee on Status and Work of the Presiding Bishop," of which Bishop McElwain is chairman. The other is the "Joint Committee to Consider the Matter of a See for the Presiding Bishop," of which Bishop Johnson is chairman. We do not know just what either of these committees intends to report but we trust it will be something definite and constructive.

When the National Council was formed in 1919 it was part of the plan that the Presiding Bishop should also be president of the National Council. Up to that time it had been the rule of the Church that the Presiding Bishop should be the senior bishop—that is, senior in the date of his consecration. Bishop Tuttle had held the office for many years and it was the affectionate desire of everyone concerned that there should be no change during his life-time. Accordingly Bishop Gailor was chosen president of the National Council and Bishop Tuttle continued as Presiding Bishop.

In 1925 General Convention combined the two offices (Bishop Tuttle having died in the meantime) and Bishop Murray of Maryland was elected to be both Presiding Bishop and president of the National Council. Later an experiment was made for separating the duties which seemed to be too heavy for one person to carry. For a few years we had a Presiding Bishop in one person and a president of the council in another. It was found that this policy occasioned more confusion than relief and it was soon abandoned.

For a quarter of a century the Episcopal Church has been experimenting with the office of its Presiding Bishop in the effort to make up its own mind as to what that office ought to be. This course has been entirely justifiable. It is necessary that we should discover what best suits our particular needs without too much reliance on precedents derived from other branches of the Anglican communion. After nearly 25 years of it we now should be ready to reach some conclusions.

In 1934 General Convention made a request that the diocese of Washington should "give sympathetic consideration

to the proposal of placing the official residence of the Presiding Bishop in Washington." In 1937 a commission was appointed to consider the creation of a see for the Presiding Bishop. What was always in the background of these moves was the possibility of making the Bishop of Washington the Presiding Bishop with his headquarters at the National Cathedral on Mt. St. Alban and with an assistant or auxiliary bishop to administer the affairs of that diocese. Certain legal difficulties promptly appeared due to the peculiar status of the National Cathedral which was established under the special provisions of a congressional charter. Progress has had to be made slowly. The late Bishop Freeman believed that some such plan could be developed by formal agreement between the diocese of Washington and the General Convention. Now, by the time this editorial appears in print, the diocese of Washington will have elected a successor to Bishop Freeman. We trust that the general policy herein indicated may continue to be vigorously pursued no matter what the outcome of that election may be.

SOME steps have already been taken which show how the Church has been thinking about it. The last General Convention, in 1940, passed a resolution requesting that a seat in the National Cathedral should be provided for the Presiding Bishop "commensurate with the dignity of his office." This has now been done and the Presiding Bishop has been formally enthroned. It means that he has a place of his own, by right of his office, in the National Cathedral, that he has an altar at his disposal and a pulpit from which he may speak to the whole Church whenever he may so desire. Also the last General Convention adopted an amendment to the constitution which comes up for ratification next October and which reads as follows:

"When a see for the Presiding Bishop shall have been created by the General Convention, the diocese so constituted as the Presiding Bishop's see shall be empowered to elect an auxiliary bishop, who shall have all the rights and privileges of a bishop in the House of Bishops. Such auxiliary bishop shall have full administrative control of such diocese."

In the minds of many of us the ideal and final solution of the whole matter would be that the Presiding Bishop should be the Bishop of Washington with an auxiliary bishop elected by the diocese to administer diocesan affairs, that the Presiding Bishop should have his residence on Mt. St. Alban and that the Church Missions House, headquarters of the National council, should be moved from New York to the grounds of the National Cathedral. All of this could not be done now and it might not be possible for some of it ever to be done. But there are three things which could be undertaken at once.

1. It is absolutely necessary that the Presiding Bishop, at the time of his election, should be completely separated from his former diocesan jurisdiction. Upon reaching the age of retirement he should be retired from all active service and should not be expected to return to his original jurisdiction. Under present conditions the choice of a Presiding Bishop is narrowed down to one whose diocese is near enough to New York to allow him to keep a hand on diocesan problems. He must also be bishop of a diocese which is strong enough to

Today's Gospel

Sixth Sunday after Trinity

"EXCEPT your righteousness exceed, ye cannot enter into the kingdom." The righteousness of the Pharisees—the strictest keeping of the law of Moses—was difficult but not impossible. St. Paul and others could claim 100% observance. But the righteousness taught by our Lord as the Christian ideal is nothing short of the perfection of God Himself. Once this ideal is accepted no man can profess to be satisfied with his attainments. He must always strive to make further gain. We hope for salvation not because we have earned it but because God is our Father. Whatever righteousness we may acquire is not our work but God's gift through His grace and love. As we make our Communion let us thank God for His help and love, and promise Him that we will renew our efforts to reach the ideal our Lord sets for us.

provide episcopal assistance during the period of his primatial tenure and be ready to receive him back again after his retirement as Presiding Bishop. Such a state of affairs is not only unfair and undemocratic—it is absurd. It would be better for the Presiding Bishop to leave his diocese and receive a titular see like that of Washington. That, however, is not of the essence. With or without a titular see he could be separated from his diocese and still retain a technical ecclesiastical jurisdiction since as Presiding Bishop he would be responsible for vacant missionary districts and for our American churches in Europe even though the actual administration of these fields is delegated to others.

