

The Living Church

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

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BISHOP HORSTICK AND THE PRESIDING BISHOP
On June 29th, the Rev. William W. Horstick, D.D., was consecrated the second Bishop of Eau Claire.

STRICTLY BUSINESS

THE GIRLS in the M-G New York office are excited over a poem Edythe Oelschlagel received from her sergeant husband, now with the US Army in England. They're all a bit envious, of course, for no one has expressed to them so deeply and romantically the meaning of love and letters:

I wonder as I watch the moon,
Bump noses with a star,
Are you watching, too, or is it
Dark and rainy where you are?

And when I twirl a radio dial
And hear some song that's new,
I wonder if or where you are
You might be listening too.

Do you daydream as I daydream
And miss me, too, my dear?
And when I'm wishing I were there
Do you wish you were here?'

Your letters help a little, and
Each page is full of charms,
But darling they aren't quite enough,
For letters don't have arms.

* * *

YOU WON'T believe this, probably, but I actually saw on the very busy corner of Fifth Avenue and 41st Street in Manhattan a sleeping M-G employe. It was a very hot day, and he was sitting in the shade to cool off. He was sitting on a standpipe, which is one of those four-inch brass pipes which seem to jut out from almost every building in the city. Apparently the little breath of breeze that was passing down the canyon proved just too, too great a luxury. I won't identify him further than to say his last name doesn't begin with M, B, D, F, O, or C.

* * *

DOWN in Richmond, Va., strange things do happen. The sexton of St. James' Church was making the rounds the other night when he stumbled upon a woman sprawled out in the churchyard. If he thought at first that she was injured, he was soon disillusioned. Unable to rouse her, he called the rector, and that poor man finally succeeded in penetrating the liquor haze sufficiently to get her to respond.

"You musn't stay here in St. James' churchyard," he remonstrated. "Let me help you up, and we'll drive you home."

The woman blinked. "Where did you say I am?"

"St. James' churchyard. And you musn't stay here like this!"

"My gosh! I don't want to stay here. I don't belong here at all. I belong in St. Paul's!"

So they took her away. Later it developed, at the expense of the story, that she was a long way from home. She belonged in St. Paul, Minn.

Leon McCauley

Director of Advertising and Promotion

BOOKS

JEAN DRYSDALE, EDITOR

New Testament Study

THE FOUR GOSPELS. By Dom John Chapman, O.S.B. New York, Sheed and Ward, 1944. Pp. 85, with appendix. \$1.25.

This posthumous volume of Abbot Chapman is of interest to the general reader, although it contains nothing in the field of New Testament study that was not more exhaustively treated in his *Matthew, Mark, and Luke*, which appeared several years ago. One is pleased to see that quotations from the Scriptures appear in a fluent modern translation.

Dom Chapman was a great scholar; and one regrets that he was obliged to use his gift under the severe dogmatic limitations that the Roman Catholic Church has set for its New Testament students. When one is obliged to treat St. Matthew as the first written Gospel (and as a translation from Aramaic at that), one is hard put to it to explain, for example, its seemingly great literary dependence on St. Mark. Like many others, Dom Chapman must represent St. Mark as dependent on St. Matthew; and too often this leads scholarship into torturous journeys. This will serve as an illustration of the care with which the little book must be read.

When one comes to the discussion of St. John these negations of the findings of scholarship are not so apparent. He holds to the Johannine authorship, to be sure; but that is at least a respectable scholarly opinion, and does no violence to the fact that it is clearly a piece of late first century writing.

There is great charm in the author's particularly noteworthy in his comments on St. John.

The New Testament student will be interested in the appendix, which gives certain decisions of the Pontifical Biblical Commission from 1907 to 1912. These are the dogmatic views which limit the student's inquiry into such matters as authorship, date, and method of composition of the four Gospels.

HEWITT B. VINNEDGE.

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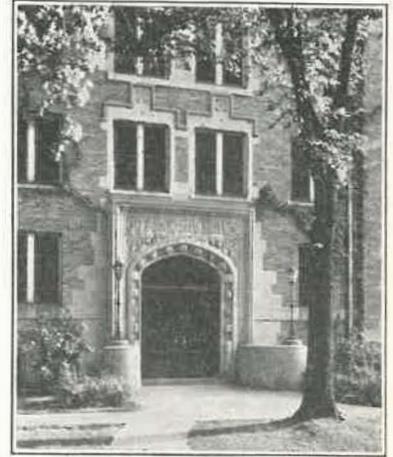
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FIFTH SUNDAY AFTER TRINITY

GENERAL



AT THE EAU CLAIRE CONSECRATION: *Left to right, Bishops Ziegler of Wyoming, Ivins of Milwaukee, Brinker of Nebraska, Sturtevant of Fond du Lac, Horststick of Eau Claire, the Presiding Bishop, Randall, Suffragan of Chicago, Quincy of Essex, McElwain, retired.*

EPISCOPATE

Consecration of Bishop Horststick

With the brilliant background of a perfect summer day, the procession taking part in the consecration of the Rev. William W. Horststick as the second Bishop of the diocese of Eau Claire, assembled before Christ Cathedral in Eau Claire on St. Peter's Day, June 29th.

Preceded by crucifers, torch and flag bearers, a purple vested choir, the masters of ceremonies, lay officers, visiting prelates and clergy, readers of testimonials, the deputy registrar, the Bishop-elect proceeded up the aisle accompanied by his attending presbyters, the Very Rev. E. J. M. Nutter, dean of Nashotah House; the Rev. Edward S. White, rector of the Church of the Redeemer, Chicago; the preacher, Bishop Essex of Quincy; the presenting Bishops, Bishop Brinker of Nebraska and Bishop Ziegler of Wyoming; the co-consecrators, Bishop Sturtevant of Fond du Lac, and Bishop Randall, Suffragan of Chicago; the Epistoler, the Rev. Joseph Minnis, vicar of the Chapel of the Intercession, New

York; the Gospeller, the Rev. B. Norman Burke, Rockford, Ill.; Bishop Ivins of Milwaukee, the celebrant, the Presiding Bishop and his chaplains, the Rev. Guy Hill, and the Rev. Arthur Heyes.

Acolytes were the Rev. M. G. Argeaux and the Rev. H. R. Coykendall; crucifers, the Rev. F. S. Sullivan, Sheldon G. Hoag, student at Nashotah House, and Fred Krause. Canon E. H. Creviston and Canon Marshall M. Day also assisted in the ceremonies. Testimonials were read by the following: Certificate of election, the Rev. Ronald Ortmyer; canonical testimonial, Dean Hoag, who also served as a master of ceremonies, as did the Rev. Robert D. Vinter; certificates of ordination, the Rev. W. F. Whitman; consents of the standing committee, William Moehle; consents of the bishops, Bishop McElwain, retired.

The consecration service was broadcast through the Aurora, Ill., radio station and records made so that any interference could be overcome by a re-broadcast, if desired. For a record of lasting historical value, moving pictures were taken of the procession and of individuals participating,

as was done at the consecration of the first Bishop of Eau Claire, the Rt. Rev. Frank E. Wilson, whom Bishop Horststick is succeeding.

SERMON

Preaching from the text, "Who then is willing to consecrate his service this day, unto the Lord?" (1 Chronicles 29:5), Bishop Essex of Quincy said, "The service of consecrating a bishop has more than a local significance. It is the act of the whole Church, and the fulfillment of its intention. . . . And if you should ask me what, to my mind, is our need and hope for the future, I would say, clergy and people who believe in and live by the central Christian truth that 'for us men and for our salvation He came down from heaven and was incarnate by the Holy Ghost'; people who believe that the Church is not a society of congenial members but God-given, God-empowered and endowed with the Divine life. Without these two convictions, we have no Gospel for the world, nor any adequate way to make the world Christian. . . ."

Speaking on unity, Bishop Essex said, "I prefer the wisdom and sagacity of

Parke Cadman, who, when I asked if he thought we should see Church unity in our generation, said, 'It has taken four hundred years to get us into our present separations, and it is not improbable that it will take another four centuries to bind into one the broken Body.'

"And yet," Bishop Essex continued, "it is not fantastic to hope for something better. . . . Civilization, as we have known it, has been powerless to unite mankind. The Church, as we have known it, has not yet become a family. Our divisions bring us into disrepute, and divide the forces of good, in the face of devil. They make our public education secular, and Christian nurture a sham. There is no united voice on the great moral issues.

"An English writer puts it this way, 'It is an illusion to think we are weak because we are divided. We are divided because we are weak; weak in matters of faith, doctrine, and liturgy. Unity comes much nearer when religious communions discuss dogma than when they ignore it. When men quarrel about dogma, they are at least one in this, that they believe there is a truth to be struggled for.' . . .

"The fundamental difficulty . . . lies in variant conceptions of the Church and the ministry. Why cover our differences by the use of ambiguous language? . . . If the Apostolic Ministry is true, let us hold to it. If it is false, let it disappear. . . .

"The rejection of the ministerial succession has too often meant the rejection of the full faith of the Creed, the departure from sacramental life, and the substitution of the Bible as our final authority instead of the Church and its historical tradition.

