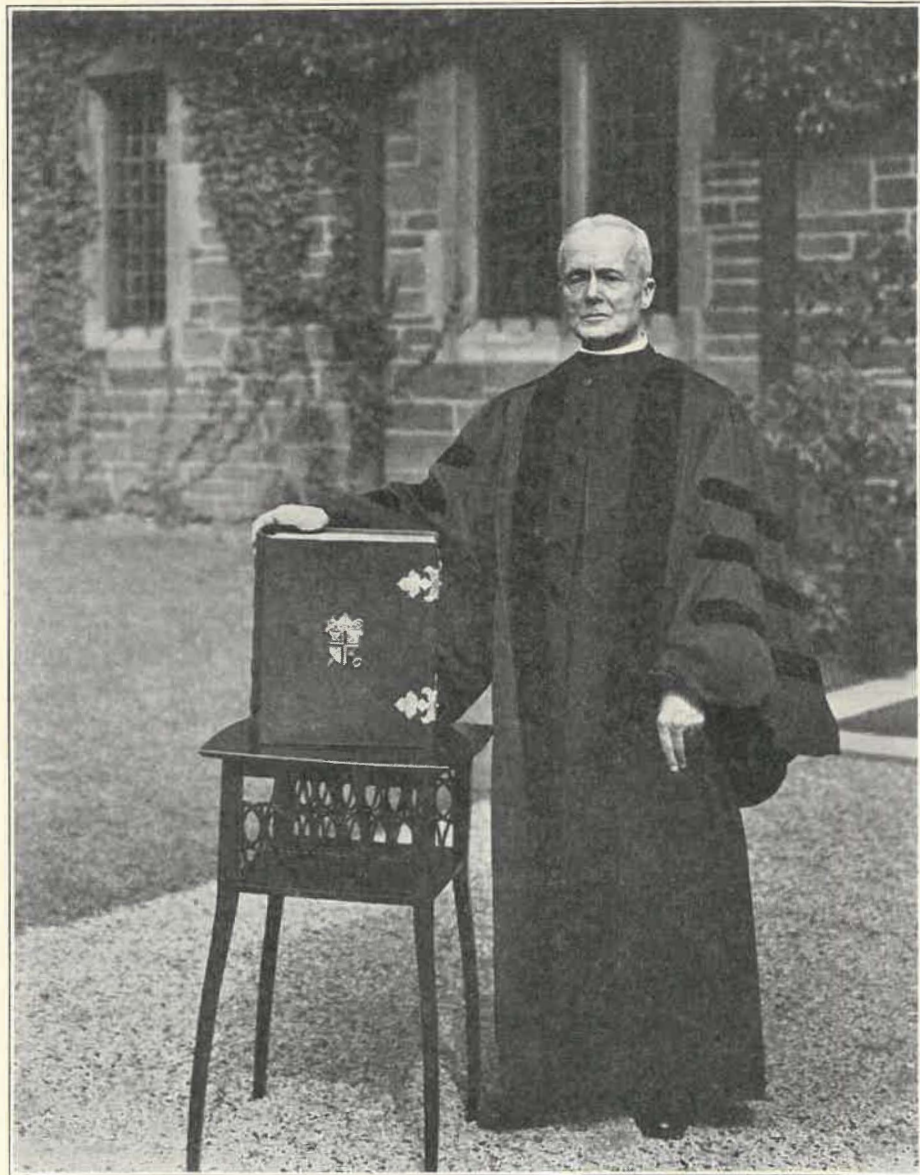
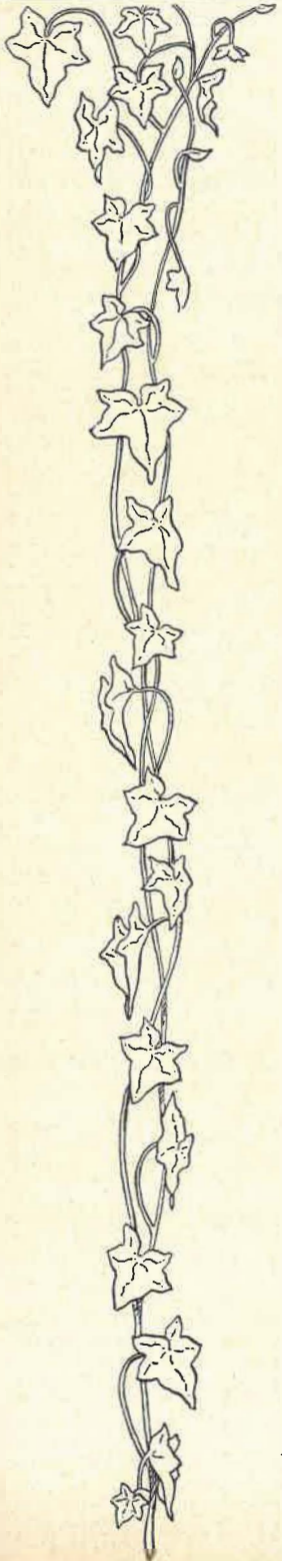




The Living Church



L. Gustafson.

BISHOP MANNING WITH BOOK OF LETTERS

At New York's diocesan convention, the Bishop was presented with the handsome book shown above, containing letters from notables in many fields who had written to congratulate him on his three-fold anniversary (See Diocesan).

Help Save British Children!

The Living Church Nursery Shelter

Barton Place, Devonshire, England

The former home of the late Lord ' William Cecil, Bishop of Exeter, has been converted into a Nursery Shelter for British children under 5 years old, driven from their homes by air attacks on London, Birmingham, Coventry, Bristol, and other English cities. Readers of The Living Church and The Layman's Magazine have undertaken to contribute \$3,000 for maintenance of 30 to 45 children in this home for one year. This is the amount necessary to supplement the government subsidy for operation of the shelter.

The Archbishop of Canterbury, the American Presiding Bishop, and other Church leaders on both sides of the Atlantic are sponsors of this worthwhile project.

Mr. J. B. Priestley, noted British novelist and playwright, said in a recent broadcast:

"I am speaking on behalf of the children under 5. How could money possibly go further? . . . Hurricanes, Spitfires, bombers, tanks, battleships. These are all very fine. A wall of steel around our ancient liberties. But unless within that wall the babies and small children are doing well, on the way to becoming healthy, sensible citizens, it is all nonsense, isn't it?"

"Now, if we are not fighting this war on behalf of our small children, what on earth are we fighting it for? From these nursery children of today will come the workers and thinkers, perhaps some of our great leaders, of tomorrow. This is not only cutting down some of the suffering of today, but it is also building for the future."

A child can be maintained for a year at The Living Church Nursery Shelter for as little as \$100

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THE LIVING CHURCH, MILWAUKEE, WIS.		
IT GIVES ME GREAT PLEASURE TO ENDORSE THE EFFORT BEING MADE TO PROVIDE AID FOR BRITISH CHILDREN WHO ARE VICTIMS OF AIR RAIDS		
H. ST. GEORGE TUCKER PRESIDING BISHOP		



Make checks payable to The Living Church Relief Fund, marked "For Nursery Shelter"

The Living Church Relief Fund

in cooperation with Save the Children Federation, Inc.

744 N. Fourth St.

Milwaukee, Wis.



NATIONAL

FORWARD IN SERVICE

A Message From Bishop Tucker to the Smaller Churches

In one of the gestures that make great leaders beloved by their followers, the Presiding Bishop singled out a service launching the Roll Call in St. Paul's Church in the little town of Montrose, Pa., as the occasion for sending a message to all the smaller churches in the nation. The message stressed the part of small churches in the great movement, Forward in Service.

The letter was addressed to the Rev. Philip H. Steinmetz, rector of St. Paul's and three other small churches near Montrose, and was read at a special service in St. Paul's on the evening of May 23d.

"It is impossible for me to reach all of the little churches in the nation," Bishop Tucker wrote, "but I wanted your church and every other little one throughout this great land of ours to know that your service is great to the cause for which we stand.

"The Episcopal Church in America is like a great tree. It needs both its large roots, the big churches, and the small ones, like the fine roots from which a tree draws its strength. To St. Paul's and all the other little churches in the United States, I say, 'Carry on your noble work.'"

It was a colorful service, with part of the Montrose High School Band leading

the procession in which the new Church flag was carried. Presbyterian and Methodist ministers and a representative of the Church Army were present. Dr. John W. Wood, formerly of the National Council, and his wife were guest speakers.

PENSION FUND

Increases Reported in Both Assets and Pensions

The Church Pension Fund of the Episcopal Church reports assets of \$35,052,157 with liabilities of \$32,530,892 as of the end of 1940 and is now paying pension benefits to retired clergymen and to widows and orphans at the rate of \$1,390,746 a year, according to its 23d annual report, issued May 26th. This represents an increase of almost \$900,000 in assets during the course of the past year and an increase of over \$48,000 in the annual pension roll.

The market value of the fund's investments is reported to have been \$2,100,000 in excess of their book value as of December 31st. Since the fund first started active operations in 1917, it has paid total pension benefits of over \$19,300,000 and in the same period its assets have grown from \$10,772,000 to the present total of over \$35,000,000.

The report just issued is over the signature of William Fellowes Morgan sr., who resigned as president of the board of trustees last December [L. C. January 1st] after having served in that capacity for the past nine years. He continues, however, on the board of trustees, of which he has been a member since the fund was first incorporated in 1914. Bishop Davis of Western New York was elected to succeed him as president and J. P. Morgan continues as treasurer of the fund, which office he has held since 1915. The Vice-Presidents are the Hon. Frank L. Polk, Bishop Washburn of Newark and Bradford B. Locke. Other members of the executive committee are the Rev. Oliver J. Hart of Boston, Stephen Baker, Samuel Thorne, and Allen Wardwell of New York.

LOW EARNINGS A PROBLEM

After briefly reviewing the history of the fund, William Fellowes Morgan points out "that the present scale of pensions is approximately 40 per cent. higher than would have been the case if the trustees

had been content merely to discharge the basic obligations." The average age allowance is now approximately \$1,000. He further remarks, however, that the low interest earnings of the Fund continue to be the main problem with which the trustees are faced. After stating that the average earned on the Fund's reserve liabilities was 3.01% in 1940 compared to 3.08% in 1939, Mr. Morgan says, "It is far better, however, to adhere to a policy of investing for safety of principal at a time like the present than it would be to sacrifice quality in an attempt to secure an advantage in income which might prove to be temporary." Approximately 27% of the fund's investments are in obligations of the United States government.

DECREASE IN SURPLUS

In his report as executive vice-president, Bradford B. Locke analyzes the changes in the surplus of the Fund which now amounts to \$2,521,264 and points out that although this figure increased by \$427,938 during the year, this was due almost entirely to non-recurring items affected largely by investment values. He also stresses the interest situation, calling attention to the fact that the interest earned in 1940 amounted to \$937,699 compared to \$1,341,472 ten years ago although the present assets of the fund are about \$7,500,000 more than they were at that time. He states, however, that this problem is being overcome tempo-

The Living Church

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Established 1878

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

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REV. JOHN W. NORRIS... Church Music Editor
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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 has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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rarily through the use of a substantial special contingency reserve which the trustees set aside in previous years out of excess interest earnings. The Fund is administered on an actuarial reserve basis under the supervision of the insurance department of the state of New York.

In closing his report, Mr. Locke says, "The world is in a continued state of tragic upheaval and our own country is becoming gradually more conscious of its responsibility toward the maintenance and defense of Christian principles throughout the world. The Church is approaching a great opportunity and, under the leadership of the Presiding Bishop, it is reaching forth and extending its influence. The effectiveness of the Church's ministry is of vital importance and in this I hope that the Church Pension Fund may properly claim some small part in the creation of a feeling of confidence and reasonable security on the part of the clergy, for themselves and their families."

SUBSIDIARIES

Included in the annual report of the Fund are brief statements concerning its subsidiary organizations. It is reported that the Church Life Insurance Corporation has assets of \$6,225,000 and has \$26,200,000 of insurance in force. The Church Properties Fire Insurance Corporation has \$95,000,000 of insurance in force on Episcopal property. Both of these corporations are managed by The Church Pension Fund.

It is also announced that the Church Hymnal Corporation, another subsidiary of the Fund, will publish the revised Hymnal which a Commission of the Protestant Episcopal Church has been studying since 1937. It is expected that this revised Hymnal will probably be ready about the middle part of 1943.

Editor's Comment:

The Church Pension Fund is an agency of which the Church is justifiably proud. Sometimes misunderstood, because it operates on an actuarial rather than a charitable basis, it has built up and maintained during a period of depression a fund which guarantees a known measure of security to every clergyman whose premiums are paid up, both for disability and for old age, with corresponding benefits after his death to his widow and minor children. The officers and trustees of the Church Pension Fund are to be congratulated upon their sound and farseeing management of this trust account on behalf of the Church.

SOCIAL ACTION

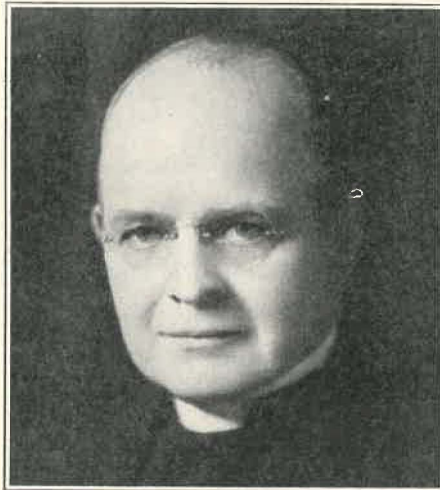
Strikes That "Treasonably Try to Sabotage our Defense Work"

A wave of excitement swept over the convention of the diocese of New York on May 14th, its second day of meeting, when the question of strikes in defense industries arose.