2. A Presiding Bishop's residence should be provided, preferably on Mt. St. Alban where he has his ecclesiastical seat. As things now stand, his home is either back in his old diocese or an apartment in some New York hotel. To entertain any distinguished visitors is quite a problem. The primate of the Church should be adequately housed.

3. The Church should restrain its incessant demands upon the time and energy of the Presiding Bishop. This cannot be achieved by legislation but by ordinary common sense. There is no reason why the Presiding Bishop should race across the country for the consecration of every new bishop. He could take order for the consecrations and then delegate them to the bishops of the provinces. Neither is there any good reason why he should be expected to be constantly moving from diocese to diocese over this enormous country to preach special sermons and make special addresses. The Church wears out its Primate prematurely. We expect him to make stirring speeches and never give him time or leisure to prepare them. The time is past when the Church needed a pioneering itinerant. The Church needs an executive, an administrator, a Primate.

The Case Against "Basic Principles"

WE HAVE received a number of individual requests for reprints of the articles by Bishop DeWolfe, Dr. Cirlot, and Fr. Cross, on reunion with the Presbyterian Church in the U.S.A.

Bishop DeWolfe's article, "What Is Organic Unity?" [L. C., May 23d], compares the type of unity envisaged by "Basic Principles" with the unity of the early Church and demonstrates that the proposed united Church, instead of having that Eucharistic and apostolic unity, would merely cover its organic disunity with an organizational cloak.

Dr. Cirlot's article, "Basic Principles" [L. C., May 30th and June 6th], discusses the proposals of the Commission on Approaches to Unity from the standpoint of the Catholic doctrine on the Bible, the Creeds, the sacraments, and the ministry, as expressed in Anglican formularies, and shows that the proposal cannot be reconciled to the Church's teaching on any of these four points, which are the Anglican essentials for unity as stated by the Lambeth Quadrilateral.

Fr. Cross's article, "Unaccustomed to Levity" [L. C., June 13th], goes behind theological statements and doctrinal formulations to the interior spiritual life of the two Churches. Presbyterians and Episcopalians have radically opposed ideas about gaiety, about what may be done on Sunday afternoon, about original sin and natural goodness, about God, about man, and about the relationship between God and man. These differences of basic thought pattern can be obscured but not exorcized by verbal formulations. Presbyterians and Episcopalians sometimes mean different things when they say the

same thing. It is these considerations, rather than historical and theological ones, which are important to the laity, and would inevitably cause new schism if a merger were legislatively enacted.

These three articles were published as, together, a full statement of the case against the current proposals of the Commission on Approaches to Unity. They should, of course, be read in conjunction with the "Basic Principles" themselves* and such statements of the other side as Bishop Strider's [L. C., February 7th], Dean Zabriskie's [L. C., February 14th], and Bishop Parsons' [L. C., March 7th, March 21st, June 13th], and various articles in the other Church papers.

Because the articles by Bishop DeWolfe, Dr. Cirlot, and Fr. Cross are, in effect, a unit, we are planning to offer them in a 16-page pamphlet, 6" x 9", entitled *The Case Against "Basic Principles,"* at 10 cents per single copy, 7 cents each in quantities of 50 or more, and 5 cents each in quantities of 200 or more, plus postage. Reprinting at this price is conditional upon our receiving orders for at least 2,000 copies. Please send your order promptly so that we may be assured of sufficient demand to justify our undertaking the reprint.

*Available from the Bookstore, 281 Fourth Avenue, New York. A revised edition will presumably be issued with the report of the Commission on Approaches to Unity.

Mussolini's End

THE FALL of Mussolini, whatever its effect on the war, is a lesson perhaps more instructive to the would-be Fascists and semi-Fascists of democratic lands than would be the fall of Hitler himself.

It is less than 10 years since Mussolini was receiving considerable praise in certain American and English quarters as the "man who made Italian trains run on time," the efficient, businesslike administrator of a country which was supposed to need a man like that. There were sighs for an American or British Mussolini who could take care of the "Reds" with clubs and castor oil, and see to it that labor was kept in line.

But when the Italian nation was really faced with a role on the stage of history, under Mussolini's leadership it could fill only that of the buffoon. The supposed Fascist efficiency decayed into a mass of bribery and corruption. The Fascist military might turned out to be imaginary. The national greatness was exposed as mere posturing. The Fascist party, supposedly the elite of the nation, was merely an unscrupulous gang despoiling the nation.

