

# The Living Church

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

## **Bishop Designate of London**

*C. B. Mortlock*

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## **Why Not a Dozen Five-Year Men?**

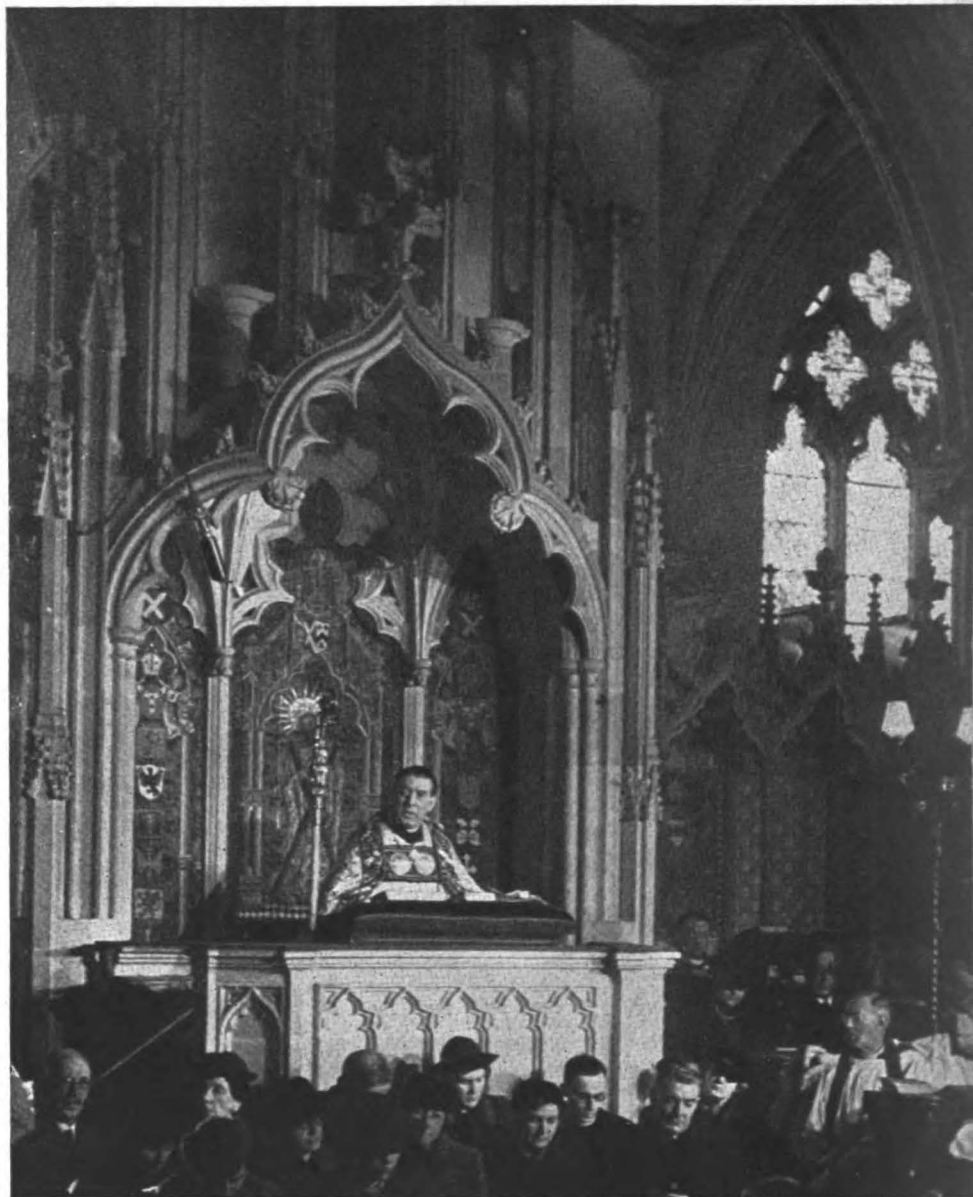
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## **Message from Shanghai Internment Camp**

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### **DR. JOHN W. C. WAND**

Recently elected to the Bishopric of London, Dr. Wand is shown here at the time he served as Bishop of Bath and Wells.

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## Return Postage

**TO THE EDITOR:** Because the clergy all read your interesting paper, I beg leave to protest against a growing species of discourteous economy on the part of dioceses seeking permission to elect coadjutors and suffragans. In the good old days return postage was enclosed. I have been a standing committee president for more than 30 years and wish the good old days were back when the secretary was not imposed upon.

Recently two dioceses, able to afford coadjutors and air mail postage on the outside, included self-addressed envelopes for reply without postage. One of these, perhaps, may be excused on the ground that it is credited by tradition with the invention of the wooden nutmeg and was canny enough to wrest the episcopate from Scotland.

If replies are delayed perhaps it is the fault of lack of courtesy on the part of the petitioner.

(Rev.) C. G. ZIEGLER.

Ishpeming, Mich.

## Anglo-Catholic Intolerance

**TO THE EDITOR:** I wish to endorse the sentiments of Chaplain Dubois [L.C., March 4th and 11th]. From my limited experience in the Army, I feel that his analysis of the picture is accurate, tolerant, and in no case extreme. Fortunately, there are brilliant exceptions, chaplains like himself, men like Bishop Hall here in China (I have attended three of Bishop Hall's Communion services here at three places. In one instance he traveled many miles to administer the Sacrament to less than ten American soldiers at an out of the way post), but the picture which he presents is tragically true as an average.

As to his concrete suggestions, I heartily endorse the suggestion of chaplaincies in college centers. The men I have met in the Army, who have become agnostic and even hostile to religion, wandered away or were driven away as Chaplain Dubois suggests by narrow parochialism, tedious trivia, and apathetic clergy. But they also lost much ground in college, under a barrage of "scientific truths" and "sophisticated" junior Voltaires. We need college chaplains to show them the harmony with science, to erase the false concepts of conflict, and to combat the perverting influences which are directed at them from many directions.

Again, I earnestly agree with Chaplain Dubois that chaplains with the experience of war service would be of great aid to our Church life, to the vigor, sincerity, and deep God-centered sense of understanding which we so often lack, if placed in seminary faculties, pastoral departments, etc. These great men will be strong new blood in any instance, but should be given the best possible chance to do the greatest service.

Lastly, I feel that you do Chaplain Dubois grave injustice when you tie in (in your editorial "Judgment Must Begin"), a narrow, intolerant attack on Low Churchmanship. I lived in Washington and did not agree with Chaplain Dubois in his Churchmanship at St. Agnes'. But although he is an Anglo-Catholic of the "highest" Churchmanship, I find nothing in his articles attaching particular blame to Low Churchmanship. Certainly all of us are guilty of failings! The Anglo-Catholics at times of selective teaching which is as lacking in education as is the slipshod education we sometimes find in Low Church parishes. Certainly also, both High and Low Churchmen have been guilty of the destructive, un-Christian "parochialism" which Chaplain

Dubois attacks, each jealously holding to his own intolerant views, unwilling to admit to the others even earnest Christian understanding—if different.

Your sweeping remarks that persons have "told everyone 'I'm very Low Church', and said with pride 'Our Parish is low' meaning just what the word implies—that we give religion a very low place in the scheme of things" are indefensibly intolerant. It is this type of thing which fosters "parochialism." I myself am more on the Low Church than the High Church side. But I have no lack of respect for the Anglo-Catholic views. I have no lack of admiration for Chaplain Dubois, because this way of faith differs from mine. To me the Low Church service and its consistent theological differences, have a more forceful and compelling meaning. I cannot well put into words why. This service is not less sacramental to me. I am not choosing it because it requires less devotion or less attendance at the various services. It does not require less. It is devotion to the Lord God which requires these things, not devotion to a spoken Litany as against one chanted, as to Communion as against Mass.

The articles by Chaplain Dubois are courageous, penetrating, pertinent. We need to hear these things. I resent your attack on the Low Churchmen under the cover of his articles. It would not have occurred to me that I was forbidden to share in the Christian power of his findings and suggestions, just because I am Low Church and he is Anglo-Catholic.

You have placed your own form of parochialism before Christian humility. You are ready to criticize your brother before examining your own possible fault.

Let us work together for new strength in the Church. Let us not divide the family. Let us not call Low Churchmen country cousins. No part of our Church has made sufficiently creditable efforts to hold up its head in pride, or feel that it has done well, and its brothers less so. Let us not dilute the courage of the 100 chaplains with the diversions of collateral attacks within the family.

(Sgt.) WARD McCABE.

China.

## Editor's Comment:

Evangelicalism and Liberalism, within the terms of loyalty to the Church's laws and teachings, are valuable parts of the Church's life and thought. The same cannot be said for Low Churchmanship.

We are not speaking of simplicity in ceremonial, to which the term is sometimes vaguely and inaccurately applied, but of that type of irreligion which minimizes every moral or spiritual claim of Christ and His Church upon men. We indignantly deny that Sgt. McCabe is a Low Churchman, in the sense in which the word was used in the editorial.

## Intinction vs. Faith

**TO THE EDITOR:** The long and detailed discussions regarding intinction, such as Fr. Cochran's [L.C., April 22d, 29th, and May 6th], may possibly serve some useful purpose. However, to many besides myself, I am sure they are distasteful. The crux of the whole matter seems to lie in your wise comment on Mr. Davies' letter [L.C., June 24th]: "If thee has faith, why use intinction at all?"

And may one perhaps add, "If you have not faith, why use the Sacraments at all?"

JOSEPHINE E. KIMBALL.

Providence, R. I.

## Against Military Training

**TO THE EDITOR:** I am amazed that Clifford Morehouse is "wholeheartedly in favor of requiring every American young man to devote a year to military training" [L.C. July 1st], even tho the Church *Witness* had an editorial opposing universal conscription, and tradition would put THE LIVING CHURCH on the other side. I feel that in this case THE LIVING CHURCH is wrong. I am sure that He who "endured the cross, despising shame," does not want the American youth, who reaches the age of 18, to be taught warfare.

We are about to enter a world organization for peace. That is a positive method. We are going to "wage peace." The negative way is to be ready for war. It is prompted by the lower motive of fear. Whom do we fear? Germany or Japan? We mean to put it out of their power to start a war for at least 50 years to come, and by that time let us pray that God will give them "repentance and better minds." Surely we are not afraid of England. How about Russia? Many writers have shown that it is for the mutual interest of the Soviets and the United States to be at peace.

The higher motive for any course of action is courage, and courage requires faith. We may cherish the faith that God will give us courage, if danger threatens our freedom. Let none say this is not realistic. We shall have 5,000,000 fighting men for at least three years. No enemy that can be imagined will be strong enough to attack us within that time. It is not realistic to interrupt the careers of our youth just as they are deciding what they can best do with life. Nor is the issue between universal conscription and no protective force.

