

The Living Church

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

The Sanctuary Lamp

Edna G. Robins

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TRINITY CHURCH, BETHLEHEM, PA.

Recently blessed was this Gothic reredos bearing a carved figure of Christ the King. Made possible by children of some of the "founding benefactors" of Trinity Church, it forms a focal point for the spiritual life of the parish. The carving was done by Henry Beretta; the design and execution of the reredos by Calvert, Herrick, and Riedinger.

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F LCE A



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T H E U P P E R R O O M
Medical Arts Building, Nashville, Tenn.

LETTERS

The Presiding Bishopric

TO THE EDITOR: Your description in your editorial of August 1st of the plight of the Presiding Bishop under the present arrangement is something of an exaggeration. Under the canons the Presiding Bishop is allowed a coadjutor, to whom complete administration of the diocese may be assigned. In what respect would the arrangement whereby he would substitute Washington for his former diocese be different from this—except that he might be on the other side of the Potomac?

The proposal to set up a diocese with special status, to which the Presiding Bishop would be translated, is objectionable especially because it is discriminatory against the rest of our dioceses. At present any one of them can be the seat of the Presiding Bishop in turn. The alternative proposal by which the Presiding Bishop would resign his jurisdiction, but maintaining jurisdiction over our churches in Europe, is certainly preferable, in that it does not compromise our historic practice of diocesan equality, nor establish a sham titular see.

In any case, the arguments for making Washington the actual seat of the Presiding Bishop are extremely shallow. Both the city and diocese of Washington are relatively recent creations, and have neither historical nor political significance for the Church in this country, as do Canterbury and York in England. The National Cathedral, so far as the Church is concerned, has only diocesan status, regardless of the name popularly given it by accident or design. The fact that it is located near the seat of the federal government is not itself adequate reason for making it more of a so-called national institution than the great cathedral in the historic diocese of New York, or our fine cathedral in San Francisco, not far from Drake's Bay.

It is true that at the present time the artificial activities in the city of Washington have much to do with our bread and butter and meat, and even with our opinions, but by the grace of God that will not long continue. So far as the more permanent cultural, educational, economic, intellectual and religious activities of our national life are concerned the appropriate center of work of the Presiding Bishop and Church headquarters is in New York. In the long run they will make a deeper impress on our life, and gain more sustenance from it, there, than in a hotbed of politicians and diplomats, no matter how much pomp and dignity we may give them.

I agree that a suitable residence for the Presiding Bishop is highly to be desired; I know of innumerable such places within easy reach of 281 Fourth Avenue, and suggest that the National Council might make such an acquisition at once.

(Rev.) EDWARD JOHN MOHR.

San Leandro, Calif.

Where Are the Servicemen?

TO THE EDITOR: As lay representative of the Army and Navy Commission of the diocese of West Texas, I find that one of the most essential parts of my program is the contacting of the Episcopal men who are sent to the various camps in this vicinity.

Through the medium of cards which the commission makes available to the Episcopal churches, I have been kept informed as to the location of their parishioners. But I find, much to my distress, that cards I receive are getting fewer and fewer, until they have almost entirely ceased to arrive.

I am convinced that the clergy are not entirely alive to the necessity of informing the various diocesan representatives as to the

LETTERS

location of their members. I would also appeal to friends and relatives of men in the service to let me know of their arrival here.

This is brought home to me every time that I personally see a soldier and greet him. The men in the service deeply appreciate the thoughtfulness of their rectors in writing to some one about them.

I hope that this letter will stimulate the churches not to neglect this most important part of their program, and I can assure them that I will endeavor to see personally any one of their members of whom I receive notification.

ERIC A. HARKER.

San Antonio, Tex.

A Chaplain's Troubles

TO THE EDITOR: The letter of Chaplain Michael R. Becker, USNR, "A Chaplain's Troubles" in the April 18th number has just come to my attention. I can appreciate Chaplain Becker's complaint very much. However I have met the problem somewhat by conducting a special census of my own in every unit for which I am responsible. I discover that this special census is not only appreciated by Episcopalians who become acquainted with me as a result, but also by men of other denominations whom by this means I am able to help in the special way demanded by their particular and correct classification. It would be a fine thing if the Navy would be more careful and classify men for what they are rather than under such a vague meaningless term as "Protestant."

A difficulty confronting our men is that they find it hard to discover chaplains of our Faith, due to them hiding themselves under the vague term "Protestant." In view of the fact that a chaplain at any unit should be interested in the Jew, Roman Catholic, Mohammedan, or others, besides those of his own Faith, it would be better if the chaplains of our Faith would refuse any other designation than senior or junior chaplain. The alternative should be to give his correct denominational classification.

In making my special census I have found it far more effective by making this census at muster instead of any gathering, such as a "Protestant" service. I discover that the vast majority of our men do not feel at home at the average "Protestant" service, no matter how much of the Prayer Book might be included in that service, due to the fact that any "Protestant" service must be arranged to make the average person who is included under the term "Protestant" feel at home.

This failure to give our Churchmen the special attention they deserve and access to chaplains of their Faith, is bound to drive them into the ranks of the non-churchgoing secular world.

CHAPLAIN ENOCH JONES.

Inscription on War Cross

TO THE EDITOR: In reply to the letter of the Rev. Frank Gibson in your May 23d issue which has just come to my hands may I say: *Do not change the inscription on the War Cross.* ["Christ Died for Thee."]

1. If there is a difference between the present inscription and any suggested one I do not believe the difference is important enough to warrant a change. The present inscription has already become a tradition which is of value in itself.

2. What inscription could be better than the present one? We who see death frequently, feel the need of a Saviour who can carry us through; through sin and death itself. Such facts do not seem morbid but become the very power of our faith as was so with the early Christians and Crusaders. Let the inscription sound the depths—as it now does.

CHAPLAIN ROBERT F. PFEIFFER.

Wanted

A representative in every parish and mission of our Church, to solicit subscriptions to *The Living Church*. Generous discounts are offered at this time on new and renewal orders. It's a wonderful opportunity for individuals, parish guilds, clubs, societies, and the Woman's Auxiliary to earn extra money.

General Convention meets in Cleveland, Ohio, in October and The Living Church, with its trained special correspondents, will give a complete, impartial and interesting report on its many decisions.

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Stocks are getting very low. Supplies of Prayer Books, Hymnals, Altar Services, Bibles, and many other items are being rationed by publishers.

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STRICTLY BUSINESS

NAOMI VETTER, who has been with the Morehouse-Gorham Co. since 1936, as sales correspondent, is leaving next week at least for the duration of the war. Her brother is about to go into service.

A Baltimorian, Miss Vetter was formerly secretary to Mr. H. L. Varian of Ammidon and Co. in her home city. As thousands of Churchmen who have met her in our store or at the Kanuga, Sewanee, or Wesley conferences know, she still retains her Baltimore accent and her love for the home town.

Miss Vetter is especially popular with the clergy. Churchmen all over the nation are going to miss her, her good-natured friendliness, her beautiful smile, and her helpful letters, and Churchmen in the M-G office are going to miss her too. At least, they hope, she'll be back after the war.

* * *

MISS EDNA E. BAKER, who lives near Buffalo, is a good friend of THE LIVING CHURCH. She writes letters as interesting as anyone I know. Last week she told me about her little nephew, four years old.

He went to a church service for the first time. Frightened, he ran out, but his mother succeeded in retrieving him. In the narthex she talked to him as the processional started. The music attracted him and he went into church and remained quiet all through the service.

But at the recessional, when the little altar boys were putting out the candles, he said: "Mommie, I must help them," and before anyone could stop him he marched up the aisle and up the chancel steps to the altar rail. There he stood until all the lights were out. Then he turned and came down, entirely unconscious of the fact that the congregation had been watching.