Yes, it is a lesson for Americans and for all citizens of democratic nations, when they grow tired of what they are pleased to consider the inefficiencies and delays of our form of government, and when they begin to think that this or that minority group ought to be forcibly kept in line. The nation in which Fascism had an opportunity to run its full course became enfeebled and impotent; its "Duce" did not even go out with the illusive grandeur of the frog who blew himself up to look like a bull and then exploded; he merely shrank into insignificance until a little king and an aged soldier decided to drop him in the dustpin.

Afterthoughts

INTENSIFICATION OF THE WAR EFFORT NOTE: Fred Snite jr., the "man in the iron lung," has been reclassified from 4 F to 3 A-4 (father in a non-deferable occupation).

Theology and the Little Child

By Ilse Forest

Director, The Froebel League School, New York

THE beginning and the end of a mature Christian's religious discernment is his limited but real grasp of the concept that God is a Spirit. Toward the achievement of this all important understanding we properly direct our religious instruction, the first steps of which constitute a delicate and difficult task requiring of the adult both a sincere faith in God and a ready sympathy with the mind and the imagination of the very young. The Christian teacher indeed believes that the supreme power of God may bring to the child His own message, regardless of what we do or leave undone, but also realizes that God in His mysterious ways uses the laws of nature to reveal Himself rather than shatter them in cataclysmic demonstrations of His omnipotence. The little child thinks and speaks as a child, and in general interprets his universe in terms of his own experience. Our task is to aid in this interpretation, never losing sight of the fact that the experience is extremely limited, and realizing that short of God's special intervention this experience is all we have to work with in helping the child to develop clear and wholesome religious concepts.

Young children, with relatively few tragic exceptions, have experienced that particular revelation of the holy spirit of God which we call human love. The affectionate solicitude of his family gives the child an intimate acquaintance with love in his babyhood. The care which he receives, the very songs his mother sings to him and the games she plays, reinforce this sense of being loved and awaken a loving response. It is upon this direct knowledge of love and what love does that the baby begins to construct his concept of an All Loving God, but between this babyhood understanding and a faith which can withstand the stresses and disillusionments of later life there is a long way to travel. Our task is to foresee the dangers along the route, and guide the young mind as best we may.

LIMITATIONS

Grown people accept the limitations of human love as a fact: the small child begins to feel these limitations long before he can define them. It is our responsibility to see that our human shortcomings cloud the earliest concept of God as little as possible. We are all of us occasionally impatient and unreasonable in our responses to what children do, and, quite logically since we teach him to think of God as his Heavenly Father, the young mind tends to impute to God these weaknesses of his parents and teachers. Very easily he concludes that God is constantly on the lookout for misbehavior, just as mother and nurse seem to be when they are cross. We want the child to feel that he has God's constant care and protection, but in some cases unfortunately the Divine Presence is a fearful rather than a comforting idea.

Mary doesn't like the dark, especially when the family has gone downstairs to dinner. "God will take care of you, He can see in the dark," or something to that effect, is the pious reassurance coming forth from mother or nurse. The response of one small child—"Take God away and leave the light!" is not too hard to understand, if we stop to consider the child's point of view. "Dear me," thinks Mary, "God sees in the dark, He is watching me all the time. He *knows* I broke Sally's doll and hid the pieces. . . ." How uncomfortable, with a slightly guilty conscience, to be *watched* all the time by Someone one can't see! Grown people being what we are, and the average child's life with us what it is, a super Grown Person watching all the time isn't comforting—especially in the dark. "God made the lovely darkness, so that we can rest, and look out and see the stars, and see pussy's eyes shine all yellow and green" is a much more restful idea, the cultivation of which requires imagination and sympathy on the part of the adult.

UNLOVABLE "MAGICIAN"

"Don't be afraid—God will take care of you," is an easy platitude for nursery consumption. But John hears the radio accounts of bombs falling on little children, and sees the posters in the shop windows, and listens to tales of Japanese atrocities, and may well come bitterly to reject his Heavenly Father while he is still a toddler. That is, if his religious training has made him think of God as a strong, capricious Adult who can, but won't, protect people from suffering just as father can, but won't, buy that tricycle or take the family to the circus. God the All Loving and God the Great Magician are, to the mature mind, antagonistic concepts: to the young child or the child-like mind they are practically identical. Especially in these troubled days, the child's growing faith in his Heavenly Father depends upon the skill with which we help him widen the breach between the two concepts. The Great Magician becomes the cruel magician, arousing anger, fear, and hatred in the young heart, creating agnosticism and atheism in later life. God the All Loving Spirit, working in and through His children, calls forth greater and greater love and loyalty as the child grows toward maturity.

No task confronting parent or teacher makes greater demand upon the art of teaching than this one of helping rather

than hindering the youthful mind and imagination in forming a progressively clearer concept of the One True God. It is with hesitation that the following suggestions, based on child study, are offered here.

SUGGESTIONS

Answer simply, and without disapproval, the child's crudest questions. "Does God eat?" asks John. Father or mother replies, "I don't think He needs to. He is a Spirit." "What is a spirit? Can I see one?" "Love is a spirit. You can't see Love, but you can see the things Love does. You can't see God, but you can see the things God does." This not once but many times, with simple variations, always suggesting the spiritual, never disappointed that previous suggestions have not taken root. "Does God eat?" is not a "silly" question, unless we adults make it so.