The United Nations Charter contemplates force to suppress any aggressive nation, just as we have police to curb the unruly individual. Even from a military viewpoint, one year of training has little value. It takes two years to make a pilot, more than a year to make a competent infantryman. The afterglow of war will bring out all the voluntary enlistment and adoption of a military or naval career that is needed. Universal military service did not keep Russia out of war.

In spite of what many call our inadequate preparation, when we once entered the war, our men showed the highest efficiency of any military equipment in the world, and the percentage of our casualties to those engaged

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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falls far below that of any of our allies. We had the information and the force to have prevented Pearl Harbor. That is generally admitted. The idea of having an unsurpassed army and navy to prevent war has always seemed to me illogical. Why build a lot of ships and train millions of men that you never expect to use?

The real choice is between a reasonable military equipment, say two million men at the most, and a program of militarism which will destroy in our youths a sense of the higher values. It seems to me that universal military service will be a step toward totalitarianism. If my son, at the age of 18, must stop his education or his work for a year in order to learn to be a soldier, he will be serving Caesar, not God.

(Rev.) WILLIAM CURTIS WHITE.

Norfolk, Va.

**Editor's Comment:**

To be prepared for a possible calamity is not "fear" in any morally reprehensible sense. And our Lord, who said that Caesar should be given his due service, seemed to think there was more spiritual danger in being wealthy than in being a soldier. When commenting on the nation's recovery from the Pearl Harbor attack, let us not forget that we bought our breathing space with the sacrifice on Bataan alone of 36,000 troops. We agree with our correspondent that universal military training cannot prevent war, just as police cannot prevent crime. But as laws, courts, and police can provide reasonable community safety, the international organization, combined with adequate military force, can (we hope) provide reasonable world-community safety. Who knew in 1918 that Japan was going to be one of the Axis powers in 1941?

**Communion for Servicemen**

TO THE EDITOR: I was particularly interested in the controversial articles by Fr. Dubois, with which I must sadly agree. I have been in the Service now for almost four years and with a few exceptions I was not even welcome at most churches. In one church in Jacksonville I was spoken to after I had attended, regularly for several Sundays. At another I was asked, the first Sunday I attended to carry the National Flag in procession. I appreciated the latter.

But what the chief trouble would appear to be is no conception of the true missionary spirit, and a natural reticence or shyness. I am not criticizing these good people, for I come from a family whose roots are deep in the South and the Episcopal Church. We hesitate to invite strangers into our homes for fear of thrusting ourselves into other people's lives—who have no need for us and do not want us. But that is not only contrary to the teachings of Christ, but also to the longings of most of us who are away from home. How we long for a friendly word. Most of us are not looking for free meals, but they are gratefully accepted, not so much for the food as for a touch of home life.

I would like to commend St. George's Church in Philadelphia for its real service to men in the Armed Forces. Their servicemen's club is efficiently planned and operated on a daily basis, while so many function only on Saturdays and Sundays. The Cathedral in Honolulu serves a lunch after the 11 A.M. service and provides a place where one can sit in the cloister on weekdays and read. It is quiet and refreshments are provided. It is a real haven in busy Honolulu.

To get to my real point, I must refer to the

Cathedral in Honolulu again. Its Sunday program contains an announcement that Service people can obtain the Sacraments at any time by contacting someone whose name I have forgotten. It is requested that an appointment be made in advance.

Our Churches usually do not hold services at night which can be attended by servicemen who are often busy seven days a week. I believe the priests near Army camps and Naval bases should attempt to contact Churchmen in these establishments, to administer the Sacrament which we often need. If this is impossible, they can at least do as the Cathedral in Honolulu. A large number of our Churches are locked when the serviceman goes on liberty. Sometimes he would like to stop in and pray or meditate. I have always found the Roman Catholic Churches open—at least until 9 P.M.

CHARLES PICKETT IV.

Overseas.

**How Green Was My Valley**

TO THE EDITOR: I often think of borrowing the title of a popular book, *How Green Was My Valley*, when I write about Hsi Chow. Springtime has been so lovely here—more so than when I wrote my last letter.

One Saturday afternoon nine fine college boys came and took me off to our beautiful lake for a picnic, and such a wonderful time as we had! These college boys are most friendly. I am so thankful for my own room here in this heathen temple where they can feel perfectly free to come and see me whenever they like. But best of all is the crude little chapel here where they can come to Mass.

The attendance on the three Rogation Days cheered me much, but Ascension Day was a joy beyond words! As on Maundy Thursday, our chapel was far too small for the congregation, so once more we hung up a blanket before the idols and the tablet of the "Dragon King" in the open court, and placed our improvised altar in front of it. Bishop Gilman, Dr. Francis Wei, president of Hua Chung College, members of the faculty, and students came in goodly numbers. Our Chinese hymnal has "Hail the Day," which we sang as the Introit, and "Alleluia Sing to Jesus" as our Communion hymn. Imagine the thrill it gave us to sing the words, "Alleluia Sing to Jesus His the Sceptre His the Throne" in this place called the "Throne of the Dragon King"! Our Ascended Lord in triumph displacing the heathen deity and establishing His glorious reign over the hearts of His faithful people.

The service was at 7 A.M. and most of the congregation had to hurry to the college, so we had tea and a "snack" in the court of the temple, and such a merry time. Dr. Wei is such good company.

On Sunday in the Octave of Ascension I had my first Baptism in the college chapel. Oh what a joy it was! The candidate was so earnest and had made such a careful preparation, having come many times for instruction. There are two other students just beginning instructions, and others, I hope, soon. Our Chinese priest is presenting a class to Bishop Gilman for Confirmation on Whitsun Day.

(Rev.) ROBERT E. WOOD.

China.

**CHURCH CALENDAR**

**July**

- 22. Eighth Sunday after Trinity.
- 25. St. James. (Wednesday.)
- 29. Ninth Sunday after Trinity.
- 31. (Tuesday.)

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The Question Box



CANON MARSHALL M. DAY, EDITOR

• What, exactly, is the Feast of the Dedication? Is it the same as the Patronal Festival of a church dedicated in honor of a saint?

The Feast of the Dedication is the anniversary of the consecration of a church, kept as a feast of the first class, with an octave. It is not observed in a church which has simply been set apart for public worship, but has not yet been consecrated.

The Titular or Patronal Festival is the calendar feast of the Divine Person, Sacred Mystery, or Saint, in whose honor the church is dedicated. For that parish it is a feast of the first class, with octave, no matter what its rank in the general calendar. The titulars of side altars or chapels have no such special observance. It is, however, fitting that the Holy Sacrifice should be offered at that altar on the day.

• What did Chaplain Schultx mean when he said [L.C., June 3d], "When intending communicants come to me to inquire. . . . The whole 'weeding out' process takes but a minute and has resulted in many serious enquiries. . . ." Can you suggest a "form of sound words" in which I can set forth the Church's requirements for Communion at a moment's notice?

I suspect the chaplain's statement was rhetorical, and really meant: "in a surprisingly short time." His purpose, you will remember was only to prevent an inadequate or ill-prepared Communion, and to arouse the desire to learn something more about the Faith.

However, our questioner herself does pretty well in drawing up a concise statement of the principles of the communicant life. I would only add the matter not included below in quotation marks:

Acceptance of Christ as God and Savior, "faith and thankfulness," the Nicene Creed, the Sacraments as real gifts of supernatural Grace, "the Real Presence, Baptism, Confirmation (in fact or desire), repentance (including previous particular examen), purpose of amendment, a life in charity with all men."

• Approximately what per cent of Episcopal clergymen at the present time were born into non-Episcopalian homes?

The only place where the material for answering this question can be conveniently found is in the records of the Church Pension Fund. It is also recorded in the registers and other archives of the diocese where each man was ordained. Some years ago, when I was a seminary professor, we found that among both faculty and stu-

dents the converts numbered about 40%, and this roughly corresponds with their numbers in the laity of my present parish.

• Is it true that Mormons have been married in our Cathedral at Salt Lake City? If this is true, on what grounds can you justify it?

It is true that such marriages have been solemnized in St. Mark's Cathedral, Salt Lake City. All these were mixed marriages, with one of the parties a communicant of the Church.

Mormons, believing in salvation through Christ, and being baptized by immersion in water, in the Name of the Father and of the Son and of the Holy Ghost, would appear to be heretical Christians, not heathen. They have therefore the same rights in the Church that other Christians dissenting from her teaching retain by virtue of their Baptism.

• Are the "Teachers of the Children of God" an order of nuns? If so, do they wear a habit, and of what color?

The Teachers of the Children of God is a religious order for women, maintaining four schools in three of the New England states, and taking children from one year of age through Senior High School. The order also gives advanced teaching, secretarial, and publishing courses above the high school level, and conducts a publishing business. I have never met a sister of this order, and so cannot tell the form and color of the habit, or whether they are under simple vows (sisters) or solemn vows (nuns). Full information can be obtained from the Rev. Mother Superior, 219 Butler Avenue, Providence, R. I.

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EIGHTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

**Bishop Remington Accepts  
Pennsylvania Election**

Bishop Remington of Eastern Oregon, who was elected Suffragan Bishop of Pennsylvania [L.C., July 1st and 8th] on the first ballot at a special convention, has accepted his election pending canonical approval.

## FINANCE

**A New High Record**

Dr. Lewis B. Franklin, treasurer of the National Council, in his latest financial report, states: "Last July 1st we said that the record of collections to that date was 'one of the best ever published.' This one is even better. The collections amount to 125% of the amount due as compared with 122% last year. This is after allowing a full month for collections and transmission.

"Alabama and Honolulu have paid in full for the year and only four dioceses in the United States are below 100% for the six months period.

"Our pride in this accomplishment is tempered by the recollection that the total expectations for the year 1945 are \$1,859,012 as compared with the high record of \$3,057,934 made in 1926.

"We hope all treasurers will cooperate in avoiding as far as possible a summer slump."

## RELIEF

**Christmas Packages Movement  
Gets Under Way**

The first order received at National Council headquarters for cartons and instructions in connection with the "Church Christmas Packages" for Europe and the Philippines [L.C., July 15th] has been received from the Rev. Eric M. Tassman, Church of the Holy Communion, South Orange, N. J., who has ordered 24. Bishop Hobson of Southern Ohio and Bishop Ingley of Colorado have also sent orders, to help in informing their dioceses about this new and immediate procedure for extending some practical Christmas cheer to recently liberated people.

The undertaking is sponsored by the major communions, working through the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia and the World

Council of Churches. The Episcopal Church is cooperating through the office of the Presiding Bishop's Fund for World Relief (281 Fourth Avenue, New York 10). Woman's Auxiliary and National Council divisions and committees are assisting.