A good many other incidents of this sort have come to my attention. In fact, I have two or three about my own three-year-old. I think I'd like to make a collection of them. Do readers know others?

* * *

THE EDITOR of THE LIVING CHURCH ANNUAL, Linden H. Morehouse, and the managing editor, Miss Alice Parmelee, are deep in the 1944 edition. Corrections and additions to the 1943 edition, they both urge, should be sent to us promptly. For a good deal of copy has already gone to the printer. My part of this book, the advertising sales and the production, is soon to begin. Last year a good number of Church organizations came in as advertisers to support this official and only year book of the Church. I trust we are going to have their support again.

Leon McCauley

Director of Advertising and Promotion.

The Question Box

By BISHOP WILSON



• *Why is the unhistorical incident of Veronica's veil included in the Stations of the Cross?*

For its devotional value. The story of St. Veronica is a very old legend and like most old legends probably has some basis of fact. In the medieval pilgrimages (out of which came the Stations of the Cross) it was accepted for devotional use rather than for its accuracy. The spirit of it is quite in harmony with the Way of the Cross.

• *Some time ago you said that Candlemas Day had originally been celebrated on February 14th. Could this account for the prominence of St. Valentine's day which has always been a puzzle to me?*

It is a puzzle to all of us. The old martyrologies mention three St. Valentine's and connect each of them with February 14th. One was a priest, a second was a bishop, and both of these were said to have been martyred in the second half of the third century in or near Rome. A third is supposed to have suffered in North Africa. The date of February 14th probably comes from some old pagan custom which was carried over into Christian surroundings. In the Middle Ages there was a popular belief that on February 14th the birds began to pair. It became a day for exchanging lovers' greetings which were called "valentines." It is not known how the saint became identified with this sentimental custom. There is nothing to indicate any connection with the original date of Candlemas. It is an interesting illustration of the way in which popular customs often develop out of obscure origins and persist with no reason or logic. At any rate they add a little color to life.

• *When did cardinals first appear in the Roman Church? Who created them and why?*

Like most historic institutions the College of Cardinals has been a growth passing through many stages over many centuries. In the early Middle Ages the name was applied to the senior priests in important churches not only in Rome but in eastern cities as well. Very early the city of Rome was divided into districts for the care of the poor. A deacon was placed in charge of each district and was called a cardinal-deacon. Later certain bishops adjacent to Rome were called in as counsellors by the popes and were known as cardinal-bishops. Gradually these groups were crystallized into a college and their duties and prerogatives became clarified. The number has varied from time to time. It was not until 1587 that the present ratio was fixed at six cardinal-bishops, 50 cardinal-priests, and 14 cardinal-deacons—70 in all probably in imitation of the 70 elders of Moses in

the Old Testament. Only since the year 1059 has the duty of electing a pope rested exclusively in the College of Cardinals. Before that date the popes were chosen by the people of Rome. The dean of the college is always the Bishop of Ostia. A meeting of the cardinals is called a "consistory." In the 13th century the red hat was conferred upon the cardinals and since that time it has been the special insignium of the office.

• *If the souls of the righteous are aware of the struggles of their kindred and friends—and of the failure of some—how can they attain to ultimate peace and joy on their own part?*

We have no possible way of knowing whether those who have died are aware of our continued struggles in this life. Undoubtedly there are times when there is some sort of break-through between this life and the future life, but we have no particular reason to think that there is any continuous contact between the two. Of course, we know so little about the future life that it is impossible for us to be really specific.

• *Why has it been customary to sing the "Benedicite" in the penitential season of Lent when it seems so incongruous?*

Until the last revision of the Prayer Book in 1928 there were only two canticles provided in Morning Prayer to be sung after the First Lesson—namely, the Te Deum and the Benedicite. The Te Deum is a festival anthem and fits best into the atmosphere of such joyful seasons as Christmas and Easter. The only alternative for a penitential season used to be the Benedicite. Now we have the third canticle "Benedictus Es, Domine," which gives us a third choice.

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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The Living Church

TENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Consecration Plans for

Rev. Dr. Everett H. Jones

Consecration of the Rev. Dr. Everett Holland Jones to be Bishop of West Texas will take place in historic St. Mark's Church, San Antonio, Texas, at 10 A.M., on September 24th. According to preliminary plans, the Most Rev. Henry St. George Tucker, will be the consecrator. Co-consecrators will be Bishop McKinstry of Delaware, a former rector of St. Mark's, and Bishop Fenner of Kansas.

Other prelates and clergy who will take part are: Bishop Stevens of Los Angeles, Bishop Huston of Olympia, presenters; Bishop Quin of Texas, preacher; Bishop Casady of Oklahoma, litanist.

Attending presbyters, the Rev. Thomas N. Carruthers, Christ Church, Nashville, Tenn., and the Rev. William C. Munds, Christ Church, Christiana Hundred, Del.

Consents of the Bishops will be read by Bishop Mitchell of Arkansas. Bishop Jackson of Louisiana will read the epistle in the Holy Communion, and Bishop Seaman of the missionary district of North Texas will read the Gospel.

Evidence of ordination will be submitted by the Ven. Benjamin S. McKenzie, aged archdeacon emeritus of West Texas, known as "Ben, the bishop maker." Evidence of election will be submitted by the Rev. Robert M. Allen, vicar of St. Paul's Church, San Antonio.

Consents of the standing committees will be read by the Rev. Samuel Orr Capers, rector of Christ Church, San Antonio, president of the standing committee of the diocese of West Texas and son of the late Bishop Capers. The canonical testimonial will be read by Albert Steves jr., senior warden of Christ Church, San Antonio.

The Rev. Robert M. Allen is master of ceremonies and will have charge of the procession. The Rev. Herbert Morris, rector of St. Alban's Church, Harlingen, Tex., will act as deputy registrar.

Chaplain to the Presiding Bishop will be the Rev. Dr. Thomas H. Wright, recently called to be rector of St. Mark's Church, San Antonio.

Because of the limited seating capacity of St. Mark's Church, only 700 tickets will be issued for admission to the church. Chairs will be provided on the lawn and in Bishop Capers Hall where others will hear the service over a public address system.

After the consecration service there will be a luncheon at the Gunter Hotel at which several hundred guests are expected.

INDIANS

Convocation Largest in Years

A gathering of 12,000 persons, most of them Indians, made a picturesque and inspiring sight at the 72d Niobrara convocation on the Rosebud Reservation in South Dakota.

The convocation was the largest in years according to Bishop Roberts of the diocese, and the offering was the largest on record, \$6,401, twice the amount given last year.

Whole families came by horse and team, bringing their own camping equipment and cooking their meals. In addition, from 200 to 800 meals were served each day by women of the several missions on the reservation.

Honored guest of the convocation was the Presiding Bishop, who spoke at the opening meeting and preached at the Sunday service. From the women of the missions, Bishop Tucker received a bead-covered prayer book and hymnal. Presentation was made by Mrs. American Horse of Pine Ridge, adviser to the women.

Interpreting words of the Presiding Bishop were the Rev. Vine Deloria and the Rev. Cyril Roulland. Mrs. Red Buffalo of Rosebud served as interpreter during the women's meeting.



THE PRESIDING BISHOP: *Receiving at the 72d Niobrara convocation from Mrs. American Horse a gift of a Prayer Book and Hymnal with bead-covered covers made by the Niobrara women.*

HYMNAL

Revision Completed

The Revised Hymnal, as authorized and approved by the General Convention of 1940, is out. It is being published by the Church Hymnal Corporation. In letters being sent to all of the clergy by the Church Hymnal Corporation, it is stated that although the full musical edition, of which there are two editions, namely a standard edition and a heavily reinforced choir edition, is now ready for shipment, the two melody editions, which will take the place of the former words-only edition, will not be ready until later in the fall. The melody editions, which will be available in two sizes, will contain the tune of each hymn but not the harmony. This, in the opinion of the Joint Commission on the Revision of the Hymnal, is an important forward step which has been taken in the interest of encouraging congregational singing. Despite the fact that the small pew edition will contain the air of the music as well as the words, it is being offered at no increase in cost over the price at which the words-only edition formerly sold.

