

The Living Church

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



Prayer

Edith C. Judd

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WELLESLEY CONFERENCE FOR CHURCH WORK, WELLESLEY, MASS.

Pictured above is a group which attended the annual conference. In the center is Bishop Keeler of Minnesota, the director of the conference.

[See page 5.]

We're So Tight We Squeak

By the Very Rev.
H. RALPH HIGGINS, S.T.D.

Dean Higgins' article in the June 1st issue of **THE LIVING CHURCH** is being reprinted for wide distribution. It presents a problem which the Church is facing in a forthright way, and appeals to the average Churchman to "let Christ" . . . be admitted to sovereignty [of] the pocketbook." Dean Higgins shows that money—or the lack of it—is what keeps the Church from fulfilling her place in the present age.

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LETTERS

Sanction of Divorce?

TO THE EDITOR: I am now a retired bishop and have no jurisdiction, but, as one who holds the office of a bishop in the Church of God, I feel bound to express publicly my feeling of shame and sorrow at the almost incredible action against the sanctity of marriage taken in the diocese of Lexington and also in the diocese of Michigan.

In both cases the Bishop gave his consent; in each case a priest of this Church is married to a divorced woman; and in one of the cases the woman has been twice divorced and so has three living husbands.

The action in these two dioceses is a dishonor to the Episcopal Church, and it arouses grave fears as to the effects of our recently adopted canon on marriage. Does this mean that through the wrong interpretation of the canon by some diocesan chancellors, and the weakness of some bishops, we are now to have a number of ecclesiastical and moral Renos, and the consequent abolition of any Christian standard of marriage, in the Church?

The action in these two dioceses shows complete disregard for the Christian teaching as to marriage and for the plain teaching of our Prayer Book. Is this what the new canon is to give us?

If, as a Church, we are to acquiesce in such action as this—which God forbid!—it will be complete and ghastly mockery for our priests to stand before the altar and say the words of the marriage service: "so long as ye both shall live," "till death us do part," and "Those whom God hath joined together let no man put asunder."

(Rt. Rev.) WILLIAM T. MANNING,
Retired Bishop of New York.
New York City.

TO THE EDITOR: That which many of us feared (following the passage by General Convention of the nondescript measure known as the new Marriage Canon of the Episcopal Church) has come to pass, and quickly.

One of our bishops stated recently that no one seems fully to understand the meaning of the canon, and few are in agreement as to its proper administration. That which was predicted in many quarters seems, therefore, to have happened: in certain dioceses a tendency to become "little Renos"; in other such strict interpretation of the new laws that remarriage after divorce is made more difficult than formerly.

In particular, we who feared the opening of the sluice gates through the increased discretionary powers given to the bishops under the new canon, are now reading with much distress the news from Lexington and Detroit. Granting the correctness of the information contained in your recent editorial regarding the marriage of a priest of the Church to a "twice-divorced society woman" (the Bishop of Lexington himself officiating), and the marriage of the dean of Saint Paul's, Detroit, to another divorcée: yet these happenings, legitimate though they may be, cause great distress of the minds of many who have struggled to uphold the witness of the Church to the indissolubility of

Christian marriage and the sanctity of the Christian home.

Undoubtedly the two bishops concerned feel that they have made correct and honest decisions under the provisions of the present canon; however, the contrast comes immediately to my mind as I recall the statements of the Archbishops of Canterbury and of York in 1936, when the right of an English monarch to marry a twice-divorced woman was set over against the effect of such a marriage on the life of the nation and the efficacy of the witness of the Anglican Church.

In a word, it seems nothing less than tragic that the Bishops of Lexington and of Michigan did not give godly advice similar to that given to the former Edward VIII: that the priests involved should consider the proposed marriages carefully, with the thought in mind of the efficacy of their future ministry; with the further suggestion that they make the same choice which was required of David Windsor, under similar conditions. In all kindness of spirit I must state that I believe such a request by the bishop and such a decision by each of the priests concerned, would have been for the best interests of the Church.

Behind and beyond these individual cases it is to be hoped that the experience of these three years will lead to definite action by the General Convention of 1949, ending the present tragic and ill-considered experiment in marriage legislation. Now that the sluice gates have been once opened it will be very difficult to close them again; but some of us sincerely hope that it will be done, and quickly.

(Rev.) ROBERT B. ECHOLS.
Richmond, Va.

TO THE EDITOR: Kindly compare your editorial on page 12 of the April 20, 1947 issue entitled "Another Marlborough case?" with your editorial on page 13 of the June 29, 1947 issue entitled "Reassurance from Lexington."

Why not first cast out the beam from our own eye?

FRANK M. BLANTON.

Elkton, Md.

Editor's Comment:

This subject is discussed in our editorial columns.

Old Catholic Relief

TO THE EDITOR: I have just returned from three months in Germany, seven weeks of which I spent in Wiesbaden, Hessen. It was my very great privilege to become acquainted with the Rev. Hans Eder, Old Catholic pastor of the Friedenskirche, Wiesbaden. Pfarrer Eder and his wife showed me every courtesy and I became very fond of them and their son.

I learned from representatives of military government that the Old Catholics generally had a clean war record, and Pfarrer Eder told me that throughout the war he preached peace, in keeping with the name of his church, the "Church of Peace." German educators whom I met

LETTERS

all spoke of the Eders in terms of the greatest respect.

The Friedenskirche is now without windows and the roof is badly damaged. The building is being used as a center of distribution of clothing sent from the United States. Services are held in Pfarrer Eder's apartment.

The Pfarrer has lost perhaps 70 or 80 pounds in the last two years. In spite of his undernourished condition he keeps up a strenuous routine of parish work, traveling many miles each week to instruct children. There are very few Old Catholic priests left to care for the scattered communicants. Their task is complicated now by the influx of refugees from the east, many of whom are Catholics, not of the Roman obedience, and whose spiritual needs must be cared for.

I was in Wiesbaden when the Eders received their first, and so far only, CARE package, which came to them from an American priest in response to THE LIVING CHURCH appeal. I can tell you that that package meant a very great deal to them in this time of decreased food rations. But it meant even more to them to know that, in spite of war and its hatreds, the spirit of Christian charity still is strong.

The Eders and their church need continued help, although they will never ask for assistance. When I asked Mrs. Eder if there was anything they needed especially she said it was enough to have our friendship. Even friendly letters mean much to them. The address is: Pfarrer Hans Eder, Dortzheimerstrasse 52, Wiesbaden, Hessen (American Zone).

(Prof.) BURR W. PHILLIPS.

Madison, Wis.

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
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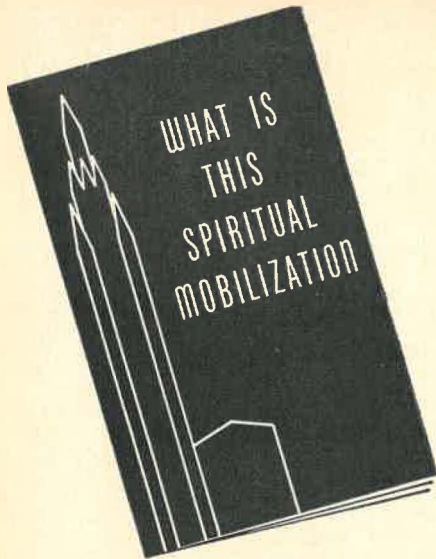
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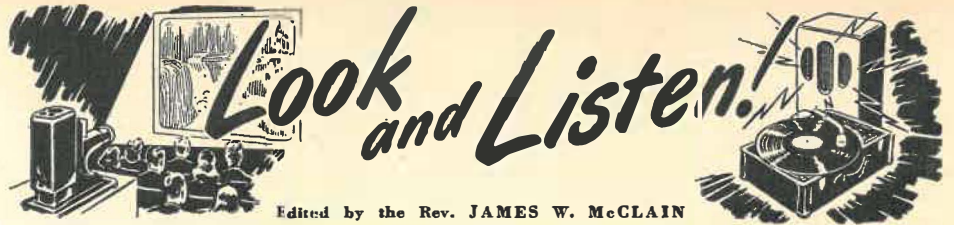
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Edited by the Rev. JAMES W. McCLAIN

Visual Education for Adults

THERE is a disturbing trend of thought going the rounds these days. One meets it on all sides. It is the idea that audio-visual education is fine and good for the children and the youth of the Church, but that for adults the old lecture-method is still the better technique.