"Now that we have a chance, let's show that we mean our Christian declarations of brotherliness," says Harper Sibley, chairman of the Overseas Relief Committee. "This well prepared plan provides a sound practical method for giving strength and courage."

To insure delivery and meet all government restrictions, specific and strict instructions are sent to individuals and parishes taking part. Expense of shipping and delivery is covered by the charge of \$1 for each group or person participating, which includes the required carton. (\$5 for six, \$8 for 12, \$15 for 24.) Parish leaders are taking immediate steps to start action on this as packages must leave the parishes by October 1st.

## WORLD COUNCIL

**Service Commission Sets Up  
\$8,980,000 Budget**

A tentative four-year budget of \$8,980,000 has been set up by the Commission for World Council Service for relief and rehabilitation activities in Europe, it was revealed by Dr. Robbins W. Barstow, director of the commission.

Dr. Barstow stressed that "information is still so sketchy and inaccurate that any attempts at figures can be little more than guesses, and all these are subject to major revision in the light of current developments."

He pointed out that the estimates, calling for \$3,585,000 in 1945-46, \$2,600,000 in 1946-47, \$1,930,000 in 1947-48, and \$865,000 in 1948-49, had been arrived at in discussions with Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches at Geneva, and Dr. Marc Boegner, president of the French Protestant Federation, during their recent visit to the U. S.

Of the grand total, \$1,450,000 has been allocated for repairs to damaged churches and partial rebuilding of destroyed churches. Dr. Barstow said this figure represented one-tenth of 1% of the estimated loss of \$1,450,000,000 suffered by non-Roman churches on the Continent.

"There is no ceiling on these figures for church reconstruction," Dr. Barstow added. "The question is how much of the total need can we ask the American

churches to meet. The best figures we have been able to secure give us roughly 75,000 Protestant churches in Continental Europe.

"For a guess, let us assume that 20,000 are undamaged; 20,000 are lightly damaged and repairable at \$10,000 each or \$200,000,000; 20,000 are heavily damaged and repairable at \$25,000 each or \$500,000,000; 15,000 are totally destroyed and replaceable at \$50,000 each or \$750,000,000. That gives us \$1,450,000,000."

Of the four-year overall budget, \$3,600,000 would be devoted to relief for pastors, based on an average grant of \$100 to 20,000 Protestant pastors; \$1,200,000 would be used to train a new ministry, based on scholarships and annual subsidies to seminaries; and \$1,400,000 for Christian literature.

Other allocations include: Evangelistic programs, \$200,000; short courses for lay workers, \$45,000; Christian youth activities, \$100,000; *Cimade*, the French young people's group working with refugees and evacuees, \$95,000; refugee work, \$500,000; temporary structures, \$250,000; administration expenses at Geneva, \$60,000; Commission expenses, \$80,000.

**Dr. Cavert Discusses Problems**

One of the "crucial issues" facing the World Council of Churches, which has been in the process of formation for eight years, is "to bring the reconstructed German Church into active participation" in the ecumenical movement, according to Dr. Samuel McCrea Cavert, general secretary of the Federal Council.

The first American Churchman named to the World Council's general staff at Geneva, Dr. Cavert has been given a six months' leave of absence by the Federal Council and will go overseas in late August or early September. His services were requested by the Provisional Committee of the World Council to assist in matters of organization, administration, and policy.

## INTERCHURCH RELATIONSHIP

The World Council's major problems, Dr. Cavert said, concern its relationship not only to German Protestantism, but also to the Eastern Orthodox Churches and the younger Churches of Asia and Africa. At Geneva, Dr. Cavert will collaborate with Dr. W. A. Visser 't Hooft, the Council's general secretary, in studying and developing these relationships.

Invitation to membership in the World Council as a fellowship of Churches has been accepted by 89 communions in 29 countries, but only a few of these are Orthodox bodies, Dr. Cavert said, al-

though leaders in several of the other Orthodox Churches have shown a keen interest in the movement.

In Europe, the Orthodox Churches of Latvia and Esthonia have announced their intention to join the Council, and plans are being made for direct contact with other branches of Eastern Orthodoxy in the immediate future.

Special efforts will also be made to bring the younger Churches of Asia and Africa, with whom contact has been hampered by the war, into full and active participation in the Council, Dr. Cavert said.

Stressing the need for the World Council "to develop the soundest possible ecclesiastical structure," Dr. Cavert expressed the hope that these three groups—the German, Orthodox, and younger Churches—would be "in on the ground floor" when the first world-wide assembly is held to organize the Council formally on a permanent basis.

Whether the assembly will be held "within the next two or three years," or whether more time will be taken to insure the widest possible representation, is still an open question, Dr. Cavert asserted. A meeting of the Council's provisional committee is being considered at Geneva for next winter to discuss the matter.

With authority from the Edinburgh and Oxford conferences of 1937, 80 leaders of world Christianity met at Utrecht, Holland, in 1938 and adopted a constitution and plan of organization for the World Council of Churches. It was tentatively decided to hold the first assembly in the United States in 1941, but the war forced postponement.

During its formative period, the World Council has maintained headquarters at Geneva, with branch offices in Sweden, Great Britain, the United States, and Canada, and has conducted a program of emergency services in several fields of activity, including assistance to refugees and a religious ministry to prisoners of war.

## RELIGIOUS ORDERS

### Great Chicago Service Planned

A great service of thanksgiving and witness, to be held in St. Thomas' Church (Colored), Chicago, is being planned for October 29th of this year of 1945, the centenary of the restoration of religious communities to the Anglican communion.

Invitations to the religious orders of the United States and Canada have been mailed asking that as many men religious as possible arrive in Chicago on October 28th when pulpits will be provided for them to tell of the monastic revival to great numbers of Churchmen. Since the committee on arrangements regards this as a most important part of the celebration, it urges those able to attend to notify Chairman C. L. Terry immediately. Financial assistance will be extended to any religious community that otherwise would not be able to send delegates.

Bishop Conkling of Chicago will pontificate at Solemn High Mass at 11 o'clock on the 29th and Bishop Campbell, OHC, will be the celebrant. Bishop Pardue of

Pittsburgh will preach the sermon. There will also be an afternoon session at which papers will be read by Mother Rachel, OSA, Father Joseph, OSF, and Bishop Mallett of Northern Indiana.

A great young people's rally on the evening of the 28th is also planned to present the matter of vocations.

The invitation to the religious communities states that "Here in the Mid-West we must set this matter clearly before all our people. But we cannot do so properly without the assistance of each religious community. We ask you to help us help you in making your life and work known."

### "Missions in the Postwar World"

"Missions in the Postwar World" is the theme of a conference sponsored by the Society of the Companions of the Holy Cross in their retreat house, Adelynrood, Mass., opening at 7:30 P.M. on August 6th and lasting through Prime on the 10th. Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary to the National Council, is chairman.

The quality of this missionary conference may be judged from the panel of leaders: Dr. Robbins W. Barstow, director of the Commission for World Council Service; Bishop Boynton of Puerto Rico; Bishop Craighill of China; Miss Ellen B. Gammack, personnel secretary of the Woman's Auxiliary; Bishop Harris of Liberia; Dr. Eleanor Mason of Madras, India; the Rev. Clifford Nobes of Bontoc, P. I.; Bishop Roberts of Shanghai; Mrs. John Scudder, formerly of the Scudder Memorial, Ranepit, India; the Rev. A. Ervine Swift, assistant secretary in the Overseas Department of the National Council; and Mrs. Sherman.

## INTERCHURCH

### Professor Alivisatos Awarded Lambeth Cross

Prof. Hamilcar Alivisatos, representative of Metropolitan Damaskinos, regent of Greece, has been awarded the Lambeth Cross for furthering understanding and closer relationships between Anglicans and communicants of the Greek Orthodox Church. The presentation was made in London by the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher.

A notable lay reader of the ecumenical movement, Professor Alivisatos is the third holder of the Lambeth Cross and the first layman to receive it. Previous recipients were Archbishop Germanos of Greece and Bishop Brilioth of Sweden.

## PROVINCES

### Sewanee Council Date Changed

Bishop Clingman of Kentucky, president of the synod of the Province of Sewanee, has announced that the provincial council will meet October 10th in the parish house of St. Luke's Church, Atlanta, Ga. The date has been changed from October 17th because of a conflict with the anti-

ipated consecration of the Rev. John E. Hines. As previously announced, there will be no Synod in 1945.

## CONFERENCES

### Alabama Camps Reopened

After a lapse of four years, diocesan camps for young people in Alabama were reconstituted this year. Two camps were run, for two weeks each, at a camp site in Oak Mountain State Park near Birmingham. Each period was filled to capacity. The Rev. Randolph R. Claiborne, of Huntsville, directed the camp for young people over 14; the Rev. B. Scott Eppes of Birmingham, directed the session for younger folk. A week-end leadership training institute at the beginning of July drew a good number of adults from all sections of the diocese. The Rev. Robert Y. Marlow of Gadsden directed the institute.

During the teen-age camp a convention of Young Churchmen was held, and the group decided to direct its efforts toward procuring a permanent camp site for the diocese.

## THE BIBLE

### Philippine Liberation Edition

Even before the liberation of the Philippine Islands, the American Bible Society was printing in America 250,000 Gospels in Philippine dialects to be sent to Manila as soon as possible. The Bible House on Isaac Peral in Manila and the warehouse behind it are burned out, according to information received by the Society from its recently liberated secretary, the Rev. W. H. Fonger. The plates from which the Bibles and Testaments have been printed there were to a large degree safe in the concrete vault in the warehouse, but there is no supply of paper and printing facilities are not yet available.

Dr. E. K. Higdon of the United Christian Missionary Society of the Disciples of Christ, a former secretary of the Society in Manila, is on his way to the Philippines with the first thousand copies of the Gospels. A shipment of 50,000 more has been started through the help of the army chaplains.

The printing includes Gospels in the Philippine dialects of Tagalog (the official language of the Islands), Ilocano, Panayan, and Cebuano. The little books are very handsome in their yellow covers with the Philippine and American flags in full color on them. They are called, by the Society, the Philippine Liberation Edition.

### Publishing Resumed in Germany

American occupation authorities are encouraging efforts to publish Bibles in Germany, it has been announced by Col. Albert L. Warner, of the War Department's public relations division. A former Nazi plant in Munich is being used for printing Bibles and religious periodicals suppressed by the Nazis, he said.

## CHINA

### Message from Shanghai Internment Camp

News that is eight months old is still news if it comes from the internment camps in Shanghai, from which no direct word has been received since some of the internees returned to the United States in 1943. George W. Laycock, who went to China in 1940, and was acting as treasurer of the Shanghai mission, has sent one of the 25-word International Red Cross messages to Dr. Lewis B. Franklin, treasurer of the National Council.