The Revised Hymnal of 1940 is the result of the work of the Joint Commission on the Revision of the Hymnal, appointed by the General Convention of 1937. This Commission, formerly under the chairmanship of the late Bishop Mikell of Atlanta, and now under the chairmanship of Bishop Washburn of Newark, has been steadily at work during the last six years, and has had numerous meetings during which, it is stated, every detail of the revised Hymnal has been passed upon by the commission as a whole, although a considerable amount of the preliminary work has been handled through sub-committees. In addition to securing advice from prominent organists and musicians in each diocese, the Commission on the Revision of the Hymnal has worked in close coöperation with the Commission on Church Music.

600 HYMNS

The Hymnal of 1940 contains approximately 600 hymns and it is stated that more than half of these are familiar and generally well-known hymns. There are 316 hymns having the same tunes as in the previous Hymnal, which was prepared in 1916, although in some cases new hymns have also been added as alternative choices. The words of 64 hymns from the previous Hymnal are used, but have been set to new or different tunes. Seven hymns have been restored from the Hymnal of 1892.

with the same tunes. There are 201 new hymns of which a good many are reported to be generally well-known.

The arrangement of the Hymnal of 1940 has been changed, from the previous Hymnal and is in the following general sequence: The Christian Year, Saints' Days and Holy Days, Thanksgiving and National Days, Morning and Evening, Sacraments and other Rites of the Church, Litanies, Hymns for Children, Missions, General Hymns.

The indices have also been improved. The classification of general hymns is as follows: The Blessed Trinity, The Praise of God, Jesus Christ our Lord, The Holy Spirit, The Church as God's Gift, Holy Scripture, the Church's Gift, Personal Religion, Social Religion, The Church Militant, The Church Triumphant.

The Church Hymnal Corporation announces the prices of the Hymnal of 1940 as follows: Standard Musical Edition, \$1.20 per copy; Special Choir Edition, heavily reinforced, \$1.50 per copy; Large size Melody Edition, \$.70 per copy; Small size Melody Edition, \$.40 per copy.

It is also announced that the commission is planning the publication later of a handbook containing brief biographical sketches of the authors and composers whose hymns appear in the Hymnal of 1940, together with a discussion of the history and usage of its contents. It is stated, however, that although this book is in preparation, its publication will have to be delayed until later in the year or the early part of next year.

The Joint Commission on the Revision of the Hymnal consists of Bishops James Craik Morris, Robert N. Spencer, Vedder Van Dyck, and Benjamin M. Washburn; Canon Winfred Douglas, the Rev. Drs. Charles L. Gomph, Frederick C. Grant, John Henry Hopkins, and Howard C. Robbins; the Rev. Messrs. Frank Damosch jr., Arthur W. Farlander, Harvey B. Marks, John W. Norris, F. Bland Tucker, and Holly W. Wells; Drs. David McK. Williams, Roland Diggle, and Leo Sowerby; and Messrs. Ray F. Brown, Harold W. Gilbert, Bradford B. Locke, and Joseph T. Ryerson.

RACE RELATIONS

Bishop On Connecticut Commission

An Interracial Commission of ten men and women, appointed by Governor Raymond E. Baldwin, will study the problem of racial discrimination in Connecticut. The group, consisting of both clergy and laymen, is made up of three Negroes, three Jews, two Roman Catholics, a Baptist, and an Episcopalian—Bishop Gray, Suffragan of Connecticut.

The commission will compile facts concerning discrimination in employment and violation of civil liberties against any minority group. It will make recommendations biennially to the governor to correct any such injustices by law. Another of the commission's functions will be to make sure that job training opportunities are available on equal terms to people of all groups.

INTERCHURCH

Rev. Dr. William Paton Dies

Word of the death of the Rev. Dr. William Paton, secretary of the International Missionary Council and since 1938 joint general secretary of the provisional committee of the World Council of Churches has been received in this country.

Dr. Paton, 56, died on August 21st in a Kendal, Westmoreland, England, hospital. He leaves two daughters and four sons.

Dr. Paton was a frequent visitor to this country, his last trip being in 1942, under the auspices of the Federal Council of Churches. Dr. Paton had been secretary of the International Missionary Council and editor of the *International Review of Missions* since 1927. He was also missionary secretary of the Student Christian Movement, 1911-1921, and general secretary of the National Christian Council of India, Burma and Ceylon, 1922-1927.

Widely known as a writer, he was the author of *A Faith for the World*, *The White Man's Burden*, *World Community*, *The Message of the World-wide Church*, *The Church and the New Order*.

Born in London, he attended Whitgift School, Pembroke College, Oxford, and Westminster College, Cambridge, where he was an honor student. The University of Edinburgh awarded him the honorary Doctor of Divinity degree in 1939.

THE BIBLE

Society Increases Scriptures To Armed Services

In the third year of its War Emergency Program, the American Bible Society distributed 1,500,767 Bibles, New Testaments, and portions of the Bible to the armed forces and the Merchant Marine—topping by nearly 500,000 the total number of volumes distributed during the two previous years of the program. In addition, the society announced, churches and other organizations have distributed to men and women in specific branches of the service, 912,361 service Testaments.

The society also reported that Scriptures in 34 languages are going to prisoners of war and refugees throughout the world. Scriptures in Russian head the list in volume of distribution. French prisoners receive the second largest number, English third.

The society announced that acute shortages of Bibles for civil population exist in Italy, France, Belgium, Hungary, Rumania, Poland, and other Axis-dominated countries. To meet shortages it is printing Italian Testaments and French Bibles and Testaments in Switzerland, for shipment into France and Italy. Printing of other editions in Polish, Czech, Hungarian, and Serbo Croatian is planned for the near future.

Because of paper shortages and transportation difficulties, Scriptures in Spanish and Portuguese for Latin American countries, printed in England before the war, are now being printed in the United States.

CHINA

Radio Message

A radio message from Maurice Votaw, at Chungking, China, which reached the National Council August 17th, states that on May 12th Miss Anne Lamberton wrote her sister, "We are all well and getting along without any difficulty. Plenty of hot water for showers and laundry. We have received two lots of packages and bought two lots of things from the canteen."

Mr. Votaw supplies the information also that Miss Laura P. Clark, Dr. Harry Taylor, "and the others," are now living where Bishop Gilman stayed last spring. This is believed to be the Columbia Country Club. "I think we can write to all groups," he concludes.

Wartime Doctor

News of the present activities of Dr. Logan H. Roots has reached the National Council through Dr. Stanley Chinti Hsiao, head of the Department of Biology in Central China College, who says:

"Logan Roots is doing a splendid piece of work here. He is not only our college physician, but also helps in the local hospital which for the past half year was without a doctor. To keep a hospital going here means doing all the work from the least trifle to a major operation, with many outside night calls for difficult delivery thrown in for good measure. Only a few days ago did the hospital secure a Chinese doctor at \$8,000 (Chinese currency) a month! In spite of all the various difficulties, Dr. Roots pedals to Tali, 13 miles each way, once a week to help the hospital there, for he is the only well qualified surgeon around here, west of Kuming. This gives him a chance to be in touch with people, particularly the Friends' Ambulance Units. We take off our hats to Logan for his tirelessness and his spirit of service. It is very fortunate that he has an able wife who is energetic and runs the house and teaches the children. They are also fortunate in having two good servants."

HUNGARY

"Ecumenical Council" Formed

Initiated by leaders of the Reformed and Lutheran Churches of Hungary, a Hungarian Ecumenical Council was formed recently in Budapest under the joint presidency of Reformed Bishop Laszlo Ravasz and Baron Albert Radvasszky, general superintendent of the Lutheran Church.