The subject was introduced by the Rev. Dr. Floyd Van Keuren, secretary of the diocesan social service commission, at the end of his routine report to the conven-

tion and came as a surprise to most of the delegates.

"I would be remiss in my duty as the social service secretary of the diocese if I did not point out to you a monstrous social evil which calls for fearless and militant social action," said Dr. Van Keuren. "I refer to the labor situation. It is my privilege to know personally certain great labor leaders; and I have always been interested in working for better labor legislation. I believe in labor unions and in the principle of collective bargaining; but the strikes now going on are not for better labor conditions nor for justice in human relations—they are the European Axis in action. Treasonably trying to sabotage our defense work and our aid to



DR. VAN KEUREN: Found "the European Axis in Action" in U. S.

Britain, and doubly treasonable in trying to destroy the American way of life, they are Hitlerizing American labor by terrorism, by threats of reprisals, and by enslavement of our free workers. The Federal Department of Labor has done nothing to correct this situation. I would to God that we might have as Secretary of Labor a great labor statesman of unimpeachable patriotism—like Matthew Woll.

"Men of New York, you have great influence throughout the country. You could start the processes which would stop the Hitlerizing and the enslaving of American labor, and the destruction of the American labor movement. . . . Brethren of the clergy, you have great influence in the parishes and missions of this diocese. You can do much to overcome the dreadful and deadly complacency from which we suffer, and to prepare our people for the ordeal which confronts us. . . ."

"There have been good and sincere persons who, like children in the market place, have been playing with wishful dreams of pacifism and conscientious objection to war. Now the Church needs no conscientious objectors, but conscientious belligerents. In every London lane and city street, the broken bodies of women and children, the bruised stones of Westminster Abbey and St. Paul's declare that once again 'the Son of God goes forth to war. Who follows in His train?'"

Bishop Manning thanked Dr. Van Keu-

ren for his ringing words, and the convention passed a resolution to print this part of Dr. Keuren's report and to send it with the third part of the Bishop's address to the President of the United States. In neither case was the vote unanimous; but there was a large majority.

The Rev. Shirley C. Hughson, OHC, rose to make an earnest request that the vote on Dr. Van Keuren's report be amended to omit in the printed section to be sent the President the reference to Miss Frances Perkins, the present Secretary of Labor.

"Miss Perkins is a fine, loyal member of this Church," said Fr. Hughson. "Although she is not named, I think this suggestion that she be removed and Mr. Woll be appointed should not come from this convention."

But there was an overwhelming vote against amending the resolution.

WAR

Churchmen Explain Attitude of War-Minded Clergy

Sixty-four Churchmen connected with the General Theological Seminary, including several members of the faculty, have joined in signing a letter to three leading New York newspapers defending the Episcopalians who advocate participation in war.

The letter was an attempt to answer a cartoon in the New York Daily News which suggested that war-minded clergy believe they are expressing God's absolute will. It was signed by the Rev. Messrs. Robert L. Clayton, E. R. Hardy jr., George A. Heald, Jack Malpas, J. B. Midworth, W. N. Pittenger, Howard Chandler Robbins, Frederick Q. Shafer, C. A. Simpson, M. B. Stewart, C. George Widdifield, and Homer F. Bufton, and by 52 laymen.

Text of the letter follows:

Reports in the public press have called attention to a problem which we believe demands clarification. The impression has been conveyed that those Episcopalians who support participation of the United States in the present European war do so in the belief that such participation is synonymous with the absolute will of God. This is a gross misinterpretation. That there is real confusion and misunderstanding among lay people is evidenced by a cartoon recently published in a New York paper, creating considerable dismay and indignation.

"Christians believe that the will of God is a demand by the Creator for adherence to righteousness and truth, an adherence which must underlie and temper any attitude toward the problems of this present age. Christians who support aid to Britain do not so act in blind identification of their personal opinion with the will of God. Nor does their commitment deny the reality of the divine judgment on us and our participation.

NOT A "HOLY WAR"

"This is not a holy war; no war is holy. Nor is this a holy nation. If, in any way, the United States is an instrument of God

in the extirpation of evil in the world, it is a very imperfect instrument. Any sense of a divine mission comes from the Christian obligation to engage in a struggle for the greater good over evil, wherever that evil be found, whether abroad or at home. The Christian cannot help but affirm his real sense of shame and responsibility for this present conflict, but in all humility he looks for the triumph of right in a true peace."

RADIO

Bishop Tucker to Present One of a Series of International Addresses

The Presiding Bishop has consented to make one of the international experimental broadcasts being presented by the newly-formed International Religious Broadcasting Committee.

The broadcasts are running for a period of 26 weeks and are being sent to Europe by the National Broadcasting Company's international division each Sunday from 1:45 to 2 P.M., EDT, and rebroadcast by the British Broadcasting Company.

The purpose of these broadcasts, according to Niles Trammel, president of NBC, is to further a greater understanding between the Christian people of America and those of other lands. The programs' long-range objective is to contribute to human solidarity throughout the world.

The Federal Council of Churches of Christ in America, the American Council of the World Alliance for Friendship Through the Churches, the Foreign Missions Conference of North America, and the American Friends of the World Council of Churches are the organizations working in cooperation with the International Religious Broadcasting Committee.

The date of Bishop Tucker's address has not yet been announced.

INDIAN WORK

Conference of Missionaries, Board Members, Government Employees

The National Fellowship of Indian Workers will hold its national convention at Farmington, N. M., June 8th to 13th. Sessions will be held at the Navajo Methodist Mission School, and the Episcopal Church group will be housed at the San Juan Indian Mission in Farmington.

The National Fellowship aims to foster a unity of spirit and service among Indian missionaries, mission board members, government employees, and other friends of the Indian. Its membership includes both Indians and White people.

Sessions will be presided over by the Rev. C. C. Brooks, president of the Southwest Regional Conference of the National Fellowship, and the tentative program includes these Episcopal speakers: Bishops Roberts of South Dakota and Mitchell of Arizona; the Rev. George A. Wieland, executive secretary of the Department of Domestic Missions; the Rev. Joseph Hogen of Nixon, Nev.; the Rev. David W. Clark and Mrs. Clark, Fort Thompson, S. D.; the Rev. Vine V. Deloria, Pine Ridge Mission, S. D.

ARMED FORCES

\$800 a Month to Aid Parishes Near Training Camps

There are at present 99 Episcopal chaplains on active duty in the Army and 13 in the Navy. The Commission is now giving a discretionary fund of \$10 a month to 36 of these chaplains and paying pension premiums for 15.

The Commission expects to be able to deliver Communion sets, portable altars, and altar linens to the Army camps within several weeks. Approximately 10,000 copies of *A Prayer Book for Soldiers and Sailors*, 2,000 Offices of Instruction, 7,200 Wayside Hymnals, 2,000 Forward Day by Day, and about 7,500 Holy Communion folders have been sent by the Commission to the chaplains.

Efforts toward increasing helpfulness to parishes in camp areas are also being made by the Commission, which at present intends to devote about \$800 a month to such parish work.

MAGNA CARTA

Bishop McElwain Urges Observance of Interdependence Day

Bishop McElwain of Minnesota, president of the International Magna Carta Day Association, is urging that the Church observe Magna Carta Sunday this year, on June 15th.

"Interdependence Day," as the association calls it, is the anniversary of "the granting of the Great Charter of the liberties of the English-speaking world." According to Bishop McElwain, the influence of the Great Charter has touched every written constitution on earth.

"The world's outstanding exponents of freedom, whose close cooperation is at once a source of mutual strength and a warning to the enemies of liberty, should not fail to emphasize their unity by the widespread observance of their Interdependence Day," the Bishop urged.

WAR RELIEF

Retired Shakespearian Actor Lectures for British Relief

Returning to New York from a six months' tour through the West and South, where he has been lecturing for the benefit of British War Relief, the Rev. Walter E. Bentley is now planning a similar tour in the East. Fr. Bentley, a retired Shakespearian actor, continues at the age of 76 to carry on the unique ministry of the stage for which he has long been famous.

The lectures that Fr. Bentley is currently delivering are especially appropriate ones. One, on the Oberammergau Passion Play, is illustrated and presented in dramatic form. Other lectures are on *The Theatre* and on *Shakespeare*. Fr. Bentley's last performance in a Shakespearian play was his appearance as Hamlet at the age of 62, when George Arliss sent him a telegram of congratulation, and Jane Cowl

sent him a bunch of roses. Since that time, he has travelled to many parts of the world, delivering his lectures, which have been very popular.

Fr. Bentley announces that he will accept invitations to deliver his lectures at any church or before appropriate organizations without expense, proceeds to go to the British War Relief Society. He may be addressed at Princess Bay, Staten Island, New York City.

ANGLO-CATHOLICS

Bishop Jenkins' Proposal for Union With the Presbyterian Church

A nine-point program designed to result in a gradual union between the Episcopal and Presbyterian Churches was proposed by Bishop Jenkins of Nevada at a two-day meeting of Anglican Churchmen, held in Portland, Ore., just before the synod of the Pacific.

The long-sought union could, he said, be consummated in less than 50 years, since it would deal only with young men who lack the prejudices born of ministerial experience.

Bishop Jenkins' plan provides for the consecration to the episcopate of three Presbyterian ministers, chosen by their own Church. These Presbyterian bishops would then confirm and ordain to the diaconate and the priesthood all *new* candidates for the Presbyterian ministry. A Presbyterian minister would take part in the laying on of hands at each ordination.

The bishops would have jurisdiction over all Presbyterian congregations. Ministers ordained only presbyterially would be appointed only to congregations not having already accepted an Episcopally ordained pastor. The presbyterially ordained ministers would, for the time being, have full privileges of Communion with the Episcopally ordained.

In congregations served by an Episcopally ordained minister, all new members would be confirmed, as in the Episcopal Church.

The matter of a Liturgy, except in the administration of the Sacraments, would be left to the discretion of the Presbyterian bishops and the clergy they ordain; as would also the matter of vestments. Congregations served by Episcopally ordained ministers would use the traditional elements in the ministrations of the sacraments, as well as the words of Institution in Holy Communion and the Triune Name in Holy Baptism.

SYNODS

Religious Education Came in for Special Emphasis

The Church has been fighting a "war of position," and now the logic of contemporary events demands that we engage in a "war of movement," said Bishop Block of California at the opening service of the synod of the province of the Pacific. The synod met in Trinity Church, Portland, Ore., from May 14th to 16th.

In the absence of the president, Bishop

Moulton of Utah, who was at home ill, the vice-president of the province, Bishop Huston of Olympia, celebrated at the corporate communion and presided at the synod business sessions. At the synod banquet held at the Masonic Temple on the second day of the meeting, Bishop Huston announced that the president of the province had improved in health.

Four hundred fifty persons were present to hear addresses by Miss Rebekah Hibbard, just back from a National Council meeting; W. S. Gilbert, former Spokane chancellor; and Bishop Gooden, Suffragan of Los Angeles. Miss Hibbard urged support of all youth and missionary activity and coöperation with the Church's Army and Navy Commission and the United Service Organizations. Mr. Gilbert asked for courageous experimentation in devising new techniques in the work of the Church. Bishop Gooden said that he felt most keenly the blurring of moral distinctions; historians of the future, he said, would designate the first 40 years of the 20th century as "The Dark Ages."

COÖPERATION WITH PRESBYTERIANS

Many resolutions were passed by the synod. Chaplain William E. Patrick of Fort Lewis, Washington, urged coöperation with the various Church and social agencies interested in the soldiers' and sailors' welfare. Colonel B. C. Allin of Stockton, Calif., presented a resolution on behalf of the Seamen's Church Institute. Bishop Parsons secured the assent of synod to a reaffirmation of General Convention's resolution of coöperation with the Presbyterian Church in a program of Church extension and education. Bishop Jenkins of Nevada spoke in approval of British action in defense of freedom. All of these resolutions were approved.

RELIGIOUS EDUCATION

A committee was appointed to confer with other sections of the province on the possibilities of a future conference that would be held apart from the regular meeting of the synod. The committee was also



BISHOP PARSONS: Secured Pacific synod's assent to coöperation plan.

directed to consult with other sections of the West on holding a conference which would represent the whole Northwest.

The Synod also passed resolutions arranging for a department of youth and a provincial commission on college work. Two provincial assemblies of youth will be scheduled during the year, one for the northern half of the province and one for the south. Interest in religious educational work, in the church school, in the program for youth, and in the Church program for college work was dominant at the synod because of the conference on religious education held the day before the synod proper. At the synod mass meeting, Bishop Stevens of Los Angeles spoke on the college work the Church is doing in 156 institutions in the province. Dean R. Franklin Thompson of Willamette University said that he believed a wave of seriousness was sweeping over the colleges.

Other speakers before the synod included Bishop Remington of Oregon and the Rev. A. Ronald Merrix, at a joint session on behalf of the "Forward in Service"; retired Bishop Irving P. Johnson; Dean Henry H. Shires of the Church Divinity School of the Pacific; Dean Ethel Springer of St. Margaret's House; Miss Ruth Shirley of Houston, Tex., who is concerned with the "Youth Odyssey" which will take place after the war; Bishop Sanford of San Joaquin and Miss Anne Patton, who summed up the aims and activities of the synod and Auxiliary at the closing service.