"The Body of Christ has room in it for diversity and for fearless acceptance of truth. But the diversities must not be inconsistent with the Gospel and with the age-long teaching and practice of the Church.

"We can do nothing better today," concluded the Bishop, "than to pray for and fight for a better Church, a better personal relationship with God. . . . Christian distinction awaits those who make Christ's word their law and their life. For this brings humility and reverence, brotherly kindness and wondrous charity, sacrifice and labor, making us vessels meet for the Master's use."

BIOGRAPHICAL DATA

Bishop Horstick is a young man, only 42. Eau Claire is a small diocese, with few parishes, and the new Bishop expects to spend much time and energy on the small stations.

He was born in Harrisburg, Pa., where he attended public schools. He matriculated at Nashotah College Department in 1926. He graduated from Nashotah Seminary in 1929, and received his B.D. there in 1941. This spring Bishop Horstick received from Nashotah the honorary degree of D.D.

He was ordained deacon at Nashotah House in 1928 by Bishop Ivins acting for Bishop Weller, and ordained priest at St. James' Church, Manitowoc, by Bishop Weller, in June, 1929.

For two years he was curate to Fr. White at the Church of the Redeemer,

Chicago, after which he became rector of Trinity Church, Aurora, in the diocese of Chicago. From there he was called to be Bishop of Eau Claire.

Bishop Horstick was active in many civic activities in Aurora. He was a member of the Masonic Order, the Elk's Club, Exchange Club, Family Welfare Association, and several others. He organized the Aurora Blood Bank.

Bishop Horstick was dean of the Southern Deanery of Chicago, a member of the diocesan council, departments of Church Extension and of social agencies.

The new Bishop of Eau Claire was married to Joan Elizabeth Pierson of Aurora in 1937. They have three small children, Ruth Ariel, aged five; Emma May, aged three; and David Pierson, 11 months.

After rather extensive alterations in the Bishop's House in Eau Claire, Bishop Horstick and his family will move in, at 145 Marston Avenue.

Bishop Horstick was presented with many gifts. His home parish in Aurora presented him with funds for all his vestments, and the alumni of Nashotah House gave him a very beautiful white cope.

Business men of Aurora gave Fr. and Mrs. Horstick a parting gift of a very beautiful crystal punch bowl with 48 cups, presaging a Bishop's hospitality.

The crozier, Bishop's cross, and ring had been given to the diocese of Eau Claire for the use of the Bishop of Eau Claire, and were presented for his use to the new Bishop.

After the service of consecration in the Cathedral, there was a general reception outside the building on the lawns and in the drawing room of the Masonic Temple, where the guests met the Bishop and his family informally. A banquet was served to several hundred people, at which Dean F. Victor Hoag, acted as toastmaster, introducing the five speakers. All spoke briefly, the Presiding Bishop stressing the need for America to be as a city set on a hill, a Christian nation, before the world; Dean E. J. M. Nutter, declining to tell in public "tales out of school" about his former student, the new Bishop, stated that some people felt Nashotah a dangerous place, that he was glad of it, and in order to make America Christian, it was necessary to live dangerously; Dr. Clark Kuebler, president of Ripon College, emphasized the need of the fullness of the faith—nothing emasculated or limited. Bishop Horstick spoke of the missionary opportunity among the 650,000 people of the diocese of Eau Claire and declared with the help of his people the diocese could be one of the outstanding missionary areas of the Church.

Diocese of Northern Indiana Fails to Elect Bishop

The special council of the diocese of Northern Indiana held on June 28th at St. James' Church in South Bend was postponed, to meet on July 26, 1944, when an agreement could not be reached in the election of a bishop. Among the candidates were the Ven. J. McNeal Wheatley of Fort Wayne, Ind.; the Rev. Dr. Frederick

L. Barry, of Evanston, Ill.; the Rev. Robert J. Murphy of Howe Military School, Howe, Ind.; the Rev. Peter Langendorff of Hammond, Ind.; the Rev. Kenneth D. Martin of Kenosha, Wis.; the Rev. Thomas Thrasher of Indianapolis, Ind.; and the Rev. Don H. Copeland of South Bend, Ind. Leading candidates were Archdeacon Wheatley and Fr. Barry.

Results of Special Diocesan Meeting of New Jersey

At the recent special meeting of the diocesan convention of New Jersey June 24th, called to elect a suffragan bishop, the Ven. Alfred L. Banyard received 58 clerical votes and a majority of lay votes on the first ballot. Then followed a series of six more ballots which showed a gradual rise in the number of ballots Archdeacon Banyard received, but which did not give him the majority necessary for election. The count at the final ballot gave Archdeacon Banyard 68 votes, the Rev. Dr. S. Tagert Steele 10 votes, and the Rev. Dr. Cuthbert A. Simpson, professor of Old Testament at the General Theological Seminary, 6 votes.

After it was evident that the convention would not elect a suffragan bishop, Bishop Gardner addressed the group and requested that his plea for a suffragan be withdrawn. He explained that apparently there was some feeling as to whether he was right in asking for a suffragan, since an election had not taken place. A motion was then put forward that a nominating committee be appointed to present a slate at another special meeting of the convention in the near future. This did not find favor with the convention, however. Bishop Gardner then requested that a committee be appointed to study the question to find out what would be best for the diocese, a suffragan or a coadjutor. Their decision would then be presented at the annual convention next year.

It was apparent that a greater portion of the convention was in favor of granting Bishop Gardner's request for a young suffragan, but that a sufficient number of clergymen questioned the wisdom of his wishes to check the election. The convention then adjourned with the understanding that Bishop Gardner would do what he thought best as to whether he would wait for next year's annual convention or call another special convention this summer. It was felt in some quarters that if a sufficient number of the absent clergymen could be urged to attend, their vote would perhaps be great enough to elect the most popular candidate.

Arizona's Bishop Mitchell May Retire Soon

Bishop Mitchell of Arizona has announced at various times to his clergy and the district that he intends to offer his resignation to the House of Bishops when he attains his 68th birthday on September 13th of this year. He has always felt very strongly about the matter of retirement for age and was one of the

proponents of the measure for the retirement of bishops at 72.

Bishop Mitchell was consecrated 18 years ago, when he succeeded the Rt. Rev. Julius W. Atwood. During his episcopate Arizona has undergone many changes, but the Bishop has always gone ahead to meet them. Recognizing the fact that the rural districts feed the larger cities, he has seen to it that the smaller places have been capably manned. Perhaps one of the outstanding features of his episcopate has been his ability to find men of excellent attainments to do the Lord's work on the small salaries of missionaries. Arizona has always had clergymen of high calibre, and the tenure of their stay has been above the average. The Bishop kept all of his missions open during the worst part of depression. As a missionary district, Arizona was one of the last of the frontier states, and as a consequence the going was difficult at times, but he never faltered.

Perhaps one of the most apt characterizations of Bishop Mitchell was made by the governor of Arizona when he referred to the Bishop as a "champion of the minority." From the Indians at Fort Defiance to the Japanese at the two relocation camps in Arizona, including in the middle all unfortunates, prisoners, and others racially and economically in the minority, he has always sought to alleviate the conditions and to uphold the rights of the minorities.

Born in Missouri in 1876, he was ordained to the priesthood in 1903 and the following year with his wife and infant son went as a missionary to Puerto Rico. Returning to the States because of his wife's health, the young priest entered the educational field. He was in, charge of the Porter Military Academy in Charleston, S. C., for 16 years. Within a year of his retirement from this position he was elected to the episcopate of Arizona.

Bishop Mitchell has never spared himself in his work, and, in spite of the long distances involved, he instituted the custom of having two confirmations a year at every parish and mission and urged upon his clergy a preparatory course of three months for each class. This has come to be universally the rule, and the results have been excellent.

Death of Bishop Bratton

Word has been received of the death of the Rt. Rev. Theodore DuBose Bratton, D.D., LL.D., retired Bishop of Mississippi, in Jackson, Miss., June 26th. A true patriarch, Bishop Bratton represented that pastoral type of bishop that marked a more leisurely era. His emphasis was upon the fellowship of the Church, and there was no one in his diocese, priest or layman, who did not love him.

Of French Huguenot descent, he was born and reared on a typical southern plantation near Winnsboro, S. C., the son of John and Elizabeth Porcher DuBose Bratton. He was born in 1862, and received his early education at home. Later he went to the University of the South, where he took preparatory work in the grammar school and the academic course

for the B.A. degree. Bishop Bratton taught in the grammar school at Sewanee until he began his studies for the ministry. He received his B.D. degree from the University of the South in 1889, having been ordained to the priesthood the previous year. He married Lucy Beverly Randolph July 19th, 1888.

After doing missionary work in York, Lancaster, and Chester, S. C., Dr. Bratton was called to the rectorship of St.



BISHOP BRATTON: Died June 26th.

Mary's School for Girls, Raleigh, N. C., where he remained until his election as Bishop of Mississippi. Just prior to his association with St. Mary's School, and while rector of the Church of the Advent, Spartanburg, S. C., Dr. Bratton also became professor of history in Converse College, Spartanburg, S. C., retaining that chair for about nine years. His second wife was Ivy Perrin Gass Bratton.