Purpose of the Council, according to a wireless dispatch from Lisbon to Religious News Service, is "to promote ecumenical thought and to establish closer relations with other Christian Churches through the World Council of Churches." The council is composed of 25 members, with nine places tentatively reserved for the Orthodox Churches of Hungary, which have not yet officially decided to become affiliated.

WAR SERVICE

HOME FRONT

Rev. Gordon M. Reese to Promote Missions in Service Camps

The Rev. Gordon M. Reese of Houston, Tex., has been appointed one of five representatives of the Federal Council of Churches to promote preaching missions in the military and naval establishments of the nation.

The Army and Navy Commission of the Diocese of Texas has announced that Mr. Reese, the executive secretary of the commission, has been loaned to the department of evangelism of the Federal Council to serve as its representative in the Southwest, effective August 1st. Mr. Reese will continue to have oversight of the work in the diocese.

Mr. Reese has served as executive secretary of the diocesan committee since its foundation in January, 1942. He was previously rector of the Church of the Redeemer, Houston. He holds the rank of chief of chaplains, major, Texas State Guard.

Other representatives of the department of evangelism's preaching mission who have been announced are Dr. Penny of Avr. Mass.; Dr. Martin H. Beckham of Chicago, and the Rev. W. E. Howell of North Carolina.

St. John's Legion of Honor

St. John's Legion of Honor has been formed at St. John's Church, Newark, N. J., the Rev. J. Fred Hamblin is rector. The members each represent a man of the parish in the armed forces. They aim to have "a man at the altar for every man in the service" at corporate Communion services the second Sunday of each month.

Barter

The Sunday Morning Bible Class of Grace Church, Orange, N. J., is collecting old costume jewelry to be sent for use of the soldiers in the South Pacific as barter with the natives. Bright beads and trinkets—not money—are the things most acceptable to the natives who help take the wounded from battlefields, carry munitions through the jungle and do other dangerous tasks.

ARMED FORCES

Army Awards Certificates of Honor to Churches

Distribution of certificates to churches throughout the nation in recognition of their sacrifice of clergymen to the armed services will begin shortly, following the initial awards made at services in Washington and at each of the nine service commands of the Army on July 25th.

Principal event was the presentation of a certificate at Fort Myer Chapel, in nearby Virginia, to the church which gave to the Army Brig. Gen. William R. Arnold, Chief of Chaplains. This church is St.

Charles Borromeo Church, of Peru, Ind. Its pastor, the Rev. P. A. Walsh, received the award.

Similar certificates were given to churches in the nine service commands, and it is expected that these will be followed by the distribution of several thousand others to churches throughout the country.

In the ninth service command, St. Paul's Church, Salt Lake City, Utah, received the award. Its rector, the Rev. Alwyn E. Butcher, is a chaplain in the army, with the rank of first lieutenant.

Attempt was made in issuing these original certificates to spread the distribution to the various denominations. Not only churches receive the certificates; but also seminaries and religious groups.

Chaplains Now Serve War Prisoners

American military successes in far flung theaters of war are bringing new duties to Army chaplains—that of tending to the spiritual needs of prisoners of war.

The new assignment for chaplains has developed as a result primarily of the large number of prisoners taken in the North African campaign. It is anticipated, further, that the problem of providing for the religious welfare of prisoners of war will be highlighted now that the Sicilian campaign has been concluded.

As yet, little information is available as to the number of chaplains already assigned to "P W" camps, nor has policy yet been determined as to the number of men to be given into the charge of each chaplain.

According to Washington sources, it is presumed that qualifications for chaplains for prisoner of war work will be the same as for other chaplains' duties, with the exception that fluency in the language of the prisoners will be a definite asset.

A circular letter recently issued by the Chief of Chaplains office reports as follows on the prisoner of war problem:

"Adequate and immediate provision is being made for the spiritual welfare of prisoners of war now being interned in this country. Army chaplains are being assigned to the camps which are scattered throughout the nation. Several thousand prisoners have already been received in the camps and thousands of additional prisoners are expected. The ministry of the chaplains will be similar to that followed in the stations of our armed forces. The terms of the Geneva convention provide that human and considerate treatment shall be provided all prisoners of war."

Ordination

Solution of the difficulties which have beset the Rev. Rudolph O. Liesinger, lieutenant in the Army, in his attempts to be ordained priest has been found, and on July 20th in the Bishop's Chapel. See House, Buffalo, N. Y., Bishop Davis of Western New York ordained him to that office.

This is the last chapter in his long quest

for ordination and rounds out the story printed in *THE LIVING CHURCH*, July 4th. As stated there, he has been invalidated home, and is now on 30 days' furlough. He will continue serving in the Army.

On July 24th he was married to Miss Gertrude P. Sagar, daughter of Capt. and Mrs. John Sagar, in All Saints' Church, Buffalo, N. Y. The couple was married by the bride's father, who is on leave as rector of All Saints' parish, Buffalo, and is now serving as post chaplain at Fort Leavenworth, Kans.

Chaplain Leel Awarded Legion of Merit

Chaplain Charles W. C. Leel, Major, U.S.A., has been awarded the Legion of Merit by direction of President Roosevelt. The award was made June 2d by Lt. Gen. Millard F. Harmon, commanding the United States Army forces in the South Pacific area. Chaplain Leel is rector of St. Philip's Church, Uvalde, Tex., and is on leave of absence from his parish.

While Chaplain Leel's present whereabouts are not known, it is certain that he served with a composite force which invested Guadalcanal in the late stages of the conquest of that island from December 8, 1942, to March 1, 1943.

Gallantry in Action

Chaplain Richard W. Day, formerly chaplain of Holy Innocents' Chapel, Bard College, Annandale, N. Y., has been awarded the Silver Star Medal for gallantry in action.

St. Barnabas Service Club

Almost two years ago, St. Barnabas Club for men in the service from nearby Camp Forrest and Northern Field, Tenn., was opened in Tullahoma, Tenn., under the direction of the Rev. Peter M. Dennis, rector of St. Barnabas' Church, Tullahoma. Fr. Dennis feels that this club was one of the first to adopt the policy of providing no entertainment, but setting up a home-like place where the soldiers could follow their own wishes—rest, read, write letters.

The attractive and well-appointed building housing the club was built by the diocese of Tennessee. It is divided into a large lounge where during the past winter many groups of soldiers congregated; a writing room which is equipped with materials, from which some 24,000 letters have been written during the past 18 months. A total attendance of 18,254 soldiers and their friends have used the club during this period. The branches of the Woman's Auxiliary of the diocese have sent over two tons of home-made cookies to the club; each week a layman of the diocese sends cigarettes.

Fr. Dennis, who with Mrs. Dennis, spends seven days a week playing host, has given 200 New Testaments to the soldiers, as well as thousands of pieces of Forward Movement literature.

"The Little Brown Jug"

Recognizing the need to reserve the records of the parish for the use and reference of future generations, the Rev. Eric O. Robatnan, rector of the Church of the Redeemer, Pendleton, Ore., is delving into the past and gathering data from which a short history of the growth of the Episcopal church in Pendleton may be written. Efforts are being made to acquire photographs of all past rectors as well as those of the church building taken 50 years ago which will be placed in the vestry-room. The files of the *East Oregonian* are proving a valuable source for this research and from them was obtained a list of the documents and articles deposited in the foundation stone of the present building which was laid in November, 1897, during the incumbency of the first resident rector, the Rev. W. E. Potwine.

A Book of Remembrance is also to be compiled in which will be placed short biographical sketches of old timers who were associated with the work of the church from its earliest days. One of the interesting exhibits in the church is a small altar in the Children's chapel which came from the "tiniest chapel in the world," the gift of the Church of the Redeemer, Brooklyn, N. Y., after which the church is named.