ELECTIONS: Merton A. Albee was reelected provincial treasurer; Bishop Gooden, Suffragan of Los Angeles, a trustee of the Church Divinity School; Bishop Remington, a trustee of St. Margaret's House; Bishop Block of California, Rev. Henry B. Thomas, and Colonel B. C. Allin, members of the class of 1944 on the council. Bishop Remington, Dean Edwin S. Lane of Phoenix, Ariz., Rev. Lansing Kempton, Rev. W. R. H. Hodgkin, Messrs. Dean Vincent, Albert Agnew, and W. A. Monten, named to the provincial court of review.

Province of Southwest Lays Plans for a Less Unwieldy Council

A more workable provincial organization was the chief result of the synod of the province of the Southwest held at Trinity Church, Tulsa, Okla., May 13th to 15th.

The unwieldy provincial council of some 25 members, was reduced, effective after the next synod, to 10 members including the officers of the province—the president, vice-president, secretary, and treasurer—and six members elected by the synod. The six elective members of the board include two bishops, two priests, and two laymen who will be appointed by the council as heads of the various departments.

Other constitutional changes included the limitation of the term of provincial representatives on the National Council to two successive three-year terms, and a clarification of the basis for assessment on the various dioceses. The assessments will be based on average annual expenditures for a three-year period of the member dioceses.

CHURCH DEBT

Featured speakers of the meeting were acting Bishop Nichols of Salina, formerly Bishop of Kyoto, Japan, who gave his view-

point in the withdrawal of American bishops from Japan; and the Rev. John W. Gummere, leader of the nation-wide movement to limit church debt.

The provincial committee on church debt, chosen to investigate the matter and promote appropriate action in the member dioceses in particular reference to the canon presented by the Joint Commission of General Convention, includes: the Rev. W. P. Barnds, Roscoe E. Harper, Johnson D. Hill, and Judge W. G. Holt. Two other members of the committee will be appointed by the new president of the synod.

AUXILIARY APPROPRIATIONS

The provincial Auxiliary will spend \$1,200 a year for the next three years, including the following annual appropriations:

The Rev. George Van B. Shriver, Dornakal, India, \$400.

Scholarships for Winslow Young People's Conference, \$400.

The Council of Women for Home Missions (to be used in the provincial area for migrant work), \$200.

Negro work in Arkansas, \$100.

The community house at Texas A. & M. College, \$100.

The speaker at the joint meeting of the Auxiliary and the synod, on May 16th was Miss Avis Harvey, new educational secretary of the Woman's Auxiliary. Miss Harvey spoke on Summer Conferences and Forward in Service. Other topics considered by the Auxiliary included The Christian Family, The World Community, Negro Communicants, Women and the Presiding Bishop's Plan, and The United Movement of the Church's Youth.

ELECTIONS: President, Bishop Quin of Texas; vice-president, Bishop Casady of Oklahoma; secretary, the Rev. A. L. du Domaine; assistant secretary, the Rev. R. L. Harbour; treasurer, B. C. Howard.

Provincial council: Elected by synod: Very Rev. J. W. Day, J. H. Allison, Rev. C. A. Beesley, G. J. Locke, C. A. Searle; appointed by the bishops: Rev. C. C. Burke, Rev. W. J. Petter, Rev. W. P. Barnds, Rev. K. E. Heim, Rev. C. J. Kinsolving, Rev. J. A. Winslow, Rev. E. H. Eckel jr., Rev. A. B. Hanson, Rev. J. T. Bagby, Hon. W. M. Holt, Rev. Sam Capers.



BISHOP NICHOLS: Told Southwest synod about Japanese changes.

CANADA

Staff Openings on Caravan Mission for American Churchwomen

The Anglican Caravan Mission, which brings religious ministrations and services to isolated Canadian Churchmen, has several openings for American Churchwomen, Miss F. H. Eva Hasell, MBE, founder of the mission, has announced.

Miss Hasell, who may be reached at the synod office in Winnipeg, Manitoba, says that the mission needs five teachers trained in religious education and eight experienced drivers for this summer season, to replace British workers who cannot leave England. The season began on May 15th and will continue to September 30th or October 15th.

The caravans travel constantly through the four Western provinces of Canada. Many of the families visited have moved back there from the drought areas of the United States. Miss Hasell says that she can offer no salaries, but that volunteers will receive all expenses, including their fare to the East and return, if necessary.

ENGLAND

Bomb Toll of Churches Increasing

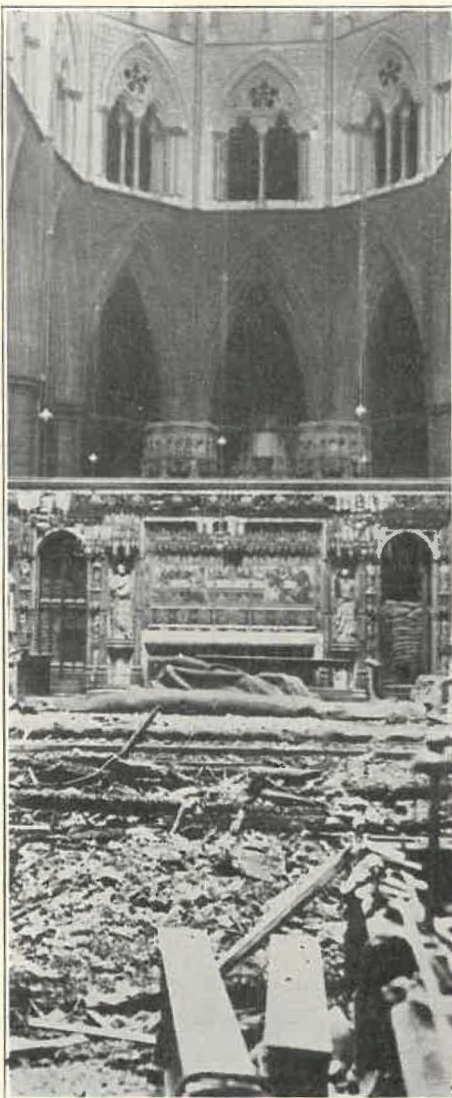
Severe damage was wreaked on Westminster Abbey, burial place of many of England's great men and traditional site of the coronation of Britain's kings, in a recent air raid. Though demolition bombs and incendiaries did extensive damage, the main fabric of the building was not destroyed.

Many other London churches, including several which have played a great and glorious part in the Catholic Revival, have been badly damaged or altogether destroyed in recent raids.

St. Paul's Cathedral was again among the victims, though the great dome is unharmed. A heavy bomb pierced the roof of the north transept and exploded within the building, blasting tons of masonry out of the floor, which collapsed into the crypt. The wrecked portion of the cathedral includes the portico bearing the famous Wren inscription, "*Si monumentum requiris, circumspice*," which now has a new and tragic significance. At the same time a number of incendiary bombs were rained on the roof of the cathedral, but they were quickly dealt with by the very efficient staff of firefighters before much harm could be done. Some of the cathedral clergy and other members of its staff, together with the firewatching and ARP staffs, are in the habit of spending the night in the crypt, but no one was hurt. Both the dean, Dr. Matthews, and Canon Alexander had a narrow escape.

Another Wren Church, St. Andrew's, Holborn, was wrecked in the same raid. Five fire-watchers were killed in Chelsea Old Church when a bomb made a total wreck of the building. A familiar landmark with its *fine* tower, and a favorite choice for weddings, it stood at the corner of Cheyne Walk and Church Street. The

original church was built in the reign of Edward II, but the building destroyed by bombing dated mainly from 1660. Sir Thomas More, however, built the southern aisle, and gave the altar plate, with the prophetic observation: "Good men give



Acme.

WESTMINSTER ABBEY: the historic shrine of Britain's great is shown as it appeared after a severe Nazi air raid on London.

these things and bad men will take them away."

ST. GEORGE'S DAY

A week after this savage air attack on London, hundreds of Londoners, wearing the rose of England in their buttonhole, took part in the crypt of St. Paul's in a service on St. George's Day. With them were officers and men of each of the fighting services, from the Dominions as well as the Mother Country, old soldiers, and young cadets. Among the hymns was a poem on St. George, composed by Canon Alexander of St. Paul's. On the feast of the patron saint of England his flag was flown on scores of churches and public buildings.

Several historic churches have also been destroyed in air raids on Plymouth, among them Charles Church, one of the five churches built in the Restoration period and dedicated in honor of King Charles I.

DR. HENSON RESIGNS

The Rt. Rev. H. Hensley Henson, D.D., is resigning the Canonry of Westminster Abbey, to which he was appointed less than a year ago. The reason is that his eyesight is not sufficiently strong to enable him to read Lessons and sermons in the Abbey where the light is very bad, owing to blacked out windows. Dr. Henson, who is 78 years of age, resigned the Bishopric of Durham in 1939.

OCCUPIED EUROPE

Nazis Establish New University in German Poland

A new University of Posen is to begin its work in what was formerly Poland during the summer semester of this year—the first university founded by the Nazi government. The following glowing description of the curriculum has been given in the German *Frankfurter Zeitung*:

"In view of the conditions in the East and the tasks to be fulfilled there, a number of professorial chairs of a quite new kind will be set up, especially in . . . philosophy. Folk-political questions and folk questions in general will be stressed; the new university will have besides a chair a German prehistory and German ethnology, a special chair of folk doctrine. Another new feature is the institution of a chair for the study of the folk and country of the Soviet Union. . . .

"Posen will be the first university to have a chair of race-politics in place of the chair of race-hygiene included elsewhere in the faculty of medicine. . . . An almost revolutionary innovation is the institution of a chair of spiritual history. This is expected to have a great influence in a National Socialist direction, and so it will be filled by a prominent representative of the Party in this field. In this connection it must be mentioned that the State University of Posen will have no theological faculty, whereas all other faculties are represented which go to make up a complete university."

JAPAN

Government Honors Bishop

Bishop Reifsnider, Bishop in charge of the American church in Tokyo, Japan, and former president of St. Paul's University, Tokyo, was decorated by the Emperor, May 23d, with the Third Class Order of the Sacred Treasure.

The award was in recognition of Bishop Reifsnider's distinguished educational work in Japan over a period of many years, and was interpreted as showing that the recent government regulations respecting religion do not mean that the government is hostile to the missionaries' work.

The Bases for World Peace

By John Foster Dulles

THE Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches, has begun to function. Its committee of direction, consisting of about 25 persons, is actively at work. The full commission, to be composed of some 100 persons, is being rounded out in membership; and plans already exist for bringing its counsel and collaboration to the committee of direction.

We see our task as falling roughly into two areas: one of education and the other of organization.

EDUCATION

The education we seek is, in the first instance, education of the committee of direction and the commission themselves. Included in the membership of these groups are men who have had much experience with international problems and who have thought deeply of them. That intellectual wealth needs to be pooled if our policies and programs are to be based on a solid foundation. We also need the collaboration and constructive criticism of many outside the commission who share our objectives.

In addition to seeking to educate ourselves, we see the need of education among Christian people generally. We do not believe that effective action is ever taken spasmodically. The Christians in this country will not exert an effective influence at critical moments unless through prior education and study they have a background which enables them to appraise the significance and importance of some particular future course of action.

ORGANIZATION

Along with education must come a certain measure of organization. There must be developed definite lines of communication running from the committee of direction through the full commission and then on to churches and Christian groups throughout this country. Only if such organization develops will it be possible for the views of the commission to be made generally available to American Christians or to mobilize, in ways that will be politically effective, the full weight of Christian influence.

The committee of direction and various sub-committees have begun to work on matters of organization. The development of this will take time and will require a willingness to cooperate on the part of Christian bodies. With respect to educating itself and others, the committee has already taken two important steps.

VIEWS OF CHRISTIAN LEADERS

At its first meeting the committee arranged for publication of a handbook containing important study material. Christian leaders have long been aware of the inadequacies of the present international order and in various important gatherings

have dealt with this topic. The resultant expressions of views reflect fundamental thinking of a very high order. It seemed to us that it was of first importance to promote a general spreading of such existing Christian judgment. Too often there is a tendency on the part of newly created

¶ *Christians should not wait for an Armistice to the war before they begin educating themselves as to the bases of a just and durable peace, in the opinion of Mr. Dulles, who is chairman of the Federal Council's commission on this subject. In this article, Mr. Dulles tells of the work that is being done by the commission's committee of direction in formulating sound principles for peace.*

bodies to start *de novo*; whereas here, a very important beginning has already been made and can be the foundation from which further development proceeds.

This handbook*, available through the Federal Council of Churches, includes a compilation of statements which have emanated during recent years from important Christian conferences. There is included, for example, the statement adopted by the Federal Council of Churches at Atlantic City last December; portions of the reports of the Oxford Conference of 1937 and the Madras Conference of 1939; significant statements and proposals by English groups, including the Malvern Conference. The handbook also contains a summary of 10 current proposals for new world order; a syllabus of discussion questions prepared by the secretary of the commission, Dr. Walter W. Van Kirk; and a bibliography.

There has already developed a large demand for this handbook; and we believe that it will be an important educational influence.

PRELIMINARY CONSIDERATIONS

The second concrete step taken by the committee of direction has been to put to itself and seek in a preliminary way to answer certain questions which it seemed to us should be considered at the threshold of our work.

We first sought to develop what was the justification for a distinctly Christian body to deal with the problem of a just and durable peace. We concluded that Christians could make a unique contribution since the Church, through its ecumenical character, is today the only organization which is super-national in character. Also, the solution we seek can be found only by those who possess and retain, even in war, the spiritual qualities Christ taught and

who recognize the essential brotherhood of man.