He was consecrated Bishop of Mississippi September 29, 1903. Although he succeeded one of the greatest preachers in the American Church, the Rt. Rev. Hugh Miller Thompson, Bishop Bratton carried on the prophetic work of his predecessor and added to it a pastoral care that endeared him to his people to a rare degree.

During the first World War, being too old for active service, the Bishop enlisted for service as YMCA lecturer, doing duty in American camps and with the AEF overseas, and serving in 1918 as action chaplain at Fort Brest, France.

As president of the province of Sewanee for many years, he gave a great impetus to the development of the provincial movement and made the province of Sewanee a unified and strong influence in the life of the Church. He served as chancellor of the University of the South from 1936 to 1938, when he retired as Bishop of Mississippi.

Bishop Bratton was a scholar of no

mean ability. He was the friend and disciple of Dr. William P. DuBose, the noted scholar whose biography he wrote. The Bishop was also the author of *The Ministry of the Laity*, *Christian Education*, *The Church's Duty*, and *Wanted Leaders* (a study of Negro development).

Rites for Bishop Bratton were said at St. Andrew's Church, Jackson, on June 29th. Officiating bishops and clergy were Bishops Gray of Mississippi; Mitchell of Arkansas; Jackson of Louisiana; Dr. John Gass; the Rev. Walter B. Capers. Interment took place at Jackson.

FINANCE

Good Friday Offering

Response to the appeal of the Good Friday Offering has broken all previous records, according to announcement by the National Council. To date the amount received total \$36,568.59. For the same period of 1943 the total was \$31,041.12. Thus the Offering is at present \$5,527.47 ahead of last year.

RELIEF

Churches Seek \$2,670,000

For Overseas Reconstruction

Non-Roman Churches in America will seek \$2,670,000 for united overseas relief and reconstruction projects during 1944-45, or nearly 50% more than last year, it was announced in New York City by Dr. Leslie Bates Moss, executive director of the Church Committee on Overseas Relief and Reconstruction.

Of this amount, a token gift of \$25,000 for relief of Jewish refugees will be set aside as a "demonstration of brotherhood and fellowship with the Jews."

The largest single sum, \$700,000, will be devoted to relief work in China, India, Burma, Malaya, Thailand, Netherlands Indies, and the Philippines; \$500,000 to special aid through churches and church institutions to reestablish normal and spiritual sound community life; \$325,000 for "orphaned" missions whose mother churches on the continent can no longer aid them; \$300,000 to provide Bibles and religious literature to prisoners of war and civilians in liberated areas, and to assist Bible societies of these lands.

Other allocations include \$275,000 for a ministry to homeless and displaced persons, in internment camps, and in such refugee centers as Geneva, Lisbon, and Shanghai, and theological scholarships for German refugees in England; \$240,000 for spiritual, recreational, educational, and occupational service and materials for prisoners of war.

Also, \$100,000 for nutrition and health work among children; \$75,000 for special services to women and girls in war areas; and \$30,000 to reestablish student Christian movements. A contingent fund of \$100,000 will be set up to meet new needs as they arise, Dr. Moss said, and added that this program presumes that physical relief in liberated areas will be in the hands of the U.N.R.R.A.

JAPAN

Nippon Sei Ko Kwai Joins United Christian Church

The Anglican periodical *The Record* (March 3, 1944) gives the following information about the Church in Japan, according to the International Christian Press and Information Service:

"Previous reports are confirmed that the Nippon Sei Ko Kwai (the Anglican Church in Japan) has at length joined the united Christian Church which was formed at the instance of the Government out of all the Protestant bodies.

"Theological colleges and Bible schools have been amalgamated, those in the Tokyo area being concentrated in the former Presbyterian seminary in Kojimachi. . . .

"The National Christian Council has been reformed and named 'The Christian Commission for Christian Coöperation.' It is notable that the Roman Catholic Church has joined this body, and the Roman Catholic Archbishop Doi of Tokyo is its first chairman. The need for a united Christian front is said to have been the feeling which led Roman Catholics to take this step. . . ."

CHINA

Interned in Shanghai Area

The State Department in Washington has notified the National Council Overseas Department that temporary stoppage of payments by Swiss authorities in Shanghai to internees has been resumed.

No explanation has been given as to why the payments were stopped, but resumption will make it possible for persons interned to receive money for various necessities and small comforts.

Interned in the Shanghai area are these missionaries of the Episcopal Church: From Anking, Miss Laura Clark, Sister Constance, Dr. D. V. Rees; From Hankow, Mr. and Mrs. Frederick C. Brown, with their children, Ruth and Jimmie; Miss Winifred Steward; From Shanghai, Miss Gwendolyn L. Cooper, Mr. and Mrs. Charles E. Harbison (Mrs. Harbison is the former Frances MacKinnon), George W. Laycock, George J. Sullwold, T. Foster Teevan, and Robert J. Salmon.

CANADA

Six Denominations to Join Canadian Council of Churches

The Canadian Council of Churches has been created in Toronto after a long period of negotiation and planning, and six denominations have signified their intention of joining the new organization. The Council's first meeting will be held September 26th to 28th, and a committee has been named to draw up the agenda.

Churches represented in the body are the Church of England in Canada, the

United Baptist Convention of the Maritime Provinces, the United Church of Canada, the Baptist Convention of Ontario and Quebec, the Canadian Conference of the Evangelical Church, and the Churches of Christ (Disciples) in Canada.

The *United Church Observer*, in discussing plans for the Council, said that the presidency will be rotated among member communions, and it has been decided that the first president, who will hold office for not more than two years, will be nominated by the Anglicans.

Each denomination will be entitled to four members in the Council, with an extra representative for each 25,000 members or fraction thereof. The *Observer* points out that the Council will have no legislative or administrative authority over the Churches, or power to limit their autonomy in any way.

Provision is made in the constitution for setting up boards and committees to study special problems as the need arises, and to further its purposes within specified fields.

GREAT BRITAIN

Christian Refugees in Britain

Of the 56,000 German and Austrian refugees now in Great Britain, 20% are Christians who have come under the German ban because of Jewish forebears or because they opposed the Nazi regime on political or religious grounds. These facts are revealed in a five-year survey completed in London by the Christian Council for Refugees from Germany and Central Europe.

Ninety-five per cent of the refugees are engaged in work connected with the British war effort, the survey discloses. The Christian Council has provided £161,000 to help refugees during the five years of its existence.

RUSSIA

Plans Committee to Deal With All Religious Bodies

Plans for setting up a state committee to deal with affairs of all religious bodies in the Soviet Union are being discussed in Moscow, according to reliable information, as reported by Religious News Service. The new group would contain representatives of the Greek Orthodox, Jewish, Moslem, Baptist, Lutheran, and other Churches, and would extend to those groups the work now being done by the official Committee on Affairs of the Greek Orthodox Church.

An interesting question is whether Roman Catholics will be included in the proposed committee, since, so far as is known, no central Roman body has as yet been established in Russia.

The recent conferences between Soviet officials and the Polish-American priest, Fr. Stanislaus Orlemanski, encourage belief that the government would not op-

pose representation of the Roman Catholic Church in Russia on such a committee. Nor, it is felt, would there be any objection to the centralization of Roman Catholic affairs in the manner approved for the Greek Orthodox Church and at present being planned for Moslem and other groups.

WAR SERVICE

ARMED FORCES

Army and Navy Commission Reports Increased Giving

On May 24th, the Army and Navy Commission reported to the Church that giving for its program of work was lagging to a dangerous and disturbing degree. At that time \$188,958 had been given toward the \$440,000 needed by the Commission for this year.

Since that discouraging report, giving has increased and remittances speeded up, so that on June 22d the Commission was able to report receipts of \$278,925.28. The balance still to be raised is \$161,075.

Missionary Enters British Army

The Rev. George VanB. Shriver, Church missionary in India, and correspondent for THE LIVING CHURCH, has volunteered for service as a chaplain in the British Army. Bishop Azariah of Dornakal, under whom Fr. Shriver works, has approved his leave of absence, and the Overseas Department of the National Council has cabled permission. It is understood that Mr. Shriver will enter the service almost immediately, and that after the war he will resume his work in the diocese of Dornakal. He has been in India since 1933. He is a graduate of the Calvert School, Baltimore, and of Johns Hopkins University, from which he graduated in mechanical engineering. He practiced that profession for six years, then decided to enter the ministry and attended the Episcopal Theological School, Cambridge, from which he was graduated in 1932.

"Courageous Curate" First British Padre Killed in France

Chaplain Derrick Lovell Williams, "the courageous curate," a Commando chaplain in the Royal Marines, was killed in the early hours of D-Day. He was the first British padre to lose his life in Normandy.

During the blitz, while curate of Christ Church, Stepney, East London—which burned out—Chaplain Williams spent every night putting out fires, rescuing people and comforting the bereaved.

"He was fearless," said his vicar; "the sort of boy who was always in the middle of things, and who would either get the Victoria Cross or be killed."