The original church was built in 1885 and because of its shape and color was affectionately known as "The Little Brown Jug," after the popular song. During the Rev. W. E. Potwine's incumbency the old building was taken down and the present structure erected.

Where the "Little Brown Jug" once stood there is now a fine parish hall which was built during the rectorship of the Rev. F. C. Wissenbach (1935-1942) at a cost of \$25,000.

Saturday Night Play School

When the Rev. G. Clare Backhurst took charge of St. John's Church, St. John's, Mich., last November, he found that he had a loyal congregation in a good shopping community located in an agricultural area. He was quick to seize the opportunities at hand, but suppose we let him tell it:

"How could our Church best be of service in the community? We had noticed that the farmers and their families came into St. John's to shop on Saturday evenings, and that some would leave their small children in the parked cars. Others would take them from store to store while they tried to shop. This latter was hard on everybody, on the children, who quickly became worn out, cross and tired, and on the farmers' families, as shopping is now a real job in these days of ration stamps and long lines at almost every counter.

"Inasmuch as St. John's Church has a parish hall in the business district, it was decided that we could give service by operating a nursery school for the farmers' children while their parents shopped on Saturday evenings. We started such a school, which is called a play school, and is open during the shopping hours on Saturday nights. We use the equipment from the Sunday school primary department. Every

Saturday evening we have a planned program of games, stories, and handwork for the children, and in the middle of the evening they are served milk and cookies.

"To supervise the play school, we obtained the services of Miss Regina Fitzrandolph of the New York Work and Play School, and in addition to our Saturday evening program, we have sponsored through the cooperation of the local Board of Education a day nursery for children

of St. John's parish, for which Miss Fitzrandolph is also responsible. Both are very successful.

"Every Saturday evening, some members of St. John's parish guild are on hand at the play school to meet the farm mothers and be friendly with them. The farmers and their families are very grateful for the whole project, and I am sure that we have begun a 'reservoir of good will' for our Church with these people."

The Sanctuary Lamp

By Edna G. Robins

AS WE enter the church, the glow of the sanctuary lamp directs us at once to the sacramental presence of Jesus. We hasten to kneel near the altar to bring to our Lord all our desires, all our perplexities, all our sins, and to listen humbly to His voice as He chides and encourages and instructs us. When we have gone away, refreshed and strengthened, the burning lamp remains as a beacon to other sinners seeking the Lord.

That is the chief purpose of the sanctuary lamp—to point out, to make known the Presence of Jesus in the tabernacle. In itself it is a very humble, a very insignificant object—a small glass, a few drops of oil, or a bit of wax. But how important is the warm glow of its light, showing us the way to Him Who is the Light of the world. The lamp of course must be tended and renewed from time to time, and when it has its proper supply of oil it burns brightly and cheerfully, accomplishing its purpose. The darker the church, the clearer shines its light. Even though the church may be empty the lamp burns on. Though no worshippers seek the shrine, the Presence remains, and the silent lamp bears witness.

The sanctuary lamp, however, has no will of its own. We, too, are as lamps glowing in the darkness of the world, lighted by the Master whose life we have received again and again. But we, alas, can refuse to shine out bravely; we can smother by our sins the light that is in us. It is our duty, too, to make known to others the Presence of Jesus—in our own hearts, in our own lives, for by our frequent Communion He has come to dwell within us. But how seldom do people behold in us anything Christ-like; how few are brought to a deeper knowledge of His love by our example. The warm glow of the lamp should be as a faint reflection of the burning love in our hearts; but too often the radiant fire that is kindled in us at Mass is put out by the coldness of indifference and laziness and self-will.

Like the lamp, the light within us must be tended. It may be that there is a dullness in our lives, a darkness in our souls because we do not tend and replenish the light by prayer, by careful and loving preparation, and by regular Communion. Or perhaps the flame is quenched by the evil in our hearts. The lamp must be cleaned occasionally of accumulations of

dust if the light is to shine clearly. No less must our hearts be cleansed of all trace of sin if the light which our Lord has kindled in us is to shine out to His honor and glory.

A BEACON

As it is a very great privilege for the simple little lamp to be the beacon to light the way to our Blessed Lord's Presence, so it seems an honor too great to be borne for our Lord to tabernacle with us, so insignificant, so unworthy. But it is our Lord's own desire to come to us; and although it causes us pain and self-reproach to receive Him into the dark, unlovely recesses of our being, we hasten to obey His commands. The Lord in His sinlessness, in His perfect beauty, comes to us, His poor creatures, and as we give ourselves up to Him and open our hearts that He may enter in, He will transform us more and more by the light of His loving Presence.

We are depressed sometimes as we look around us at the crowds of men and women in our city streets, blindly concerned with their own affairs, deaf to the call of the Spirit, dying souls, unaware of their distressing condition. We wonder what good we can do with our little flame of love against the heavy tide of sin and indifference and unbelief. But we remember the sanctuary lamp burning faithfully in the church empty of worshipers, where the Lord waits patiently with the calmness and certainty of eternity. Then we are no longer fearful for we know that the Life which is given to us in the Blessed Sacrament is eternal and that we may have a part in that calm and certainty. We are encouraged to bear witness more faithfully than ever, though we do not seem able to guide one soul nearer to the Lord. We will tend our light so that it will shine before men, even though it does not seem to illumine the pathway for any erring child of God.

As we are guided again and again by the sanctuary lamp to the Lord's Presence, we will begin even now to catch a faint glimpse of that glory which will be the joy of the saints through all eternity. As we are obedient and faithful, the flame of love in our timid hearts will be caught up in that blaze of glory until self and fear and sin are quite consumed, and the light of our Lord's life-giving Presence shines unhindered through our souls.

The Church as Horsetrader

THE proposal that the Church have official representation at the peace conference continues to find support, not only among individuals, but among Church groups. Some time ago we reported the National Council resolution to this effect. A similar resolution was adopted last May by the convention of Central New York, as follows:

"Whereas, in times past peace treaties have been framed by military, political, and economic leaders; and

"Whereas, most of such treaties have failed to keep the peace;

"Be it resolved, that this diocesan convention petition the General Church to call to the attention of the American people, the need for Christian leaders when proposals for peace and world order are considered and acted upon."

In the face of such strong support for the idea that the Church be represented at the peace conference, we hesitate to demur. However, it seems to us that the sponsors of the proposal forget the fact that Christian leaders have been represented in peace negotiations many, many times. Bishops and popes and clerical politicians have had, through history, much to do with the framing of peace settlements and the conduct of government. It would be difficult to indeed to show that the grace of Holy Orders operated to make them more effective statesmen than the laity.

We must confess to repugnance at the idea that the clergy come to the peace table as representatives of Christ, there to consent to the injustices which will inevitably be the result of a conference in which military power is the arbiter of all issues. There is a chance that the peace will result in the creation of a framework for international order, but there is no chance at all that it will result in justice so perfect as to bring in the

Kingdom of God. When our Lord was asked to take part in that kind of negotiations, He said: "Man, who made me a judge or divider over you?" He was not abdicating His role of heavenly judge, which elsewhere He affirmed in no uncertain terms; but He was refusing to be made a party to a purely temporal dispute. We feel that the Church should follow the example of its Head. It should declare what is right, in so far as its leaders are given to see the right. But it should not partake of the tactics of the notorious "smoke-filled room" of political horsetrading—swapping, let us say, the Rumanian Bessarabians to Russia in exchange for the Ukrainians in Poland. Many such choices will have to be made, and the Church does have the temporal power or authority to stop them.