We next asked ourselves whether we should consider our task as a presently active one or one which would become active only when hostilities were concluded and a treaty of peace under negotiation. We felt that peace could never be attained by any single act; that it was in essence a way of life which we should now, at once, begin to learn. We felt that it would be peculiarly hazardous to await an armistice, because then the abrupt cessation of hostilities would create the widespread illusion that peace had already been attained. We also felt no assurance that, at the end of present hostilities, the peoples of the world would be represented by governments competent to speak for them. We foresaw, as a distinct possibility, that the fighting in Europe might be succeeded by an era of widespread social and political chaos.

A FUNDAMENTAL EVIL

We then considered what of the present world maladjustments warranted our first consideration. Discussion of this point developed some differences of analysis and emphasis. It was realized that economic disorder, conducive to war, had occurred generally throughout the world. We felt this was ascribable to an economic system which had come to depend too much on self-centered "profit" motivations and which failed adequately to recognize that economic power implies a responsibility to all of those who are affected by it. We felt that, in domestic affairs, there is at least some recognition of this principle and that there exists a political mechanism—government—to carry it out. In international affairs, on the other hand, the principle itself is negatized by the "sovereignty" system which legalizes the irresponsible use of national power. Further, there exists no political mechanism to carry out internationally the principle of responsibility even if that principle should be accepted.

Because of our very backward position in the foregoing respects, we felt that our first effort should be to educate Americans to the fact that national action which affects the international movement of goods, people, and capital is not merely *domestic* action. It is *international* action which affects millions elsewhere and which consequently should be taken only with decent regard for these others. Pending the establishment of international mechanisms to assure this, we should be willing to apply the principle voluntarily as an act of self-discipline.

PUBLIC APPROVAL

We considered whether anything of a concrete nature could presently be pointed out as a beginning in living the "way of peace." We then put forward, for consideration by the commission as a whole, the

*Single copies, 10 cents, including postage. In quantity, five cents per copy, plus postage. 297 Fourth Avenue, New York City.

suggestion that, as a token of conversion to a new international outlook, Congress should adopt a procedure, in the fields above referred to, which would assure that no action would be taken until the international implications were made known through a report which would be a public document.

INTERNATIONAL CHANGES

We felt that such action would be profoundly significant since it would, in substance, alter our present theory of government, which now treats these matters as purely domestic legislation. Upon such a foundation, when international conditions permit, could be erected international

mechanisms which, in the long run, are doubtless indispensable.

We realized that any such program we suggested would raise in many minds the question of whether it would interfere with our present international objectives. We felt that such objectives, insofar as they are Christian, would be greatly promoted by what we had in mind. This nation's principal weakness is spiritual. We seem to be purely on the defensive and to be supporting the *status quo* of a world system which has been generally condemned as defective and incompatible with peace. Because of this, we have failed to achieve a spiritual leadership of the multitudes everywhere who realize that a new way of

living must be found if they and their posterity are to be saved from the misery, the starvation of body and soul, the violent death which economic disorder and recurrent war now wreak upon man.

The committee of direction is publishing a memorandum† which indicates its preliminary thinking on the foregoing points. We hope that by thus exposing our thinking to the scrutiny of the commission as a whole and other interested persons, we will elicit constructive criticism which will help us to move ahead wisely and firmly.

†This memorandum is available at the offices of the Federal Council of Churches, 297 Fourth Avenue, New York City. Send five cents for mailing.

Essentials for Church Unity

A Statement by the American Church Union

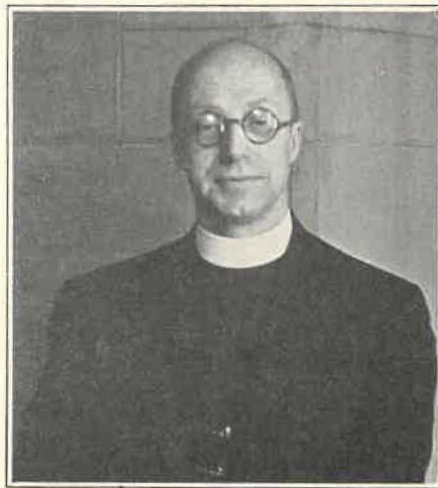
IN CONSIDERING the basis of Church unity, it is necessary to keep in mind that only the most essential things can be required. The issue must be stripped of everything which is not strictly a part of the *esse* of Christianity. The issue is too great; it involves too directly the honor of God and the salvation of souls, to allow any thing less than this to receive consideration.

It is not difficult for us to find what this essential thing is. It is the Faith once delivered to the saints. Unless a thing be really a part of the deposit, it cannot be required as a basis for unity. There are many things which are very precious to the Catholic, which it would be pain and grief to give up. The ancient Liturgies, the customs and traditions that have been handed down through the centuries from the Fathers, the pastors and masters of the Church, these are dear to reverent souls, but if by sweeping them away we could really bring all Christians, or any considerable part of them, together in the unity of the Mystical Body of Christ, we could not in loyalty to our Lord hesitate.

The question, therefore, is, What is the Faith? We do not have to seek far for an answer. The Faith is clearly expressed in the two Creeds, the Nicene and the Apostles', in the Holy Scriptures, and in the accepted *de fide* teaching of the undivided Church.

UNITY OF MEANING

But in stating a basis of Christianity careful account has to be taken of the interpretation of the formularies. The only interpretation which is sound is that which has come down in the tradition of the undivided Church. Mere verbal coincidences cannot be accepted. For example, the Methodist, the Presbyterian, the Lutheran and the Episcopal Churches, all accept the Apostles' Creed as their statement of the Faith; but to take one instance only, the matter of the article on the Church, their interpretations of its meaning are so diverse as to constitute fundamentally variant ideas of what the Church is. It is hardly necessary to point out the impossibility of accepting as a basis of unity a form of words which all are willing to repeat, while giving totally differing meanings to the words. The mere unity of lan-



Dorothy M. Eidlitz.

REV. GRIEG TABER: *He, with the Rev. Gordon Wadhams and the Rev. Shirley Hughson, OHC, formed the committee which drew up the ACU statement on this page. To the surprise of some, it declares that Faith, rather than Orders, is the primary issue to be settled between Presbyterians and Episcopalians.*

guage counts for nothing. Unity of interpretation is essential.

It is a matter of common knowledge that the practice of the Catholic Church has been not to define points of the Faith save where they have been questioned or attacked. It was not until within the fourth century after our Lord that any definition of the nature and Person of Christ was undertaken, and it took the Church until about the year 800 to complete these definitions. The result of this practice has been that many points of the Faith have never been defined or interpreted by any formal action of the universal Church. For example, the Church has, save in the partial statement in the Nicene Creed regarding baptism, never ecumenically defined anything about the Sacraments for the reason that no attack was made upon the Faith as to them until after the unfortunate divisions which rendered ecumenical conciliar definition impossible.

This does not mean that there is no Catholic doctrine regarding the Sacraments

which is binding upon all Christians. To say this would be also to say that until the year 325 there was no required belief concerning the nature and person of Christ. At Nicæa the clear witness of the Church to the Faith on certain points was given, and today we find a like witness in the Church throughout the world to the faith of the Sacraments. That Faith to which such witness is found is essential. For example, the two Sacraments, Baptism and the Supper of the Lord, which are universally held in accordance with Christ's own words, to be necessary to salvation where they can be had, cannot be left out where the essential things of the Church are being considered. Belief in regeneration in Baptism is a part of the essential Faith of the Christian. Belief in the Real objective Presence of Incarnate God in the Blessed Sacrament, regardless of the faith of the recipient; belief in a real Sacrifice in the Eucharist, and in the objective effects of Holy Communion, cannot be omitted from the essential things necessary to unity.

We mention these not to argue them, but only as illustrations of points of Faith which find no definition in the ecumenical Creeds, but which are abundantly set forth in the witness of the Church. They illustrate what we mean when we say that we must in all things look to the interpretative witness of the Church throughout the world as handed down from the beginning. It is clear to all men, diligently reading Holy Scripture and ancient authors, what constitutes the historic Faith in all essential matters. To this we must adhere in loyalty to Christ and to His Church which is the witness and keeper of this Faith.

THE QUADRILATERAL

Fifty-five years ago the General Convention, assembled in Chicago, sent forth to the Christian world what has been called the Chicago-Lambeth Quadrilateral, it having been adopted by the Lambeth Conference two years later. It presented a minimum basis for Church unity. The points were: The Holy Scriptures of the Old and New Testaments; the Nicene and Apostles' Creeds; the two Sacraments, Baptism and the Holy Eucharist; and the historic episcopate. First, the Episcopal Church, and later the whole Anglican Church throughout the world as repre-

sented at Lambeth, offered this as a basis for unity, and the offer still stands. This is the formal position of the Anglican Church, and any proposal for unity should be built on this Quadrilateral unless we feel that we should break with the Church of our communion in the rest of the world and hew out a new course for ourselves.

We accept the Quadrilateral as the basis of unity, but, as every such proposal requires exposition, we think that these points must be both interpreted and elaborated, not according to what one or another Church or theologian may think, but according to the witness of the undivided Church as expressed in her practice as well as in her formularies through the ages. The interpretation must be based not on any present-day opinion held by any Church theologian, as to the meaning of any formulary or passage of Scripture. It must be based solely on the witness of the Church.

ORDERS NOT THE ISSUE

There seems to be a somewhat widespread idea that Church unity can be obtained by securing a validity of orders for the Churches the ministers of which have not received episcopal ordination. We conceive this to be a grave error, and one which is liable to cloud the real issue seriously. The Faith, not Holy Orders, is the issue. It would make no difference if all the ministers of the Churches which at the Reformation, or since, separated from the old Church, had so-called valid orders unless they accepted the faith of the Holy Catholic Church. As a matter of history we find that practically all the heretics, such as the Arians, the Nestorians, the Monophysites, and many others who were excommunicated by the early General Councils, had orders which were as valid from the Catholic point of view as were the orders of St. Athanasius. The Sacraments they administered were entirely valid. But they were outside the Church, and could not have been reconciled without a declaration of belief in the articles of the Catholic Faith.

It was the Faith, not orders, that counted. There should be no question in our minds about this, in justice to ourselves and, even more important, in justice to those who might be persuaded to receive episcopal ordination with the intention of exercising their ministry in their own Church or denomination. And they could not be ordained to exercise a ministry in the Episcopal Church without registering a vow in the presence of God and the Church to accept and teach the Faith "as this Church hath received the same." It would be a grave matter if the brethren who are now separate from us should be given the false impression that nothing more was needed to regularize them in relation to the Episcopal Church than having a Bishop lay his hands upon them and give them what, from the Catholic point of view, are known as valid orders. We question whether this would not come near being that "magic" which some unbelievers say is to be found in the Church's sacramental belief and practice.

Poem

A young theologian named Fiddle
Refused to accept his degree,
For, said he, it's enough to be Fiddle
Without being Fiddle, D.D.

BOOKS

ELIZABETH MCCRACKEN, EDITOR

Collects of Anglican Communion

THE BOOK OF ENGLISH COLLECTS. By John Wallace Suter jr. Harper. \$2.90.

From the Prayer Books of the Anglican communion—English, American, Irish, Scottish, Canadian, and South African—Dr. Suter has collected no less than 579 Collects and has arranged them according to their themes—the Church Year, the State, Missions, Parish Ministers, Confirmation, Penitence, Hospitals, the Departed, etc. Careful grouping, an analytical table of contents, and an elaborate index enable the user to find an appropriate prayer for almost any theme; while the beautiful typography of the Collects will be a genuine aid to their devotional use. The clergy, moreover, have here a wealth of prayers for special occasions; all of which have been set forth by authority in some part of their own communion.

For the student, Dr. Suter has prefixed a very careful study of the Collect form; in which not only the three main types, but the special variations are minutely considered. With equal minuteness, a first appendix lists all the variations found for each Collect in the different Prayer Books; and a second appendix gives the source of each Collect, wherever this is known. Very real gratitude is due Dr. Suter for a most useful but extremely laborious task, admirably performed.

It has been said that of all literary forms, the Collect form is the most difficult; and this book justifies the assertion. The exquisite simplicity of the Leonine and Gelasian types was soon lost, and many of the medieval Collects are pretty terrible. Just so, no one since Cranmer has had his ear for English cadence, while the floridity of the Caroline Collects and the fussiness of some of the modern ones are almost as bad as the medieval productions. And yet there are notable exceptions. William Reed Huntington's Collect for the Transfiguration and Dr. Suter's own For Teachers and Learners are almost worthy to stand beside "Lighten our darkness." BURTON SCOTT EASTON.

A Critic of Milton's Critics

MILTON AND HIS MODERN CRITICS. By Logan Pearsall Smith. Little, Brown. \$1.50.

Certain "modern critics"—largely connected with Cambridge University—have recently discovered that Milton was no poet and have trumpeted their discovery from the housetops. Logan Smith—who, as it happens, comes from Oxford University—although this detail is perchance irrelevant—or is it?—has sometimes "wondered why, at Cambridge, though it was formerly a nest of poets, they should now bother themselves about poetry at all." And he chuckles gently to himself, as he browses along in his little book; just as the reader chuckles, browsing after him.

We never know, of course, what the future will bring forth. Standards change strangely, causing Mr. Smith to murmur, "Certainly the newest push of pushful

Communist versifiers have not . . . ever mentioned" *Paradise Lost*. Perhaps Milton was not amiable; what is that to the purpose? Undoubtedly he was a Puritan; what is that to the purpose? Assuredly, "What the Muses think is of little interest; what we care for is what they sing." And, after enjoying himself hugely, Mr. Smith sums up "Now, Lycidas, the Shepherds weep no more—at least one of them doesn't." But there are other shepherds who likewise weep no more; Mr. Smith has plenty of company. E.