Choose stories, for use at home and in the church school, which reinforce the idea of God as a Spirit, working through human beings and through the laws of the nature which He has made. "How God Called the Child Samuel," "How David Wrote His Songs on the Hillside," "How the Good Shepherd Takes Care of His Sheep," "How the Angels Sang on the First Christmas,"—these, the most beautiful of stories, help the child love Our Lord and His Father, and gradually to feel himself one of the lambs of Christ's fold. Eventually we want the young person to know the story of Elijah and the widow, of the miracle at Cana, of the raising of the widow's son. But these are confusing to the little child in the early years of his religious training, when he is beginning to enjoy fairy stories as literature, and when we should be trying hard to help him distinguish between fact and fancy, between the homely miracles of Love and the meaningless marvels of the magician.

PARTICIPATION

Cultivate habits of worship and reverence in the home and the Church School, lead the child to feel at home in the beautiful church itself and give him some chance to participate in worship with the whole church community, child and adult. Little children love ritual and ceremonial: through participation in it they grow to appreciate the beauty of the liturgy and the significance of the changing seasons. Praise and thankfulness are quite easily made as natural to them as petition in their prayers: it is fun to go to church and to behave there in a well-mannered fashion, provided the child has been taught the manners, and provided he is not expected to be attentive longer than his relatively short interest span easily permits.

Especially let us bear in mind the fact that the child's religious comprehensions develop not in isolation, but in very close integration with his whole intellectual and emotional growth pattern.

CHURCH CALENDAR

August

1. Sixth Sunday after Trinity.
6. Transfiguration. (Friday.)
8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew. (Tuesday.)
29. Tenth Sunday after Trinity.
31. (Tuesday.)

DIOCESAN

NEW JERSEY

New Archdeacon Is Appointed

At a meeting of the trustees of the Cathedral Foundation in Trenton, N. J., the Rev. Alfred L. Banyard, rector of Christ Church, Bordentown, N. J., was elected to succeed the Ven. Robert B. Gribbon as archdeacon of New Jersey. The nomination was made by Bishop Gardner and approved by the members of the foundation.

Fr. Banyard will take up his duties as archdeacon on September 1st. At the same time, the retiring archdeacon will assume the rectorship of Holy Cross Church in Plainfield, N. J.

NEW YORK

Church Benefited by

Large Legacies

The estate of Mrs. Harriet Constable Arnold, widow of Hicks Arnold, a nephew of Richard Arnold, founder of the famous New York firm, Arnold, Constable and Company, the settlement of which has recently been announced, benefits many charitable, religious, and educational institutions. Among them are several Church institutions. The General Theological Seminary, St. Mary's Hospital for Children, and Bard College receive \$100,000 each. St. Luke's Hospital and Trinity Church, New York City, residuary legatees, each receive \$2,526,219.

By the will of Mrs. Virginia Migeon Swift, widow of Dr. Edwin Elisha Swift, who died on September 30, 1942, the Cathedral of St. John the Divine receives \$782,014 and St. Luke's Hospital, New York City, the same sum.

W. NORTH CAROLINA

Rev. A. Rufus Morgan Resigns

As Kanuga Superintendent

The Rev. A. Rufus Morgan, superintendent of the Kanuga Conference, Hendersonville, N. C., has resigned to devote his entire time to his missionary responsibilities in Western North Carolina.

WESTERN NEW YORK

Leaders of Three Faiths Urge

Action to Combat Delinquency

Immediate action by Protestant, Catholic, and Jewish clergy to fight growing juvenile delinquency is urged in a statement by four of Buffalo's religious leaders.

Those who issued the statement are Bishop John A. Duffy, head the Roman Catholic diocese of Buffalo; Bishop Davis of Western New York; Rabbi Joseph L. Fink of Temple Beth Zion; and Leon B. Randall, executive secretary of the Council of Churches.

NOTHING BUT BUSINESS

This is, quite frankly, what we call one of our bread-and-butter advertisements. Even though a heap of mail inquiries and orders have been piling in here (and in such profusion that some complain because their letters are not immediately answered), yet this Episcopal Church of ours is made up of many, many parishes of which we are convinced some hundreds of them have not yet used the Ammidon-Varian service of church supply. Despite the wartime shortages in many lines of church equipment, doesn't it amaze you to have us still offer you and your church the following:

Silver chalices and patens
Silver bread boxes
Silver lavabo bowls
Cruets
Brass altarware
Prayer books—
all types
Censers (thuribles) and boats

Sanctus bells
Candles
Incense
Statuary
Della Robbia plaques
Chaplain's requirements
Brass candle lighters
Wood altarware
Crucifixes
Altar breads
Pyxes

Church furniture
Private communion sets
Lectern Bibles
Church and national flags
Altar service books
Litany books
Ecclesiastical art
Books and pictures
Oil stocks

And everything else you can imagine, except vestments and the like. Oh, yes, we handle all the worthwhile Church School courses and none of the "pot-boilers." It wouldn't hurt to start talking with us on your Church School needs quite soon, because of the many delays which are bound to occur.