Today's Gospel

10th Sunday after Trinity

"MY HOUSE is the house of prayer." Our blessed Lord loved the temple. It was His Father's House, the place where He went for the appointed worship of God. At other times He withdrew by Himself for solitary prayer. From His words, taken from the Gospel of the Day, would He not have us lay to heart the double duty of prayer: (1) meeting together in corporate worship in God's House of Prayer; (2) frequent and regular private prayer whenever and wherever we can? As we share now in this Holy Sacrifice of praise and thanksgiving, and when we make our Communion, let us offer to Him our renewed promise of regularity and faithfulness in public worship and private prayer.

From the Editor

Washington, D. C.

DEAR FAMILY: Are chaplains appreciated by the men in military service? The answer is: when they are the right kind, yes. And the "right kind" does not mean just a good fellow. It means a man with all of the qualities of a good soldier *plus* the spiritual power that can lead a man toward God. The editor of the *Atlanta Constitution* sums it up in these words:

"The chaplain who can't win the friendship of the men he is to serve can never hope to achieve anything worthy of his high calling. The duties of a chaplain are heavy. He must be ever ready to help any man to meet the personal problems which constantly arise. He must be friend, adviser and helper. He must know no set hours of service. . . . He must be, above all, a man among men. A man whose courage is so great that none who come in contact can doubt it, for a moment. . . . He must meet men of all sorts upon equal footing and he must win their respect by proving he is, at all times, 'a regular guy.' Granted, though, that chaplains meet all these rigid requirements, there are no men in the uniform who have greater opportunity for building high morale and for adding to the physical fighting prowess of American troops that additional strength of the spirit that makes them unbeatable. The chaplains are the most popular men on board. No sentence could reveal more as to the character of our men who sail to war."

I HEARD Paul Robeson sing a while ago. It was a magnificent spiritual experience. The setting itself was one to impress itself forever upon the memory: Washington's water-gate, with the

sun setting behind the Virginia hills, silhouetting Lee's home and the flag flying proudly above it; later, when darkness fell, the long fingers of searchlights seeking out planes and escorting them across the skies, as if they were wandering stars being gently guided back into their orbits. He sang the "Ballad for Americans"—that stirring poem of freedom and faith in the common man. Near by, their muzzles grimly pointing upward, powerful anti-aircraft guns gave warning that we mean to protect that freedom from foreign enemies at all costs. But no guns, no searchlights, and no planes will serve to protect us from ourselves. If we lose within our souls that love of freedom, that sense of justice, that concept of equality for which Americans have fought and died, from Bunker Hill to Tunis and Bizerte, no amount of physical force can save us from the enemy within. That was the message that this great Negro singer seemed to be giving us with his talented voice, and with his selection of ballads of freedom from China, from Russia, from German concentration camps, and from our own land.

PRESIDENT ROOSEVELT, in his message to Congress on January 6, 1942, set forth the same message, in words that should be graven on the heart of all who are in this fight to the finish with the Axis powers and their false ideals:

"We of the United Nations are not making all this sacrifice of human effort and human lives to return to the kind of world we had after the last war. We are fighting today for security, for progress, and for peace, not only for ourselves but for all men, not only for one generation, but for all generations. We are fighting to cleanse the world of ancient evils, ancient ills. . . . We are fighting, as our fathers have fought, to uphold the doctrine that all men are equal in the sight of God."

CLIFFORD P. MOREHOUSE.

August 29, 1943

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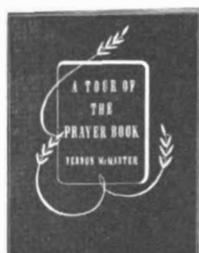


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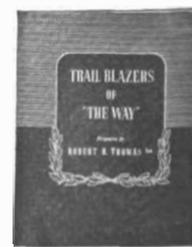
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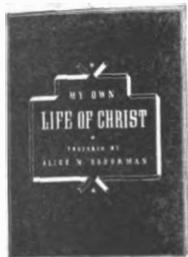
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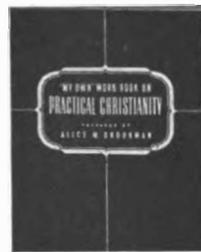
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DIOCESAN

UTAH

New Dean for St. Mark's Cathedral

The Rev. Herald G. Gardner, who for three and a half years has been rector of St. Mark's Church, Medford, Ore., has announced his resignation, effective September 15th, at which date he will become dean of St. Mark's Cathedral, Salt Lake City. In the past year, a \$25,000 addition has been made to the church and parish hall at Medford, to accommodate the growing congregation that has resulted from the proximity of Camp White.

TEXAS

Houston Hospital Proposal Endorsed by 42 Doctors

Plans for a proposed Episcopal Hospital in Houston, Tex., have progressed to the point that they will soon be presented to the 14 parishes and missions of the community, according to the Rev. J. Lawrence Plumley, chairman of the committee appointed to study the need for such an institution at the January diocesan convention.

Bishop Quin and Dr. Clyde Warner have been named by the committee to present the need and desirability of the hospital. Although an estimated 3600 hospital beds are required by the city, only 1800 are available.

The only hospital under Episcopal auspices in the diocese is managed by St. David's Church, Austin.

In July the medical college of Baylor University (Baptist) began a new term in Houston with a full faculty, after having been moved from Dallas, Tex.

MICHIGAN

Leadership Training Conference

A Leadership Training Conference for boys 14-21 years of age will be held at Camp Frisbie, Waterford, Mich., beginning Monday, August 30th, and closing Sunday, September 5th, according to the announcement of the Department of Boys' Work in the diocese of Michigan. Boys from parishes and missions in Michigan, from Canada, and from other dioceses are expected to attend. Two of the registrations so far received have come from Louisville, Ky.

The Leadership Training Conference is under the auspices of the diocesan Brotherhood of St. Andrew, although membership in the Brotherhood is not required for attendance.

The Rev. Sheldon T. Harbach, diocesan director of Boys' Work, will be conference chaplain. Harrison Fiddesof, general secretary of the National Brotherhood of St. Andrew, and Vern Swartsfager, field secretary of the Brotherhood assigned to Army and Navy Work, will conduct a period during the conference on "How the Brotherhood of St. Andrew Works," and Mr. Swartsfager will also be the special campfire speaker.

Your Bible and Your Prayer Book

These two valiant and inspired volumes are certainly all the armament a Catholic Christian needs. But of how much real use to you are they? Do you know how, in your Bible, to turn to passages which will help you in the particular periods of stress in which you find yourself? Or, is the Bible just a sentimental symbol, which, although revered, remains closed and dusty on table or bookshelf? It is of no real good whatsoever, practically speaking, to Christians who profess to believe in a religion, but who haven't even studied their basic textbook.

The same identical situation exists with regard to the Prayer Book. After the Bible, it has no peer in religious value. But do you know where to find in it those priceless passages, prayers, and teaching without which you have no real justification in calling yourself an Episcopalian even? For instance, where in it is Newman's incomparable evening prayer to be found?

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If you need any help getting started on this project, write in. We'll let you see what has already been worked out along these lines so far. We're sure you'll be interested in this, unless, of course, you have so far gone to seed that you don't even care enough to start!

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DIOCESAN

United Church Canvass Instituted in Detroit

A United Church Canvass is being planned for the first time in Detroit this fall, to a large extent because of the interest of the Ven. Leonard P. Hagger, arch-deacon of the diocese of Michigan and a vice-president of the local council of churches, in this field of Church coöperation.

Chairman of the committee of laymen of several churches who will work together to publicize the canvass is Harold Thompson, member of the executive council of the diocese and of its department of religious education and promotion.

Every clergyman in Detroit participating in the canvass will be free to work out his individual parish program, relating the campaign to his congregation. Each congregation in Detroit has been asked to contribute toward the expense of the general campaign.

EDUCATIONAL

PUBLIC SCHOOLS

California "Released Time" Program In Operation

Efforts by opponents to obtain sufficient signatures to qualify the new California "Release-time" act for a referendum vote in the November election have failed, and the measure is now in operation.