A Hymn Book for the Home

THE NEW ILLUSTRATED BOOK OF FAVORITE HYMNS. Pictures in color by Gustaf Tenggren. Piano arrangements by Inez Bertail. Garden City De Luxe Editions. \$1.00.

An exceptionally beautiful hymn book for the home is *The New Illustrated Book of Favorite Hymns*, illustrated by Gustaf Tenggren, with simplified piano arrangements by Inez Bertail. So lovely are the illustrations that the publishers have wisely arranged to supply them also in two sets, mounted on cardboard mats, suitable for framing, at \$1.00 a set.

Included in the selection of hymns are such favorites as "Abide with me"; "Now the day is over"; "Rock of Ages"; "Jesus, Lover of my soul"; "Sun of my soul"; and "The Church's one foundation"; together with such seasonal ones as "Silent night"; "Hark, the herald angels sing"; "Come, ye faithful, raise the strain"; and "Jesus Christ is risen today." The piano arrangements are simple; and both words and music are large and legible. The illustrations, large and in full colors, are among the most appealing that the reviewer has ever seen, combining the modern and the traditional in the way that Mr. Tenggren does so pleasingly.

Here is a book that really should (despite the triteness of the phrase) be in every Christian home, especially those homes in which there are children who can play or sing these favorite hymns and enjoy the really exquisite illustrations. This reviewer promptly took the book home, where it was immediately welcomed and "tried out" with success by two youngsters who were delighted to find that they could play the tunes easily with their limited piano training and experience. C.P.M.

For Travelers to Canada

SEE CANADA NEXT. By Larry Nixon. Little, Brown. \$1.95.

Those who are planning a vacation for the summer will find this handbook or guide book most helpful. It is written by an experienced traveler and is full of information as to expenses and accommodations for inexpensive and expensive trips by every conceivable conveyance. It is good reading for the lover of Canada or for the stranger to its far flung charms and loveliness. It is right up to date (1941) and is abundantly illustrated.

CLINTON ROGERS WOODRUFF.

United We Stand

A STATE of "unlimited national emergency" has been proclaimed by the President.

In plain language, this means war. The President cannot so declare it, for that is the province of Congress. But the practical result is virtually the same. It remains only for some overt act to implement it.

With full realization of the far-reaching implications of his declaration, President Roosevelt has solemnly announced to the nation and the world: "We will not accept a Hitler-dominated world."

We believe that in making that statement, Mr. Roosevelt spoke for the United States of America—an America determined at last to take direct action to oppose with all its force the destructive Nazi doctrines, which are diametrically opposed to our own way of life. And we believe that America will back up the President's statement wholeheartedly and unitedly.

For our part, THE LIVING CHURCH finds itself fully in agreement with the national policy as enunciated by President Roosevelt in his historic message, which we believe will rank as one of the greatest and most far-reaching state papers in

our history. While we do not believe that war itself can ever settle anything, we are convinced that the prerequisite to anything approaching "peace in our time," and the building of a reasonably decent, if not Christian, world order in the 20th century, is dependent upon the decisive defeat and eradication of the perversion of the Christian doctrine of man for which Hitler and the Nazi philosophy stand. And we are confident that the great majority of Churchmen will agree with us.

We do not ask the Church to bless this war, nor to act as a recruiting station for the armed forces of the nation. The Church is the mother of all of her children, regardless of their political views. Let the Church be the Church, in time of war as well as in time of peace. But let Churchmen who are loyal citizens rally now to the support of our country in the time of her need, and give her that wholehearted allegiance which can come only from a conviction that her cause is right and that Christian morality no less than national patriotism is our motivating force in this emergency.

And may Almighty God guide and protect us, and use us as instruments for the accomplishment of His purpose for us and for all mankind.

Toward a Just Peace

IT IS our privilege to present to our readers this week a thoughtful article by John Foster Dulles, noted Presbyterian layman who heads the Federal Council's Commission to Study the Bases of a Just and Durable Peace. Our own Church is represented on that committee by Dr. Elmore McKee, rector of St. George's Church, New York, and the Rev. Almon R. Pepper, secretary of the National Council's Department of Christian Social Relations.

As Mr. Dulles indicates in his article in this issue, his commission is not going to rest content with digesting and abstracting the peace proposals of various organizations and conferences. It is planning to make specific recommendations to Christians as to action designed to bring about a just peace and a Christian world order.

First of the proposals of the commission is a far-reaching one, designed to harmonize the foreign and domestic policies of the United States government with the Christian ideal of world brotherhood and fellowship. The proposal is that Congress set up a Federal agency to study the economic effect on the world order of any proposed change in American foreign trade, tariff, immigration, or monetary policy. At the same time it is proposed that the President be requested to invite other nations to take similar action. The commission declares in setting forth this plan:

"With the large increase in the population of the world, with the interconnections consequent upon scientific invention, what one nation does in relation to its raw materials, markets, immigration, or money, may vitally affect millions elsewhere. Interdependence now replaces independence. Since this is so,

action in these fields must be coupled with a responsibility to the totality of those seriously affected. Local government should continue to deal with matters of local concern. But a sovereignty system which accords the right to use economic power irresponsibly has become an anachronism no longer consistent with peace."

Disappointing to some is the method of approach followed by the commission in this recommendation. In making its proposals, however, the commission apparently has two ideas in mind: (1) That it is well to begin with the beam in our own national eye before tackling the mote in the eyes of foreign governments; and (2) the international aspects of the problem are contingent upon the winning of the war by the powers that may be presumed to have some interest in applying Christian principles.

WITHOUT passing upon details of the commission's present proposal we believe that the commission is on the right track. Its chairman, who has had a long, practical, and first-hand experience in efforts to establish international peace and harmony, beginning with the Hague peace conference of 1907 and continuing through the peace negotiations of 1918-19 and the post-war reparation conferences, is ably qualified for the leadership that has been entrusted to him by the representatives of the communions represented in the Federal Council, including our own Church. It is to be earnestly hoped that the work of this commission will receive the widespread attention to which it is entitled and that the Christians of America will make a sincere effort to bring their faith to bear

not only upon the problems of the war but even more upon those of the reconstruction that must follow the war.

The Presiding Bishop has well reminded us that a special responsibility rests upon American Christians in these days, because we are the only considerable sector of Christendom that can take an adequate world view and act freely upon the basis of Christian ethics and morality. Perhaps, as he suggests, God is calling us in this day of trial to be a chosen nation of His people for the accomplishment of His purpose in the world just as He called the Jewish nation to be His appointed people for the carrying out of His purpose in Old Testament days.

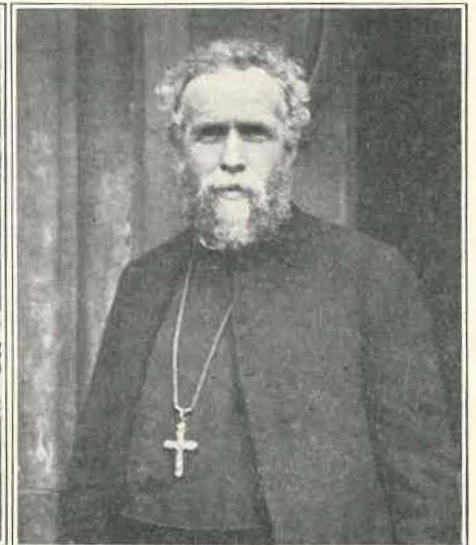
It is a grave responsibility and a far-reaching opportunity that we have. May God grant that we do not shirk the task nor fail in it.

Relving on the generosity of our FAMILY, which has never failed to respond to an appeal such as this, THE LIVING CHURCH has assured the Save the Children Federation that the funds for the maintenance of our own Nursery Shelter will be speedily and generously forthcoming. Already we have sent \$500.00, which has been cabled to London, as an earnest of the intention of our readers to see that the horrors of war are at least mitigated for these tiny, innocent victims. Each week we shall publish the list of contributors to this practical demonstration of the solicitude of American Churchmen for the children of our brethren across the sea.

A picture of THE LIVING CHURCH NURSERY SHELTER has just been received via the transatlantic air mail, and we publish it on this page. Other pictures, we are informed by



THE LIVING CHURCH NURSERY SHELTER, BARTON PLACE, EXETER



THE LATE BISHOP OF EXETER

Our Nursery Shelter

IMMEDIATE and enthusiastic is the response to our appeal, made in the June LAYMAN'S MAGAZINE, for funds to maintain a relatively safe nursery shelter in England for 36 or more children, under 5 years old, bombed out of their homes. As explained in that issue, THE LIVING CHURCH FAMILY has been assigned Barton Place, the residence of the late Lord William Cecil, Bishop of Exeter, as a home to be maintained by the generous contributions of our readers, through the agency of the Save the Children Federation. The owners donate the house itself for this splendid purpose, and the British government contributes a partial subsidy for its upkeep. Our contributions are for the support of the children themselves—their food, clothing, and maintenance. This amounts to approximately \$3,000 a year—more if the number of children is increased, with the permission of the Ministry of Health.

The Presiding Bishop telegraphs: "It gives me great pleasure to endorse the effort being made to provide aid for British children who are victims of air raids," through THE LIVING CHURCH NURSERY SHELTER. Similarly, Bishop Manning of New York has telegraphed: "I most earnestly commend the appeal. . . . I am confident that our people will respond willingly and generously. There could be no more urgent and touching appeal than this, which asks help for the children who are the victims of air raids and whose parents are fighting this battle for the very principles of Christian and civilized life which is our battle as truly as it is theirs."

cable, will soon be forthcoming. We are also endeavoring to work out a plan whereby those who wish to contribute \$100 or more for the care of a particular child may be given the name and perhaps a picture of that youngster, so they may follow his progress by their own correspondence if they wish to do so.

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Nursery Shelter," and sent to 744 N. Fourth St., Milwaukee, Wis.

Toronto, 1941

THE eyes of American Christians this week are turned toward Toronto, where representatives of the non-Roman Churches of the United States and Canada will meet for a 3-day conference. Some delegates will also be present from Latin American countries, to present their viewpoint on the questions to be discussed.

"Toronto, 1941" is one in the series of "ecumenical" conferences stemming from "Oxford and Edinburgh, 1937" through "Madras, 1938" and "Amsterdam, 1939." Had the war not prevented it, the initial meeting of the World Council of Churches would probably have been held in the United States in 1940 or 1941. Since that is impossible, the conference in Toronto is designed to foster closer relations between the Anglican, Orthodox, and Protestant communions in the Western hemisphere, and to enable their representatives to consider together questions of life and work and of interna-

tional and interdenominational relationships in a world at war. Doubtless the question of a Christian approach toward a peace based on justice and righteousness, and a world order in which disastrous large-scale war will be impossible, will be the primary question under consideration.

With Christians of warring nations separated from each other in Europe, and American Christians unable to take counsel even with their brethren of the same communion across the Atlantic, this coming together of Church leaders of the Americas is an important occasion. It is to be hoped that the delegates will make the most of it, and make some really valuable contribution to peace among men of goodwill, at least in this part of the world.

The Battle of the Textbooks

ASPIRITED controversy about alleged subversive teaching in school textbooks was precipitated last fall by an article in the *American Legion Magazine* entitled "Treason in the Textbooks." The controversy centered around certain school textbooks in the field of the social sciences, particularly those edited by Prof. Harold Rugg of Teachers College, Columbia University.

The article in the *American Legion Magazine* brought into the open a factional strife in the American Federation of Teachers and certain investigations that had been undertaken concerning radicalism in tax-supported educational institutions. The spotlight was thereby focused on a matter of interest and importance to all American parents—the question whether or not their children were being indoctrinated with the principles of Communism in the public schools.

Unfortunately the controversy engendered more heat than light. The article in the *American Legion Magazine* was not a reasoned and documented statement of facts but an impassioned appeal to emotion, and it resulted in hasty and ill-considered action in many communities. First to rush into the fray and most vigorous in their condemnation of the textbooks in question were the superpatriots who invariably began their statements on the subject: "I have not read the books, but . . ."

Meanwhile, in a quieter and more business-like manner there was going forward a study authorized by the National Association of Manufacturers in 1940, designed to evaluate the text books in use in the secondary schools. This study, conducted by Prof. Ralph W. Robey of Columbia University, covered 800 textbooks and the publication of its findings in the *New York Times* for February 22, 1941, indicated that taken in their proper context few of the statements were as "subversive" as had been indicated.

In an attempt to evaluate the controversy, the Federal Council of Churches has published an interesting factual survey in *Information Service* for May 17, 1941, entitled *The Textbook War*. In it an effort is made to clarify the issue over the text books and Professor Rugg's book, *That Men May Understand*, is critically reviewed. In the following issue, that of May 24th, the struggle over radicalism in the teaching profession is critically reviewed. We commend these two issues of *Information Service* to Churchpeople who are concerned over this controversy. They will help to sift out the modicum of truth in an impassioned controversy that is mostly based on insufficient knowledge and the kind of prejudice indicated by the refusal of a local American Legion post to cooperate with a citizens' fact-finding committee on the ground that "Americanism is not a debatable subject."

Through the Editor's Window

HERE are two stories from the mission field, relayed by the *Los Angeles Churchman*:

In the Philippines that indispensable article of wearing apparel, the G-string, must sometimes be furnished by the missionary before his converts can properly attend church. In order that they may be properly tailored, the mission asks local teachers to send measurements. In reply to one such request, an Igorot teacher specified "4 big boys, 13 small boys, 4 regular size boys."