What Is Self-Determination?

ALTHOUGH the principle of national self-determination of peoples was not one of Woodrow Wilson's original 14 points, it became a leading moral issue of the first World War. With some mistakes, and with due regard to considerations of strategy and power, it was applied with a considerable degree of consistency to the nations which were not strong at the end of the war—Germany, Austro-Hungary, and Russia. To a lesser degree, the principle has influenced British, French, and American policies with regard to their own territories.

In World War II, the Atlantic Charter has reaffirmed the principle again, qualifying it by language which suggests that it is not the only principle that has weight in settling international problems. The need for a thorough understanding of the principle is made acute by the situation in eastern Europe, where the USSR has asserted in no uncertain terms its right to a large proportion of the territories that passed to other sovereignties after the first World War. Lithuania, Latvia, and Esthonia were incorporated into the Soviet Union in 1940 by a series of political steps undertaken under the watchful eyes of the Red army. From Finland and Poland, the Soviet Union has demanded territorial readjustments—comparatively small in the former case, large in the latter case—both of which involve, from the Soviet point of view, merely the righting of injustices done when Russia lay helpless in the throes of revolution.

The Polish problem is perhaps the most difficult, since the war began over a German territorial demand upon Poland of a character not dissimilar to the present Russian demand. Russia had rejected the "good offices" of the American government, just as our government would undoubtedly reject the good offices of the USSR on the Puerto Rico question, or on a demand by Mexico for the return of New Mexico to its original homeland. If the Russian government were to offer to submit its claim to international arbitration, the result would be a great step forward in international coöperation. But there are at least two reasons why it is well within its rights in refusing to take such a step: first, there are no signs

that any of the other great powers are ready to do the same with respect to territories within their grasp; second, that the principle of self-determination itself is not by any means wholly clear.

For example, one way of solving the question of eastern Poland would be a plebiscite of the peoples concerned. But what peoples are concerned? Merely the inhabitants of the disputed area? Or all the members of both nations? Our own nation fought a great and bitter Civil War on a very similar question, and the conclusion was that the right of secession must give way before the right of the nation as a whole to forbid secession.

Another solution would be the drawing of an ethnographic line on principles of race, national descent, language, religion, etc. But this measuring stick is not a sound one. The interchange of population along national borders does not, and certainly should not, require perpetual revision of frontiers. On this ground, quite possibly sections of Maine should go to Canada! Examples could be multiplied of stable and well-organized nations including a variety of ethnic groups.

THE PROBLEM has important religious and moral repercussions, for the Christian thinkers of America are all agreed that the establishment of justice in international affairs is one of the obligations laid upon individuals and nations by the very nature of God and His will for the world. But justice and self-determination are not necessarily the same thing. It is self-determination for a citizen to renounce his allegiance and refuse to pay taxes or obey the laws. But it is justice for the rest of the community to penalize him for his refusal to abide by the decision of the group as a whole.

Among nations there is as yet no agreed body of opinion as to national rights and obligations. There is a long history of disagreement and bloody conflict as to the whereabouts of national boundaries and as to the rightful sovereignty over whole states. Where does justice lie in claims between nations? Does a nation, as such, really have any rights except as these are related to the welfare of the members of the nation and the world as a whole? Does self-determination have any validity except within a larger framework?

The principle of our Declaration of Independence—that governments derive their just powers from the consent of the governed—is, without question, an inescapable one. But the application of the principle to any one geographical area or any one group is not an easy matter. Within a nation, one area or group cannot claim an absolute right to determine its own life without reference to other areas and groups. The national governments are responsible for carrying out the will of the nation as whole, by means of legislative, administrative, and judicial institutions agreed upon beforehand. In the international sphere, however, such institutions are still struggling to be born. Unofficial accounts of the discussions now going on in governmental circles have been published which indicate that our own nation's fear of losing the mythical benefits of its sovereignty will greatly handicap the future solution of just such problems as the Polish question. For if each nation refuses to admit any limit to its right to freedom of action, the result is certain to be international chaos. "Self-determination" will become merely the right to kill and be killed, after due preliminary consultation.

The Epistle

Sixth Sunday after Trinity

July 16th

"DEAD unto sin but alive unto God." At baptism we renounce sin and receive the Holy Ghost that we may have the fulness of spiritual life. Baptism makes us members of Christ and brings us into such union with Him that we share in all that is His. We share in His death and we share in His life, His eternal, risen, heavenly life. We share in His victory over sin and death. The power of death and the rule of sin is ended for members of Christ unless there is deliberate and willful turning away from God. Life with Christ is ours because we are at one with Him. The Christian lives with Christ where sin and death cannot have power over him. Give thanks to God that you are dead to sin and pray that you may ever realize your life in Him. Give thanks to God that every good Communion renews and strengthens the bond that keeps you alive unto God.

What Is Wrong With Our World?

By the Rev. John Heuss

Rector, St. Matthew's Church, Evanston, Ill.

IT IS always entertaining to speculate on what future generations will think about our age. At least one thing is certain and that is that just as we look back upon periods now passed and can see clearly their mistakes and prejudices, so future men will wonder at our stupidity.

Every age has its blind spots. At one time men found it impossible to believe that the earth was round. We smile at their simplicity. At one time the finest doctors tried to cure all sickness by bleeding. We shudder at their blindness. At one time men believed in the divine right of kings. In our day such a philosophy of government appears ridiculous. Many things like this we today can see were obvious wrongs in the point of view of generations past. What will a future age judge to be wrong about our world?

The first thing that will bewilder the men of the future is that ours was an age that had lost the capacity to recognize evil when it saw it.

Just as it is difficult for one with perfect eyesight to consider how many people could be color blind, so it will be difficult for them to understand how we in this generation could have been morally blind. Just as a color blind person has lost the power to distinguish between certain colors, so our modern age lost the power to distinguish between absolute right and wrong. This degeneration in moral keenness started out as a revolt against a narrow-minded puritanism. It ended with the average man a devotee of relativism. Nothing is any longer absolutely right or wrong, things are only relatively right or wrong. Our ancestors saw the hand of Satan in every innocent pleasure. We were to see the hand of Satan in nothing at all. This increasing inability to make moral distinctions we dignified by the title tolerance. The most desirable person imaginable to know has become the person who was no longer likely to be shocked by anything.

We did, however, keep our faith in the general goodwill of people. We believed that even if many of the strictest Christian virtues such as absolute honesty, absolute sexual faithfulness, absolute adherence to the truth, or absolute personal piety no longer were practiced by most of the people we knew, that nevertheless, we could still live in a Christian world where no horrifying cruelties would be attempted by any group of men against another.

It never occurred to us that the idea that things were only relatively right or wrong in our personal lives would lead inexorably to the growth of a political philosophy like Nazism which challenged finally that underlying Christian structure of society in which we had been safe so long. Yet Nazism is the logical end of the increasing moral blindness of our age. If it is only relatively wrong to cheat, and lie, and steal in individual life, then it is

only relatively wrong for a nation to do so if it can secure an advantage in certain circumstances.

Most of us still believed in the fundamental Christian attitudes towards life, even though we had stopped practicing strict moral precepts. Only when the Nazi with his inhuman disregard for all human values, with his sadistic cruelties toward the weak, with his outspoken scorn for Jew, Pole, and Czech came bludgeoning his way toward our shores would we believe it possible that such evil could arise in our time. As the Archbishop of Canterbury has said, "We who had lost the capacity to be shocked by so-called Christians who did not practice what they preached suddenly were shocked with terror by a group of Nazi fanatics who preached what they practiced."

Our generation tried to believe that it was Christian when individual people no longer practiced the Christian morals. The Nazis ripped this sham away. They saw the moral inconsistency under which modern life has tried to live. They carried the growing tendency to deny the importance of the Christian virtues to its logical extreme by denying the whole Christian frame-work of civilization.

MORAL BLINDNESS

For the first time in one hundred years there are many modern people who are beginning to realize that the Christian society cannot be secure unless the predominant number of people in their private lives live a strictly moral life. The man in the street is far from realizing this today. The average person can still see no connection between his relativism and the rise of Nazi philosophy. He can see no connection between his own dishonesty and the blow we received at Pearl Harbor. Both of them are symbols of our moral blindness. Losing the capacity to distinguish between absolute right and wrong in personal matters, we lost our ability to see evil rampant in the world when we looked it squarely in the face.

Another thing that the future historians will be bewildered at in our generation is the funny attitude which we take toward God.

To us God is not primarily important. Dr. Temple has given the best summary possible of our attitude. He says, "God is an optional extra to be added according to taste when the rest of the requirements of life have been met." This will probably be the most astonishing thing later generations will find to wonder about us.

Now God, from the very nature of what the term implies, must be the center of His creation. If He exists at all, everything else exists for Him. The chief task of every human life is to do God's will. He should occupy the center of all human thought, and be the pivot and the object of constant devotion. This is logically implied in any belief in God. Until the year

1850 there was never a civilization upon the face of the earth that did not exalt its concept of God into the center of its daily life. We are in the strangest period in history. Practically every modern human being, with the exception of a few representatives of atheistic Communism and atheistic Nazism, professes a belief in the existence of God. Yet for one hundred years God has been relegated from a central position in modern life to a peripheral position, where we patronize Him occasionally at certain traditional seasons of the year, or when we are in dire personal straits.