Dated November 7, 1944, the message reports that all members of the staff were well; B. W. Lanphear had recovered from his long and serious illness; the internees were "busy teaching, studying, reading, keeping fit." Mr. Laycock also says, "Wei doing fine," which undoubtedly refers to the Rev. Stephen Wei, rector of All Saints' Church, Shanghai, who is chairman of the Shanghai diocesan standing committee; in that position he carries a heavy responsibility, especially since the death of the Chinese bishop, the Rt. Rev. E. S. Yu, in April, 1944.

Missionaries still interned, besides Messrs. Laycock and Lanphear, are Messrs. Foster Teevan, George Sullwold, R. J. Salmon, Edward Throop, Sister Constance of the Community of the Transfiguration, Miss Gwenn Cooper, Miss Winifred Steward, Mr. and Mrs. Crawford Brown, Miss Laura Clark, and Mr. and Mrs. Charles Harbison.

## GERMANY

### Cardinal Bertram Reported Dead; Arch Foe of Nazis

Adolf Cardinal Bertram, dean of the Roman Catholic hierarchy in Germany, and an outspoken opponent of Nazism ever since Hitler came into power, has died at the age of 86, according to word received by Religious News Service. A native of Hildesheim, Prussia, Cardinal Bertram became Archbishop of Breslau in 1914, and was proclaimed a cardinal in December, 1919.

No news had been received of Cardinal Bertram since last February when he refused to obey Nazi Party orders to evacuate Breslau, declaring he was determined to remain with his priests in the Upper Silesian capital. It was said at that time that several hundred townspeople had taken refuge in the Archbishop's palace and were being cared for by him.

Until recent years, Cardinal Bertram was chairman of the annual Fulda Conference of Bishops, and played a leading role in shaping Catholic resistance to Hitlerism. Statements issued by the conference each year contained increasingly sharp denunciations of Nazi policies, particularly of party efforts to turn children from their Roman Catholic parents.

In a memorial signed by Cardinal Bertram in December, 1943, the German

prelate called for relief against anti-Christian measures in Germany. He warned that in occupied countries "a rampart of bitterness and enmity is being erected" and that Germans were inducing hatred in the hearts of religious people by the "ruthless" actions of the Nazi Party.

## POLAND

### To Guarantee Religious Freedom

A series of laws guaranteeing religious freedom to all sects in Poland is being prepared by the new Polish government, it was announced at a press conference in Warsaw by Minister of Justice Henryk Swiatkowski, who has been placed in charge of church affairs.

"Poland is basically a Roman Catholic country, and the government is of the opinion that, first of all, full rights must be accorded to the Roman Catholic Church, but this must not be to the detriment of other denominations," Swiatkowski said. "The present government is trying to eliminate past errors which aimed at damaging and impeding the activities of the smaller denominations and will guarantee full freedom of conscience and belief to all."

Referring particularly to the Anglican, Methodist, and Baptist communions which, he said, had not been given equality under Polish law, Swiatkowski added:

"Poland operates under the Constitution of 1921, and this constitution guarantees full religious freedom. Before the war, however, the government did not observe the constitution, especially in regard to religious problems."

The Polish minister said there is every reason to expect that the churches will cooperate fully with the government in reconstruction efforts. Present at the conference were Premier Edward Osukba-Morowaski and other members of the Polish Cabinet.

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## SOUTH AFRICA

### To Establish School of Theology

Four Churches in South Africa have joined in plans to establish a school of theology at Rhodes University, Cape Province. The churches are the Church of England in the Province of South Africa, and the Congregational, Methodist, and Presbyterian Churches.

The communions have undertaken to raise 10,000 pounds toward the endowment of the school, the balance of the necessary money to be provided by Rhodes University. Courses will be offered leading to the Bachelor of Arts and Bachelor of Divinity degrees and toward certificates for Scripture teaching. It is hoped that courses will start early next year.

There is a great shortage of ministers in South Africa and when the new school is formed it is expected that many will be able to get their training there instead of

going overseas. Many men serving in the British forces are reported to have expressed a wish to enter the ministry after the war.

## RUSSIA

### Moscow Seminary to Enroll 200 Students

More than 200 students are expected to be enrolled when the Russian Orthodox Theological Academy opens its fall sessions in Moscow, it was announced by the *Journal of the Moscow Patriarchate*. A full course will require four years of study, but students who aspire only to the lower ranks of the clergy may qualify after two years at the academy.

All candidates must be 18 years old, have had seven years' schooling, or pass an entrance examination. They must know the principal Church prayers and be able to read Slavonic. Candidates must present medical certificates and be recommended by diocesan authorities.

Students who take the two-year course will be trained to serve as village priests, deacons, and Psalm readers. Those who complete the four year course will be eligible to serve as priests in city churches or to teach. Graduates of the longer course who have attained high ratings may continue their studies for another year in preparation for higher scientific and academic posts.

## NEW GUINEA

### 18 Confirmation Services

Bishop Strong of New Guinea has returned to his cathedral at Dogura after a three months' tour of his diocese.

"I have been to all our mission districts and military areas which needed episcopal ministrations," he writes. "I have taken 18 Confirmation services and confirmed over 400. Of these, 220 were army or air force men; 170 were Papuans. At one service I confirmed both races, using two languages all the way through. On the Gona battleground, where the church had been destroyed, the native people had erected an outdoor altar with a canopy for shade from the scorching sun."

A number of the Bishop's missionaries and native people were killed in this diocese. The Bishop adds, "There are now many stirring witnesses to the fact that the blood of the martyrs is already proving the seed of the Church."

## INDIA

### Theological College Will Train Native Pastors

A theological college to train native pastors will shortly be established in Bengal, India. Coöperating in the project are the Church of England in India, the Baptist Missionary Society, and the Church of Scotland. The Rev. Frank Rylie, of the Church of Scotland Mission, will serve as president.

## LONG ISLAND

### Annual Independence Day Field Mass in Franklin Square

Over 300 people crowded the lawn of St. James' Church, Franklin Square, New York City, to observe the third annual Independence Day Field Mass in thanksgiving for the liberation of the prisoners of war.

Several hundred relatives of the men in the armed forces requested the inclusion of the names of the servicemen at the intention of the Mass. These relatives had been notified by mail that only those names which were requested would be read aloud and prayed for during the liturgy.

Participating in the parade to the church grounds were the Veterans of Foreign Wars, the American Legion, Volunteer Fire Departments, and their women's auxiliaries, the American Red Cross, and other patriotic and civic organizations of the community.

The most remarkable feature of the Mass was the liturgical participation of the people in the *Missa versus Populum*, or "The Mass turns to the Masses," said behind the altar facing the people. The whole congregation was given a printed program of the entire service so that all could join in the singing of the *Missa de Angelis*, and in the prayers of the Book of Common Prayer.

The Rev. Wilfred F. Penny, priest-in-charge of St. James', was the celebrant; the Rev. Howard R. Crispell of Trinity Church, Astoria, deacon; and the Rev. Harold Hultgren of St. James' Church, Long Beach, subdeacon. Fr. Thomas Davis acted as master of ceremonies, and the Rev. J. Alan di Pretoro was narrator and precentor. Fr. Langtry Williams of St. Andrew's, Astoria, preached the sermon.

## LOS ANGELES

### Honor Colin M. Gair

Colin M. Gair, for 33 years a vestryman of St. Paul's Cathedral, Los Angeles, and for 25 years senior warden, was the guest of honor at a dinner attended by 250 friends on July 6th. Among the speakers were Bishop Stevens, Bishop Gooden, Dean Eric Bloy, and Dr. George Davidson. Mr. Gair is a prominent business executive of Los Angeles.

## CENTRAL N. Y.

### International Clericus Meeting

The International Clericus, composed of the clergy of the first district of the diocese of Central New York and the Anglican clergy of the diocese of Ontario, Canada, assembled on June 19th at Trinity Church, Watertown, N. Y., for its ninth annual meeting.

The program began with the celebration of the Holy Communion by the Very Rev. Walter C. Middleton, rector of the parish,

assisted by the Rev. N. R. Stout, rector of Gananoque and rural-dean of Leeds, Ontario. A meditation on the priesthood in relation to Christ as our High Priest was given by Fr. Parsell, OHC.

At the luncheon expressions of welcome were made by Dean Middleton, and the Rev. Messrs. Melvin Abson, William Foreman, and H. Curtis Whedon while replies were made by the Rev. N. R. Stout, Canon L. E. Davis and the Rev. Robert Booth in behalf of the Canadian clergy.

In the afternoon Fr. Parsell gave a fine address on the work of the Order of the Holy Cross in Liberia illustrated by colored movies taken by Fr. Alan Whittemore. Fr. Parsell has just returned to United States after 11 years labor in the hinterland of Liberia. The day closed with Evensong followed by refreshments and the singing of the patriotic anthems of Canada and the United States.

## NEW YORK

### Planning for the Harvest

The committee in charge of the plans for the annual fair of St. John's Church, Yonkers, N. Y., have a unique method. Beginning during the planting season, they sent out a letter and two pledge forms to every member of the parish. The letter asks that the recipient fill out either or both the money pledge form or the donation and participation form, and return them immediately, since "he who gives quickly gives twice." The rector, the Rev. Oliver S. Newell, will acknowledge the money pledges with an official certificate. The other pledges will be acknowledged in a less formal way. All pledges are to be fulfilled before October 1, 1945.

There will be 14 tables at the fair, which will be called the Harvest Fair. In addition, there will be the customary fair dinners and amusements. The donation pledge lists all these and asks the parishioners to check off one or more gifts to be made or services to be rendered: such as helping at a table, selling, at the meals, with the *Harvest Fair Journal*, to be published for the occasion; and offering money-making suggestions.

## ALASKA

### Flood Damages Hospital

As soon as the airfield at Fort Yukon, Alaska, came out from under water so that planes could land, Bishop Bentley went to inspect the damage to mission property caused by the recent flood. The break-up of ice in the Yukon sent the water in some places 19 feet above normal level.

Damage to the Hudson Stuck Hospital was considerable, chiefly to the foundations of the building. Also the woodpiles were undermined and a lot of the year's invaluable fuel floated away. Extent of damage is not yet known but Bishop Bentley writes: "I think we need not make any special appeal for help. The hospital funds

are in good shape, due to Dr. Lula Disoway's splendid administration of them, and my discretionary fund can come to the rescue. I feel sure that we can take care of this without making an appeal to the Church."

Water was four inches deep in the hospital. The staff stood in water to cook, and waded into the wards to serve the patients. There is no regular cook on the staff, and besides the hospital population, 50 completely stranded Indians had to be fed for several days. The flood in the basement stopped all pumps and motors, leaving the hospital without drinking water or sewage disposal. Quantities of heavy supplies had to be moved upstairs. "But for the long hard work of the entire staff our losses would have been much greater," the Bishop reports.