The assumption behind this thinking is that movies and slides and filmstrips are kid-stuff, and that the "solid teaching" for adults can only be delivered in a dull, outmoded package. How anyone can arrive at such a conclusion in the face of the 24-hour per day peppering we get from secular audio-visual media is difficult to understand. With millions of adults attending movies every night, with the radio blaring away at us at any and all hours of the day and night, it seems a bit absurd to suggest that audio-visual methods are too unsophisticated for the adult mind. Yet this sentiment has been expressed many times to your editor.

It is due, perhaps, to the low-caliber materials which, in years past, have been used in religious instruction. The old-time "religious movie" was "kid-stuff." But it is not fair to men like Jim Friedrich of Cathedral Films to condemn audio-visual education for adults on the basis of the old-time movies. Today's religious movies, so well exemplified in Cathedral Film releases are modern, carefully produced, and often elaborate Hollywood productions. They can be just as effective in religious education of adults as they are for children. There are dozens of fine 16 mm sound movies available, and they should be used in our adult instruction classes as well as our Church schools for the youngsters. Many of the films which would be classed as secular instructional aids can be useful to the priest-teacher in his adult classes. Films on the proper care of the soil, the proper care of the body, the proper care of the child, the proper care of the livestock; films on economics, world affairs, current events, documentary films, such as the *March of Time* series, travelogues, and vocational films can be useful to the teacher who knows that God is, as the late Archbishop Temple once said, interested in a great many things besides religion.

Filmstrips, too, offer a rich field for adult instruction. As soon as the adult realizes that the teacher is not trying to

entertain him, but that he is trying to help him learn he will find the use of filmstrips beneficial. Of course a film strip won't be the rollicking entertainment he would get at the down-town movie. But the purpose of audio-visual aids is not to entertain but to instruct. Both filmstrips and 2 x 2 slides will help bring the main points of the instruction into clear focus, and will help prompt that vital discussion of the material so necessary to the retaining of the instruction on the part of the pupil.

By all means, let's not sell audio-visual aids short by restricting them to the youngsters . . . that is, unless we're deaf and blind.

FROM THE MAIL BOX

A priest of the Church writes that he is interested in our report on the Parish Activities Co-op Service for visual-aid equipment and materials, but that because the Co-op is managed by a Roman Catholic priest he will have nothing to do with it. It hardly seems necessary to point out to this gentleman that a co-op is organized for the purpose of coöperation, and that his dual statement that he is interested in the co-op but unwilling to coöperate is a flat contradiction of terms.

A reader in Mississippi writes that he has had difficulty using his movie-projector in rural areas where the electrical supply is of a lower voltage than in the city. He does not state what make projector he owns. However, several of the well known makes have booster attachments which will permit the user to make a simple adjustment to adapt the projector to lower voltage.

A very thoughtful and kind letter from Mr. Raymond Wilder, executive secretary of the Young Men's Christian Association, Central Branch, regarding our comments on the "High Cost of Film Rental." Mr. Wilder has written Mr. J. R. Bingham, director of Association Films in New York, calling our question to his attention and asking him to give us an explanation of the revised price list of government-made films and of the sudden increase in rentals from a 50c service charge to as high as \$8 rental. As soon as we hear from Mr. Bingham we will relay his explanation to our readers. Meanwhile, a sincere "thank you" to Mr. Wilder for his statement and coöperation.

EIGHTH SUNDAY AFTER TRINITY

GENERAL

NATIONAL COUNCIL

**Fr. Heuss Appointed Director
Of Christian Education**

The Rev. John Heuss, rector of St. Matthew's Church, Evanston, Ill., has been appointed Director of the Department of Christian Education of the National Council by the Presiding Bishop. Fr. Heuss has been a member of the National Council since 1943, and has been a member of the Department of Promotion and chairman of the Division of College Work.

Fr. Heuss will begin his new duties in the fall. Replies by mail from members of the National Council have assured formal confirmation of the appointment at the September meeting of the Council.



FR. HEUSS: *Appointed new Director of Christian Education.*

CONFERENCES

40th Session at Wellesley

By ELIZABETH McCracken

The Conference for Church Work, familiarly known as the Wellesley Conference, celebrated its 40th anniversary this year. Among the members present were several who remembered when the conference met at the Episcopal Theological School, Cambridge, Mass., and was called the Cambridge Conference. Two members recalled still earlier sessions held in Connecticut. Of the 200 members of this 40th session, almost two-thirds were new, many of them young people.

The courses were varied, and were given in some instances by former faculty members and in others by newcomers. The Rev. Dr. Cuthbert A. Simpson, professor of literature and interpretation of the Old Testament at the General Theological Seminary, had a course on "The Prophets," which was announced in the program under "clergy courses." Not only the representatives of religious communities present put in an earnest request that they might be allowed to take the course, but also the young people, both men and women, asked to be permitted to attend. These requests were granted. At once came petitions from non-clerical members that they might take the other two "clergy courses," and consent was given.

Bishop Keeler of Minnesota, director of the conference, gave a "clergy course"

on "parish administration" which was of keen interest to many. The Bishop said at the beginning that his would be a "conference," not a "lecture" course. After speaking for a little more than half an hour each time, Bishop Keeler then invited discussion. It came, and was of great interest, since both clergy and laity, young and the "less young," took an eager part in it. The topics covered in Bishop Keeler's talks were "some of the 'do's and don't's' of parish work," "what the laity have a right to expect from the clergy," "lines of clergy effort that have been found helpful in meeting and influencing people."

There were four courses on Christian education. Miss Adelaide T. Case, professor of Christian education at the Episcopal Theological School, gave one on "the Reconstruction of the Church

School." The questions considered were: "What religious knowledge is important?" "What religious attitudes do we hope to foster?" "What patterns do we hope to see grow out of the knowledge and attitudes fostered in the Church school?" Methods and materials useful in answering these questions were presented to the large group that took this course.

Another course was that on "Art and Architecture in Christian Education." This was given by the Rev. Thaddeus Clapp, rector of St. Mark's Church, Worcester, Mass., formerly assistant in the department of fine arts at Harvard University and Radcliffe College, director of the Artists' Gallery, New York City; and director of the Federal Arts Project for Massachusetts. The very large class room assigned to Fr. Clapp was crowded to the doors. His lectures, illustrated by lantern slides, considered the uses of art in awakening a sense of the "Holy." Fr. Clapp discussed the teaching values in architecture, stained glass, and the furnishings of church or cathedral. He gave one illuminating address on symbolism. In another, the history of vestments was presented. This was one of the courses of the conference most liked by young and old.

The Rev. Dr. A. Vincent Bennett, dean of the conference faculty, gave a course on religious drama. The emphasis of the course was on developing directors of drama for the average parish church. The selection, presentation, and other use of religious plays was considered. Dr. Bennett's class did not put on a religious play, as had been done at several former sessions of the Wellesley Conference.

Both clergy and laity took the course on the Prayer Book, given by the Rev. Dr. Henry McF. B. Ogilby, rector of the Church of Our Saviour, Brookline, Mass., and a member of the Liturgical Commission. The lay readers at the conference were particularly grateful for this fine course on the history, contents, and use of the Book of Common Prayer.

Listed under "general courses" were four of special interest to all. These were: "The Practice of Religion," by the Rev. Dr. S. Whitney Hale, rector of the Church of the Advent, Boston;

**Metropolitan Gregory
Arrives**

The Most Rev. Metropolitan Gregory of Leningrad and Novgorod arrived in New York City on July 17th. He is in this country to attempt a reconciliation between the Russian Orthodox Church in this country and the Moscow Patriarchate.

"The Church's World Task," by the Rev. Dr. Arthur M. Sherman, the well-known missionary to China; "Women in the Life of the Church," by Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary; and "Contemporary Social Problems," by the Rev. William B. Spofford, managing editor of the *Witness*, assisted by Miss Vida D. Scudder, who gave two of the eight scheduled lectures.