From Wyoming comes an Indian story. Said Bishop Ziegler, in the normal course of a baptismal service, "Name this child." "Gordon Gin," was the startling response of the Indian godparents. "I see," said the Bishop with quick tact, "That is his nickname. You have chosen the name of one of the apostles. Gordon James, I baptize thee . . ."

WE SAY a hearty Amen to this new beatitude, set forth by the editor of the *Christian Advocate*: "Blessed is the man who can write a courteous letter to the man with whom he disagrees, for of such is the kingdom of heaven."

AND WE might add another: "Blessed is he that writeth the editor about the ninety and nine things that he likes, and stoppeth not his subscription for the one that he dislikes."

A RECTOR who bought the *Living Church Annual* (now unhappily out of print) from his local bookseller received an invoice for "1 Living Church Animal." Livy the Office Cat is not for sale!

THE *New York World Telegram* brings news of a service held in "St. James' Presbyterian Episcopal Church, Madison Ave. and 71st St." What's going on in the big city, anyhow? You Manhattanites seem to be getting ahead of the rest of us.

INSIDE AMERICA

BY ELLIS E. JENSEN, Ph.D.

The Attack on our Unity

A NATION marked for destruction by a dictator is first corrupted from within. Groups within the nation—economic, racial, and religious—are set at loggerheads. Fear of one's fellow citizens is implanted. Up and down the land confusion, indecision, distrust, and fear are sown. Finally, after the moral and spiritual foundations of the unfortunate nation are eaten away, the military stroke is delivered, and the nation collapses.

This is the new pattern of conquest. In the past two years it has destroyed a dozen nations. The pattern is in the middle stage of its operation here and in South America. This explains the alarming growth of distrust, hatred, and fear in America in recent years. Unwittingly many of us have been carrying these germs of national dissolution and have infected our neighbors.

It is the solemn duty of every citizen to guard himself against the mental confusion and spiritual corrosion which those who hate America would spread among our people. We can ill afford disunity and hatred among ourselves.

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NEW YORK

A Birthday Cake Lighted With 255 Candles

By ELIZABETH McCracken

Over 1,500 men and women—Church-people, members of the Roman Catholic Church, persons of Jewish faith, and representatives of the most notable civic activities of the city—attended the Citizens' Dinner given in honor of Bishop Manning, at the Hotel Biltmore, New York, on May 21st. The great ballroom was filled, and tables were set in every available nearby room.

As the Bishop and the guests of honor entered the room in procession, the organist of the Cathedral of St. John the Divine, Norman Coke-Jephcott, played. Immediately after the Invocation by Bishop Gilbert, Suffragan of New York, the cathedral choir sang the Greek anthem, in an English translation, "Behold, great prelate." This was followed by other music by the choir.

Judge Samuel Seabury, chairman of the Citizens' Committee, introduced District Attorney Thomas E. Dewey, who presided. There were seven speeches, none long. The speakers were Thomas S. McLane, the Presiding Bishop, former Governor Alfred E. Smith, Judge Joseph M. Proskauer, Mrs. Ernest R. Adey, Thomas J. Watson, and Mayor La Guardia. Their enthusiastic tributes to Bishop Manning were interrupted by frequent applause.

The dinner celebrated Bishop Manning's 75th birthday, the 50th anniversary of his ordination to the priesthood, his 20th anniversary as Bishop of New York, and also

his 20th as honorary president of the Episcopal City Mission Society. This society at the same time celebrated the 110th anniversary of its founding.

During the evening, a group of Negro boys from Wiltwyck, the City Mission Society's school at Esopus, N. Y., sang. While the applause was still sounding, four men bore a huge birthday cake to the dais. The cake was lighted by 145 candles in honor of Bishop Manning's three anniversaries and 110 in honor of that of the City Mission Society. The boys began to sing "Happy birthday to you"; and the entire company joined in singing the greeting several times over.

With the cake was a scroll, signed by the members of a committee which has pledged itself to raise, before the end of the year 1941, the sum of \$110,000 for the Episcopal City Mission.

"We are Already in the War"

"I receive many letters, charging me with trying to bring America into the war," Bishop Manning said in his address to the convention of the diocese of New York on May 13th. "The answer is that we are *already* in the war. We have already committed ourselves by our whole governmental policy and action. We are already at war with Hitlerism and all that it stands for. The issue of this conflict is as vital to us as it is to Britain and to the other democracies and to civilized life everywhere."

Bishop Manning spoke with feeling of Hitlerism and the things for which it stands—"absolute tyranny, ruthless aggression, the brutal enslavement of free and peace-



Wide World.

CONGRATULATIONS: Bishop Manning of New York (right) and former governor Alfred E. Smith are shown at the dinner in honor of the Bishop's three anniversaries given him by a citizens' committee in New York City.

loving people, and rule by naked force, not only over the bodies, but over the minds and thoughts and souls of men" [L. M. June]. He was frequently interrupted during his address by applause and cheers. When he had finished speaking, the convention voted that this section of his address be printed at once and sent to the President of the United States, together with the statements on strikes in defense industries made by the diocesan social service secretary [See Social Action on page 4 of this issue].

ELECTIONS: Standing committee: Clerical, R. H. Brooks; lay, C. G. Michalis. Delegates to provincial synod: Clerical, H. R. Greer, O. A. Griesmyer; lay, Harrison Deyo, William Quaid. Provisional delegates: Clerical, E. W. Churchill, R. L. Harding; lay, S. F. Bayne, A. B. Johnson.

A Volume of Letters of Felicitation Was Presented to the Bishop

The convention of the diocese of New York took a recess on its first day of meeting to assemble in the Cathedral of St. John the Divine with other members of the diocese and the community for the special Service of Thanksgiving held in honor of Bishop Manning's three-fold anniversary.

A moment of particular interest to the great congregation was that in which Bishop Gilbert, Suffragan of New York, and the Very Rev. Dr. James P. De Wolfe, dean of the cathedral, approached Bishop Manning with the Book of Letters, the

gift of the whole Anglican communion. The volume consists of 572 letters of felicitation, each a single large page. Cartier, the well-known jeweler, had been engaged to bind the letters in purple crushed Levant with silver clasps and to place on the cover the Bishop's seal in 18-carat gold and enamel. The volume includes letters from the Archbishops of Canterbury and York, the Presiding Bishop, President Roosevelt, Governor Lehman, Mayor La Guardia, and other ecclesiastical and civic dignitaries.

After the service there was a reception in the crypt of the cathedral. Bishop Manning cut the birthday cake, which had been presented by the New York Training School for Deaconesses. It was ornamented with the seal of the diocese; and Philippians I: 3-6 was written beneath the seal.

Bishop Manning Honored in Special Service at Greek Cathedral

The Cathedral of the Holy Trinity of the Greek Orthodox Church, situated on the East Side of New York, held a special service of Solemn Thanksgiving for the life and work of Bishop Manning of New York on the evening of May 18th.

Two priests of the Greek Orthodox Church, ceremonially vested, proceeded to the Bishop's House in the close of the Cathedral of St. John the Divine, to escort Bishop Manning to the Greek Cathedral. The Bishop, vested in mitre and cope and carrying his pastoral staff, was accompanied by the clergy of the Cathedral of St. John

the Divine, led by the dean, the Very Rev. Dr. James P. De Wolfe, and the Rev. Lauriston L. Scaife, Bishop Manning's representative in the diocese to the Eastern Churches.

When the company arrived at the Greek Cathedral, a procession of Greek Orthodox priests, vested in full canonicals, preceded them into the cathedral. Bishop Bohdan of the archdiocese of North and South America, with two deacons, escorted Bishop Manning. When he reached the *naos*, Bishop Manning bowed to Archbishop Athenagoras, who was awaiting him, and then turned and blessed the people. Bishop Manning was then escorted to the Archbishop's throne. The choir chanted, in Greek, as greeting, the anthem which in the English translation begins "Behold, a great prelate." Then came the Solemn Thanksgiving, sung in Litany form.

At the conclusion of the Solemn Thanksgiving, Archbishop Athenagoras addressed Bishop Manning. Two laymen of the Greek Church also spoke; one of them was the Greek Consul General at New York, the Hon. Nicholas G. Lely. Bishop Manning replied.

GREEK VICTORY

"You have spoken far too generously of my part in action for the aid of the people of Greece in these tragic days," Bishop Manning said. "There has been little that I could do; but I can say that my whole heart and soul have been with your brave people in their heroic struggle



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DIOCESAN

for their freedom, their homes, and their fatherland, and in that struggle I pray, as every true American does, that the people of Greece may yet be given full victory, and may be restored to their freedom and their rights, however long and hard the struggle may be.

"The Anglican Churches throughout the world and the Episcopal Church in America are in close and sacred fellowship with the Greek Orthodox Catholic Church and all the Eastern Orthodox Catholic Churches; and we in the Episcopal Church pray that these days of trial and danger may draw us into still closer communion and fellowship with you."

Bishop Manning sang the Anglican Prayer for Christian Unity at the proper place in the Litany. At the end of his address, he blessed the people again, and he and the Archbishop exchanged the kiss of peace. A reception followed the service.

**Russian Orthodox Churchmen
Contribute to Fund**

Bishops Makary and Benjamin and the members of the Metropolitan Council of the Russian Orthodox Greek-Catholic Church of America sent a contribution, with a letter, to the Rev. Richard A. D. Beaty, rector of St. Peter's Church, in the Chelsea district of New York, to help repair the church. The letter expressed the appreciation of the Russians for the interest St. Peter's has taken in their Church. On a number of occasions, there have been Anglo-Orthodox services in St. Peter's, with the clergy of both Churches taking part.

WASHINGTON

**Debate Establishment of Diocese
as Presiding Bishop's See**

A resolution was introduced at the convention of the diocese of Washington providing that General Convention establish the diocese of Washington as the see of the Presiding Bishop and constitute the Presiding Bishop as the Bishop of Washington under certain specified conditions. The subject, which has long been discussed in Church circles, was debated at length by the delegates and again referred to the committee for a year's further study and report at the next diocesan convention.

Bishop Freeman of Washington, in his convention address, spoke of the "new anti-Christ arisen in our modern world."

"He seeks the enslavement of a world that had come to believe that Christian civilization, inadequate as its virtue is, was securely established. . . . We will not hate; but we will with all our strength condemn him who has dared to raise his incarnadined hand against the divine Christ and His Kingdom."

MALVERN DECLARATION

The Bishop recommended serious reading of the Malvern Declaration.

"In some respects the findings and report of this conference constitute one of the most challenging statements our Church

has heard for many years," he said. "Its suggested program may prove startling and unsettling to those who believe the Church has a prescribed and time-honored and restricted field; it certainly must thrill with high hopes those who believe that the Kingdom of Christ is concerned with each and all of the most vital issues of life."

Bishop Freeman warned the clergy of his diocese against using the pulpits for purposes of propaganda or as a recruiting ground for the military and naval forces.

Other speakers before the convention included the Rev. Dr. C. Leslie Glenn, on the 10-year plan; and Dr. Ernest Griffith, director of legislative reference service for Congress, on Religion and the Crisis of Democracy. The convention met May 7th and 8th at the Church of St. Stephen and the Incarnation in Washington.

ELECTIONS: Secretary: O. R. Singleton. Standing committee: Clerical, F. J. Bohanan, F. B. Tucker, H. S. Wilkinson, Edward Gabler; lay, W. S. Bowen, Fulton Lewis, Lynch Luquer.

Delegates to provincial synod: Clerical, Clyde Brown, R. S. Harp, W. C. Draper, Edward Gabler; lay, O. R. Singleton, B. H. Howard, J. J. Graham, T. E. Robertson.

WESTERN MICHIGAN

**Women of the Church to Begin
Work Among Migrant Families**

A telegram from national headquarters advising that the request for a full-time United Thank Offering worker in Western Michigan had been granted brought enthusiastic applause from the delegates attending the annual diocesan meeting of the Women of the Church held in Emmanuel Church, Hastings. The Churchwomen are now making plans for the coming of the United Thank Offering worker, who will be placed in Barry County, in a district where there are hundreds of children and young people with little opportunity for education and no religious training.

Extension of educational work to reach the isolated families in the diocese and a program to provide religious education to migrant families were the two subjects which occupied the attention of the convention. The speaker at the opening banquet was Miss Edith E. Lowry, executive secretary of the Home Missions Council of North America, who pointed out the great need for religious work among the children of migrant workers. Miss Helen White, Midwestern supervisor of migrant work of the Home Missions Council, gave specific examples of migrant needs in the diocese.

Mrs. J. A. McNulty, who had been appointed by the board of the Women of the Church a few months ago to take charge of correspondence work among the isolated families in the diocese, made her first report and also presented her plan of work for the year. Mrs. Donald C. Stephenson, leader in women's work in the diocese of Michigan, also spoke.

ELECTIONS: President, Mrs. Charles L. Dibble. Delegates to provincial meeting: Mmes. C. L. Dibble, J. A. McNulty, J. J. McCoy, Alice Wilcox, J. E. MacGregor; alternates, Mmes. A. H. Johnson, L. M. Woodruff, W. K. Williams, D. J. Hams, Don Williams.

CENTRAL NEW YORK

"Grievance Day"

In order to give parishes and missions of the diocese an opportunity to discuss the amounts assessed upon them for the diocesan expense fund, the standing committee of the diocese of Central New York has arranged a "diocesan grievance day" when parish representatives may meet with members of the committee. Meeting ordinarily just before the annual convention of the diocese, the committee is prepared to arrange regional meetings throughout the diocese if this is found desirable.