"The really difficult problem that continues to face us," he adds, "is the need for a cook. I have been in touch with several people, men and women, but they all want much more than we could possibly pay, or they are not the type we could have on the staff."

## KANSAS

### 25th Anniversary of St. James', Wichita

The 25th anniversary of the organization of St. James' Parish, Wichita, Kans., was celebrated June 3d and 4th.

Under the leadership of the present rector, the Rev. Samuel E. West, the parish has grown from 385 to 1,143 in the past 15 years. When the Rev. Mr. West began his work at St. James', there was an indebtedness of \$50,000 which was liquidated in three years. The parish is now raising a fund of \$100,000 for the erection of a memorial parish house after the war. Already \$50,000 has been contributed to this fund.

## NORTHERN INDIANA

### Bishop Mallett Presides At Clergy Meeting

Bishop Mallett of Northern Indiana presided at the first diocesan clergy meeting since his consecration, when the clergy met on June 15th in St. James' Church, South Bend. Leader of the conference was the Rev. James Carman, field officer of the Department of Promotion from National Church. Fr. Carman spoke and led discussions on the Forward in Service program for 1945-46 and on the Reconstruction and Advance Fund program.

Bishop Mallett appointed a committee to work using the diocesan program of action for the Forward in Service program, with the Rev. J. McNeal Wheatley of Trinity Church, Fort Wayne, as chairman. Three other members, each to study certain phases of the program, are Rev. William C. R. Sheridan, worship; Rev. Robert J. Murphy, study; and Rev. Leslie S. Olsen, service.



# Bishop Designate of London

By the Rev. C. B. Mortlock

Vicar of Epping, Essex

**T**HE Rt. Rev. John William Charles Wand, Bishop Designate of London, had the rare if not unique experience 11 years ago of being transformed overnight, as it were, from a college don into an archbishop. He was fellow, dean, and tutor at Oriel College, Oxford, when in 1934 it was announced that he had been chosen to fill the vacant Archbishopric of Brisbane, Australia, with jurisdiction as Metropolitan over the province of Queensland.

The appointment was received with great satisfaction in Brisbane for Mr. Wand, then 49, had a solid reputation as a writer on theological subjects and especially on church history and was known to be a very definite Churchman. The circumstance that gave particular pleasure was the news that he would bring with him his wife and grown-up son and daughter. Not for 50 years had there been a chatelaine at Bishopsbourne, the modest arch-episcopal house in Brisbane.

Alas, son William Paul was never to set foot in Australia. He was to have followed his parents as soon as he "came down" from Balliol College, Oxford, but was killed in a mountaineering accident on Mont Blanc. The news was radioed to his father in mid-ocean.

It was soon evident that the new Archbishop was a man of strong character. He might have been born into the ecclesiastical purple so completely at ease was he in all his relations with men and women of every degree. In fact, he is a man of the people, his father having been a grocer in Grantham, Lincolnshire, and his brother Arthur is still carrying on the same trade. His brother Christopher is manager of a chemist shop in Salisbury, Wiltshire.

As a small boy Dr. Wand—Oxford gave him the honorary D.D.—won a scholarship from elementary school to King's School, Grantham—one of those excellent grammar schools for which Britain has to thank the Tudor monarchs. It was the school at which Isaac Newton had been a pupil. From there he went to St. Edmund Hall, Oxford, and in 1907 took first class in theology. After serving a curacy at Benwell, Lancashire, and then becoming vicar-choral of Salisbury Cathedral, he received a commission in the British Army as temporary chaplain to the forces. He was wounded at the Dardanelles, recovered and served in France. After the war he became vicar of St. Mark, Sarum, serving also for three years as chaplain of the RAF. All this time—1914-1925—he had retained his position as tutor of Sarum Theological College giving young ordinands a taste among other things for historical studies.

In 1925 he was recalled to Oxford, though not to his old college. That was really the beginning of his being noted as a man likely to go a long way either in

the University or in the Church. Three years before his appointment to Brisbane he had become a University lecturer on Church history and had already published an important book on the history of the modern Church.

In Queensland Dr. Wand soon showed his quality. Here was a man who knew his own mind and was not afraid to speak out boldly on public issues. He stood up, for instance, against the late Mr. Curtin on a notable occasion. He holds strong views about the bonds which must unite the British Commonwealth of Nations and has had some sharp criticism to make of statesmen and politicians. In Australia he said, "If you are to reform the nation, you must begin at the top. There should be an end of this outside government when the prime minister and ministers go to parliament with their minds already made up by outside influence."

The Archbishop's thoroughness and conscientiousness were shown by his mastering of the native dialects. He preached, for instance, in the Papuan dialect, which is said to be one of the most difficult known and still a puzzle to philologists.

Though Dr. Wand is a definite Anglo-Catholic he gets on well with free Churchmen. For one thing he is not sentimental but quite explicit about the differences between him and them. In Queensland he was recognized as the religious leader of the community as a whole; and in this his excellence as a broadcaster was a great help. Still, even in matters not strictly ecclesiastical, he spoke his mind as when

he caused no small stir by declaring that he saw no objection to Sunday sport provided people went to church first.

A bare two years as Bishop of Bath and Wells has been enough to confirm the reputation which Dr. Wand has earned. It is no secret that a good many people thought he might be selected to succeed Dr. Temple as Primate. It was characteristic of his forthrightness that in his enthronement sermon in Wells Cathedral he took the opportunity to say that if the ecclesiastical leaders of the Church of England were to retain and enlarge their capacity for sound help and advice throughout the vast Anglican communion, something more was necessary than the meetings of the Lambeth Conference, held every ten years.

Somerset folk will be sorry to lose their Bishop. He has shown himself firm in administration and judgment and an unusually good preacher and first-rate chairman. His simple tastes and sense of humor appeal to them.

The Bishop is a man of sturdy build. In repose his face has a rather stern cast, but when he smiles or laughs as he constantly does, it is completely transformed. Though he looks as if he might have been a useful man at "rigger," he has actually never cared for games. He delights in music, has a fine tenor voice, and is a good pianist. Mrs. Wand is a wife who prefers to remain in the background. Their daughter, Kathleen, is now married to the son of Lord Addison, who was Britain's first Minister of Health.

Fulham Palace, the historic home of the Bishops of London, is one of the largest and most unmanageable episcopal houses in England. Taking advantage of recent legislation, the last Bishop, Dr. Fisher, now Archbishop of Canterbury, handed it over to the ecclesiastical commissioners and became their tenant. The stipend of the Bishopric was at the same time halved and an agreement reached with the commissioners for defraying the official expenses of the Bishopric.

The important fact about Dr. Wand's appointment as Bishop of London is that he is Anglo-Catholic, *pur sang*. London, which has been in most respects the center of the Anglo-Catholic revival, has never had a bishop of that school of thought. Though Dr. Winnington Ingram was most sympathetic and presided over the Anglo-Catholic Congress in Royal Albert Hall, he was not entirely one. Dr. Wand is, and will accordingly be, very well fitted to cope with any recurrence of difficulties created by the more extreme section. He will certainly find a large body of reasonable opinion in the diocese among the foremost Anglo-Catholic clergy anxious to arrive at an agreement which will bring about some recognizable uniformity in liturgical worship.

## PRAYER

**P**OUR from me, God,  
As an up-turned chalice;  
Spill me, God,  
For a dedicant wine;  
Distil me as poison  
For the ruin of malice;  
Smear me for balm;  
Let my end be fine.

Forge me the sword  
That is named of the Spirit.  
Grant me the armor  
That is proof to thrust.  
Use me, God,  
Toward Your own sweet merit.  
Crumble me then  
Into fructile dust.

RACHEL HARRIS CAMPBELL.

## Why Not a Dozen Five-Year Men?

*Bishop Rhea has started something. A priest who has been in charge of as many as nine missions at once comes forward with a suggestion for domestic mission strategy. We are glad to give our leading editorial space to another experienced missionary, who in this case must remain anonymous.*

THE following statement is important for one reason only: it is the considered statement of a priest thoroughly experienced in "diocesan missions." He was reared in one—his Dad was treasurer. And, with the exception of a few years as organist and choirmaster, he has been in one ever since. He has served 25 years in the priesthood, to a great variety of folk—tenant farmers, presidents of billion dollar corporations, coal miners, the "old families" of gentility, factory workers—and he has reason to believe that this ministry was valued highly by each sort. Not only has he had experience, but he has been prompted to study it, and the experience of others, if haply it might be revealed why

diocesan mission policy fails and what might make it succeed. The editorial by Bishop Rhea, and the questions by the editor, move him to respond, for that which they have started ought to be kept going until it gets somewhere.

First some answers to the Editor (in which the word rural will mean open farming country and small towns that are nothing but farming centers—small towns that are industrialized are an absolutely different question):

1. Must rural work always be supported by the cities? Yes. Because: (a) All health, welfare, educational, farm agent, etc., activities are financed from the cities; (b) Farmers work twice the hours for less than half the pay of factory workers; (c) No farmer is able to support his family, let alone the Church. The wife, in addition to the duties of wife and mother, provides nearly all the family food by tending a garden, cows, chickens, and hogs. And the children, from the age of nine, help support themselves.

2. Under the most favorable conditions a rural congregation would need a budget of \$6000 to be self supporting. To provide this would require a membership of three hundred families.

3. Do we locate Churches strategically? It would be good to hear from any diocese that can honestly claim to have deliberately planted a church on a certain site because it would be good strategy so to do. Nearly all our congregations spring up from wind blown seed.

4. Our current nausea over Church competition is pure neurosis. We know what the Roman Church is like in Latin America, where it has no competition; and we know that in this country, where it has competition, it is somewhat better. In the 1700's there was no Church competition in England, and our dear Anglican Communion could not have been more filthy. There are counties in the U.S.A. where the Baptist Church has no competition, and there is not a cupful of religion to the county. It is silly to despise competition as a foul thing. It is a very useful thing, if we have any sense. If we lack sense, the absence of competition will not provide it.

Bishop Rhea told about all that is wrong with our missionary strategy, and a double amen to all he writes. The next question is: What can be done to right it? Just think!

1. By far the most successful home mission work done anywhere in our communion is done in Ontario, Canada, by some monks and nuns. Sure, get mad, if you are that kind. But there it is! And it works! You are a fool not to look at it and see what you can learn. In a most hopeless field (and one where the rags of popery were heartily hated) the monks and nuns have been carrying on about 20 years: the communicants have increased fourfold; the congregations fivefold; the continuity has been perfect; the workers have not been lonely; and by constant competition with men in their own line they have been kept alive in study, work, and prayer. Of all the faults set forth by the Bishop and the Editor, not one exists in this field, except that it is not self-supporting. However, it is nearly so; because it costs only about \$25 per month to keep a monk, while a priest with wife and children ought in all decency to have \$200 per month.