For the young people there were four special courses, given by leaders of youth. The courses were: "Youth Leadership and Organization," by the Rev. Charles F. Hall, rector of St. Paul's Church, Concord, N. H.; "Science and Religion," by the Rev. Meredith B. Wood, rector-headmaster of Hoosac School; "Great Characters from Christian History," by the Rev. H. M. P. Davidson, chaplain of St. George's School, Newport, R. I.; and "Christian Doctrine for Everyday Problems," by the Rev. Robert L. Curry, rector-headmaster of Lenox School.

The Music School

As always, the Music School of the conference had a distinguished faculty. George Faxon, its director, gave a course entitled "Practical Courses in Church Music," and conducted the conference chorus. Mr. Faxon is the organist and choirmaster at the Church of the Advent, Boston. Lawrence Apgar, organist and choirmaster in Trinity Church, Newton Centre, Mass., had a course on "Anthem Repertory for the Church Year." Mr. Apgar, a noted carillonneur, also gave a fine carillon recital on the bells located in the tower of Green Hall, on the Wellesley Campus. Paul Callaway, organist and choirmaster of the Washington Cathedral, gave a course on organ repertory.

A notable feature of the music school was a special lecture every day by visiting specialists. The Rev. John W. Norris, Church music editor of *THE LIVING CHURCH*, gave three of the nine lectures, his subject being "The Hymnal: 1940." Ralph Harris, director of St. Dunstan's Choir School, Providence, R. I., had an extremely popular lecture on boy choirs. Assisting Mr. Harris was a group of boy choristers. The Rev. Peter R. Blynn, assistant at the Church of the Advent, Boston, and a member of the Commission on Church Music, gave a lecture on "The Clergy and the Sung Service"—to which both clergy and laity went. Edward B. Gammons, director of music at Groton School, had a lecture on "Contemporary Trends in American Organ Building." Miss Frances R. Dunlevy, director of junior choirs in two churches near Boston, gave a lecture on children's choirs. Arthur Howes, instructor in music at Phillips Academy,



FR. WHITTEMORE: Returned from his African visitation May 8th.

Andover, Mass., lectured on "The Organ Institute and the Old Boston Music Hall Organ." The final lecture was given by Mr. Callaway, on "Boy Choirs."

Evening Events

The Wellesley Conference exchanged opportunities with the New England Institute of International Relations, meeting at the same time on the campus. On one evening, the Wellesley Conference was the guest of the other conference, to hear Ranjit Chetsingh speak on his native India.

The institute, in turn, came to the Wellesley Conference to hear Mr. Callaway's organ recital, given in the chapel of Wellesley College, where there is an organ of outstanding excellence.

The chaplain of the Wellesley Conference was the Rev. Edward G. Harris, rector of St. Mark's Church, Southborough, Mass. Fr. Harris spoke at the customary sunset services, held beside the lake. The celebrant at the Holy Eucharist, with which each day began, was chosen from the clergy attending the conference. On Sunday, at the eleven o'clock service, Bishop Keeler was the preacher.

RELIGIOUS ORDERS

Fr. Whittemore Back Home

Some time ago [L. C., November 17th and February 2d] *THE LIVING CHURCH* carried letters from Fr. Alan Whittemore, the superior of the Order of the Holy Cross, telling of his journey to the Holy Cross Liberian Mission, Kailahun, Sierra Leone, West Africa.

The following letter tells of his journey back to this country:

"It is good of you to be interested in my recent journey to Africa. Perhaps the dramatic arrival according to schedule intrigued you—just as the Midnight Mass began in the beautiful new Holy Cross Mission Church in the heart of the bush. Someone remarked that the one added touch would have been a descent from the plane by parachute.

"Now you want to know how I got back. Well, it was a big problem in my own mind for seven long weeks while I waited for a steamer in the port of Freetown, in Sierra Leone. Time after time I had my hopes raised, but something always intervened. Once it was a rather inhospitable skipper bound for Philadelphia who would not accept a stowaway. Another time, I was all signed up for the one remaining berth on a ship, when an American woman decided to have a baby and had to be brought instead.

"Finally, it transpired that there would be no more ships to this country for at least another six weeks. So I had to take to the British Overseas Airways again; and then, from London to New York, on a Constellation. (All steamers from England to America were booked up for from six months to a year ahead.)

"These difficulties sound as though I had undergone a sort of martyrdom. On the contrary, except that my job awaited me I could have asked nothing better than an extra seven weeks in the "Golden Continent." I love every African, every native hut, every palm tree, and every ray of the brilliant sunshine. As for the plane trip, it was grand!

"Since my return on May 8th, I have made my long annual visitation at our school at St. Andrew's, Tenn., where everything was thriving, and a journey to California to investigate the possibility of securing a building which is ideally suitable for our new western monastery and retreat house. I give these particulars because you ask for them. Now I am back at Holy Cross, looking forward to the joy and peace of our annual ten-day retreat.

"May I, in return, ask something of you and your readers?"

"We want a strong healthy young priest to take the place of Fr. Raymond Alan Gill, who has just returned to this country after a splendid ministry as a secular assistant on our mission staff in Africa. We want a doctor to attend to countless sufferers from leprosy, yaws, sleeping sickness, small-pox, and malaria. And we want the money to pay for them. The Holy Cross Mission is expanding, thank God, almost beyond belief. It is like a healthy young tree, which, after its early growing years, is bursting with fruit.

"I want to underline the need of a secular priest to help the OHC Fathers. There will only be two of the latter after Fr. [A. A.] Packard leaves Africa for his furlough, this winter; and there are countless thousands of people around us. Perhaps some young priest will read these lines and consider whether he could not be the one to devote the next two or three years of his life to the work of Christ in Africa."

ENGLAND

Plans for Coventry Cathedral Announced by Commission

By the Rev. C. B. MORTLOCK

Coventry cathedral, burned out by incendiary bombs in the great German raid on the city on November 14, 1940, is to be rebuilt as nearly as possible on the site of the destroyed church if the recommendations of the commission presided over by Lord Harlech are adopted. The conclusion of the commission, set out in their report presented to the diocesan conference on July 7th, is based not only on grounds of natural sentiment, tradition, and continuity, but also on a careful review of all the suggestions and considerations which have been urged from various quarters. There was, for example, much pressure on the commission to persuade it to recommend the elevation of the adjoining parish church of Holy Trinity to cathedral status.

Lord Harlech's commission was appointed to review the whole situation and it came to the conclusion that the architecture must be of no later style than that of Medieval Gothic. The survival of the tower and spire, which must dominate the cathedral site, was a principal factor in favor of recommending that the new church should be built in "the English Gothic tradition, the material used being a red sandstone which will weather well even in the atmospheric conditions of an industrial city." It is not proposed to copy the old work, but care is to be taken to avoid violent contrast. Mr. W. H. R. Blacking, the distinguished architect who was Coventry Cathedral's consulting architect until its destruction, has called attention to the lavish external detail of the old church and to its deterioration. Very little trace was left of the original carved masonry on the outside of the church.

SMALLER SCALE

St. Michael's was ill-adapted for use as a cathedral and Lord Harlech's commission properly emphasizes the importance of the rebuilding being designed solely for the fulfilment of its functions as a cathedral church; that it should be a small cathedral rather than an overgrown parish church. It is a question of quality rather than size. The commission envisages something on a smaller scale than was earlier proposed; a wide nave with continuous and unified building from end to end, narrow aisles, no transepts, and no choir-screen. The suggested plan would provide for no more than 1,000 seats in the nave and aisles, whereas the old church held 1,750 people. On special occasions it has been suggested that there should be a mutual

relaying system between the cathedral and Holy Trinity church.

The new cathedral will be surrounded by modern functional buildings "mainly in modern materials and in modernist styles." Consequently, while the commission is clear that the cathedral itself should be built in the English Gothic tradition, it does not wish to see imposed any restriction on the style of materials of the chapel or center.

Lt. Mountbatten to be Received Into Church of England

When the betrothal of Princess Elizabeth of England and Lt. Philip Mountbatten was recently announced, many newspapers carried the statement that the Greek Orthodox Church, of which Lt. Mountbatten is a member, is in full communion with the Church of England. That is not true, although the most cordial relations subsist between the two Churches.

Lt. Mountbatten has grown up in Anglican circles and has always worshiped in accordance with its rites. He is certain to be received into the Church at a private ceremony, which will not involve his abjuring his former faith. All that is required in such cases is evidence of baptism and the expression of an *ex anima* desire to be so admitted.