This peculiar inconsistency in modern thought is the original source of most of our moral degeneration and of the suffering through which we go in the course of our world strife.

Again there are clear-sighted, brilliant men today who recognize this inconsistency and are doing something about it in their own personal lives. There are hundreds who recognize that if you believe in God and if that God of your belief is the Christian God, then He must have a central place in regular worship. He must be consulted in decisions which affect personal lives. He must be placed central again in one's respect and thinking. It is a logical inconsistency on the one hand to profess faith in God and on the other hand to ignore Him.

GOD-CENTERED LIFE

A great struggle is now going on in the world to settle this question for the years to come. Either the future generations will return to the position that if one believes in God, then man has an absolute obligation to worship God regularly and center his life around God's will, or the future generation will be logically consistent and give up its belief in God all together. If He is not important then why believe in Him? Whichever decision the men of the future come to, they will be logically consistent, and they will look back upon our age in great wonder as to the kind of minds we must have had in order to profess faith in God and then make Him an excrescence to His own creation.

These are the things that I believe are fundamentally wrong with our old world. All the class strife, all the international hatred, all the social injustices, and all of the personal selfishness that has manifested itself in the wars, depressions, and tensions of our time are only the outward symbols of a much deeper spiritual sickness that is rampant in our world. Unless these deep inconsistencies can be cured, whatever other things we do will be the patching and tinkering with surface trouble.

The flames of destruction that lighten the skies over ruined cities, the smell of death that rises everywhere from the face of the earth, the cries of agony that come

from the concentration camps, and the magnitude of the sacrifice our sons are asked to make, have begun to reveal to us the true meaning of these things. No statesmen or plan of international order can cure these ills. They can be cured only

by a change in point of view of thousands of ordinary people like us. Each one of us individually will have more influence on the future than all the statesmen of our time if we cure these inconsistencies within ourselves.

Letters of Transfer

By the Rt. Rev. Oliver J. Hart, D.D.

Bishop of Pennsylvania

RECENTLY a communicant in another diocese, who now lives in Philadelphia, asked for a letter of transfer to a parish in this diocese. His rector replied with an urgent request that he should keep his membership in the old home parish, etc. The rector of a parish in this diocese feeling that this man's failure to procure his letter of transfer was due to no fault of his own, enrolled him as a communicant. Later, I received a violent letter from this communicant's former rector protesting the immoral and unethical action of my clergyman. The incident shows that Canon 15 is not thoroughly understood.

1. A rector has no right whatever to refuse to give a letter of transfer. He has the privilege of requesting the communicant not to transfer but, unless the communicant withdraws the request, the rector should promptly issue the letter of transfer. In the incident described above, courtesy should have dictated that a second request for the transfer should have been made but the canon certainly did not make obligatory. Whether registering a communicant because of receiving a letter or because a letter cannot be procured, the receiving clergyman must notify the communicant's former parish at once.

2. The communicant should make the request for the letter of transfer, not the rector of the parish to which said communicant desires to be transferred. The ideal would be for every communicant to know what the canon expects him to do, and do it, but meanwhile the clergy can help him. When I was rector of St. John's, Washington, we had a mimeographed form letter which a communicant desiring a transfer could sign and we would forward but the request was always signed by the communicant, never by me. A clergyman is not disobeying Canon 15 when he refuses another clergyman's request for a transfer because the canon does not give a clergyman the right to make such a request. The communicant must make the request and his rector must honor the same.

3. A communicant cannot be a member of more than one parish. We have instances in this diocese where a member of "X" parish serves on the vestry of "X," "Y" and "Z" parishes. This does not alter the fact that his communicant membership is in "X" parish and should not be counted by "Y" and "Z" parishes. It sometimes happens that a person desires for sentimental reasons to keep his membership in "X" parish but lives, worships and works in "Y" parish. He may be the most generous contributor and hardest

worker in "Y" parish but, if he refuses to procure his letter of transfer from "X" parish, he must be counted in "X" not "Y."

It is quite evident that we lose hundreds of communicants every year through ignoring Canon 15. Sometimes we stop with a criticism of John Jones who has moved into our diocese and no longer has an active connection with his old parish, but has not transferred to one of ours. Are we equally careful to suggest to John Jones, if he moves away, to transfer to a parish where he will continue to be an active worker? Recently I met a very fine man who told me that he was the son of a priest and the brother of a priest, that he had been living in Philadelphia for a number of years but no one had ever suggested to him that he should transfer his membership to one of the parishes here. I am not excusing him for his failure but that failure must, at least in part, be shared by the rector or rectors of his "old home parish." Perhaps, if one of them had written to him and suggested that he transfer or had sent his name and address to us (as in fact Canon 15, sec. I (c) definitely requires), he would not have been lost to the Church. The clergy have a definite responsibility for giving letters of transfer as well as for receiving them. Certainly the communicants in their parishes should be instructed that it is their privilege and duty to receive a letter of transfer when removing from one parish to another.

GEOGRAPHICAL COMPLICATIONS

The problem is complicated in a diocese as small geographically as Pennsylvania. A person living in West Chester might be a devoted member of "X" parish in Kensington or someone living in Doylestown a regular worshiper in "X" parish in South Philadelphia. That is their privilege. As long as the communicant worships, gives and works in "X" parish, regardless of how far from "X" church he lives, the duties of the rector of "X" parish are clear. But, if a communicant of "X" parish moves to another diocese or to another part of this diocese, and ceases to take an active part in his old parish, then it is clearly the duty of the rector of "X" parish to suggest that he transfer to a parish in the area in which he is now living. The Episcopal Church does not, as the Roman Catholic Church, use definite parish boundaries. Our system is definitely set forth in Canon 15. An intelligent and sincere obedience to that canon, on the part of both clergy and laity, would go a long way towards making our system

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FOND DU LAC

Sisterhood Honored at Oneida

In a great service of thanksgiving on June 11th, the Sisterhood of the Holy Nativity was honored at the Church of the Holy Apostles, Oneida, Wis. The Rev. Mother Superior and 10 sisters from the mother house at Fond du Lac in addition to Sister Amy and Philippa, stationed at Oneida, were present. In the big stone church there was standing room only with approximately 600 Indians and friends present. The Oneidas in Wisconsin are almost all members of the Church. Their last chief, Cornelius Hill, was a priest. The day marked 50 years of the work of the sisterhood at this largest Indian mission of the Episcopal Church, as well as 25 years of the work of Sister Amy at this post, and the 40th anniversary of her profession.

The Very Rev. Malcolm Maynard, dean of All Saints' Cathedral, Milwaukee, where many Oneidas worship, was the special preacher. The celebrant was the Rev. Wm. F. Christian, vicar, with the Very Rev. Harold M. Keyes, Green

Bay, as gospeller, and the Rev. S. J. Hedelund, Oconto, as epistler. The famous Oneida Choir sang the service, which included several anthems in the Mohawk language, assisted by the organ and several stringed instruments. Bishop Sturtevant of Fond du Lac pontificated, and confirmed a class of 24 candidates.

At the dinner following addresses were made by the Bishop and the Mother Superior of the Sisterhood. A feature of the day was the inspection of the beautiful new chapel just completed for the daily Eucharist and the Sisters' offices. About 125 are in the armed services of the country. Fr. Christian will be one of the speakers at the Town and Country Leadership Conference to be held in Madison by the University during July.

Honorary Canons

The Bishop of Fond du Lac with the approval of the dean and chapter has appointed the Rev. Franklin Cox St. Clair, Manitowoc, and the Rev. William Elwell, Sheboygan, as honorary canons of St. Paul's Cathedral, Fond du Lac. This was done in recognition of their long and

devoted work for the Church in this diocese.

Canon St. Clair is rector of St. James' Parish, Manitowoc; secretary of the diocese of Fond du Lac; and acting secretary of the province of the Mid-West. He came into the diocese in 1923 as vicar of St. Ambrose's Mission, Antigo, and later served St. Mark's, Oconto. He is also chairman of the Department of Christian Education for the diocese.

Canon Elwell is rector of Grace Church, Sheboygan, and a member of the board of trustees of Nashotah House. He came into the diocese in 1928, has done conspicuous pastoral work, particularly in the field of liturgical music, and is at present chairman of the Department of Promotion in the diocese.

SALINA

St. Francis' Mission

Nineteen persons, of whom ten are Churchmen, signed a request for a new mission near Russell Springs, Kans., and the organization of St. Francis' congregation took place May 31st after a church service in the Butte Creek farm residence of Mr. and Mrs. Tom Williams. The mission is a daughter congregation of St. Martin's Mission, Oakley, Kans., 45 miles away, which since its organization three years ago, has met in the basement of a drug store.