2. There have been some very successful "associate missions." Their universal flaw is that they do not last—and what a letdown it is when they disintegrate. Their failure seems to

### The Collect

St. James

July 25th

WITHOUT DELAY was obedient to the calling. We see today in the world about us many kinds of so-called obedience, much of its perverted in its alliance or debased by sin. All too often our obedience, even to God's commands is half-hearted and sometimes we are too busy to hear our Lord's calling. Against this all-too-familiar background of spiritual weakness, the example of St. James shines with winsome beauty. How deeply must this humbled man, disciplined by toil, have loved our Lord that when the call came, he was able to respond "without delay." Even before he was admitted to close companionship, we can imagine him seeking out the Master, listening to His teaching, holding heart and will in constant readiness for any possible direction so that when the call came, obedience was an instant and joyous offering. Lord, grant that we may so seek Thee out and know Thee that our obedience to Thy calls may be as instinctive a response of love.

Ninth Sunday after Trinity

July 29th

WE CANNOT do without God. This is not a confession of sinfulness but an acknowledgment of weakness, since we know how often our best human efforts fail when we forget to ask God to help. This becomes clearer when we note the petition for "the spirit to think" right things as a prelude to doing them. It is here that we need God's help most, and so we pray "incline our hearts to keep Thy law." God's judgment of us is no mere deciding whether something we have done is right or wrong. It is based chiefly on the motives that led to the action. A good deed unintentionally done does not merit as much commendation as a mistake that had a good intention back of it. We pray in today's collect that we may live according to God's Will and to do this we must turn to Him continually for direction in thought and action.

be due to the fact that their chief foundation is the enthusiasm of one or two young men. This is not solid enough to endure the dead weight of a whole diocese, to say nothing of the temptation to matrimony.

3. Number one is generally impossible for lack of monks and nuns. Number two does not quite work. It would seem worth while for some diocese to try some such variation on these schemes as the following: Engage a priest who has had considerable and happy experience in mission stations; give him plenty of time to select the site in which he will operate; give him full charge of all candidates for the ministry, all deacons, and all priests for the first year of their priesthood; give him a rectory for himself and family, and a dormitory for his young men. This would provide a crew of about twelve men (three priests) well organized under an experienced leader for aggressive, uninterrupted missionary work in a definite area. The continuity would be secure not only in the leader, but also in the fact that each one of the young men would be associated with the field for five years.

There would be a number of excellent by-products: (a) The pastoral oversight of these young men would be considerably more, and, by that much, better, than any Bishop can give his candidates. (Jealous bishops should blush here.) (b) It would provide all candidates with clinical training—and in the mission field—in evangelical work. Think of having all the clergy in a diocese started in that way! (c) It would provide a wholesome introduction to diocesan missions for all new clergy. The usual introduction is that of a lonesome green-

horn to a pitiful little congregation without hope in the world. This scheme would introduce the young hopeful to a big going concern full of activity, fellowship, enthusiasm, and sacraments. How much happier and effective such a man will be when he is assigned to mission stations of his own! How much better will be his lifelong attitude toward diocesan missions! (d) It will provide for ordinands a helpful transition from seminary. In seminary a high schedule of prayer and study is easy, for everyone is doing it, and one naturally tries to keep up with his fellows. The graduate's only fellows and competitors in theological study and devotional exercises will be the members of a little mission that has been spiritually starved all its life. He can keep up with them without half trying. And he will!

Now let someone else chip in something. Let's keep this going.

*Our guest editorialist's suggestion seems to us to be worth much thought, although we wonder how much time the seminarists can actually spend in the field, and how much of that will be devoted to making and unmaking mistakes.*

*We still have a faint hope for self-supporting rural parishes. Are they a complete impossibility? And, in speaking of competition, we were not thinking of the evils, real or imaginary, of proselytizing, but of the economic distress occasioned by too much competition. Why can't the Church concentrate on developing areas that hold possibilities for development?*

## Afterthoughts

DEAR LIVY: "Let me see" demanded Inky, my cocker spaniel, slapping his paw on the book that I was reading.

"See what?" I asked showing his paw out of my way.

"Your Prayer Book, you dope."

"My Prayer Book? Now, just what do you want with my Prayer Book? You know what's in it." I asked resignedly hoping that Inky wasn't going to start an argument.

"Just get your Prayer Book and I'll show you. I mean you can show me."

I got my Prayer Book and gave it to Inky. "I can show you what?"

"You can find these for me," replied Inky putting his paw on the letter by the Rev. Irwin St. John Tucker [L.C., July 1st]. "I want to see all of 'em. The 'Blessed is He that cometh,' 'O Lamb of God,' and everything."

"What you want, Inky is my Communicant's Manual, not my Prayer Book," I answered.

"Nope," he shook his head, "those things are in the Prayer Book and I want to see 'em there."

"You're wrong again, Inky, they aren't in the Prayer Book but they are in the manual. I've told you before. The 'O Lamb of God' comes from St. John and the 'Blessed is He that cometh' is also in the Bible in—"

"I'm not talking about manuals and the Bible," Inky interrupted me, "I'm talking about the Prayer Book. You never told me those were in the Prayer Book, but I learn that they are and I want to see 'em there in black and white."

"But they aren't in the Prayer Book. Where did you ever get such an idea?" Inky can be trying at times.

"See here, Dumb Dora, this man says that they're in the Prayer Book. He was born and raised in a rectory—is a rector—so he ought to know." Inky shoved the July 1st issue of THE

LIVING CHURCH toward me, "Haven't you read it yet?"

"No."

"Well read it then, clean through."

I did clean through.

"You're wrong, Inky. He doesn't mean that those are in the Prayer Book. He means that they are used in the Holy Eucharist like I said. He's trying to make a point. . . ."

"Doesn't he say here 'A child taught to pray the Prayer Book,'" demanded Inky, "and over here, 'Blessed is He that cometh'? Now, I want you to show 'em to me in the Prayer Book."

"But, Inky, I tell you they aren't there. They are part of the Holy Eucharist Service and they come from the Bible, but. . . ."

"No more nonsense," said Inky, cocking his head. "You just can't find them that's all. You're only a convert while he is a rector who was raised in the rectory. Or maybe, you don't have the right Prayer Book."

"I do have the right Prayer Book, I'll have you know, and they aren't there."

"Now, don't lose your temper," said Inky, rubbing against my feet, "Just write that cat in the Milwaukee Office asking her to tell you where to find them in your Prayer Book. While you're at it, you might ask her if you have the right Prayer Book and to teach you how to use the Prayer Book."

"You get out, Inky," I retorted, "before I. . . ."

"Be sure to write that cat," Inky shouted as he grabbed a slipper and headed for the door.

ENA MACQUEEN,  
Sweetwater, Texas.

LIVY THE OFFICE CAT says that it's not surprising Inky couldn't find those phrases in the Prayer Book, pawing it over with those clumsy spaniel fiddle-cases. "Why didn't he look on pages 57 and 91?" says Livy. "And what makes him think I'm a she-cat?" But Livy agrees that, in the context, Fr. Tucker obviously expects children to use phrases in the Holy Communion service which don't appear in the Prayer Book at those particular places. Perhaps the Prayer Book really isn't his exclusive source of religious inspiration.

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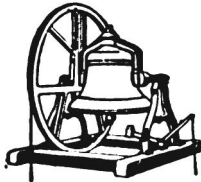
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## DEATHS

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

### Harry G. Gray, Priest

After 23 years as rector of St. Clement's Church, Huntington Park, Calif., the Rev. Harry G. Gray died at the Good Samaritan Hospital, Los Angeles, on June 28th at the age of 64.

Born in Kingston, Canada, he graduated from Amherst College in 1904 and from the Episcopal Theological Seminary in 1907. He was ordered deacon by Bishop Lawrence in 1907 and priest by Bishop Spalding in 1903. He served as missionary in Nevada, 1907 to 1910; rector of Trinity Church, Los Angeles, 1910 to 1914; minister in charge of St. Barnabas Church, Los Angeles, 1914 to 1920; associate rector of St. James', St. Barnabas', Los Angeles, 1920 to 1921; and missionary in Arizona, 1921 to 1922.

Fr. Gray married Jane Masters in 1908, and leaves his widow and a daughter, Mrs. Walta.

Burial service was read at St. Clement's Church, Huntington Park, on July 2d by Bishop Stevens, assisted by Bishop Gooden.

Fr. Gray was a leader in civic and fraternal affairs in Huntington Park, his special interest being the crippled, blind, and otherwise handicapped. His monthly evening of music and entertainment for their benefit under the title of Indoor Sports made him famous throughout Southern California, and noted artists gladly gave their services.

### George Maxwell, Priest

The Rev. George Maxwell, retired priest of the diocese of California, died in the hospital after a long illness on July 4th, at the age of 81.

Born in Massachusetts, he attended the Divinity School of Syracuse University, and was ordained deacon June 17, 1894, at St. Paul's Church, Syracuse, N. Y., and priest December 20, 1895, by Bishop Huntington of Central New York.

His first charge was the Church of the Redeemer, Watertown, N. Y. Later he worked for several years in parishes in Glen Park and Brownville, N. Y. Near the turn of the century he came to California, serving first the missions in Tuolumne and Sonora, afterwards for more than ten years Christ Church, Sausalito, Calif.

### BOYS' WORK

During this time he began to organize the work for boys, which became so important that he gave up parochial work and devoted his life to it. For about 25 years he was the bishop's aide for boys in the diocese of California, attached to Grace Cathedral, and was in charge of St. Andrew's Inn for boys and the summer camp connected with it.

He is survived by his sister, Mrs. Emily Devenburgh.

The burial service was read in the Church of Our Saviour, Mill Valley, Calif., with Bishop Parsons assisting the rector. Interment was at Cypress Lawn.

### Ernest M. Paddock, Priest

The Rev. Ernest M. Paddock, rector of St. James' Church, Cambridge, Mass., for the past 35 years, died on July 13th after having been stricken with a cerebral hemorrhage on the previous Saturday. He was 73 years old.

Born on January 19, 1872 in Philadelphia, son of the Rev. Wilbur F. and Mary O. (Badger) Paddock, he was a graduate of the University of Pennsylvania (1894) and of the Episcopal Theological School, Cambridge (1897). After ordination to the priesthood in 1898 in St. Andrew's Church, Philadelphia, where his father served as rector for 40 years, he served as curate of St. John's Church, Washington, D. C., until 1900, and then as rector of Emmanuel Church, Pittsburgh, until 1910, when he came to St. James', Cambridge, a post from which he had just recently resigned although agreeing to remain until a successor was found.