The marriage will probably be solemnized in Westminster Abbey, and there is no likelihood of there being two ceremonies, although doubtless clergy of the Greek Orthodox Church will be assigned some part in the ceremony. [RNS]

NEWFOUNDLAND

Synod Votes to Join Synod of Church of England in Canada

At the 37th biennial Synod of the diocese of Newfoundland it was decided that the diocese should join the General Synod of the Church of England in Canada. The question has been discussed since 1851, and negotiations have been going on since 1934. Newfoundland, the oldest overseas colony of the British Empire, is not a part of Canada. It is now ruled by a commission of government appointed by the British Colonial Office. Since the consecration in 1839 of its first bishop, the Rt. Rev. Aubrey Spencer, it has been under the direct supervision of the Archbishop of Canterbury, but it has not belonged to any province of the Church of England. Under the new arrangement it will be part of the ecclesiastical Province of Canada, and a member of the Canadian General Synod.

The decision of the diocese to affiliate itself with the Canadian Church imple-

ments the recommendation of the last Lambeth Conference, which stated that scattered missionary dioceses should affiliate with the nearest ecclesiastical province.

The preacher at the opening service of the Synod was the Rev. Canon Leonard Dixon, general secretary of the Missionary Society of the Canadian Church. The sessions closed with High Mass sung in the cathedral by the dean, the Very Rev. Robert S. Rayson, with the Rev. T. E. Loder as deacon and the Rev. J. Taylor, subdeacon. The Bishop of Newfoundland, the Rt. Rev. Philip S. Abraham, pontificated. The Bishop also announced the appointment of the Rev. Canon J. A. Meaden as principal of Queen's College.

Missions Boat Destroyed

Because of the nature of the diocese of Newfoundland, the Bishop, the Rt. Rev. Philip S. Abraham, is forced to make many of his visitations by boat. The only railroad touches at the more important points, and reaches the inland settlements, but the majority of parishes and missions are scattered fishing villages on the coast of Newfoundland and the Labrador. It was therefore a great loss when the Church ship, the *Happy Adventure*, was totally destroyed by fire. The disaster occurred the day before the ship was to take on supplies for the Bishop's northern voyage. Because of the present high cost of replacement, the insurance on the vessel only partially covers the loss. However, plans are now made to secure a new ship.

VIRGIN ISLANDS

Benedictines Establish Community

The Order of St. Benedict has established a new community in the Virgin Islands, B. W. I. The prior of the new branch of the Order is Dom Aelred Ogden, OSB, who reports that the Benedictine Fathers have taken over the responsibility for a group of islands, the Grenadines, and that the work has met with great success.

ACU CYCLE OF PRAYER

July

July 27.-August 2. All Saints' Convent, Orange Grove, Md.

August

3-9. Convent of St. John Baptist, Ralston, N. J.

CHURCH CALENDAR

July

27. 8th Sunday after Trinity
31. Thursday

Summer Conferences

THE summer conference season is now at its height. This season, of great importance to the life of the Church, begins in June and continues steadily until Labor Day — and, often, later. When that conference now known as the Wellesley Conference held its first session, forty years and more ago, the idea of such conferences was very new, and, to many, very strange. Today, even the children understand something of what a summer conference is. At Kanuga, the boys and girls, even the smallest ones, come with their parents to certain conferences. There are conferences not only for college and high school students but, in recent years, for grammar school boys and girls.

What are some of their greatest values? The answer to this question would depend upon the person answering. The clergy, naturally, care most for conferences at which courses are offered to them in subjects of special importance to them in their work. But they have another interest: the clergy scan the programs of the conferences as these come to hand, to see what is offered to Church workers. Every rector has such workers, and is as desirous for help to them as to himself. The young people surprise everyone, excepting persons who see a great deal of "young adults," by their demand for courses considered "difficult" — such as theology, liturgics, Biblical criticism, and other by no means "simple" subjects.

Our Church conferences provide a variety of opportunities. Committees planning programs seldom make a mistake in including any course, unless it be a course too elementary to please graduate or, even, undergraduate students. The members of summer conferences all seem to wish to "stretch their minds," as William James used to say. The value of most Church conferences is that they help members to do just that.

This is one value. Another value is that the Church conference brings Churchpeople together, in study and in play, from many dioceses and mission fields. Even the famous Concord Conference, regarded as peculiarly New England, is known throughout the Church by clergy and laity. They have been there, so many of them! The Sewanee Conferences also; Southerners do indeed flock to Sewanee, but so do Churchpeople from many other places. Racine has members from all over the land, and so do Evergreen, Sweetbriar, and many another well-known conference. It is of immense value for Churchpeople thus to mingle, with other, different, Churchpeople.

Beginning with this year, we plan to feature one Church conference each season, with an account of some length. The conference chosen this year is the Conference for Church Work, commonly called the

Wellesley Conference, which is celebrating its fortieth anniversary this season, and is the pioneer in the Church conference field. Next year, we shall feature another notable conference.

Meantime, we have studied the programs of more than two score conferences, with interest and with congratulations to those in charge. We should like, actually, to attend them all. Since that is quite impossible, we wish them the best of all good academic things, success in learning, and success in sharing what they learn with others.

We Eat Our Words

THE marriage of the former dean of the Cathedral in Detroit to a divorced woman, coming on the heels of a similar case in the diocese of Lexington, brings dismay to thousands of Churchpeople, and causes further confusion as to the position of the Episcopal Church on the indissolubility of Christian marriage. The letters from Bishop Manning and others in this issue are but a few of the scores that we have received, expressing doubt, dismay, anger, or incredulity. And we doubt if there is a priest in the Church who has not had some repercussion from these two cases, in the form of questions, expressions of surprise, or the hard-to-answer demand for similar "privileges" for their divorced parishioners, since apparently the bars have been let down in these instances.

Most disquieting of all is the apparent fact that the first people to take advantage of the wider discretion given to bishops in the new marriage laws are members of the clergy themselves. We expect our priests and bishops to set a high standard for the laity; not to be among the first to rush to claim dispensations for themselves. "If meat cause my brother to stumble, then I will eat no meat" is surely a more apostolic position than "If it is within the letter of the law, then let me be the first to take advantage of it." Yet neither the clergy involved, nor the bishops who gave them permission to marry, show any evidence of having given consideration to the widespread effect of their action on the life of the whole Church.

In a country in which the ratio of divorces to marriages has already become one to three, and in which sociologists predict that it will soon become one to two, the Church must unhesitatingly uphold our Lord's standard if Christian marriage is to mean anything to the public. It cannot do so if the clergy themselves, with the blessing of their bishops, adopt standards that cannot be distinguished by the naked eye from those of the world. And it must be admitted that there is nothing in the public record to indicate

that there is any such distinction in these cases, despite the unsupported protestation of one of the bishops that the law of the Church has been scrupulously upheld. Our Lord had some scathing words to say about those who upheld the letter of the law and yet so lived as to undermine the moral principles on which it was based.

In the second case there is not even this assurance. The chancellor of the diocese of Michigan is publicly on record as believing that the Church's new marriage law permits the Bishop to authorize remarriage after divorce in any case in which he feels that a true Christian marriage is intended, regardless of the validity of the previous marriage. This is a simple denial of the indissolubility of Christian marriage, and the case that followed seems to be the inevitable result of such denial.

Does the Episcopal Church believe in monogamy, and in the indissolubility of Christian marriage? If so it must unhesitatingly repudiate the policy that has led to these two widely-publicized clerical marriages, and plug up the loopholes in its marriage law. And the clergy, above all, must learn to subordinate their own desires to the welfare of the Church, and not rush to be the first to take advantage of those loopholes, however technically legal their action may be.

Some months ago we criticized the Roman Catholic Church for an especially dubious marriage, following two months after the Reno divorce of one of the participants. We concluded: "Want a new wife? Get a divorce, join the Church of Rome, and let a cardinal marry you to the Roman Catholic lady of your choice."

We hereby publicly eat those words, and bow our head in shame for our own Church.

Want a new husband? Get a divorce, move to a "Liberal" diocese, and let the Bishop marry you to the clergyman of your choice.