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DEATHS

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

Edward S. Barlow, Priest

The Rev. Edward Shepley Barlow, rector of All Saints' parish, Weatherford, Tex., died there on July 2d after a brief illness.

Fr. Barlow was born in Manchester, England, November 14, 1877. At the time of his death he was the senior active clergyman of the diocese of Dallas, having been rector of the parish in Weatherford for the past 22 years.

Prior to his coming to Texas, Fr. Barlow was priest-in-charge of St. Andrew's Church, Shippensburg, and St. Luke's Church, Mechanicsburg, Pa.

Fr. Barlow was active in all work of the diocese, having been a member of the standing committee, and at the time of his death a member of the board of examining chaplains. He is survived by one son, Samuel Barlow, of Dallas, Tex.

The funeral took place in Weatherford, on July 3d with the Bishop of Dallas officiating, assisted by the Rev. Dr. Claude A. Beesley of Wichita Falls, Tex.

Alfred Brittain, Priest

The Rev. Dr. Alfred Brittain, rector emeritus of St. John's Church, Batavia, N. Y., from 1904 to 1931, died on July 1st at the age of 76.

Born in London, he was ordained in 1893. He was educated at Boston University and at Berkeley Divinity School. He served as rector of Church of the Epiphany, Durham, Conn., assistant at St. Thomas' Chapel, New York; assistant at St. Peter's, Geneva, N. Y., and rector of St. Mark's, Newark, N. Y., before going to St. John's, Batavia.

He is survived by a son, Alfred Brittain jr., and a daughter, Mrs. Thomas Greaves. Funeral services were held at St. Mark's, New Canaan, Conn., July 3d. Burial was at Durham.

Francis William Kirwan, Priest

The Rev. Francis William Kirwan, retired priest of the diocese of Easton, in his 78th year, died June 19, 1943, at the Episcopal hospital in Philadelphia after a prolonged illness. The burial service was held in Calvary Church, Conshohocken, Pa., June 22d, Bishop McClelland of the diocese of Easton officiating, assisted by the rector of the parish. The interment was in George Washington Memorial Cemetery, Valley Forge, Pa.

Fr. Kirwan was ordained deacon and priest by Bishop Doane of Albany in 1901 and 1902. He attended the Union Theological Seminary, New York, in 1905. His early ministry was spent in New York, New Jersey, and as rector of St. Stephen's, Wissahickon, Philadelphia. In 1925 he became rector of Christ Church, Denton, in the diocese of Easton, where he remained for nine years until his retirement.

One daughter survives.

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DEATHS

Kenneth Mackenzie

The Rev. Dr. Kenneth Mackenzie, who served as rector of Holy Trinity Church, Westport, Conn., from 1891 until his retirement as rector emeritus in 1926, died in Westport after a brief illness. He was the oldest Episcopalian clergyman in Connecticut. July 31st would have marked his 90th birthday.

Dr. Mackenzie was born in New York and received his education at Wheaton College, Wheaton, Ill. Ordained a priest in 1882 he served as assistant rector of Holy Trinity Church, New York, and rector of St. Thomas' Church, New Windsor, N. Y.

Dr. Mackenzie lectured at the Episcopal Missionary Institute at Nyack, N. Y., for 40 years. He was president of the Inland South America Missionary Union from 1916 to 1940; chairman of the Westport chapter of the Red Cross from 1923 to 1942, and a director of the Connecticut Bible Society from 1909 until his death.

He is the author of several books, among them, *An Angel of Light, Redemption, The Minister's Home, Health, and Habits.*

He is survived by seven children.

Joseph Frank Eberle

Joseph Frank Eberle, for 20 years senior warden of St. John's Church, Westfield, Pa., in the diocese of Harrisburg, died May 31st, at the age of 68. He was considered the leading citizen of Westfield. His business, The Eberle Tanning Company, of which he was president, founded by his father nearly a century ago, gave employment to the greater part of the town.

Mr. Eberle was president of the Farmers and Traders National Bank; vice-president of the Steuben Area Council of Boy Scouts; a Mason, a member of the Royal Arch Chapter, a Knight Templar and a member of the Consistory of the Scottish Rite. He was crowned a Sovereign Grand Inspector General 330 on the 20th of September, 1921.

The burial service was read in St. John's Church, Westfield, June 2d, by the Ven. F. William Lickfield of Philipsburg, Pa., a former rector of St. John's. Interment was in the Mount Pleasant Cemetery.

Helen McKim

Helen McKim, eldest daughter of the Rev. John Leighton McKim and Sarah Fisher Rodney McKim, died at Milford, Dela., on May 25th. She was born in Milford in 1867 and was educated at St. Mary's Hall, Burlington, N. J., where after her graduation she taught English for several years.