Signed by Governor Earl Warren early in July, the act permits school authorities, with the written consent of parents, to release children one hour a week from classes for outside religious instruction.

The act was passed, Religious News Service reports, after considerable effort on the part of religious organizations over a period of years. The present governor's immediate predecessor vetoed a similar bill. In attaching his signature to the bill, Governor Warren praised it and called it necessary at this time.

SECONDARY SCHOOLS

School Chaplain

Menlo School and Junior College is to have its first chaplain in the person of the Rev. Charles E. Fritz, rector of Trinity Church, Menlo Park, Calif., whose appointment was announced by school authorities in July. Mr. Fritz was appointed chaplain and religious counselor, and will also teach courses of religion in the school.

The Rev. Mr. Fritz, who had eight years experience in civil engineering before entering the ministry, is a graduate of the Church Divinity School of the Pacific. He has been rector at Menlo Park for the past five years. Clergy who know of boys who may plan to attend Menlo School and Junior College are asked to send names of these boys to the new chaplain.

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Write the Church School Editor of
THE LIVING CHURCH, 744 North
Fourth Street, Milwaukee, Wisconsin.

CLASSIFIED

ANNOUNCEMENTS

Died

CONNOP—Mrs. Ada Oliphant Connop, beloved wife of the Rev. Herbert Connop, died at Penney Farms, Florida, on August 11th.

KEELING—The Rev. Stewart Pegram Keeling, D.D., died in Washington, D. C., July 17, 1943. Interment Keeling-Hutchins Mausoleum, Rock Creek Cemetery, Washington, D. C.

Memorial

MOORE—In ever loving memory of Julia Harrison Moore, who entered into Life Eternal September 3, 1939. "God is Light, and in Him is no darkness at all."

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RECTOR of Eastern city parish desires change to town or suburban parish. Sound Churchman. Reply Box B-1797, The Living Church, Milwaukee 3, Wis.

RECTOR desires parish. Sound Churchmanship, worthy education and preacher, interested in Church School, Young People's and Pastoral work—single, good health. Would consider Locum Tenens. Reply Box H-1796, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

DEATHS

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

Stewart Pegram Keeling, Priest

The Rev. Stewart Pegram Keeling, D.D., died after a long illness at his residence in Washington, D. C., July 17, 1943, at the age of 82.

He was born at Newark, Del., the son of the Rev. Robert J. Keeling, D.D., Civil War rector of Trinity Church, Washington, D. C., and Elizabeth Bend Polk. He received his education at Harrisburg Academy, Harrisburg, Pa., the Philadelphia Divinity School, and Temple University. It was from the latter institution he received the degree of D.D. In 1891 he married Pamela Gertrude Crawford, now deceased, and was the father of the late Margaret Keeling Prosser. He served parishes in Huntington, Pa., Bedford, Pa., Morton, Pa., and was rector of St. Peter's Church, Germantown, Pa., for 28 years, having been assistant for two years previous to his rectorship. In July, 1931, he was made rector emeritus of this parish.

SURVIVORS

Those surviving him are a son-in-law, Colonel W. O. H. Prosser, now serving with the Army in North Africa, and three grandchildren, Elizabeth Prosser Stirling, wife of Major Early Hopkins Stirling, Fort Benjamin Harrison, Indiana; William O. H. Prosser jr., serving in the United States Navy, and Stewart Keeling Prosser, a student at Kemper Military Academy.

Funeral services, held on July 20, 1943, at St. Margaret's Church, Washington, D. C., were conducted by the rector, the Rev. Armand T. Eyler, and the Rev. Edward H. Vogt, rector of St. Peter's Church, Germantown, Pa. Interment was in the Keeling-Hutchins Mausoleum in Rock Creek Cemetery, Washington, D. C.

Samuel Sutcliffe, Priest

The Ven. Samuel Sutcliffe, rector of St. Mark's Church, New Britain, and priest-in-charge of St. Gabriel's Church, East Berlin, Conn., died suddenly at his summer home in East Hampton, Conn., on August 13th.

Prominent in the affairs of the diocese, Mr. Sutcliffe was archdeacon of Hartford, a member of the standing committee and of the executive council and since 1928 executive vice-chairman of the department of Religious Education. He represented the diocese as deputy to General Convention in 1928.

Born in Keighley, England, January 26, 1884, Archdeacon Sutcliffe received both his academic and theological training at the University of the South, Sewanee, Tenn. After his ordination to the diaconate in 1914, he served as a missionary in Puerto Rico until 1917 when he came to St. Mark's, New Britain.

Bishop Gray, Suffragan of Connecticut, assisted by the Rev. Donald W. Greene, rector of St. Paul's Church, Wallingford, Conn., conducted the funeral in St. Mark's Church, New Britain, on August 16th.

Archdeacon Sutcliffe is survived by his widow and five children.

Oliver H. Pritchett

After an illness of four months, Oliver H. Pritchett died on July 19th at his home in Charleston, W. Va. An ardent missionary and serving as lay-reader, he served the diocese of West Virginia in noble fashion. For many years he had substituted and kept open many missions that otherwise would have closed during vacancies.

In St. Luke's Church, Charleston, he was Church school superintendent, vestryman, teacher, and lay-reader, and active in all affairs of the Church.

A requiem Eucharist was celebrated by the priest-in-charge, the Rev. A. K. Fenton.

CHURCH CALENDAR

August

- 29. Tenth Sunday after Trinity.
- 31. (Tuesday.)

September

- 1. (Wednesday.)
- 5. Eleventh Sunday after Trinity.
- 12. Twelfth Sunday after Trinity.
- 15, 17, 18. Ember Days.
- 19. Thirteenth Sunday after Trinity.
- 21. S. Matthew. (Tuesday.)
- 26. Fourteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Wednesday.)
- 30. (Thursday.)

CLASSIFIED

POSITIONS WANTED

REFINED Churchwoman desires position as companion. Knowledge of cooking. Vicinity of New York and Philadelphia. Reply Box S-1799, The Living Church, Milwaukee 3, Wis.

PASTOR of Cathedral parish, thirty-eight, married, would consider rectorship of parish where emphasis is desired on the Lord's Supper with Communion as the chief Sunday service. Churchmanship immaterial provided love of God is strong enough to put Christian fellowship through the Lord's Supper foremost in parish life. Salary \$5000. Reply Box F-1793, The Living Church, Milwaukee 3, Wis.

PRIEST, single, early forties, would like to be rector of a parish of lower paid working people; either a single community or factory district. Reply Box R-1795, The Living Church, Milwaukee 3, Wis.

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 understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CHANGES

Appointments Accepted

ALBERT, Rev. JOHN J., formerly rector of St. Paul's Church, Williamson, W. Va., will become priest-in-charge of St. Matthew's Church, Bond Hill, Cincinnati, Ohio, effective September 1st. Address: 1916 Portman Avenue, Cincinnati.

BRUMMITT, Rev. HOWARD W., formerly vicar of St. Mary's Church, Lompoc, and St. Mark's Church, Solvang, Calif., will become rector of Holy Trinity Church, Pueblo, Colo., effective September 1st. Address: 115 E. Routh Avenue, Pueblo.

COOK, Rev. LEO S., formerly rector of Calvary Church, Bastrop, Tex., is now to be rector of St. George's Church, Rochester, N. Y., effective September 15th.

COFFEY, Rev. HARRY S., formerly rector of St. Paul's Church, Albany, Ga., will become rector of Christ Church and Christ Church Neighborhood House, Augusta, Ga., effective September 1st. Address: Christ Church Neighborhood House, Augusta.

FAY, Rev. HOLMES A., formerly of Atlanta, Ga., is now curate of the Church of the Holy Cross, Miami, Fla., with address at 3635 N.E. 1st Avenue, Miami 37, Fla. He will be in charge of Epiphany Mission in Miami Springs.