Book Editors

THE editor of the Books section of THE LIVING CHURCH, the Rev. Dr. Hewitt B. Vinnedge, has recently moved, as our readers know, to Hattiesburg, Mississippi, to become a professor at Mississippi Southern College. During the summer months he has continued to serve as department editor, although he has already begun the work of teaching courses in biblical literature and history at the university's summer school; but we must regretfully announce that, effective August 1st, he is resigning the department editorship.

Bringing to the task his varied talents as a former history professor in several colleges, parish priest, cathedral dean, New Testament professor at Nashotah, and sympathetic amateur of all things human, Fr. Vinnedge has rendered distinguished service to THE LIVING CHURCH FAMILY and the Church in general, in his two years' tenure. We shall miss him,

not only as a department editor, but also as an adviser and friend. Especially during the time when the editor-in-chief was absent in military service, his assistance in the formulation of editorial policy was well-nigh indispensable.

We are happy to say that, on Fr. Vinnedge's own recommendation, we have secured a successor as book editor of THE LIVING CHURCH who is well qualified to carry on the traditions of the department — the Rev. Carroll E. Simcox, chaplain of St. Francis' House, Madison, Wis. A man of wide scholarly interests, Fr. Simcox is completing his work for his Ph.D. degree in the field of classics. As a university chaplain, he lives in an atmosphere in which books are powerful, exciting, and important, and he understands the significance of both technical and non-technical books in the Church's life. Fr. Simcox is 35 years old. He and his wife, the former Georgiana Mantor, have two children. Ordained deacon and priest by Bishop Keeler, he has served as a missionary priest in Minnesota, as a teaching fellow at Seabury-Western Theological Seminary, as rector of St. Paul's Church, Owatonna, Minn., and as chaplain to Episcopal students first at the University of Illinois and now at the University of Wisconsin. THE LIVING CHURCH FAMILY has recently had the benefit of his experience in this field in his noteworthy series on "The Priest, the Professor, and the Student."

We feel that we are speaking for the entire LIVING CHURCH FAMILY in expressing our gratitude to Fr. Vinnedge for his noteworthy editorship and our confidence that Fr. Simcox will be an able successor.

The Right Man

WE ARE delighted at the announcement of the appointment of the Rev. John Heuss, Jr., as director of the National Council's department of Christian education, and his acceptance of that post, one of the most important in the whole Church.

The General Convention of 1946 rightly felt that the whole matter of education was one of the most vital concerns of the Church. This goes all down the line, from university and seminary training through the secondary and primary schools, adult education, and young people's activities. But the most immediate concern, and the one most in need of thorough overhauling, is that of the Church's 7,000 Sunday schools with their 47,000 teachers and 400,000 pupils. These schools are in genuine need of real leadership, both in organization and methods and in curriculum and working materials.

We believe that Fr. Heuss is the man who can give the kind of leadership that is needed. He is a sound Churchman, an able executive, and an experienced pastor. We wish him Godspeed in his new work, and we hope it will mean the beginning of an era of vigorous and constructive leadership for the Church in the vital field of Christian education.

Prayer

By Edith C. Judd

HOW shall we pray acceptably to God? Our Lord Jesus Christ gave us the pattern in His own perfect prayer:

Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done on earth
As it is in heaven.
Give us this day our daily bread and
Forgive us our trespasses as we
Forgive those who trespass against us.
Lead us not into temptation, but
Deliver us from evil.

So, when we "kneel before the Lord our Maker" to offer prayers and supplications, our invocation should first be to our heavenly Father, remembering His Kingship, His holiness, His gracious dignity, His tender love; bearing in mind *first* the fulfilment of those heavenly desires, which are the desires of our Saviour, that His Kingdom upon earth may soon be accomplished; that the Father's will may be obeyed here among the sons of men as perfectly as the angels of Heaven do fulfil His law. After this we may ask for our physical sustenance upon earth, for protection and deliverance, humbly beseeching forgiveness for our sins and shortcomings, confessing our weakness in our pleading for God's help, and approaching the heavenly throne with hearts cleansed of hatred, jealousy, or self-seeking, as "we forgive those who trespass against us."

St. Paul wrote [Romans 8:26], "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

"For we know not what we should pray for *as we ought*." There are so many things we should pray for outside of our own personal needs and desires. Often these intimate prayers loom larger and seem of vaster importance than anything else. That should not be so; it is not right if it is so. Selfish prayers are weighted with leaden thoughts. They fall to earth and can never reach heaven.

I do not mean that we who suffer illness, affliction, cares, adversity, fear, or whose loved ones stand in peril—physically or spiritually—or upon whom some calamity has fallen, should not offer fervent prayers for healing, help, blessing, the easing of burdens, or for protection for ourselves or our beloved; indeed all these are good and rightful prayers. Did not St. Mark write, " whatsoever things ye desire, when ye pray, believe that ye receive them and

ye shall have them. And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses." Always pray with forgiveness, with tolerance, in your heart and remember to "come before His presence with thanksgiving." Let us be careful to put not only our personal troubles before God, but to pray for others and for the greater things that God would hear us ask for.

Do we fully realize the immense privilege of prayer? We are granted personal access to our heavenly Father. With holy awe should we approach His presence and with sublime thanksgiving. How deeply thankful we should feel that we may bring our supplications before God's throne. That thought alone, as we kneel to pray, whether in church or in private, should allay our earthly fears, calm our troubled hearts, cause anxiety and care to vanish.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be known unto God" [Philippians 4:6].

What are some of the greater things for which God listens as we pray? The greatest prayer of all—for the coming of our Lord and Saviour Jesus Christ. Then for a fuller outpouring of His Spirit upon the whole Church. For unity in the Body of Christ. For that great united service of confession which the Church is to offer *as one body*, and that God may hear our confession, see true repentance in our hearts, and grant us His forgiveness for the sins of many generations against Him.

When I was little more than a child, one of my ministers said to me, "How do you pray? Prayer is a spontaneous thing. One does not have to kneel always at a certain time, in a certain place, and speak certain set words each day, to pray. A thought can be a prayer, as when you might say, 'God bless her,' or 'God help him,' as you go about your daily occupations thinking of friends who are troubled. Prayer can be offered anywhere, at any time, if it comes from a pure heart." And that helped me to understand how it is possible to obey St. Paul's injunction, "Pray without ceasing" [Thess. 5:17]. Our lives can be a continual prayer for the fulfilment of God's will and the blessing of mankind, yet not one of our daily tasks need be neglected.

"The effectual, fervent prayer of a righteous man availeth much" [James 5:16].

How diligently, how hard St. Paul

worked for the Lord and for His Church. Teaching, reminding, reprimanding, writing, traveling, suffering, and giving, always giving of himself in physical strength and of God's spirit within him in great abundance; asking so little for himself. Content to be poor, persecuted, imprisoned, humble, weary, ill, if only he might bring enlightenment to the Church of Christ and perfect His children in the Faith. Yet this man of strength and inspiration needed and asked for the prayers of his flock.

We receive so much from our ministers. From the day of our baptism until—if it be God's will—the burial service is read for us, they are our constant spiritual guardians and teachers; teaching and leading; warning, reproving, commending; uplifting and blessing; always taking us upward and onward. (And how often we have made the going hard for them by pulling back, stumbling, refusing to be led!) Always they have been with us—patient, beckoning, inspiring, smoothing life's pathway, showing us the gates of heaven.

They too, like St. Paul, need our prayers. Have we always prayed for them enough? We may be inclined to think of them as set apart, spiritually strong; upheld in some special, miraculous way that we cannot experience. This, of course, is so, but they too are men, God's chosen men, truly, but with all the frailties that human flesh is heir to. They suffer, become ill, depressed, and very sorrowful, just as we do, and even as has been said, Christ's wounds cannot heal because of His Body's (the Church's) weakness, indifference, backsliding, and division, so they are weakened by our weakness, our slowness, our lukewarmness, our worldliness. They have fed us fully and freely with spiritual food, they have devoted their lives for our perfecting in Christ and we repay them—how? We remember more often our own cares and tribulations, which we have brought upon ourselves in large measure; we forget their efforts, their prayers, their patience, and much of their teaching. Can our prayers avail for them—we who are so weak ourselves? Yes indeed, for with the offering of those earnest prayers will come a spiritual awakening for ourselves, an inner growth of spiritual strength and understanding; a remembrance of all their words and works, their loving prayers for us; and God will graciously hear and answer our petitions for their blessing and strengthening so that their work in us will be blessed to fulfilment. Pray for our ministers in the faith.