### EXAMINING CHAPLAIN

For 25 years he served as chairman of the board of examining chaplains of the diocese of Massachusetts, and gave at each successive annual diocesan convention a report memorable for the witty sallies in its presentation.

Funeral services were conducted in St. James' Church on July 15th by Bishop Sherrill of Massachusetts and interment was in Mount Auburn Cemetery.

The Rev. Mr. Paddock, whose wife had died many years ago, is survived by a son, Alexander Mackay-Smith Paddock, and a daughter, Mrs. Robert R. Seeber, and one grandchild, all of Cambridge, and a sister, Mrs. S. Edward Young of White Plains, N. Y.

### Whitfield S. L. Romilly, Priest

The Rev. Whitfield Samuel Llewellyn Romilly, retired priest of the diocese of Virginia, died recently at the hospital in Staunton, Va.

Born in Newfoundland, he was ordained deacon in 1885 and priest in 1889 by Bishop Random of Newfoundland. In 1892 he became rector of St. John the Baptist Church, Sanbornville, N. H. After that he was rector of St. Matthew's Church, La-Have, Nova Scotia; St. David's Church, Lorain, Ohio; St. Philip's Church, Belmont, N. Y.; Grace Church, Cleveland; Washington Parish, Oak Grove, Va.; and Slaughter Parish, Rapidan, Va.

The funeral was held in Roslindale, Mass.

### David A. Schaefer, Priest

The Rev. David A. Schaefer, retired priest of the diocese of South Florida, died while on a vacation in Edneyville, N. C. at the age of 72. Previous to his retirement in December, 1944, he was priest in charge of All Saints' Church, Waveland, Fla.

Born in Massillon, Ohio, on December 12, 1872, he attended Wittenberg College, General Theological Seminary, and did

post-graduate work at the University of Chicago.

Ordained deacon in 1899 by Bishop Vincent, he served the following churches during his ministry: Trinity Church, Hamilton, Ohio; St. James' Church, Chicago; the Church of the Good Shepherd, Chicago; Holy Communion Church, Lake Geneva, Wis.; and All Saints' Church, Waveland, Fla.

Surviving him is his widow, the former Mary Pilcher, whom he married on January 5, 1935.

**Eliza Dickey, Deaconess**

Deaconess Eliza Dickey, who died in Los Angeles on June 22d, was born in Ohio 89 years ago. She was a graduate nurse of Massachusetts General Hospital and a licensed M.D. of Cincinnati, where for some years she was superintendent of the Episcopal Hospital for Children. She came to Los Angeles in 1918 and was ordered deaconess by Bishop Vincent. She worked in various parishes in this city, notably at the Church of the Redeemer and St. Michael's Mission.

Funeral services were held at Holy Faith Church, Inglewood, Calif., on June 27th, by Bishop Gooden, assisted by the Rev. R. V. Hinkle. Interment was in Inglewood Park Cemetery.

**William Welles Barrett**

William Welles Barrett, for 50 years a vestryman of the Church of the Ascension, Chicago, died on June 24th at the age of 76.

For the past 10 years he was senior warden of the parish and he was a member of the parish choir for many years.

Solemn Requiem High Mass was sung at the Church of the Ascension on July 3d by the Rev. Dr. William Brewster Stoskopf, the rector. The Burial Office preceded the Mass, and the Absolutions of the Dead were said at the catafalque, at the end of Mass.

Mr. Barrett's body was taken immediately after his death to Cleveland, for burial.

A native Chicagoan, Mr. Barrett was employed for many years by Hibbard, Spencer, Bartlett and Company.

**Mrs. Stanley Brown-Serman**

Marion Clarke Brown-Serman, wife of the Rev. Stanley Brown-Serman, professor of New Testament Language and Literature at Virginia Theological Seminary, died July 8th at her home after a short illness from Rocky Mountain Spotted Fever.

Funeral services were held in Immanuel Chapel, Virginia Theological Seminary, on July 10th, and interment was in the seminary cemetery.

**Mrs. Earl O. Minturn**

On June 24th, Vivian Markle Minturn, the wife of the rector of St. Matthew's Church, Newton, Kans., died. She was

*Fasting Communions*

When we settled in our minds that we were going to write on this highly mooted subject within our very own Episcopal Church, we deliberately did NOT ensconce ourselves in some vaulted ecclesiastical library jammed with books of sacred teaching or tradition, nor did we do anything in the way of a booster effort to freshen up on a subject which, like many such matters within The Church, has aroused sharp but silly differences where none should prevail. We have simply written out of our very own hearts, and from years of personal experience, in trying to let Our Lord, His Life in us, and all that pertains to Him, come first with us. We are *not* stressing Fasting Communions from any standpoint whatsoever of trying to squeeze some implication for it out of our Book of Common Prayer. We've got enough definite and official teaching about Fasting in our very own Prayer Book to keep our self-named "Prayer-Book Episcopalians" thoroughly busy complying with this tremendously important discipline of The Church set forth therein, without trying to reach way back through the centuries to find some ancient canon to support what many might feel was a hair-splitting theory on our part.

That ancient canon might easily be found, but why dwell upon some fixed Church LAW from ancient days when many Episcopalians are not even complying with the more recent canons and discipline invoked by their Church in very recent years? And why try to discuss rules or regulations about a matter that is away out and beyond a law or a must. Putting Communion with Jesus ahead of some selfish creature comforts and mere food is as natural to any Episcopalian who wants to let Jesus HONESTLY take first place in his life as anything could possibly be. It all resolves itself down to a simple, single basic act of devotion and reverence in one's life—to let our Blessed Lord and our worship of Him, our prayers to Him, our money and service gifts to Him—ALL

come from a heart that puts Him FIRST, gives Him precedence in all that we say, do or think. Then, when a life is geared with Jesus Christ in such a close, loving companionship, understanding and devotion, no one needs to become controversial on a subject which has nothing to do, really, with canon law or any other religious regulation or requirement. It is far removed from the realms of MUST. It is deeply imbedded in the realms of "I LOVE OUR LORD AND HE COMES FIRST" and when that state of devotion is attained by ANY Episcopalian, fasting before one's Communion becomes perfectly natural and is practiced as an act of love and reverence, and we begin to smile tolerantly at those who have made such a bugaboo of it by trying to make lovers of Jesus produce some credential for simply doing a natural act of putting Him first in their lives.

"Jesus First," worked out earnestly in the lives of us run-of-the-mill Episcopalians, would strip away and end most of the silly, bitter and utterly uncalled for mouthings against lovely acts of devotion which have nothing whatever to do with alleged party practices, but only to do with one's own personal attitude toward Our Lord Jesus Christ, and we hope to live and see the day when THINKING Episcopalians will turn a deaf ear to anybody, even those within The Church, who would deter them from practicing ANYTHING which they know in their own heart brings them closer to Jesus and His Heavenly Kingdom.

NOTE: Since writing the above, we have come across the very masterly comments on the very same subject made by Canon Day in The Question Box Column in The Living Church, June 24, 1945 issue. These comments are complete, authentic and most helpful in setting forth the very points we have tried to establish. To all who are interested—send for a copy of The Living Church, June 24, 1945 issue.

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## DEATHS

29 years old. A burial service was conducted at St. Matthew's, Newton, June 25th, by the Rev. Samuel E. West, rector, St. James' Church, Wichita. A second service was held in St. Paul's Church, Kansas City, Kans., on June 26th, by the Rev. Carl W. Nau. Mrs. Minturn and her husband were raised in the Kansas City parish. The interment was at Hyde Park Cemetery, Kansas City, Kans. Mrs. Minturn is survived by her husband and two small daughters, Carol, age five, and Jean, age three.

### Miss Margaret H. Nelson

Miss Margaret H. Nelson, for many years an officer in the Woman's Auxiliary of Massachusetts, died at her home in Marshfield Hills, Mass., on July 6th.

She was the daughter of the Rev. Dr. Henry W. Nelson and sister to the Rev. Dr. Frank H. Nelson of Christ Church, Cincinnati, both of whom are remembered as well-known and beloved rectors. Her family founded and made provision for the support of Trinity Mission, Seaview, Mass., near the country home to which Dr. Nelson retired when overtaken by blindness and retired from parish work. During her entire long life, Miss Margaret Nelson was an exemplar of the finest kind of loyal Churchwoman, giving liberally of her means and services to the group benefitting through the Seaview Mission and on a wider scale to the diocese and general Church.

Burial services were read by the Rev. John H. Philbrick on July 9th in Trinity Chapel, Seaview, Mass., and interment was in Mount Auburn Cemetery.

Surviving members of the family are Miss Dorothea Nelson of Marshfield Hills, and Mrs. Edward L. Price of Princeton, N. J., both sisters; and a brother, George H. Nelson of Brookline, Mass.

### Philip P. Schnorbach

Philip P. Schnorbach, 73, a leading industrialist and outstanding citizen of Manistee, Mich., died July 3d after a brief illness.

Born in Muskegon, Mich., in 1872. Mr. Schnorbach came to Manistee 30 years ago to organize the Filer Fibre Company, of which he was president at the time of his death. His career was closely connected with western Michigan's legendary lumbering days and its subsequent industrial development.

A devoted Churchman, he served for 25 years as senior warden of Holy Trinity Parish, Manistee. He was many times a delegate to the diocesan convention and was currently a member of the Cathedral Chapter.

Funeral services were conducted from Holy Trinity Church by the Rev. Norvall W. Holland, assisted by the Rev. W. P. Richardson of Ludington.

Surviving are his widow, Florence; two sons, Philip W. of Manistee, Capt. William L. of the United States Army Air Force; and a daughter, Mrs. Marvin F. Tackett of Mexico City.

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Bartholomew's Church, New York, on September 15th. Address: 108 E. 51st St., New York.

**Granger, Rev. George Lemuel**, priest in charge of St. Luke's and St. Peter's Church, St. Cloud, Fla., and St. John's Church, Kissimmee, Fla., will become priest in charge of Holy Trinity Church, Melbourne, and of St. John's Church, Eau Gallie, Fla., on August 1st.

**Ison, Rev. Luther O.**, a June graduate of General Theological Seminary, became general missionary in Curry county, Oregon, on July 1st. Address: Port Orford, Ore.

**Kerstetter, Rev. Theodore H.**, formerly vicar of the Church of Christ the King, Las Vegas, Nev., became archdeacon of Nevada on March 15th. Address: Box 172, Carson City, Nev.

**Martin, Rev. Robert A.**, formerly civilian training administrator, Harding Field, Baton Rouge, La., became rector of St. John's Church, Kansas City, Mo., on July 1st. Address: 525 S. Kensington Ave., Kansas City.