BETHLEHEM

Peace Aims and Reconstruction

A discussion of peace aims and reconstruction on a Christian basis after the war constituted part of the address of Bishop Sterrett of Bethlehem before the convention of his diocese, meeting in Christ Church, Reading, Pa.

"Recent pronouncements of responsible leaders have greatly cleared the question of fundamental war aims and most of us realize that further specific commitments cannot reasonably be expected at present," Bishop Sterrett said, "But there is strong reason for realistic thinking about the kind of a world we hope to see after the war and for such planning as will insure the influence of Christian principles in that

world. Experience should remind us that such discussions and careful study, though they may be long in advance, are by no means academic and visionary, in spite of the urgency and the gravity of the present crisis."

Bishop Sterrett stated that he believed the pronouncements of the Malvern Conference deserved sincere and prayerful thought, though he himself did not agree with all of the statements of the conference. The Bishop, who is chairman of the Episcopal delegation to the Federal Council of Churches, spoke highly of the work and aims of the Federal Council and told also of the handbook on peace aims which the council has prepared for use in study groups.

ELECTIONS: Standing committee, Dr. H. S. Carpenter in place of the late Fred M. Kirby. Examining chaplain, the Rev. H. R. Taxdal in place of the Rev. G. M. Day.

Deputies to provincial synod: Clerical, G. B. Walter, T. B. Smythe, Charles Allen, M. M. Moore; lay, Frederick Bertolet, M. J. Schrader, S. V. Wood, G. R. Taylor. Alternates: Clerical, A. McD. Rodger, G. C. Melling, P. H. Steinmetz, J. H. Lehn; lay, George Brittain, Harry High, Allan Loose, June Sampson.

CHICAGO

Special Convention to Consider Debt

A call has been issued by Bishop Conkling of Chicago for a special convention of the diocese on June 11th, for the purpose of considering the diocesan debt. The call is in accordance with the request of the diocesan convention that the delegates reassemble at a later date for a thorough discussion of the debt question. Several committees have been studying the problem for the past several months.

The special convention will be held in St. James' Church, Chicago. A quiet day for the clergy will be held the day before at the Church of the Atonement.

65th Anniversary

Sixty-five years ago Bishop McLaren of Illinois established a mission known as the Church of the Good Shepherd, Chicago. On Rogation Sunday, May 18, 1941, the 135 communicants of the church, which now takes an active part in the diocese of Chicago under the leadership of its priest-in-charge, the Rev. Gardner Alpheus MacWhorter, turned out for a corporate Communion and two services at which there were special addresses by Bishop Randall, suffragan of Chicago, and the Rev. Dr. A. Haire Forster, professor at Seabury-Western.

CONNECTICUT

"There is no Reason to Feel That our Church Will be Immune"

By unanimous vote, the delegates to the convention of the diocese of Connecticut approved the following message, introduced by the Rev. Louis L. Perkins, and voted that it be cabled to the Archbishop of Canterbury:

"Connecticut, oldest diocese of the Anglican communion outside the British Isles, in annual convention assembled, sends

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to strike,
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That the cruel crash follows so
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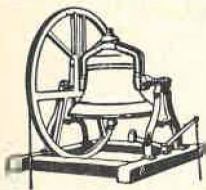
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Christian greetings of admiration, sympathy, and encouragement to its mother Churches of England and Scotland and to all the British people in their indomitable struggle against aggression which threatens Christian civilization throughout the whole world."

"ALL OUT" FOR BRITAIN

In his address, Bishop Budlong of Connecticut voiced his conviction that the United States should be "all out" for Britain "even at this tardy hour."

"Surely God hates war, when men should be living together in mutual consideration and cooperation and trust; but His condemnation of selfishness and cowardice must be even more severe," said the Bishop.

"I like Winston Churchill's expression of confidence in the people of our nation, when he says, 'I know that the action of the United States will be dictated not by methodical calculations of profit and loss, but by moral sentiment and by the gleaming flash of resolve which lifts the hearts of men and nations and springs from the spiritual foundation of human life itself.'"

BISHOP TUCKER PRESENT

At the Church Club dinner the same day, the speakers were former Governor Raymond E. Baldwin and the Presiding Bishop. Urging greater active service on the part of Christian people, Bishop Tucker said:

"There is no reason to feel that our own Christian Church will be immune to the law which takes the power of survival from all institutions which fail to perform their functions. It seems to me that the responsi-

bility of saving Christianity rests especially on the Church in America. Our hands are not tied. All the rest of Christianity has its hands tied, all the other Christians are in the midst of great crises."

ELECTIONS: Standing committee: Clerical, A. F. McKenny, H. E. Kelley. Delegates to provincial synod: Clerical, D. W. Greene, J. S. Neill, F. S. Morehouse, Thomas Richey; lay, A. T. McCook, T. B. Lord, F. W. Kilbourne, W. C. Hutton. Chancellor: O. R. Beckwith.

DELAWARE

Thirty-Five Per Cent Increase in Number of Communicants

At the convention of the diocese of Delaware, held at Trinity Church, Wilmington, on May 13th and 14th, Bishop McKinstry of Delaware stated that over a period of 10 years, the growth of the diocese had resulted in a communicant increase of 35%—the largest of any diocese on the Atlantic Seaboard.

During the past year the total indebtedness of the 40 or more parishes in the diocese has been substantially reduced, leaving only \$35,000 indebtedness on all church properties. Bishop McKinstry urged a concerted effort to erase this. Beside the Bishop, the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, spoke at the annual banquet, and the Rev. Dr. C. Leslie Glenn, at the convention of the Woman's Auxiliary.

ELECTIONS: Convention secretary, Canon J. H. Earp; assistant, Rev. F. M. Barton. Standing committee: Clerical, C. W. Clash, H. R. Bennett, J. H. Earp; lay, Walter Hulihan, G. A. Elliott. Provincial synod: Clerical, F. M. Barton, P. L. Donaghay, C. L. Penniman, H. R. Bennett; lay, J. M. Stewart, Robert Forman, Harper Silliman, G. H. Ryden. Delegates to synod of Woman's Auxiliary: Mmes. J. P. Green and Howard Seaman, with Mmes. J. H. Jones and Albert Massey as alternates.

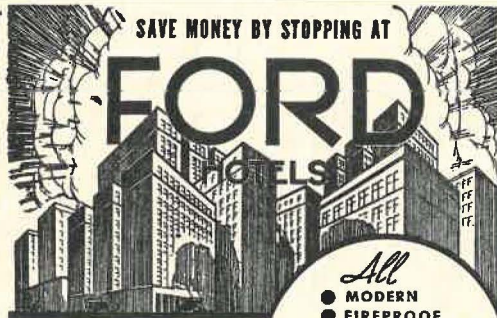
EAST CAROLINA

Committee to Coöperate With Army and Navy Commission

A committee was appointed at the convention of the diocese of East Carolina to cooperate with the Army and Navy Commission of the Church in raising funds for Army and Navy chaplains and to assist local parishes in providing for the spiritual welfare of men in military training in nearby camps. The executive council has also created a new diocesan department of youth.

The convention met in Christ Church, Elizabeth City, on May 14th. Bishop Darst of East Carolina, in his annual address, said:

"Men and nations are passing through paths of agony, paths marked by blood and sweat and toil and tears. Truth seems to be suspended in its dying agony on the cross of hatred and injustice. Wrong seems to be occupying the throne; but it cannot last. The Cross triumphed over hate and hell 2,000 years ago. The Cross will triumph today if you and I and the Church of the Living God, of which we are a part, are brave enough and big enough to take that cross of sacrificial devotion into our



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lives and carry it on and on until the shadows break and the morning comes."

Other reports to the convention stated that the Good Shepherd Hospital for Negroes at New Bern had recently received its 1,000th patient; and that the diocese had met all its obligations and made a substantial payment on the diocesan debt.

ELECTIONS: Standing committee: Clerical, C. E. Williams, Stephen Gardner, J. R. Rountree; lay, G. C. Harding, William Dunn. Delegates to synod: Clerical, W. R. Noe, J. R. Tolar, R. I. Johnson, W. T. Young, Stephen Gardner, J. W. Hardy; lay, Robert Strange, J. G. Bragaw, G. B. Elliott, G. C. Harding, William Hunnicutt, J. W. Graham. Alternates: Clerical, E. F. Moseley, J. C. Grainger, Mortimer Glover, G. F. Hill, B. F. Huske, C. E. Williams; lay, W. deR. Holt, E. Duff, J. A. Moore, McC. B. Wilson, D. M. Warren, T. W. Earle.

meet vestries, church officers, church schools, and the sick and shut-ins on his visitations to parishes and missions.

WOMAN'S AUXILIARY

At the annual meeting of the Woman's Auxiliary on Monday preceding the consecration service, Mrs. Frank E. Southard of Augusta was elected president, succeeding Mrs. Charles F. Flagg of Portland. Among the speakers were Miss Elsie G. Dexter of Boston, president of the Massachusetts Church Service League, and Mrs. Laurence Piper of Milford, N. H., executive secretary of the Episcopal Church Women of the Province of New England.

ELECTIONS: Standing committee: reelected, and reorganized with Rev. W. E. Patterson, president,



BISHOP AND MRS. LORING: *Maine's new diocesan presided over his first convention the day after his consecration.*

MAINE

New Bishop Hears of Diocese's Advance

The morning after his consecration as the youngest Bishop in the history of the diocese of Maine [L. M., June], Bishop Loring presided over the 122d annual convention of the diocese.

It was reported to the convention, meeting at St. Luke's Cathedral, Portland, that the diocese had a total of 8,337 communicants and nearly 15,000 baptized persons; physical properties of 18 churches had been renovated during the past year, and St. Columba's Mission on Gott's Island had been reopened.

Resolutions of sympathy and prayers for the Church of England "in their time of stress" were adopted, providing that a copy be sent to the Archbishop of Canterbury. Congratulations were sent to Bishop Manning of New York, a summer resident of Maine, on the 50th anniversary of his ordination to the priesthood and 20th anniversary of his episcopate.

Bishop Loring announced his wish to

and Rev. C. M. Tubbs, secretary. Diocesan council: Clerical, H. D. Perkins, C. M. Tubbs; lay, J. C. Arnold, Dr. C. C. Little.

Deputies to synod: Clerical, C. M. Tubbs, G. C. Gillett, C. E. Whipple, J. L. Hayes; lay, George Beard, F. E. Drake, F. C. Scribner jr., R. G. Kennison. Supplementary deputies to synod: Clerical, A. E. Sectt, P. G. Cotton, F. E. Blaikie, P. P. Kierstead; lay, Loran Kimball jr., Philip Graves, J. C. Sealey, J. W. Trought.

APPOINTMENTS: Hon. S. St. F. Thaxter, chancellor, replacing Hon. J. F. Merrill, retiring after a quarter of a century's service. Examining chaplains: Rev. W. E. Burger, and Rev. J. A. Furrer, succeeding Rev. W. E. Patterson and Rev. V. L. Dowdell, resigned.

OHIO

Chapel at St. John's Home

A chapel has been consecrated at St. John's Home for Girls in Painesville, Ohio, dedicated to the memory of its donor the Rev. Dr. Charles Clinch Bubb, and his wife, Emma Alston Bubb. Dr. Bubb who died in 1936, was well known in the diocese for his work on various commissions and committees and at Kenyon College and Bexley Hall. St. John's Home is in charge of the Sisters of the Transfiguration.

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THE REV. FRANK S. MOREHOUSE, Rector
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE

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REV. LESLIE W. HODDER, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

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THE REV. RAY O'BRIEN
Sunday Services: 7:30, 9, 10:45 A.M., 6 P.M.
Weekdays: 7 A.M. on Monday, Tuesday, Thursday,
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Prayers, 4:45 Evening Prayer.

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Prayer.
Weekdays: 7:45 Holy Communion; 8:45 Rad-
cliffe College Prayers; 10:10 Holy Communion
(Saints' Days, Holy Days, and Tuesdays)

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Student Club 6:30 P.M.
Holy Days: Holy Communion 7:00 and 10:00
A.M.

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ing Prayer and Sermon.

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EDUCATIONAL

SEMINARIES

Dr. Adelaide Case Joins Faculty of ETS

Miss Adelaide T. Case, Ph.D., Litt.D.,
professor of education in Teachers College,
Columbia University, has accepted an ap-
pointment as Professor of Religious Educa-
tion in the Episcopal Theological School,
in Cambridge, Massachusetts, and will take
up her new duties next fall.

Dr. Case is widely recognized as a leader
in the field of religious education. Her
writings include *Liberal Christianity and
Religious Education, As Modern Writers
See Jesus, Seven Psalms, The Servant of
the Lord*, and contributions to several
other volumes. In addition to her teaching
work she has served as an educational ad-
visor to the Woman's Auxiliary of the
Episcopal Church and is a director of the
Religious Education Association and of the
Church League for Industrial Democracy.

In announcing the appointment, Dean
Angus Dun said, "It is generally agreed
that one of the weakest points in the work
of the Church lies in the field of religious
education. . . . We rejoice that Miss Case
shares our belief that the strategic point
at which to make an advance is in the edu-
cation of the clergy. . . ."

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Opening of a summer quarter at Hobart
and William Smith colleges which will
permit able students to complete the reg-
ular four-year course in three years of
uninterrupted work was announced at the
colleges May 24th. The new summer quar-
ter will permit students to complete edu-
cational requirements for a commission at
an earlier date, and enable many students
to complete their education before eligi-
bility for training under the Selective Serv-
ice Act, which comes at age 21, interrupts
their academic program.

Organization of the new summer quarter
at Hobart preceded the announcement of
the Association of American Colleges
recommending the adoption of such a sys-
tem by American colleges.