Finally, for ourselves in these very troublous days, it is well to read again and imprint upon our hearts Jesus' words to Peter, when He found him not watching, but sleeping, in the Garden of Gethsemane, "Watch ye and pray lest ye enter into temptation."

EDUCATIONAL

SEMINARIES

Commencement at Seabury-Western

The 14th commencement service of the Seabury-Western Theological Seminary was held on June 12th in the newly remodeled Anderson Memorial chapel. After the address by Dr. Wilbur G. Katz, dean of the University of Chicago law school, degrees were conferred upon the graduates by the Very Rev. Alden Drew Kelley, president and dean.

The Rev. Messrs. Henry Fullerton, John McCarty, William Maxwell, and Robert Miller received the degree of B.D., *cum laude*. The degree of B.D. was conferred on the Rev. Messrs. George Davidson, Hobart Gary, Frederic Haskin, Paul Healy, Richard Pieper, Charles Pond, Clarence Westapher, and Messrs. Frank Voelcker and Duncan McCoy. Licentiatees in theology were awarded to the Rev. Messrs. James W. McClain, Henry Roberts, Clifford O. Walin, and Messrs. Howard Connell, William Swift, John Treleven.

In an alumni service held in the afternoon, presentation and dedication of the east window of the seminary chapel was made as a thank offering for the life and work of the late Bishop McElwain of Minnesota and former dean of the seminary.

COLLEGES

Fr. Blandy Heads Revived Chair

The Rev. Gray M. Blandy, priest in charge of St. Peter's, Pasadena, Texas, becomes professor of the revived Episcopal Bible chair at the University of Texas beginning in September. The appointment revives a chair originally established in 1929 and conducted for only two successive years.

For the new course, fully accredited by the university, classes will be held at the Texas Bible Chair, and it is expected that courses offered by Fr. Blandy will reach many of the 1,500 Episcopal students registered at the university for long sessions.

Commencement at Hobart and William Smith Colleges

Maj. Gen. Edward P. Curtis, U S Army Reserve, was the speaker at the commencement exercises of Hobart and William Smith Colleges held in Trinity Church, Geneva, N. Y., on June 9th. He also received the degree of LL.D., *honoris causa*.

The degrees of B.A. and B.S. were conferred upon 88 members of the Hobart graduating class, and 36 William

Smith College seniors. Honorary degrees were conferred upon Bishop Gilbert of New York, Mrs. Franklin D. Roosevelt, the Hon. John G. Winant, Dr. Edmund E. Day, Dr. William A. Eddy, Amory Houghton, and the Rev. Robert I. Gannon.

Commencement at Kenyon College

The largest class in the history of Kenyon College was graduated at the 119th commencement held on June 16th. Ninety-six seniors were awarded degrees and 11 honorary degrees were given, one

to the Hon. Frances P. Bolton, the second woman ever to receive a Kenyon degree.

Christian Gauss, dean emeritus of Princeton University, gave the commencement address and received the degree of LL.D. *honoris causa*.

Bishop Page of Northern Michigan was the speaker at the alumni luncheon, where it was announced that more than \$900,000 in gifts, bequests, and legacies has come to Kenyon in the past year. This is more than double the amount ever received by the college in any one year.

St. Luke 10:30-37

This parable of Our Lord has always had a great appeal to us, and it also has some wonderful implications of teaching which are not always actively used in The Church.

Let's leave the Priest and the Levite out of the discussion for the moment. Our Lord's implications regarding them were very clear. We are much more concerned about the plain little Samaritan, and what he was able to do. He wasn't tied up with any entangling engagements or bigger things. He simply saw a job to do, and he pitched in and did it. He represents to us the ordinary man in our churches, who is generally allowed to sit in the back pews, is rarely ever asked to do anything, and who rarely does anything, simply because he isn't asked. Give the average man of that sort a CHANCE to do something, as per the Samaritan, and see what happens.

Have you parish priests ever asked

such men to help in calling on the sick, in finding jobs for unemployed people, in taking part in physical improvements to the parish in which they might give their services in actually doing the work? Have you? Have you used them for ANYTHING except the mere matter of The Every Member Canvass, or the Pence Can Follow-up? Ever occur to you to form a Men's Class in your Episcopal Church? Men's Groups especially for teaching are so rare in our Church that one is dumbfounded when they are found. Ever use such men for the working out of some of the social problems that arise? Such men CAN be used. We KNOW, for we were Jobmaster in Toc H, and we USED them, and were thrilled by what we saw in the way of results. Every Parish presents its own opportunities. Are the Samaritans in YOUR church being used? If not, it COULD be laid to your charge, could it not, you parish priests?

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DIOCESAN

WYOMING

New Parish Formed

In April of 1946, many Churchmen in Cheyenne, Wyo., feeling the need of a second church in that city, petitioned the bishop and council of advice of the district for a consideration of the same. A review of the rapid development taking place in Cheyenne caused Bishop Ziegler to grant consent to the formation of a new mission to be called St. Christopher's.

Mr. Hoyt Leach, a realtor and co-owner of a new development called Mount View Park in East Cheyenne, and his wife donated two lots of land for the new church and parish house, given in memory of their son John, a lieutenant in the Air Corps who lost his life in the South Pacific. An additional plot of land was purchased for the rectory. The ground for the parish house was broken in May, 1947, with appropriate ceremonies.

The growth of the new mission was so rapid that at the 38th annual convocation of the Church in Wyoming which met in May, it was admitted in union and recognized as an established parish. The following week, the first parish meeting was held for organization. Wardens and vestrymen were elected, and the Rev. Raymond Land, formerly rector of St. John's Church in Newtonville, Mass., was called as first rector.

CENTRAL NEW YORK

Youth Conference Held

"No one can live so high in ideals that he neglects the faults of ordinary life; no one can be so broad in interpretation as to have no limits; no one can be so deep in doctrine as to neglect human weaknesses." This was the theme of the final address of the Rev. Frederick W. Kates, rector of Christ Church, Oswego, N. Y., at the closing session of the annual Young Churchmen's Conference of the diocese of Central New York, June 27th to July 5th.

This year's conference, with a registration of 240 young people, was the largest in the history of the diocese. The Rev. Charles Sykes of the Tioga associated missions, Candor, N. Y., was dean; Fr. Kates, chaplain; and the Rev. Bradford H. Tite, New Berlin, was business manager. Overall supervision was given by Bishop Peabody of Central New York.

Courses offered included Church history, Bible, Prayer Book, Church music, and Christian ethics. These were subdivided into classes for first, second, or third time students at the conference. In addition, special interest groups in

music appreciation, dramatics, acolytes, altar guild, and conference newspaper met daily.

LOS ANGELES

Gift from Bury St. Edmunds

Presentation of an inscribed stone taken from the ancient Abbey of Bury St. Edmund's, Suffolk, England, was made by Mr. Donovan H. Clibborn, His Majesty's consul, Los Angeles, Calif., at the service of commemoration of the sixth anniversary of the Church of St. Edmund the martyr, San Marino, Calif., on June 22d.

The stone was presented to St. Edmund's parish by the Borough of St. Edmund's, England, and will serve in position of honor as a cornerstone for the future new church. The inscription, "Stone taken from Bury St. Edmunds,

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Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

Abbey, England, near where the Barons met in 1215 to enforce Magna Carta," expresses its historical significance. The Rev. Frank H. Lash, acting rector of the parish, accepted the stone on behalf of the vestry and members of the parish.

The dedication of the parish house (just completed) and memorial dedication of Cowans Fellowship Room was made by Bishop Stevens of Los Angeles.

SOUTH CAROLINA

All-Youth Convention Held

St. Paul's Church, Summerville, was host to the annual all-youth convention of the diocese of South Carolina on May 9th, 10th, and 11th, with Ralph Hendricks of Charleston, president of the diocesan youth commission, presiding.

After a wiener roast at the parish house the convention was formally opened with an evening service and sermon by the Reverend John A. Pinckney of Clemson, S. C.