Her father had a long ministry of 58 years, all but ten of which were spent in diocese of Delaware. Almost all of Miss McKim's life was lived in a rectory and within the shadow of the Church. For a long period of years she was actively concerned with the Church school, choir, and confirmation classes.

Miss McKim is buried at St. Peter's Church, Lewes, Dela., with many generations of her family.

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MCGREGOR, Rev. ROBERT F., formerly rector of St. James' Church, Bucyrus, and Grace Church, Galion, Ohio, will become rector of Christ Church, Oberlin, Ohio, effective September 1st. Address: Christ Church Rectory, Oberlin.

MINNIS, Rev. JOSEPH S., formerly rector of Christ Church, Joliet, Ill., will become vicar of the Chapel of the Intercession, New York, N. Y., effective September 1st. Address: 550 W. 155th Street, New York, N. Y.

STAMBAUGH, Rev. BELVO Z., formerly rector of Our Saviour's Church, Akron, Ohio, will become rector of the Church of the Redeemer, Lorain, Ohio, effective November 1st.

TAYLOR, Rev. CHARLES E., recently ordained deacon in the diocese of Southern Ohio, is now minister-in-charge of All Saints' Church, Toledo, Ohio, with address at 1012 City Park Avenue, Toledo.

THOMPSON, Rev. JOELIE H., formerly rector of St. Ambrose's Church, Raleigh, N. C., will become rector of St. Philip's Church, Richmond, Va., effective September 1st. Address: 520 St. James Street, Richmond, Va.

Retirement

DANIELS, Rev. LOUIS E., rector of Christ Church, Oberlin, Ohio, has retired. He will continue his residence in Oberlin.

Military Service

CLARY, Rev. EDWARD J., formerly rector of St. James-Northam Parish, Goochland, Va., is now chaplain in the Army. Address: Army Chaplains' School, Harvard University, Cambridge, Mass.

KNIGHT, Rev. JOHN, formerly at the Station Hospital, Camp Bowie, Texas, is now addressed at APO 4018, c/o Postmaster, New York, N. Y.

STEVENSON, Rev. DEAN T., formerly 1st Lieut-

enant in the Army, has been promoted to the rank of Captain.

SWANN, Rev. SYDNEY C., formerly rector of St. Paul's Parish, Hanover, Va., is now chaplain in the Navy. Address: Naval Training School, Williamsburg, Va.

Changes of Address

LANGLOIS, Rev. ARTHUR J., formerly at 5345 Wagner Avenue, Philadelphia, Pa., is now at 5353 Magnolia Avenue in that city.

SPATCHES, Rev. M. E., formerly at 173-07 109th Avenue, Jamaica, N. Y., to 107-16 Remington Street, Jamaica, N. Y.

Ordinations

PRIESTS

ARKANSAS—On July 18th at St. Andrew's Church, Pine Bluff, Ark., the Rev. FRANCIS GOODWIN JOHNSON was advanced to the priesthood by Bishop Mitchell. He was presented by the Rev. J. Henry King who also preached the sermon. Fr. Johnson will be priest-in-charge of St. Andrew's Mission, Pine Bluff, Ark., with address at 123 N. Oak Street, Pine Bluff.

SOUTHERN BRAZIL—On June 20th the Rev. ANTONIO J. T. GUEDES was advanced to the priesthood at the Church of the Crucified, Bagé, Brazil, by Bishop Thomas. The candidate was presented by the Rev. Egmont M. Krischke and the Rev. Orlando Baptista preached the sermon. Fr. Guedes will be assistant at the Church of Crucified.

SPRINGFIELD—On June 13th the Rev. ROBERT H. MOORE was advanced to the priesthood by Bishop White at Emmanuel Memorial Church, Champaign, Ill. He was presented by the Rev. Herbert L. Miller and Bishop McElwain of Minnesota preached the sermon. Fr. Moore will be curate at St. Paul's Church, Alton, Ill., with address at 10 E. 3rd Street, Alton.

WESTERN MASSACHUSETTS—On July 11th the Rev. RICHARD N. PEASE was advanced to the priesthood at All Saints' Chapel, Whalom, Mass., by Bishop Lawrence. He was presented by the

Rev. A. Vincent Bennett and the Rev. Frederick H. Sleep preached the sermon. Mr. Pease will be vicar of All Saints' Church, Whalom, Mass.

DEACONS

CALIFORNIA—On June 29th the Rev. VICTOR M. RIVERA-TORO was ordained to the diaconate at Grace Cathedral, San Francisco, Calif., by Bishop Block of California, acting for the Rt. Rev. Charles B. Colmore, Bishop of Puerto Rico. The candidate was presented by the Rev. Everett Bosshard and the Very Rev. Henry H. Shires preached the sermon. Mr. Rivera-Toro will continue his seminary studies at the Church Divinity School of the Pacific with address: 2451 Ridge Road, Berkeley, Calif.