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REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30
A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: Masses, 7 and 7:45. Also Thursdays and
Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

DEATHS

Sidney Harry Dixon, Priest

The Rev. Sidney Harry Dixon, retired priest of the diocese of New York and former institutional chaplain in Dutchess County, N. Y., died at his home in Elkton, Md., on April 9th.

The Rev. Mr. Dixon was born at Tansley Green, Staffordshire, England, in 1877. A graduate of Columbia University and the Berkeley Divinity School, he served parishes in Connecticut, Pennsylvania, New Jersey, and Maryland.

The Rev. Mr. Dixon is survived by his wife, formerly Matilda E. M. Deacon of New York; two sons; and a daughter.

The funeral was conducted in Trinity Church, Elkton, where 25 years ago the Rev. Mr. Dixon was rector. At the Requiem the Rev. Dr. J. Warren Albinston acted as celebrant, assisted by the Rev. Kenneth M. Gearhart and the Rev. Charles B. Traill jr. Burial was in Yonkers, N. Y.

Mrs. Edward C. Airey

Mrs. Edward C. Airey, who for 20 years was an active member of the board of the Episcopal Church Home in Buffalo, died at her home in Buffalo, N. Y., on May 8th after a brief illness. She was 71 years old. Her husband during his life was also prominent in Church life in the diocese of Western New York. The funeral was held from St. Simon's Church, with the Rev. George F. O'Pray officiating.

Eva Farmer Lance

Mrs. Eva Farmer Lance of Berkeley, Calif., widow of Lucien Charles Lance, and one of the best known Churchwomen in the diocese of California, died on May 9th, after a week's illness. Mrs. Lance's death closely followed that of her husband, who died in February.

Mr. and Mrs. Lance were among the first members of St. Clement's Church, Berkeley, and were devoted workers. Mrs. Lance served as president of the Church Women's Service League of St. Clement's and at the time of her death was treasurer. For 10 years she served as diocesan president of the Women's Auxiliary and for three years as provincial president. She was also a member of the board of St. Margaret's House in Berkeley.

Mrs. Lance is survived by a daughter, Miss Margaret Jewell. Funeral services were conducted at St. Clement's Church with retired Bishop Parsons officiating, assisted by the Rev. J. Henry Thomas.

CHURCH CALENDAR

June

- 4, 6, 7. Ember Days.
8. Trinity Sunday.
11. S. Barnabas. (Wednesday.)
15. First Sunday after Trinity.
22. Second Sunday after Trinity.
24. Nativity of S. John the Baptist. (Tuesday.)
29. S. Peter. Third Sunday after Trinity.
30. (Monday.)

CHANGES

Appointments Accepted

BRICKER, REV. M. RAY, of the diocese of Springfield, is now priest in charge of St. Bartholomew's, Granite City, Ill., and St. Gabriel's, Wood River.

BUTT, REV. H. FAIRFIELD, III, formerly chaplain of the U. S. Military Academy at West Point, N. Y., will be rector of St. George's-by-the-River, KUMS B. N. J., effective June 15th. Address: 9 Lincoln Avenue, Sea Bright, N. J.

CATLIN, VEN. GERALD H., formerly priest in charge of St. Mary's, Middleboro, Ky., and archdeacon of mountain missions, will be the rector of Epiphany, Forestville, Md., effective July 1st.

CLAYTON, REV. EDWARD MCM., formerly rector of St. Paul's Church, Quincy, Fla., is now priest in charge of Grace Church, Waycross, Ga., and St. Andrew's Church, Douglas.

CORDOVA, REV. LIBERO V., formerly assistant of Holy Spirit, Montenegro, Rio Grande do Sul, Brazil, is now rector of Holy Spirit, Montenegro.

DEVLIN, REV. T. P., rector of St. Mary's Church, El Dorado, Ark., has been appointed by Bishop Mitchell of Arkansas as diocesan secretary. Journal exchange copies and communications on convention matters should be addressed to him at 306 East Elm Street, El Dorado, Ark.

HOLIDAY, REV. SAMUEL P., formerly chaplain of St. Elizabeth's Memorial Chapel, Sterlington, N. Y., is now curate of St. Mary's Church, Tuxedo Park, N. Y.

LEVAN, REV. THEODORE E. A., formerly of St. Peter's, West Allis, Wis., is now an assistant at St. Luke's Church, Germantown, Pa.

MORAES, REV. SIRIO J., formerly assistant of Saviour, Rio Grande, RGS, Brazil, is now rector pro tempore of Redemption, Sao Gabriel, RGS.

PETERS, REV. SYDNEY R., formerly rector of Holy Trinity Church, Tiverton, R. I., is now at St. Thomas' Church, Farmingdale, N. Y.

SCHROCK, REV. ALBERT LINNELL, formerly priest in charge of St. Stephen's, Spencer, Ia., St. Thomas', Algona, Trinity, Emmetsburg, and Grace, Estherville, is now vicar of Trinity Church, Pierre, S. D.

SHERWOOD, REV. WILLIAM T., formerly rector of Trinity Church, Tyrone, Pa., and St. John's, Huntington, will be the rector of the Church of the Advent, Brownsville, Tex., effective June 15th.

TEMPLE, REV. SYDNEY A., JR., formerly vicar of Christ Church, Los Angeles, has resigned to become rector of St. Thomas' Church, Hancock, Md.

THOMSON, REV. PAUL VAN K., formerly vicar of St. Martin's mission, Maywood, N. J., is now curate of Grace Church, Newark, N. J.

TINSLEY, REV. BEN W., formerly priest in charge of Christ Church, Pikeville, Ky., is now rector of St. Matthew's, Charleston, W. Va.

WEBBE, REV. GALE D., rector of St. Andrew's Church, Newark, N. J., is resigning effective July 31st, to become chaplain at Christ School, Arden, N. C.

WILLIAMS, REV. ERNEST H., formerly rector of Grace Church, Clarke parish, Berryville, Va., is now vicar of St. James', Pullman, Wash., and the Church of the Good Samaritan, Colfax, Wash.

AMERICAN CHURCH UNION

CYCLE OF PRAYER

June

1. Annunciation, Philadelphia.
2. Epiphany, Sherwood, Tenn.
3. Christ, Rochdale, Mass.
4. St. Mark's, Milwaukee.
5. St. Ignatius', New York
6. Trinity, Wauwatosa, Wis.
7. Calvary, Philadelphia.
8. All Saints', Dorchester, Mass.
9. St. John's, Duluth, Minn.
10. St. Paul's, Dowagiac, Mich.
11. St. Andrew's, Emporia, Kans.
12. Good Shepherd, West Springfield, Mass.
13. St. Luke's, Racine, Wis.
14. Christ, Canaan, Conn.

CLASSIFIED

ANNOUNCEMENTS

Appeals

ST. MARY-OF-THE-ANGELS SONG SCHOOL, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the REV. DESMOND MORSE-BOYCOTT, War time address (because of destruction of school by fire), Southcliffe Hall, Lee-on-Sea, Devon, England.

Died

LANCE—In Berkeley, Calif., on May 9th, 1941, Eva Farmer, wife of the late Lucien Charles Lance, and mother of Miss Margaret MacDonald Jewell.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

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ST. ANDREW'S REST, Woodcliff Lake, N. J., SISTERS OF ST. JOHN BAPTIST. For women. Convalescence and rest.

SHRINE MONT—See adv. in display section.

BOOKS

LIBRARY of 1200 valuable volumes for sale. Excellent theological books; also many others such as Andrews' History of U. S., Works of Browning, Life of Disraeli, Lives of the Saints, God in History, Chambers' English Literature, Catholic Encyclopedia—16 v, Lingard's History of England—24 v, Beacon Lights of History—8 v, History Life & Letters—10 v, Mosher's Bibelot—21 v. Must be sold for cash—Write B. L., 702 Kensington Ave., Flint, Michigan.

CAMPS

CARLETON HALL, Camp Sherrewogue on Lake Champlain, Orwell, Vt. Mrs. H. A. MAY. A lovely mansion of 30 rooms for adults. Two stone dormitories for the children. Homelike, good food, fishing, boating, swimming. \$15-\$20 a week. Private bath extra. Thirty acres of grounds. Address above.

CHOIRMASTERS and CHOIR BOYS!! Camp WA-LI-RO, the boy choir center on an island in Lake Erie offers you unusual musical, spiritual, and fraternal experiences. Healey Willan, Beecher Aldrich, Laurence Jenkins, and others. For booklet address PAUL ALLEN BEYMER, 3226 Euclid Avenue, Cleveland, Ohio.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

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CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

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SUMMER COTTAGE, large, completely furnished, for rent. Five bedrooms, wood, ice, boat. Available June through August 20th. Lewellyn Beach, St. Joseph's Island, Ontario. Write Rt. Rev. H. STURTEVANT, Fond du Lac, Wis.

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ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candle sticks, and lettering. Prices are reasonable. Profits go to St. Luke's camp. ST. JOSEPH'S WORKSHOP, 487 Hudson Street, New York City.

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EMBROIDERED altar linens and vestments. Superfrontals, Dossals, Hangings, Stoles, Burses, Veils. Damasks, Laces, Linens. Materials stamped, Embroideries remounted, Laces repaired. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining) 106 West 75th St., New York.

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PARISH REPRESENTATIVES

GUILDS, fellowships, other Church organizations. We have a plan by which you can easily and quickly earn money for your organization treasury, and at the same time help to build up your Church by making Churchmen better informed. Write for details on how your group can become a parish representative of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Address: BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

PRIEST wanted, under thirty, interested in developing youth program, to serve as curate in Midwestern parish, taking position August 1st. B-1548, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

RETIRE PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, THE LIVING CHURCH, Milwaukee, Wis.

HOUSEMOTHER wanted for girls' boarding school (Episcopal), ages 7 to 18. Position includes deaning and directing servants. Church, social service, or school experience necessary. Small group. B-1549, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST to take services 8 and 11 A.M. only during July and August in return for use of rectory in New York City. Box D-1534, THE LIVING CHURCH, Milwaukee, Wis.

LOCUMS TENENS wanted. Sunday Mornings 8 and 9:30, July, August. Small parish in New York City, well located. Box D-1544, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN wanted, alert, capable, to call on Episcopalians for Church organization. Income depends on ability, and may run as high as \$2,500 a year. Write, giving full details, to Box 4111, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity for right man to earn \$2,500 a year with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, as rector of small, active Midwestern parish. Adequate stipend. Pleasant apartment provided. Box P-1545, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

PRIEST, capable, sound Churchman, needs parish badly. Excellent record in mission field. Bishop recommends. Wife musically capable. B-1543, THE LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST of mature experience and recognized ability (10 years with present parish) desires Eastern rectorship where reasonable Anglo-Catholic standard is acceptable. Box G-1542, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, young, Prayer Book Catholic, unmarried, graduate of GTS, desires change. Has been rector of city parish for past six years. Highest recommendations, including present wardens and vestrymen. Mediocre preacher, intensive pastor, efficient administrator. M-1546, THE LIVING CHURCH, Milwaukee, Wis.

RECTORS called to Colors! A competent, experienced "locum" (not retired) available soon. Catholic. Many important posts, ample references. Box P-1529, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST wants work in East or in Chicago during July. Musical. Box R-1547, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST wants Sunday supply in East during July and August. Prefer New England. Capable preacher, sound Churchman. Box S-1538, THE LIVING CHURCH, Milwaukee, Wis.

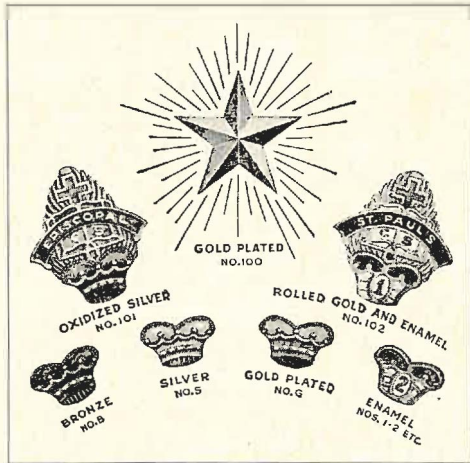
RETREATS

ADELYNROOD, South Byfield, Mass. A retreat for women will be held by the society of the Companions of the Cross on June 21st to 23d. Conductor, the Rev. David W. Norton Jr., associate priest, Church of the Advent, Boston. Applications should be made to Mrs. L. ELLSWORTH SNOW, 14 Glen Road, Winchester, Mass.

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the REV. T. A. CONOVER, Acting Warden.

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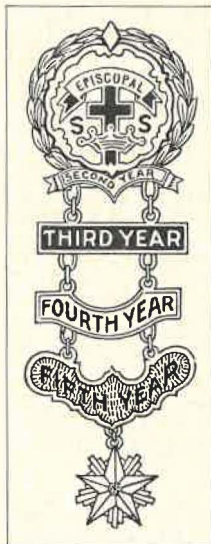


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(The numbers indicate the total num-
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| Stars and Crosses | (with any birth-
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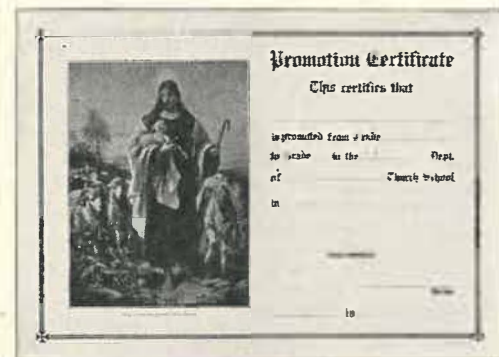
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