On Saturday morning the convention theme, "The Young Person's Practice of Religion," was presented by the Reverend Hamilton West of St. Paul's Church, Augusta, Ga. The assembly was then divided into eight discussion groups, led by eight clergy of the diocese. The findings of these groups were brought back and Mr. West correlated them to the theme.

Business sessions were held after lunch followed by an hour of swimming at Adventure School in Summerville. The convention banquet was held on Saturday night and on Sunday Bishop Caruthers preached and installed the newly elected officers of the young people's service league.

Nearly 300 young people attended the convention, which was the largest convention held in this diocese in many years.

NOTICES

CAUTION

ANDERSON—Any one being approached by one George Anderson requesting assistance should communicate immediately with the Rev. C. C. Watkins, St. Andrew's Church, Flint, Mich. This man claims that he is a member of St. James' Church, Cleveland, Ohio, but the rector, the Rev. V. A. Peterson, denies that he has any knowledge of him.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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THE LIVING CHURCH

EAST CAROLINA

Clergy-Lay Conference Held

On June 21st the first clergy-adult conference, held at the East Carolina diocesan camp, "Leach," on the picturesque Pamlico River, came to a close.

Under the leadership of Bishop Wright of East Carolina and his predecessor Bishop Darst, 85 clergy and key lay people met for four days of worship, study, and recreation.

Each day was begun with the offering of the Holy Sacrifice at the stone altar on a promontory overlooking the Pamlico River, and continued at intervals throughout with lectures by the Rev. Canon T. O. Wedel, warden of the College of Preachers, Washington, D. C., the Rev. Dr. Moultrie Guerry, rector of St. Paul's Church, Norfolk, Va., the Rev. Dr. Albert T. Mollegen, professor of Christian ethics, Virginia Theological Seminary, and Mrs. Derrill D. Taber, national field secretary of the Women's Auxiliary.

Canon Wedel's subject, "Preaching the Gospel in a Pagan World," dealt with the "Christianity of Main Street," that is, with the shallow, vague, and sentimental ideas about Christ and the Gospel held by too many contemporary Christians.

Dr. Mollegen applied the principles of the Gospel of Christ our God to the orders of creation — the family, the economic order, to our culture and to the state. He reiterated with power the age-old truth that Christianity rests upon the insufficiency of man and the sufficiency of God.

Dr. Guerry, former chaplain of the University of the South, gave meditations centering around the theme that "the end of religion is the vision of God."

Mrs. Taber showed how women can function as co-workers in the great, overall picture of the Church. To those representing small parishes and lonely mission stations she gave a vision and a consciousness of the great, comprehensive family of God which the Church really is and inspired them to take courage for the practical details involved in the fulfilling of His will.

The uniqueness of this conference was the high caliber of its leaders and the effectiveness with which they were able to convey a vision of God in action in the world and to show how in practical ways this vision can be applied in the lives of people.

COMING EVENTS

September

9. Convocation of South Dakota, Watertown
21. Convocation of Idaho, Twin Falls
22. Meeting of the National Council; convocation of North Dakota, Fargo

CLASSIFIED

ALTAR BREAD

ALTAR BREAD—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

LINENS AND VESTMENTS

CATHEDRAL STUDIOS, Washington and London. Materials & linens per yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book Church Embroidery & Vestments, 2nd Edition, ready. Complete instruction, 128 pages, 109 illustrations. Vestments drawn to scale. Price \$7.67. Altar Guild Handbook 53c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

LINENS AT 10% DISCOUNT. Plentiful supplies for all Church uses enable us to continue special discount during Summer. Samples Free. Mary Fawcett Co., Box 146, Plainfield, N. J.

MISCELLANEOUS

LIBRARIES PURCHASED for cash, we pay transportation. Write today for details Baker Book House, Grand Rapids 6, Mich.

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POSITIONS OFFERED

WANTED: Experienced and consecrated teacher for parochial school in Los Angeles, California. Elementary grades. Position must be regarded as including definite missionary opportunity. Reply: The Rev. Robert M. Crane, 323 N. Ave. 56, Los Angeles 42, California.

WANTED: Assistant to Rector, experienced and ability in youth work necessary. Inquire: Grace Church, Monroe, Louisiana, P.O. Box 1651.

CASEWORKER, Family Service Department, large Church agency in Eastern City. Salary up to \$2600. Qualifications must include at least one year of study at a credited School of Social Work. Reply Box P-3249, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

EDUCATIONAL DIRECTOR with B.A. degree and teacher training would like position as teacher of religion in Church Boarding School or as parish educational director. Experienced. Reply Box L-3253, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of long experience wants position in South-Coast preferred. Testimonials. References, Trial or Substitute. Reply Box S-3252, The Living Church, Milwaukee 3, Wis.

VESTMENT SERVICE

ROBES RAGGED? Have them fixed this summer. Address: Vestment Repair, Box 431, Sloatsburg, N. Y., or phone 270.

RATES: (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00 (B) All solid copy classifications: 8 cts. a word for one insertion; 7 cts. a word an insertion for 3 to 12 consecutive insertions; 6 cts. a word an insertion for 13 to 25 consecutive insertions; and 5 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CHANGES

Appointments Accepted

The Rev. L. Franklin Evenson, curate of Trinity, Portland, Oreg., will become rector of St. Barnabas', McMinnville, Oreg., September 1st. Address: Box 540, McMinnville, Oreg.

The Rev. John H. Findlay, rector of St. Luke's, Phillipsburg, N. J., will become rector of St. Andrew's, Thompsonville, Conn., September 1st. New Address: 8 Franklin St., Thompsonville, Conn.

The Rev. Gerard C. Gardner, formerly priest in charge of Trinity Mission, Fillmore, Calif., is now priest in charge of Grace Mission, Colton, Calif. Address: 280 E. F St., Colton, Calif.

The Rev. Randall C. Giddings, assistant at St. Stephen's, Wilkes-Barre, Pa., will become chaplain to the Episcopal students at the University of New Hampshire and priest in charge of the mission in Durham, N. H. Address: 14 Ballard St., Durham, N. H.

The Rev. Nelson B. Gildersleeve, chaplain of Manlius School, Manlius, N. Y., will become rector of St. Andrew's, Newcastle, Maine, September 1st. Address: Newcastle, Maine.

The Rev. John G. Harrell, formerly a student at the Church Divinity School of the Pacific, is now curate of St. Luke's, Monrovia, Calif. Address: California Avenue near Foothill Blvd., Monrovia, Calif.

The Rev. Norman Stockett, Jr., rector of St. Andrew's Peoria, Ill., vicar of St. Stephen's, Peoria, and vicar of St. Peter's, Canton, Ill., will become rector of St. Stephen's Parish, Innis, and priest in charge of St. Mary's Morganza, La., September 15th. Address: St. Andrew's Church, Innis, La.

The Rev. Paul L. West, formerly a non-parochial priest, is now vicar of St. Barnabas', Cortez, Colo., and may be addressed there.

Resignations

The Rev. John L. Oldham, rector of St. Michael and All Angels', Anniston, and St. Luke's, Jacksonville, Ala., will retire as rector of the former parish on September 1st. He will continue as rector of St. Luke's, and may be addressed there.

Changes of Address

The Rev. Dan A. N. Bacot, formerly addressed at Shenley House, Port Orford, Oreg., should now be addressed at Bandon, Oreg.

The Rev. H. E. W. Fosbroke, formerly addressed at 1 Chelsea Square, New York 11, N. Y., should now be addressed at Winchester Center, Conn.

The Rev. A. L. Walters, formerly addressed at 1970 10th St., Reedley, Calif., should now be addressed at 1427 Pine St., Selma, Calif.

Ordinations

Priests

California: The Rev. Charles W. Williams was ordained to the priesthood by Bishop Block of California on June 24th in Christ Church, Alameda, Calif. He was presented by the Rev. Henry M. Shires and Bishop Block preached the sermon. Fr. Williams is curate of Christ Church, Alameda. Address: 1428 Grand St., Alameda, Calif.

Deacons

New Mexico and Southwest Texas: Henry Carlton Shute was ordained to the diaconate by Bishop Stone of New Mexico and Southwest Texas on July 10th in St. Michael's Church, Tucumcari, N. M. He was presented by the Rev. Ross R. Calvin and the Rev. C. J. Kinsolving III preached the sermon. Mr. Shute is assistant at St. Michael's, Tucumcari. Address: 1709 S. Second St., Tucumcari, N. M.