MICHIGAN—On July 18th at All Saints' Church, Pontiac, Mich., the Rev. LAWRENCE W. PEARSON and the Rev. JOHN H. BURT were ordained to the diaconate by Bishop Creighton. The Rev. Henry Lewis, D.D., presented Mr. Pearson and Mr. Burt was presented by his father, the Rev. Bates G. Burt who also preached the sermon. Mr. Pearson is now missionary-in-charge of St. Paul's Church, Brighton, and St. Stephen's Church, Hamburg, Mich. Mr. Burt will continue at the Virginia Theological Seminary at Alexandria, Va., until September, when he will become junior canon of Christ Church Cathedral, St. Louis, Mo., and have charge of St. Paul's Church, South St. Louis.

PENNSYLVANIA—On July 18th at St. Matthew's Church, Philadelphia, Pa., the Rev. GORDON MESSICK JONES was ordained deacon by Bishop Hart. He was presented by the Rev. Herbert Jones and the Rev. Ralston McKean preached the sermon. Mr. Jones will be in charge of St. Andrew's Church, W. Philadelphia, Pa.

Depositions

ELLIOTT, Rev. WILLIAM NEVIN, by Bishop Loring of Maine, on July 16th, for causes not affecting his moral character.

MUELLER, Rev. WILLIAM VINCENT, by Bishop Hobson of Southern Ohio, on July 20th.

WILSON, Rev. ARTHUR GEORGE, by Bishop Hobson of Southern Ohio, on July 20th.



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

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St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

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

Christ Church Cathedral, Main & Church Sts., Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9

St. James Church, Danbury, Conn.
Rev. Richard Millard
Sun.: 8 and 11 A.M.

(Continued on next page)

GO TO CHURCH THIS SUMMER



(Continued from preceding page)

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 9:30 A.M.
All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

IOWA—Rt. Rev. Harry Sherman Longley, D.D., Bishop

St. Paul's Church, 9th & High Sts., Des Moines
Rev. John S. Cole, Priest-in-Charge
Sun.: 8 and 10:45 A.M.

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

All Saints' Church, 7th Ave. corner 7th St., Brooklyn
Rev. Nelson F. Parke
Sun.: 8 and 11 A.M.

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

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: Tues. 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, Santa Monica, Calif.

Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, 8th and C, San Diego, Calif.

Rev. C. Rankin Barnes, D.D., Rev. H. B. Lamer, Jr.
Sun.: 7:30 and 11 A.M.; 7:30 P.M. Fridays & Holy Days, 10 A.M.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

Christ Church Cathedral, St. Charles & Sixth Sts., New Orleans

Very Rev. Wm. H. Nes, D.D., D.C.L.
Sun.: 7:30, 9:15, 11 A.M. & 6:30 P.M. Weekdays: 7:15 A.M. & 5:45 P.M.

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

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

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.

Rev. R. T. Loring, Rev. A. E. Swift
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues. 6:30, Wed. & Fri. 7:30; Thurs. 10

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore

Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30 and 11 and daily

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

Christ Church, Cambridge
Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Tues. 10, Thurs. 7:30, Saints Days 7:30 & 10

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

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

Grace Church, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

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

St. John the Evangelist, Portland at Kent, St. Paul
Rev. C. H. Gesner, Rev. A. M. Wood
Sun.: 7:30, 9:30 & 11; Wed. & Holy Days: 9:30

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., Rector
Sun.: 8, 11, 4; Noonday: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

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

Rev. Dr. S. T. Steele, Vicar (until Aug. 1)
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

Church of the Resurrection, 115 E. 74th St., New York

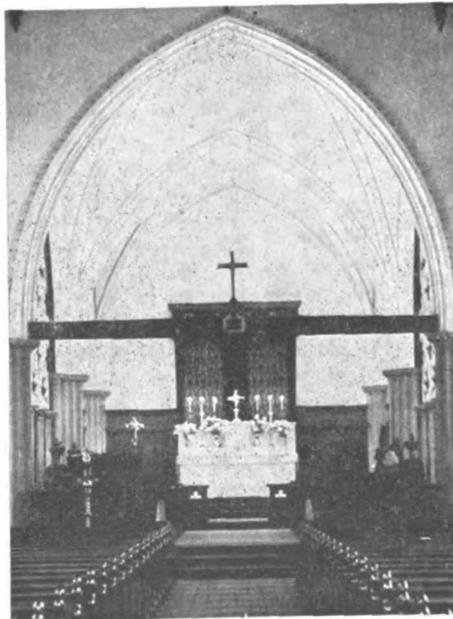
Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson
Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

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

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.



GRACE CHURCH, MADISON, WIS.

NEW YORK—Cont.

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

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 215 W. 133rd St., New York
Rev. Shelton Hale Bishop, E. C. Harrison, R.O.C. King, W. H. Scott
Sun.: 7, 9, 11 A.M.; Weekdays: 7 & 9 A.M.