Russell Springs is a county seat town of 150 persons without a church building. The stone court house looms up as a landmark above the Smoky Hill River bed, often dry. The town is called an "inland town" by Kansans, since it is off the railroad. The mission of St. Francis will be eight miles southwest of the town and the only church in a wide area. The Rev. Robert Mize, jr., is missionary in this area of the missionary district of Salina.

NEWARK

Archdeacon Shipley Retires

Archdeacon Malcolm A. Shipley, rector of Trinity Church, Hoboken, N. J., since 1912 and archdeacon of Jersey City, was given a reception April 21st upon his retirement. Bishop Washburn and Bishop Ludlow, Suffragan, spoke in high praise of the spirit and effectiveness with which the clergyman carried on his work as rector and as member of the standing committee of the diocese and of the board of missions and the finance and advisory board.

Appreciation of Archdeacon Shipley's friendship and coöperation was expressed by the Rev. Herman Brueckner, pastor of St. Matthew's Evangelical Lutheran Church, Hoboken; Vincent Kerr, president of the Hoboken Rotary Club; Max Hurwitz, director of Christ Hospital, where the clergyman was president nearly 30 years of the Council; and by James Cree, vice president of Stevens Institute, Hoboken.

A purse was presented the archdeacon in the name of the parish and a check was

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Stop Picking And Choosing Your Symbols

We don't gripe and growl too much about the inconsistencies of Episcopalians, for we're Episcopalian ourselves, and we reckon we're full of inconsistencies ourselves. But, at least, we really do believe that we're not illogical. What gets us down is the seeing and hearing of so many illogical attitudes on the part of our Episcopal people, as we get about. For instance, some parishes of people won't even have Eucharistic candlesticks, but on a wave of mass emotion will install votive lights at a war shrine—the same as found in all Roman churches. Many churches (people) have only the Eucharistic candlesticks, but would break into a riot if seven-branch candelabra, or a Paschal candlestick, were introduced—all the while these other symbols being simply an enrichment of the basic one. Some people bend double at the Sacred Name of Jesus in the Creed, but if you want immediate grief, just suggest that they properly do the same in the Gloria in Excelsis or whenever the Sacred Name is used in the service! Then, just ask a lot of us to come frequently to our own churches to pray during the week, and get the feel of the dense silence which ensues; but ask the same ones why they crowd into some Novena in that Roman church that is so convenient to the shopping district! And stop this business of dashing in for a letter of transfer just because your new rector appears at the Holy Eucharist properly garbed in Eucharistic vestments, white or colored. What do you know about the background, the historicity and the authority of the Church on these things? All such matters belong to the Church, have been a part of Her for centuries, and will still be part of Her when you are no longer able to make a nuisance of yourself by trying to have your own way through your personal notions, and not personal knowledge. People who transfer for such silly reasons are of little value to either the parish they've deserted, or to the one they've flown to as a new love. Usually they are problem children in both places.

And we're fed up with hearing about dominating, domineering personalities, both men and women, who make too many earnest, godly parish priests' lives pure hell for them, simply to get their own petty, selfish ways. Personally we've gotten to the point where we wish such would run afoul of some parish priest with backbone enough to put them in their places, and if they continue to offend, to turn them over to the Bishop for a little "admonition and godly advice."

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given by the Hospital Council, together with an honorary life membership in the council. A plaque has been placed on the chapel door of the hospital, bearing witness to the clergyman's long and devoted service.

Mr. Shipley is living with his sisters in Port Murray, N. J., where he purchased a home.

MASSACHUSETTS

Summer Attendance Cards

The summer attendance card issued by the diocesan Department of Religious Education, for use by Church school children wherever they may be during the summer vacation period, is a contribution to interracial and interclass friendship and understanding. Based on the theme, "One God and Father of Us All," the card is folded twice, thus giving three panels each 3½ by 6 inches. The cover panel bears an appealing picture of Jesus with today's children; inside comes a letter to the child recipient with space for the signature of the rector, and two panels devoted to short Bible references to be found for each of the Sundays from the middle of June through the first one of September. There is a panel filled with short prayers; and the panel forming the back, has space for the signature of the rector of whatever church may be attended by the child on each of the 12 Sundays.

SOUTH FLORIDA

Fr. and Mrs. Brunton, Bradentown, Honored

Christ Church parish, Bradentown, Fla., has extended every honor possible to its rector of 15 years, Rev. Frank M. Brunton, who resigned several months ago, effective May 14th. Deep regret has been expressed throughout the community by both White and Colored residents.

Mrs. Brunton shares the esteem felt for him and has been honored in parish gatherings as well as at the reception tendered to them. The vestry voted an additional month's stipend to Fr. Brunton and a gift of \$50 to Mrs. Brunton. Other gifts from parish organizations attested deep appreciation of their devoted work. Fr. Brunton preached the Baccalaureate sermon for the Bradentown High School on April 30th and gave the address for schools in Gillespie and in Palmo Solo.

Fr. and Mrs. Brunton are returning to their home in Canada, where he will give part time service in St. Bartholomew's Church, Toronto, through summer months, but they expect to return to Florida for part time mission work each winter.

CHURCH CALENDAR

July

- 9. Fifth Sunday after Trinity.
- 16. Sixth Sunday after Trinity.
- 23. Seventh Sunday after Trinity.
- 25. St. James (Tuesday).
- 30. Eighth Sunday after Trinity.
- 31. (Monday).

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DEATHS

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

John Talbot Mulcare, Priest

The Rev. John Talbot Mulcare, rector of St. Peter's Church, La Boca, Canal Zone, died on June 8th at the Panama hospital, Panama City, after an illness following a relapse from an operation which he underwent at that institution in December last.

Fr. Mulcare was born in the British West Indian island of Montserrat 75 years ago. Before becoming a priest he was a school teacher doing service on Montserrat and also in the island of St. Lucia, B. W. I.

During the French canal operations in 1902 he came to the Isthmus of Panama and engaged in his profession, serving also as a catechist of the Church of England.

In 1908, a little before the transfer of episcopal jurisdiction to the American Church, he was ordained deacon by Bishop Osborne of Honduras, to whose diocese the mission in Panama was connected. He then was placed in charge of St. Mark's Church, Culebra, C. Z.

In 1912 Fr. Mulcare was advanced to the priesthood by Bishop Knight of Cuba, who had oversight of the Panama mission under authority of the Presiding Bishop of the Church, becoming priest-in-charge of the same congregation. In 1915 he was appointed rector of St. Peter's, La Boca, C. Z., where he labored up to the time of his death. He was a member of the American Association for International Conciliation and of the International Research Institute.

Funeral services were held at St. Peter's on June 11th, with Bishop Beal of the Panama Canal Zone officiating, assisted by the Rev. L. B. Shirley, the Very Rev. R. T. Ferris and the Ven. A. F. Nightingale. Interment took place in the Corral Cemetery, Canal Zone.

Survivors are his widow, Mrs. Ann Rose Mulcare; four daughters, Sarah Ann, in the United States, Ann Rose, Louise, and Myrtle; a son, John Talbot, jr., a corporal in the U. S. Army; and two sisters, Mrs. Louise Wheatland and Mrs. Elizabeth Peters, residing on the island of Trinidad.

Charles Ferguson

Charles Ferguson, a former priest of the Church, a member of the New York bar, and writer on finance, died May 28th in the Brooklyn Hospital after an illness of three weeks. Born in Mount Pleasant, Ind., January 22, 1863, he graduated from the University of Michigan in 1884. After practicing law for a time in Buffalo, N. Y., he became a priest and served in various churches for 13 years. He was rector of Holy Trinity Church, Westport, Conn., in 1891 and 1892, and for a while served as rector of St. James' in Syracuse, N. Y. He also served in Tucson, Ariz., and later in Cohasset, Mass., and at All Souls', New York City.

Mr. Ferguson became a Unitarian minister and later from 1908 to 1913, was an editorial writer for the *New York American*. During the first administration of

Woodrow Wilson he visited the principal European capitals as a special agent of the Department of Commerce, carrying a personal letter of recommendation from the President. The late Colonel House was greatly interested in him and his work.

In later years Mr. Ferguson wrote on financial topics and helped establish two schools of finance. At the time of his death he was working on a book on postwar financial problems.

The funeral service was conducted May 31st by the Rev. Walter E. Bentley at the Fresh Pond Crematory on Long Island.

He is survived by one daughter, Mrs. C. F. Hilworth of Brooklyn, N. Y.

CHANGES

Appointments Accepted

ANDERSON, REV. ALEXANDER, formerly rector of St. John's, Ketchikan, Alaska, is to be rector of Epiphany Church, Chehalis, Wash., and priest-in-charge of St. John's Mission, South Bend, Wash., effective September 1st. Address: Chehalis, Wash.

BACHE-WIIG, REV. LARS R., formerly rector of St. Paul's Church, Pipestone, Minn., is now rector of St. John's Church, Worthington, and priest-in-charge of Holy Trinity Church, Luverne, Minn.

BODIMER, REV. JOHN M., formerly curate of Christ Church, Greenwich, Conn., is now rector of St. John's Memorial Church, Parsons, and priest-in-charge of St. Paul's Mission, Chetopa, Kans. Address: 313 S. 18th St., Parsons, Kans.