Depositions

The Rev. Herbert Gordon Neal, priest, was deposed from the Sacred Ministry on June 24th by Bishop Barton of Eastern Oregon in the presence of the Rev. J. M. B. Gill and the Rev. E. E. Tayler. The action was taken in accordance with the provisions of Canon 52, Sec. 1, and Canon 63, Sec. 3(d), with the advice and consent of the council of advice of the Missionary District of Eastern Oregon, at his own request, he having declared in writing his formal desire to be removed therefrom.

The Rev. Frederick De Wolfe Bolman, Jr., presbyter, was deposed from the Sacred Ministry on June 26th by Bishop Nash of Massachusetts in the presence of the Rev. Herbert L. Johnson and the Rev. Austin W. Crowe. The action was taken in accordance with the provisions of Canon 60, Sec. 1, with the advice and consent of the standing committee of the diocese of Massachusetts, at his own request, he having declared in writing his formal desire to be removed therefrom. The action was taken for causes not affecting his moral character.

Marriages

The Rev. Wayne L. Johnson and Miss Marie Louise Bonell were married by the Rev. W. L. Johnson on June 30th in St. Paul's Church, Brookings, N. Dak. Fr. Johnson is priest in charge of St. Paul's Church, and he and Mrs. Johnson may be addressed there.

The Rev. Wright Ramsett Johnson and Miss Mary Lou Weber were married by Bishop Keeler of Minnesota on July 8th in St. Matthew's Church, Minneapolis, Minn. Mr. Johnson is rector of St. Andrew's Church, South St. Paul, Minn., and he and Mrs. Johnson may be addressed there.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
Clinton Ave. at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri
HH 7:45; Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH—Built 1767 Rev. B. B. Comer
Lile, r; Rev. O. V. T. Chamberlain, Ass't r
Sun 8 and 11; Open daily 9 to 5

ATLANTIC CITY, N. J.

ALL SAINTS' Rev. Arthur McK. Ackerson
10 S. Chelsea Avenue
Sun 8 and 11

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11

ST. THOMAS' Rev. Francis F. Lynch, r
3115 The Alameda
Sun HC 7:30, 8:30, 9:30, 11

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 CH S; 11 Sol Mass &
Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15; Mat; 7:30
HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service
of Help and Healing; C: Sat 5-6 & 7-8 by appt

BRANDON, VT.

ST. THOMAS' Rev. Philip W. Roberts, r
Sun 7:30 & 11; HD 7:30
Grace Church, Forest Dale Sun 9

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev.
R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

BUFFALO, N. Y. (Cont.)

ST. JOHN'S Rev. Walter P. Plumley
Colonial Circle—Lafayette St. & Bidwell Pkwy
Call Li 1112 bet 9 & 10 Sun for transportation to
one of America's most beautiful churches
Sun 8 HC, 11 MP & Ser; Thurs & HD 10:30 HC

CEDAR RAPIDS, IOWA

GRACE Rev. Albert Colbourne, r
A Avenue & 5th Street, NE
Sun HC 8, Ch S 9:45, Cho Eu 11, EP 7:30; Mon
thru Thurs 7; Fri 9; Sat 8; Penance Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thornndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; Daily: 7;
C Sat 7:30-8:30 & by appt

ST. PETER'S 621 Belmont Avenue
Rev. John H. Scambler, Th.D., r; Rev. Gowan H.
Williams, ass't
Sun 8 & 11; Wed 7; Fri 11:30

DELAYAN, WIS.

CHRIST CHURCH The Lakeland Parish
Sun 9 Eu & Ser, 11 Morning Service & Ser; Fri 7:30;
HD 7:30 & 9 HC; 5 EP

DENVER, COLO.

ST. MARK'S Rev. Walter Williams
E. 12th Ave. and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs & HD, HC 7

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low
Mass 9:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7:30, Fri 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Road
Rev. Lauriston Castleman, M.A.
Sun 8 HC, 11 Morning Service & Ser

HIBBING, MINN.

ST. JAMES'
Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

ST. STEPHEN'S Rev. Charles Howard Perry, r
6129 Carlos Avenue
Sun 7:30 HC, 10 Service and Ser

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm.
B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



KINGSTON, N. Y.

HOLY CROSS Rev. Stanley Dean, r
Pine Grove Avenue
Sun Low Mass 7, High Mass & Ser 10; Daily 7 (ex Fri 9); Confessions Sat 4 to 5 and 7 to 8

LAKE MAHOPAC, N. Y.

HOLY COMMUNION Rev. Walter Boardman Wright, v
Sun 8 HC, 11 Morning Service & Ser; HD 8 HC; Church is open at all times

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

MASPETH, L. I., N. Y.

ST. SAVIOUR'S Rev. Frederick W. Lightfoot
58th Street and 57th Road
Masses: Sun 8, 10:30; Wed 9:30; Fri 7
Confessions: Sat 7-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays: HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

HOLY TRINITY Rev. J. A. Paul
316 East 88th Street
Sun 8 HC, 11 Morning Service & Ser; Weekdays: HC Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D. D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWPORT NEWS, VA.

ST. PAUL'S 221 34th Street
Rev. Theodore V. Morrison, r; Rev. Colgate Daughtrey, c, during July
Sun 8:15 HC, 10 & 11

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton Powell; Rev. Mark McCallum
Sun HC 8, 11, 1st Sun Cho Eu 9:30, other Sundays MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

ONTARIO, CALIF.

CHRIST CHURCH Euclid Ave. at "C" St.
Rev. J. M. York, r; Rev. R. C. Sutherland, r
Sun Masses: 8 & 11; Daily: 7:30, Thurs 9; Days of Obligation: 7 & 9; Devotions & B 1st Fri 8; Confessions: 5 & 8; An Altar for definite Catholic Clergymen

PALATKA, FLORIDA

ST. MARK'S Rev. W. Pipes Jones, B.D., r
Sun 7:30 & 11
Saints' Days 10:30

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC 1st Sun)

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11, EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily
Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 3; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR 515 Commercial St.
Rev. William L. Bailey, r
Sun 8:30, 11; Fri & HD 8:30

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

RIVERHEAD, L. I., N. Y.

GRACE Ven. Charles W. MacLean
Sun 8, 9:30, 11
Daily HC 8

ST. ALBANS, L. I., N. Y.

ST. ALBAN THE MARTYR Rev. Warren Morris
Sun Holy Eu & Ser 8:30; Mon, Tues, Fri, 7; Other days 9; Confessions Sat 4 to 6

ST. FRANCISVILLE, LA.

GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30 HC, 9:30 MP & Ch S, 11 MP & Ser; HC & Ser 1st Sun; 7:30 EP & YPSL; Fri 10 HC, 7:30 EP Lecture

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thurs 10



CHRIST CHURCH
SUFFERN, NEW YORK

SALINA, KANSAS

CHRIST CATHEDRAL 134 S. 8th
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9, HD 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11; HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S
Rev. G. F. Bambach, B.D., r; Rev. Darwin Kirby, Jr., S.T.M., associate r
Sun 8, 11, 7:30 HC; HD 7 & 10; Tues 7, Thurs 10; Daily: MP 9:30, EP 5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Mon, Tues, & Fri 7, Wed 8, Thurs 9; Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 7:30, 9:30 (High) and 11:15; Weekdays: Tues & HD 8, Thurs 10, Fri 7:30
Confessions Sat 11-12, 5-6

SONORA, CALIF.

ST. JAMES' "The Little Red Church"
Sun HC 8, MP & Ser 11; HC 11 1st Sun
St. Mark's, Twain-Harte 1 & 3 Sun 7:30

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mason, r
1832 W. Dean Avenue
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other days 9; Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7:30

SUFFERN, N. Y.

CHRIST CHURCH
Rev. F. A. Nichols, r
Sun 11

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10; Fri HC 7:30

VENTNOR CITY (Atlantic City), N. J.

EPIPHANY Rev. Mainert J. Peterson
6600 Atlantic Avenue
Sun Eu 8, Ch S 9:45, 11 Eu 1st & 3d, MP 2d & 4th; Daily Eu 8 ex Wed 10:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
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