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Grace Church, Port Jervis, N. Y. (Tri-States)
Rev. Robert Gay, Rector
Sun.: 8 & 10:30 A.M. Holy Days as announced

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop

Church of the Incarnation, E. 105th & Marlowe, Cleveland

Rev. Robert B. Campbell
Sun.: 8 & 11:00

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

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Jr.; Rev. J. E. Crosbie; Rev. E. C. Hyde
Sun.: 7, 8, 9:30 (exc. Aug.), & 11 A.M.; Fri. & Holy Days: 10 A.M.

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

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

PITTSBURGH—Rt. Rev. Alexander Mann, D.D., Bishop

Church of the Redeemer, 5700 Forbes St., Pittsburgh
Rev. Francis A. Cox, D.D., Rector
Sun.: 8 and 11 A.M. Weekdays: 7 A.M.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Martin's Church, Providence
Rev. John V. Butler, Jr., Rev. Theodore H. McCrea
Sun.: 8, 9:30 & 11 A.M.

St. Stephen's Church, Providence
Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 9:30 (sung), 11; Weekdays: 7:30. P.B. Holy Days also 9:30

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rector; Rev. K. W. Cary, Asst. Rector
Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

VIRGINIA—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

Calvary Church, Front Royal, "The Little Cathedral of the Shenandoah," Royal Ave. at 2nd St. Half mile from the "Skyline Drive."
Rev. Charles Noyes Tyndell, D.D., Rector
Sun.: 11 A.M., Holy Days 10 A.M.

WASHINGTON
St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 pm. Thurs. 7:30; 11 H.C.

Summer Reading Suggestions

LIBERTY

By Francis Underhill

A treatise on practical Christian psychology dealing not with political or economic liberty, but of that freedom of the spirit so often restricted by psychological inhibitions and cramped by false standards. A small book written in the hope that it will help many to reach something more of the glorious liberty of the children of God.

Price, 60 cts.

THE TRANSFIGURATION OF OUR LORD

By Lewis B. Radford

While the author intends primarily to encourage greater liturgical emphasis on the Transfiguration, the real value of this short study lies in the judicious use which he has made of the best authorities in German, French, and English exegesis.

Price, Cloth, 80 cts.

THE HIGH CHURCH TRADITION

By G. W. O. Addleshaw

An interesting and important book on the history of English Churchmanship—a study of the liturgical thought of the Seventeenth Century. The author collates, with frequent quotations of the texts, the views of the great doctors of the English Church from Hooker and Andrewes on the subject of liturgical practice. He shows the existence of a tradition which has been revived—though not to any great extent consciously imitated—in the liturgical movement of today. A book of great pertinence to the present time. Price, \$3.00

THE PRAYER BOOK REASON WHY

By the Rev. Nelson R. Boss

In question and answer style, this book furnishes concise and ready answers to the popular objections so commonly raised against the Church and her services. It brings out clearly and concisely some of the principles of historic Christianity which distinguish the Episcopal Church from all other religious bodies. Price, 50 cts.

THE EPISCOPAL CHURCH

By the Rev. George B. Hodges

An excellent little book (just under 100 pages) containing five clearly written chapters on the Doctrine, Ministry, Discipleship, Worship, and the Sacraments of the Church. This book provides invaluable reading to all Churchmen. Price, 35 cts.

THE GIFTS OF THE HOLY GHOST

By the Rev. Frank H. Hallock

"The world is thinking, and is looking to Christians for direction of its thinking," writes the author. "Before its demands can be satisfied we must be sure of our own soundness in the Faith as it concerns the Holy Spirit of God." Certainly no one who reads this book, whether he be learned or unlearned, cleric or layman, will close it without having a much fuller and deeper understanding of the gifts of the Holy Ghost. Price, \$1.00

A CHRISTIAN BASIS FOR THE POST-WAR WORLD

By the Archbishop of Canterbury and Ten Leading English Christians

Everyone is concerned with, and thinking about, the kind of peace to follow this great world conflict. In this commentary we have the thoughts and discussions of ten leading English Christians about the rights of nations, disarmament, international organization, minorities, the law of God, etc. An important book for all Christians.

Price, Paper, \$1.00

OUR CHURCH — One Through the Ages

By the Rev. William Postell Witsell

The newly revised and enlarged edition of Dr. Witsell's interesting and instructive history of the Church is now available. With complete understanding of his subject, the author has attempted to show the unbroken continuity of the English Church and its offspring, the Protestant Episcopal Church in the United States, from Apostolic times to the present day. He traces with meticulous care the unity of the Church and proves this Episcopal Church of ours to be ONE with the Church of the Apostles. Price, \$2.50

THE ESSENCE OF ANGLO-CATHOLICISM

By the Rev. Walter Herbert Stowe

An authoritative booklet explaining Anglo-Catholicism in terms that everyone can understand. Splendid for those seeking information or questioning the position of Anglo-Catholics, and the booklet will also clarify the minds of Anglo-Catholic Churchmen in their own beliefs and practices.

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