CAMARGO, REV. WILSON C., formerly minister-in-charge of Trinity Church, São Paulo, S. P., is now assistant at the Church of the Crucified, Bagé, R. G. S., Brazil. Address: Caixa 38, Bagé, R. G. S., Brazil.

DAVIS, REV. FRANCIS P., formerly rector of St. John's, Bellefonte, Pa., is now rector of Trinity Church, Williamsport, Pa. Address, Louisa St., Williamsport, Pa.

DENNIS, REV. PETER M., formerly priest-in-charge of the Church of St. Mary Magdalene, Fayetteville, and St. Barnabas' Church, Tullahoma, Tenn., and in charge of St. Barnabas' Club House for members of the armed forces at Camp Forrest, Tullahoma, Tenn., is now vicar of St. John's, Bedford, Ind. Address: 1318 M St., Bedford, Ind.

DEER, REV. MORRIS W., formerly priest-in-charge of St. George's, Port Richmond, Philadelphia, is now rector of St. Barnabas', Kensington, Philadelphia. Address: 257 S. 51st St., Philadelphia 39, Pa.

EVENSON, REV. L. FRANKLIN, is now curate at Trinity Church, Portland, Ore.

FRANCIS, REV. PETER, recently ordained deacon by Bishop Ivins of Milwaukee, will work in the home missionary district of Salina.

GUEDES, REV. ANTONIO J. T., formerly assistant at the Church of the Crucified, Bagé, R. G. S., Brazil, is now rector of that church. Address: Caixa 38, Bagé, R. G. S., Brazil.

HARBACH, REV. SHELDON T., director of boys' work and young people's work in the diocese of Michigan, has announced his resignation on September 1st, upon which date he will become rector of St. Andrew's Church, Dayton, Ohio.

HOLMES, REV. RAYMOND DAVID, formerly priest-in-charge of All Saints' Church, Seattle, is now priest-in-charge of St. Luke's, Seattle, Wash.

HOOFNAGLE, REV. OTHO S., formerly clerical master of St. Paul's School, Concord, N. H., is now vicar of the Chapel of the Incarnation,

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CHANGES

New York City. Address: 240 E. 31st St., New York 16, N. Y.

HOWDEN, Rev. F. NEWTON, formerly curate of St. Peter's Church, Auburn, N. Y., is to be assistant at All Angels' Church, New York City, effective September 1st.

KRISCHKE, Rev. EGMONT M., formerly rector of the Church of the Crucified, Bagé, R. G. S., Brazil, is now rector of the Church of the Redeemer, and professor at the Theological Seminary in Porto Alegre, R. G. S., Brazil. Address: Caixa 790, Porto Alegre, R. G. S., Brazil.

LEE, Rev. HENRY B., formerly rector of Trinity Church, Towson, Md., is now rector of St. Mary's Church, Emmorton, Md. Address: St. Mary's Rectory, R. F. D. Emmorton Rd., Edgewood, Md.

LEWIS, Rev. DAVID H., JR., formerly rector of Abingdon Church, White Marsh, Va., is to be rector of Christ Church, Christchurch, Va., effective August 1st.

LOFSTROM, Rev. ELMER M., formerly of Minneapolis, Minn., is now curate at Grace Church, Madison, Wis. Address: 2516 Commonwealth Ave., Madison 5, Wis.

MARTIN, Rev. PAUL C., formerly rector of St. Thomas' Church, Newark, N. J., is now rector of the Church of the Good Shepherd, South Richmond, Va.

MUIR, Rev. ROBERT M., formerly assistant at St. Andrew's Church, Ann Arbor, Mich., is to be missionary at St. Mark's, Crystal Falls, and St. John's, Iron River, Mich., effective about August 15th.

PURCHASE, Rev. H. GEORGE, priest-in-charge of St. Mary's Church, Houston, Tex., has been appointed priest-in-charge also of St. Stephen's Church, Huntsville, and St. James' Church, Conroe, Tex.

ROBINSON, Rev. BRUCE E., formerly a student at the G. T. S., is now assistant at St. Peter's, Westchester, New York City. Address: 2511 Westchester Ave., New York City 61, N. Y.

SEAGER, Rev. WARREN A., formerly associate minister of St. John's Church, Roanoke, Va., is to be rector of Trinity Church, Martinsburg, W. Va., effective September 15th.

THOMSEN, Rev. WILLIAM E., JR., formerly rector of St. Paul's Church, Prince Frederick, Md., is to be rector of Immanuel-on-the-Hill, Alexandria, W. Va., effective September 1st. Address: Theological Seminary, Alexandria, Va.

WHITLEY, Rev. ALLAN, formerly rector of St. John's Church, Union City, N. J., is to be rector of St. Thomas' Church, Newark, N. J., effective September 15th. Address: 336 N. Walnut St., East Orange, N. J.

WHITTLE, Rev. DENNIS, formerly rector of St. Peter's Church, Delaware, Ohio, is to be rector of Christ Church, Luray, Va., effective August 1st.

Ordinations

PRIESTS

MASSACHUSETTS—The Rev. SAMUEL R. D'AMICO was ordained to the priesthood on May 30th in St. Mark's School Chapel, Southborough, Mass., by Bishop Heron, Suffragan of Massachusetts. The Rev. Mr. D'Amico has been an instruc-

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ANNOUNCEMENTS

Resolution

THE COUNCIL of the Confraternity of the Blessed Sacrament, meeting in Milwaukee on the Octave of the Feast of Corpus Christi, places on record its sorrow in the death of Campbell Gray, D.D., S.T.D., Bishop since 1925 of Northern Indiana, a champion of the Catholic Faith, a tender shepherd and ruler in his own diocese, a faithful member of this Council and Superior of the Province of the Mid-West. The inspiration of his leadership and his sympathetic help in all for which the Confraternity stands will be long remembered and our prayer is that his dear soul may rest in the peace of GOD.

For the Council,
W. M. Mitcham, Secretary-General.

Resolution

THE COUNCIL of the Confraternity of the Blessed Sacrament, meeting in Milwaukee on the Octave of the Feast of Corpus Christi, hereby place on record their grateful appreciation of the life and example of Frank Lawrence Vernon, Priest and Doctor. Father Vernon served the Church with fidelity for half a century, bringing to Her all the force of great learning tempered with a rare humility. He served the Confraternity as its Superior in the Province of Washington for twenty-five years for which, as a Council we are most appreciative. He was "a great priest who in his days pleased the Lord." May his soul rest in the peace!

For the Council,
W. M. Mitcham, Secretary-General.

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THE LIVING CHURCH

CHANGES

tor of St. Mark's School since graduating from the Episcopal Theological School, Cambridge, in September, 1943.

MILWAUKEE—The Rev. HERBERT LAFLIN LINLEY was ordained to the priesthood June 22d at St. Mark's Church, Milwaukee, Wis., by Bishop Ivins of Milwaukee. He was presented by the Rev. Killian A. Stimpson. The Rev. Mr. Linley is to be assistant rector of St. Michael's and All Angels' Church, Baltimore.

NEWARK—The Rev. GEORGE F. KREUTLER was ordained to the priesthood June 12th in Grace Church, Newark, N. J., by Bishop Washburn of Newark. He was presented by the Rev. Charles L. Gomph, who also preached the sermon. The Rev. Mr. Kreutler will be assistant to the Rev. Joseph Anastasi at the Church of St. Anthony of Padua, Hackensack, N. J., with responsibilities in the Italian missions in Passaic and Garfield, N. J. Address: 360 Main St., Hackensack, N. J.

SOUTHERN VIRGINIA—The following were ordained to the priesthood June 7th by Bishop Brown of Southern Virginia in St. Mark's Church, Bracey, Va.:

The Rev. GRANVILLE V. PEAKS, JR., who continues as priest-in-charge of St. Mark's Church, Bracey, Va.;

The Rev. TURNER W. MORRIS, who continues as priest-in-charge of Christ Church, Halifax, Va.

They were both presented by the Rev. J. B. Keeling, their old rector. The Rev. Dr. Edgar C. Young preached the sermon.

The Rev. EMMETT HUGH HOY was ordained to the priesthood by Bishop Brown of Southern Virginia at Christ and St. Luke's Church Norfolk, Va., on June 10th. He was presented by the Rev. Dr. Taylor Willis. The Ven. Norman E. Taylor preached the sermon. The Rev. Mr. Hoy will continue as curate at Christ and St. Luke's Church.

TENNESSEE—The following were ordained to the priesthood June 18th by Bishop Dandridge, Coadjutor of Tennessee, in St. Paul's Church, Chattanooga, Tenn.:

The Rev. WILLIAM ROBERT WEBB, who will continue as assistant at Christ Church, Nashville, Tenn.; The Rev. WILLIAM LOCKHART JACOBS, who will continue as assistant at St. John's Church, Knoxville, Tenn.

They were presented by the Rev. Dr. Prentice A. Pugh. The Rev. Dr. Thorne Sparkman preached the sermon.