HAWK, Rev. ALEXANDER E., now rector of St. Paul's Church, Mount Vernon, Ohio, will become rector of St. John's Church, Southampton, L. I., N. Y., effective October 17th.

MARSH, Rev. M. LEWIS, JR., formerly priest-in-charge of the Church of the Transfiguration, Evergreen, Colo., is now vicar of that Church. Address: Evergreen, Colo.

PALMER, Very Rev. GEORGE A., formerly dean of Trinity Cathedral, Duluth, Minn., will become rector of St. John's Church, Ordensburg, N. Y., effective September 15th. Address: St. John's Rectory, Ordensburg.

PARIS, Rev. PERCY A., formerly rector of the Church-of-the-Cross, Ticonderoga, N. Y., will become rector of Emmanuel Church, Little Falls, N. Y., effective October 1st. Address: 588 Albany Street, Little Falls, N. Y.

PERCY, Rev. PERCY F., formerly rector of St. Paul's Church, Holyoke, Mass., will become rector of Trinity Church, Binghamton, N. Y., effective September 1st. Address: Trinity Memorial Church, 114 Oak Street, Binghamton, N. Y.

ROGERS, Rev. HIRAM M., formerly rector of St. Philip's Church, Easthampton, Mass., will become

rector of St. Mark's Church, Penn Yan, and St. Luke's Church, Branchport, N. Y., effective September 1st. Address: St. Mark's Rectory, Penn Yan, N. Y.

ROUILLARD, Rev. LEVI M., formerly assistant priest of Corn Creek Mission, Wanblee, S. Dak., will become assistant priest-in-charge of West End Standing Rock Mission, Little Eagle, S. Dak., effective October 1st. Address: Little Eagle, S. Dak.

Deaconesses

SMITH, Deaconess ELFANOR P., who has been on the staff of St. Clement's Church, New York City, has accepted a call to the staff of the City Mission of Chicago. Address after October 1st: 68 E. Huron Street, Chicago, Ill.

Military Service

CARNAN, Rev. CHARLES W., JR., now a Major, is a wing chaplain serving with the A.A.F. in North Africa.

NICHOLSON, Rev. ROBERT W., formerly rector of the Church of the Messiah, Woods Hole, Mass., is now a lieutenant in the Navy. Address: Lt. R. W. Nicholson (jg), U.S.N.R., N.A.S., San Diego, Calif.

Change of Address

BREWIN, Rev. GEORGE M., formerly of the Church of Our Saviour, Salem, Ohio, is now at 1737 Superior Street, Toledo 11, Ohio.

Ordinations

PRIESTS

HAITI—On St. James' Day, July 25th, at the Church of Les Saints Innocents in Port de Paix, Haiti, the Rev. CHARLES ALEXANDRE RITCHIE was advanced to the priesthood by Bishop Carson. He was presented by the Rev. Rene D. Gilles and the Rev. Jean Derice Abellard preached the sermon. Fr. Ritchie will be missionary at Le Borgne, Haiti.

LEXINGTON—On the Feast of Transfiguration, August 6th, at the Church of the Good Shepherd, Lexington, Ky., the Rev. PRENTISS BARRETT was advanced to the priesthood by Bishop Carson. He was presented by the Rev. Llewellyn B. Catlin, jr., and the sermon was preached by the Rev. John W. Mulder, D.D. Mr. Barrett will serve as priest-in-charge of St. Thomas' Church, Beattyville, Ky., and the associated missions in Lee and Estill Counties.

LONG ISLAND—On August 17th at the Cathedral of the Incarnation, Garden City, L. I., N. Y., the Rev. GORDON RUTHERFORD MACALLISTER was advanced to the priesthood by Bishop De Wolfe. He was presented by the Rev. Thomas J. Bigham, jr., and the sermon was preached by the Rev. Seward G. Sherwood. He will become rector of St. James' Church, Long Beach, L. I., N. Y., with address at 220 W. Penn Street, Long Beach.

DEACONS

CUBA—On St. Peter's Day, June 29th, at the Church of St. Francis of Assisi in Cardenas, Cuba, the Rev. JOSE AGUSTIN GONZALES-MARTINEZ was ordained to the diaconate by Bishop Blankingship. The sermon was preached by the rector, Archdeacon Piloto, and the candidate was presented by the Rev. Pablo Munoz. He will be temporarily at St. John's Church, Vertientes, Camaguay Province, under Archdeacon Townsend.

EAST CAROLINA—On July 28th at St. Philip's Church, Southport, N. Car., the Rev. CECIL LOCKE ALLIGOOD was ordained to the diaconate by the Rt. Rev. Robert Emmet Gribbin, D.D., Bishop of Western North Carolina, acting for the Bishop of East Carolina. He was presented by his father, the Rev. Howard Alligood, and the sermon was preached by the Rev. E. W. Halleck. Mr. Alligood will serve at St. Philip's Church, Southport, and St. Paul's Church, Clinton, N. Car.

Marriage

GORDON, Rev. WILLIAM JONES, JR., to Miss Shirley Frances Lewis at St. Peter's Mission, Seward, Alaska, on July 16th, the Rt. Rev. John B. Bentley and Chaplain Justin Edwards officiating.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$ 931.99
Miss M. M. Littell	25.00
R. H.	6.50
Josephine S. Bradlee	5.00
Mrs. John D. Burkitt	5.00
Miss Susan L. Johnson	5.00
Women's Bible Class, St. Luke's Cathedral, Orlando, Fla.	5.00
Mrs. Ferguson Colcock	2.00

\$ 985.49



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!

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop
St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

CALIFORNIA—Rt. Rev. Karl Morgan Block, D.D., Bishop
Grace Cathedral, San Francisco
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Craine; Rev. Allen C. Pendergraft
Sun.: 8, 11, 4; H.C. daily at 8 A.M. & Wed. at 10:30 A.M.; War Shrine Service Thurs. 8 P.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.
Other services as announced. Church open daily.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop
Church of the Redeemer, Blackstone Ave. at 56th, Chicago
Rev. Edward S. White, Rev. Elmer J. Templeton
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.

St. Paul's Church, 50th & Dorchester Ave., Hyde Park, Chicago
Rev. H. Neville Tinker; Rev. Pierce Butler
Sun.: 8 & 11; Wed. and Saints Days: 10

COLORADO—Rt. Rev. Fred Ingle, D.D., Bishop
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.

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.

(Continued on next page)



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Inasley 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.

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

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 Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.
Sun.: 8:00 & 9:30 a.m. Holy Communion; 10:20 Matins; 11 a.m. Sung Mass & Sermon; 5:15 p.m. Healing Service; 6 p.m. Evening Prayer. Weekdays: 7:45 a.m. Holy Communion; 7:30 a.m. Matins; 9:30 a.m. Thurs. and Holy Days. Holy Communion; Confessions Sat. 5 to 6 p.m.

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.

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.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

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

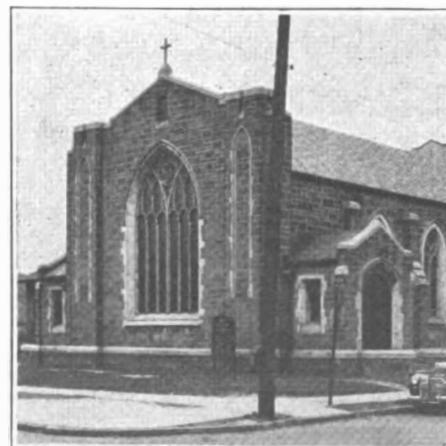
Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson
Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

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

Rev. Geo. Paull 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.



CHURCH OF THE INCARNATION
DETROIT, MICH.

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. Oliver J. Hart, D.D., Bishop

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.

RHODE ISLAND—Rt. Rev. James DeWolf 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., Rev. K. W. Cary
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.