**Pendergraft, Rev. Allen**, formerly curate of the Church of the Good Shepherd, Buffalo, N. Y., became rector of that church on July 1st. Address: 96 Jewett Parkway, Buffalo 14.

**Schrock, Rev. Albert Linnell**, formerly priest in charge of Grace Church, Menomonie, Wis., became vicar of St. John's, Sparta, St. Mary's, Tomah, and St. John's, Mauston, Wis., on June 15th. Fr. Schrock is also director of Hospitality House, Army and Navy Commission center for military personnel stationed at Camp McCoy, and civilian chaplain. Address: 322 N. Water St., Sparta.

**Warren, Rev. Harold Hudson**, priest in charge of St. Mary's Church, Hamilton, Texas, and missions in Dublin, Stephenville, and Meridian, will become assistant rector of Trinity Church, Tulsa, Okla., on August 1st.

## Ordinations Priests

**California—Dignam, Rev. F. Philip**, was ordained priest on June 17th by Bishop Sanford of San Joaquin, retired, acting for the Bishop of California, in St. Luke's Church, San Francisco. He was presented by the Rev. John C. Leffler and the Very Rev. Herald G. Gardner preached the sermon. The Rev. Mr. Dignam is assistant minister of St. Luke's, San Francisco. Address: 1735 Van Ness Ave., San Francisco.

**Harrisburg—Martin, Rev. Gilbert Drew** was ordained priest June 29th in the Church of the Holy Trinity, Hollidaysburg, Pa., by Bishop Heistand of Harrisburg. He was presented by Canon Paul S. Atkins, and the Rev. Vincent F. Pottle preached the sermon. The Rev. Mr. Martin is vicar of the Church of the Holy Trinity, Hollidaysburg, Pa. Address: 518 Allegheny St., Hollidaysburg.

**Harrisburg—Best, Rev. Clifton Anthony**, formerly a Baptist, was ordained priest in St. John's Church, York, Pa., by Bishop Heistand of Harrisburg. He was presented by Canon Paul S. Atkins and Canon H. W. Becker preached the sermon. The Rev. Mr. Best is secretary-treasurer of the Society for Christian Evangelism, and is assisting Canon Atkins at St. John's Church, York, Pa. Address: 1349 Sleepy Hollow Rd., York.

**Milwaukee—Gard, Rev. Arthur Monroe**, and **Lamb, Rev. Beverly Brooks**, were ordained priest in Holy Trinity Church, Prairie du Chien, Wis., by Bishop Ivens of Milwaukee on June 24th. They were presented by Canon E. H. Creviston and the Ven. C. C. Jones preached the sermon. The Rev. Mr. Gard is priest in charge of Holy Trinity Church, Prairie du Chien, Wis., and the Rev. Mr. Lamb will continue as librarian at Nashotah House temporarily.

**New York—Matthers, Rev. William James**, was ordained priest June 18th in the Cathedral of St. John the Divine, New York, by Bishop Littell, retired, of Honolulu, acting for the Bishop of New York. He was presented by the Rev. August Marlier and Canon Thomas A. Sparks preached the sermon.

**South Carolina—Joslin, Rev. Allen Webster** was ordained priest May 24th in St. Paul's Church, Conway, S. C., by Bishop Carruthers of South Carolina. He was presented by the Rev. H. D. Bull and the Rev. E. M. Dart preached the sermon. The Rev. Mr. Joslin is priest in charge of St. Paul's, Conway, S. C., and St. Luke's, Andrews, S. C. Address: 805 Laurel St., Conway.

**West Virginia—Fell, Rev. Harry Ingram**, was

## Appointments Accepted

**Ashton, Rev. Stanley E.**, rector of St. George's Church, Arlington, Va., will become headmaster of Blue Ridge School, Bris, Va., on September 1st.

**Bacot, Rev. Dan A. N.**, a June graduate of the Church Divinity School of the Pacific, became assistant at St. Stephen's Cathedral, Portland, Ore., on July 5th.

**Bennett, Rev. Walter L.**, rector of St. Alban's, Spooner, Wis., will become rector of St. Luke's Church, Hastings, Minn., and priest in charge of St. Mary's Church, Basswood Grove, Minnesota, and of Calvary Church, Prescott, Wis. (diocese of Eau Claire), on August 15th. Address: 615 Vermillion St., Hastings.

**Bram, Rev. Martin J.**, has resigned as rector of St. Andrew's Church, Tampa, Fla., and will become rector of Holy Trinity Church, West Palm Beach, Fla., on October 1st.

**Bridges, Rev. Gardner**, curate of St. Mark's Church, Newark, N. Y., will become rector of St. John's, Catharine, and St. Paul's Church, Montour Falls, N. Y., on August 1st. Address: Montour Falls, N. Y.

**Bruner, Rev. Laman**, rector of St. Michael's Church, Geneseo, N. Y., will become curate of St.

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**REV. A. S. ASHLEY**, 247 West 109th Street, New York City, is continuing the sale of his double mesh hammocks. Mr. Ashley would appreciate your interest in his work, which he does because his income from the Church Pension Fund only covers his expenses. These hammocks will last a lifetime. They are made of double mesh cord and have the only improvised ropes making it possible to sit in hammock, with pillow in back, and read or write.

## LINENS AND VESTMENTS

**PURE IRISH LINEN.** Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Fairfield, N. J.

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THE LIVING CHURCH

ordained priest July 9th in Holy Trinity Church, Logan, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. Jennings W. Hobson and the Rev. William C. Bowie preached the sermon.

**Western North Carolina—Lackey, Rev. Boston M. Jr.**, was ordained priest July 6th in the Chapel of the Cross, Chapel Hill, N. C., by Bishop Gribbin of Western North Carolina. He was presented by his father, the Rev. Boston M. Lackey, and the Rev. Charles Leavell preached the sermon. The Rev. Mr. Lackey jr. is priest in charge of St. James', Lenoir, N. C.

**Military Service**

**Bierck, Chaplain (Capt.) W. Hubert**, has changed his address from Fort Myer, Va., to Hq. ENCOM, APO 75, c/o PM, San Francisco.

**Hogg, Chaplain (1st Lt.) Wilbur E. jr.**, reported for active duty at Newport News, Va., on July 21st. He has been granted a leave of absence from St. Mary's Church, Burlington, N. J., for the duration of his Army duty. Address: Ch. O.R.P., H.R.P.E., Newport News, Va.

**Murray, Rev. James H.**, formerly priest in charge of St. Luke's Church (Col.), Houston, Texas, became an Army chaplain on May 7th. At present he is in transit to assignment.

Recent appointments as Navy chaplains include

the Rev. Edwin L. Conly of Innis, La., and the Rev. Samuel C. W. Fleming of Atlanta Ga.

The Army and Navy Commission announces the following promotions—1st lieutenant to captain: Chaplains Theodore P. Ball of Greenwood, S. C.; Angus Dun jr. of Cambridge, Mass.; Norman S. Howell of Cheshire, Conn.; and Joseph B. Williams of Pelham Manor, N. Y. Captain to major: Chaplains Clifford Chadwick of Hamilton, Ohio; and John W. Hardy of Williamston, N. C.

**Degrees Conferred**

**Kempton, Rev. Lansing E.**, rector of Trinity Church, Portland, Ore., received the honorary degree of Doctor of Divinity from the Church Divinity School of the Pacific on June 7th.

The Philadelphia Divinity School recently conferred the honorary degree of Doctor of Divinity upon the Rev. James Monroe Collins, superintendent of city mission, Philadelphia; Bishop Haines of Iowa; the Rev. Walter Cresson Pugh, rector of St. Andrew's Church, Yardley, Pa.; Bishop Roberts of Shanghai; and the Rev. Chauncey Edgar Snowden, rector of St. Paul's Church, Overbrook, Philadelphia.

**Resignations**

**Cosbey, Very Rev. James**, dean of the convocation of Buffalo and rector of the Church of the Good Shepherd, Buffalo, resigned June 30th.

**Correction**

In the L.C. issue of July 15th, the National Town-Country Church Institute was incorrectly stated to be in Lexington, Ky., instead of Lexington, Mo., as is correct.

**Births**

Born to the Rev. A. Ervine Swift, assistant secretary in National Council's overseas department, and to Mrs. Swift, a son, William Ervine Swift, in New York City on July 1st, his father's birthday. The Rev. Mr. Swift is canonically connected with the diocese of Hankow, and it is reported that young William Ervine will shortly begin studying Chinese with his 8-year-old sister.

**LIVING CHURCH RELIEF FUND**

<b>Living Church Nursery Shelter</b>	
Previously acknowledged .....	\$843.25
Susan Speed Harrison .....	30.
In Memory of Ruth Prichard Jenkins .....	5.
In Memory of Ruth Mary Jenkins .....	5.
Ferdinand McGavern .....	3.
	<b>\$886.25</b>
<b>Chinese Relief</b>	
Mrs. Ann Taylor .....	\$ 10.



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Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

**CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop**

**Church of the Atonement, 5749 Kenmore Avenue, Chicago 40**  
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

**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

**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. and Saints' Days: 10

**MAINE—Rt. Rev. Oliver Leland Loring, Bishop**  
**Cathedral Church of St. Luke, Portland**  
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

**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 and 11

**MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop**

**Church of Holy Communion, 7401 Delmar Blvd., St. Louis**  
Rev. W. W. S. Hohenschield  
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m. Other services announced.

**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 and 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. and 10th St., New York**  
Rev. Roscoe Thornton Foust, Rector  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

**Church of 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. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

**St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.**  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon  
Weekdays: Holy Communion at 8 a.m.; Thursdays and 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; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 7:45 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 and 11 (High)

**St. Thomas' Church, 5th Ave. and 53rd St., New York**  
Rev. Roelif H. Brooks, S.T.D., Rector  
Sunday Services: 8 and 11 a.m.  
Daily Services: 8:30 a.m., Holy Communion  
Thursdays: 11 a.m., Holy Communion

**Little Church Around the Corner Transfiguration, One East 29th St., New York**  
Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

**NEW YORK—(Cont.)**

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

**PENNSYLVANIA—Rt. Rev. Oliver James Harbo, D.D., Bishop**

**St. Mark's Church, Locust St., between 16th and 17th Sts., Philadelphia**  
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector  
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.  
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.  
Confessions: Saturday, 4 to 5 p.m.

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

**Trinity Church, Newport**  
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister  
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 and 11

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

**St. Paul's Pro-Cathedral, Springfield**  
Very Rev. F. William Orrick, Dean  
Sunday: Mass, 7:30, 9:00 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  
Summer Schedule: Sun. Masses: 7, Low; 9:30; Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; 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.

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

**St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.**  
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon  
Sun.: 8, 9:30, 11, Daily: 12, Tues.: 7:30, Wed.: 11