TEXAS—The Rev. JAMES H. MURRAY was ordained to the priesthood June 16th by Bishop Quin of Texas in St. Luke's Church, Houston, Tex. He was presented by the Rev. John D. Epps. The Rev. E. Percy Bartlam preached the sermon. The Rev. Mr. Murray is to be priest-in-charge of St. Luke's Church, Houston, Tex. Address: 2209 Holman, Houston 4, Tex.

DEACONS

ARKANSAS—JOHN MAURY ALLIN was ordained to the diaconate June 6th in St. John's Church, Helena, Ark., by Bishop Mitchell of Arkansas. He was presented by the Rev. Frank E. Walters. The Rev. Cotesworth P. Lewis preached the sermon. The Rev. Mr. Allin, who is the first white native Arkansan to enter the ministry in the diocese of Arkansas in about 20 years, will continue his studies in the Theological School of the University of the South. Upon his ordination to the priesthood he expects to apply for a chaplaincy in the Navy.

CONNECTICUT—ROBERT L. JOHNSON was ordained to the diaconate June 17th in St. Paul's Church, Natick, Mass., by Bishop Sherrill of Massachusetts at the request of Bishop Budlong of Connecticut. He was presented by the Rev. Chester A. Porteus, and the Rev. Dr. Percy L. Urban preached the sermon.

LONG ISLAND—WILLIAM RAYMOND HARRIS was ordained to the diaconate June 24th in the Cathedral of the Incarnation, Garden City, N. Y., June 24th by Bishop De Wolfe of Long Island. He was presented by the Rev. Dr. George Gruman. The Rev. Dr. Lawrence T. Cole preached the sermon. The Rev. Mr. Harris will continue his studies. Address: 70 Nichols Ave., Brooklyn, N. Y.

MASSACHUSETTS—EDWARD HERRICK COOK was ordained to the diaconate June 4th in the Church of the Redeemer, Chestnut Hill, Mass., by Bishop Heron, Suffragan of Massachusetts. He was presented by the Rev. Dr. Henry B. Washburn. The Rev. Cornelius P. Trowbridge preached the sermon.

J. EDISON C. PIKE was ordained to the diaconate on June 16th in Grace Church, Everett, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Ven. Herbert L. Johnson. The Rev. Mr. Pike will be curate of All Saints' Church, Worcester, Mass.

MICHIGAN—GEORGE DALLAS CLARK was ordained to the diaconate on June 19th in St. James' Church, Birmingham, Mich., by Bishop Creighton of Michigan. He was presented by the Rev. Werner L. Forsyth. The Rev. Charles H. Cadigan preached the sermon. The Rev. Mr. Clark is attending the School of Religion of the University of the South.

PERCY DAVID JONES was ordained to the diaconate by Bishop Creighton of Michigan on June 13th in St. Mark's Church, Detroit. He was presented by the Rev. Edward Williams. The Rev. David T. Davies preached the sermon. The Rev. Mr. Jones will take charge of St. Michael's Church, Lincoln Park, and Trinity Church, Belleville, Mich. He will be the first resident clergyman in this field for many years.

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Rev. H. Neville Tinker; Rev. W. C. R. Sheridan; Rev. Pierce Butler
Sun.: 8, 9 H.C.; 11 Morning Prayer; Daily: 7 (M.P.), 7:15 (H.C.)

St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: 7:30, 8:30, 9:30 & 11 A.M.; Weekdays: Daily, 7:30, except Wed., 7 & 10

CONNECTICUT—Rt. Rev. Frederick G. Budlong, D.D., Bishop; Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook
Sun.: 8, 10:05, 11 & 8; Weekdays: H.C. Tues., Fri., & Sat. 8; Mon., Thurs. 9; Wed. 7 & 11. Noonday service daily 12:15-12:30

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Every Sunday all summer: 8 H.C.; 11 A.M. Morning Service

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

All Saints' Church, Rehoboth Beach
Rev. Nelson Waite Rightmyer, A.M.
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5
St. Peter's, Lewes. Sun.: 9:30

FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

St. Paul's Cathedral, 65 W. Division, Fond du Lac, Wis.
Very Rev. Edward Potter Sabin, Dean
Sun.: H.C. 7:30 & 10; Wed.: 9; Daily 7, at Convent, 101 East Division

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 Morning Prayer & Sermon; Saints' Days: 11 H.C.

CENTRAL NEW YORK—Rt. Rev. Malcolm E. Peabody, D.D., Bishop

Grace Church, Church & Davis Sts., Elmira
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11 A.M.; Tues.: 7:30 A.M.; Wed., Fri. & Holy Days: 9:30 A.M.



CHURCH OF ST. MICHAEL AND ALL ANGELS
BALTIMORE, MD.



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

IDAHO—Rt. Rev. Frank A. Rhea, D.D., Bishop
St. Michael's Cathedral, 8th & State, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector;
Rev. W. James Marner, Canon
Sun.: 8 & 11

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

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.; Thurs.: 10, H.C.; Prayers daily (except Aug.): 10 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 S. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, Dean
Sun.: 8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9, Thurs. 10

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

St. Paul's Church, 8th Ave. at C St., San Diego, Calif.
Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne Parker
Sun.: 7:30 & 11 A.M. and 7:30 P.M.; Fri. & Holy Days 10

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

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. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Grace and St. Peter's, Park Ave. & Monument St., Baltimore
Rev. Reginald Mallet, Rector
Sun.: 8, 9:30 & 11; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave., Roland Park, Baltimore 10
Rev. Richard T. Loring; Rev. Roger A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed., Fri. and all Holy Days: 7:30; Thurs. 10

Church of St. Michael & All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller; Rev. H. L. Linley
Sun.: 7:30, 9:30, 11; Weekdays: Mon., Wed., Sat. 10; Tues., Fri. 7; Thurs. 8

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, 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: Wed. 11; Thurs. 7:30; Saints' Days: 7:30 & 11

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; Sunday Masses: 7, 9 & 11

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

Grace Church, Capitol Square, Madison, Wis.
Rev. John O. Patterson, Rector; Rev. E. M. Lofstrom
Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 11 Choral Service & Sermon; Daily: 5 P.M.; Holy Days: 7:30 & 10

St. Mark's Church, Milwaukee
Rev. Killian Stimpson, D.D., Rector; Rev. Carl F. Wilke
Sun.: H.C. & Sermon, 9:30 A.M.

NEBRASKA—Rt. Rev. Howard R. Brinker, D.D., Bishop

Trinity Cathedral, 18th & Capitol Ave., Omaha
Very Rev. Chilton Powell, Dean
Sun.: 8 & 11 H.C.; 9:30 M.P. & Sermon. Weekdays: H.C. Wed. 11:30; Thurs. 7:15; Intercessions Wed. 12:10

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 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer; 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; Chaplains 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

Church of Holy Trinity, 316 East 88th St., New York
Rev. James A. Paul, Vicar
Sun.: 8 H.C., 11 Morning Service & Sermon; Wed.: 8 H.C.; Thurs.: 11 H.C.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M. 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; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 9, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion



CHURCH OF ST. MARY OF THE ANGELS HOLLYWOOD

NEW YORK—Cont.

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

St. Peter's Church, Peekskill, N. Y.
Rev. Dean R. Edwards, Rector
Sun.: 7:30 & 9:30 A.M.; Mon., Wed. & Fri., 9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M.; Confessions: Sat. 4-5 & 7:30-8:30 P.M.

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

Trinity Church, 501 S. Cincinnati, Tulsa
Rev. E. H. Eckel, jr., Rector
Sun.: 7, 8, 9:30 (exc. Aug.), 11; Fri., 10:30

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D.; Rev. Felix L. Cirlot, Th.D.
Sun.: Holy Eucharist, 8 A.M.; Matins 10:30 A.M.; Sung Eucharist, 11 A.M.; Evening Prayer, 4 P.M.
Daily: Matins 7:15 A.M.; Holy Eucharist 7:30 A.M.; Evening Prayer & Intercessions 5:30 P.M.; Confessions: Saturdays 4 to 5 P.M. and by appointment

PITTSBURGH—Rt. Rev. Austin Pardue, jr., D.D., Bishop

Calvary Church, 315 Shady Ave., Pittsburgh
Rev. Dr. A. B. Kinsolving, 2d, Rector
H.C. every Sunday & Saints' Days at 8; First Sun. of the month at 11; Morning Prayer & Sermon 11.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D.; Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sun. Mass, 7:30 and 10:45 A.M.; Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

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 P.M. Thurs. 7:30; 11 H.C.

WEST TEXAS—Rt. Rev. Everett H. Jones, D.D., Bishop

St. Mark's Church, San Antonio, Texas
Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz
Sun.: 8, 9:30, 11; Fri. & Saints' Days, 10

WESTERN NEBRASKA—Rt. Rev. Howard R. Brinker, Bishop of Nebraska, Acting Bishop

St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. Nelson L. Chowenhill, Dean
Sun.: 9 Holy Eucharist; 9:45 Church Sch.; 11 Morning Service & Sermon. Wed. & Holy Days: 7 & 10 Eucharist