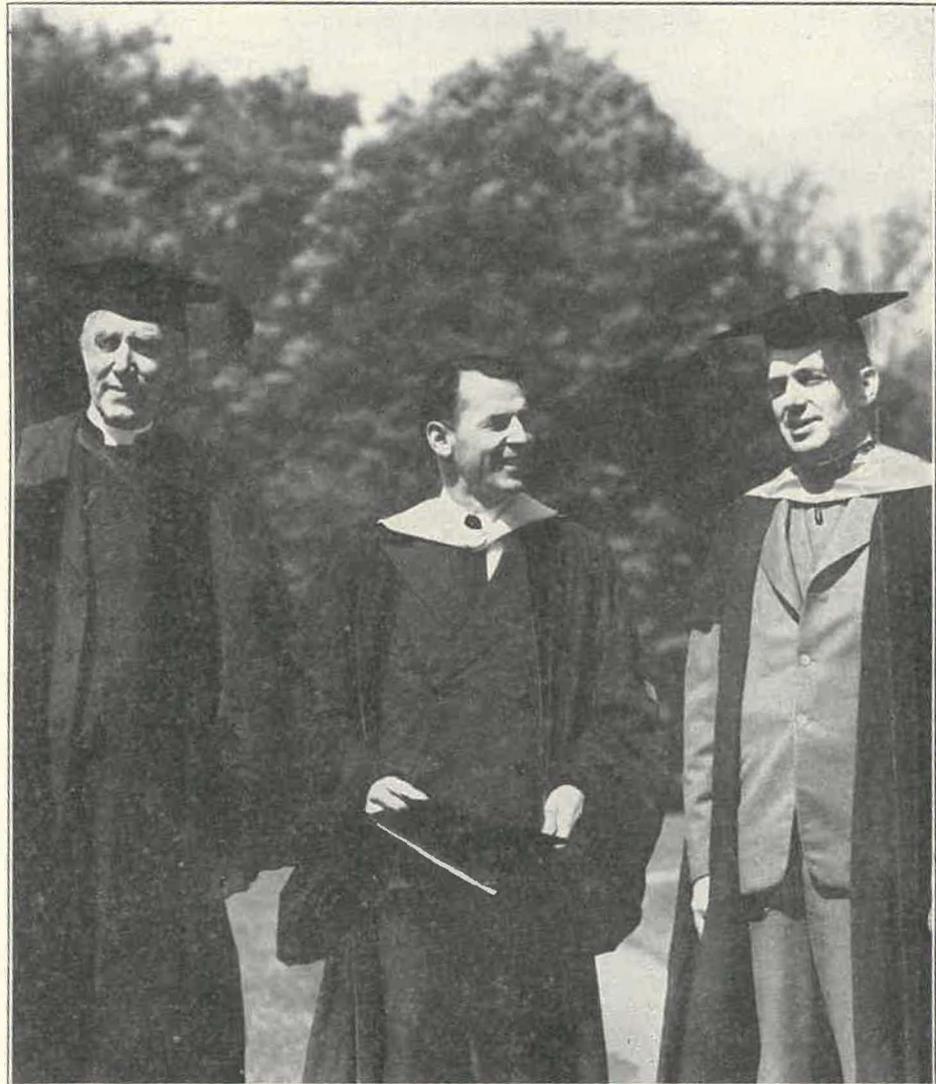
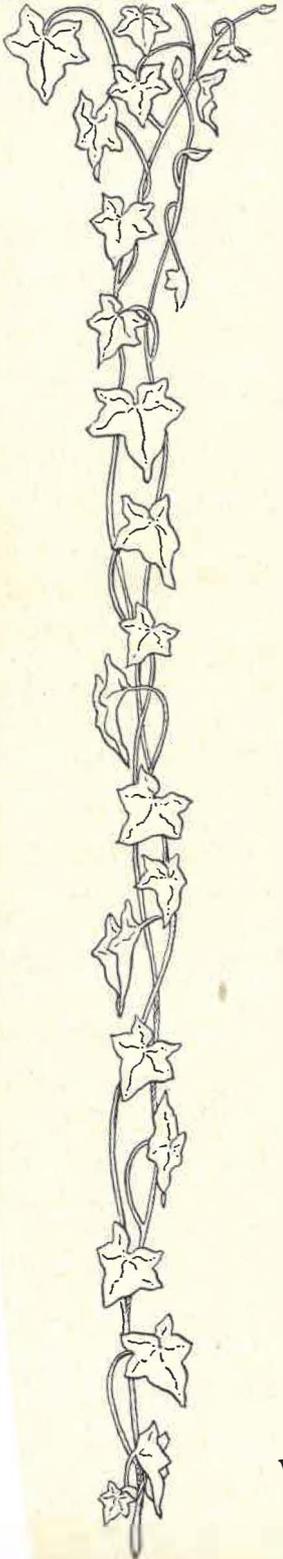


The Living Church



AT KENYON COLLEGE COMMENCEMENT

Flanked by Bishops Tucker of Virginia (Presiding Bishop) and Tucker of Ohio (right), President Gordon K. Chalmers of Kenyon College is shown at the college's commencement exercises. (See *Educational*)

American Church Union on Unity

TO THE EDITOR: May I ask space for brief comment on the statement of the American Church Union concerning Church unity [L. C. June 4th]?

My first comment is upon its general thesis, that while the Lambeth Quadrilateral still stands as a basis for negotiations, it must be interpreted "according to the witness of the undivided Church as expressed in her formularies through the ages" and that therefore "Orders" is not the important matter, but doctrine. In other words, we cannot assume that Protestants who tell us they will accept the Creeds and the Sacraments are right. We must be sure that they interpret Creeds and Sacraments as we (or some of us) do.

Now that is not the position of the Lambeth Conference. In 1888 when the Chicago Proposals became the Lambeth Quadrilateral, they appear as Resolution 11. Then follow resolutions dealing with various special Churches and ending with No. 19, which does expressly state that as a condition of intercommunion or "of receiving from us Episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their clergy subscribe articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-Nine Articles of Religion."

Those resolutions belonged still in an era of subscription; but the interesting thing to note is that by turning to the report of the committee on which this resolution is based, one discovers that the Thirty-Nine Articles were regarded as the Anglican interpretation of the Creeds.

But times change. So do bishops, and when we come to 1920 and 1930, there is no word to be found which implies that if any communion of baptized Christians is ready to accept the historic Creeds, any other communion, including our own, would have the right to put it through a catechism.

Obviously, as a practical matter, the suggestion of the bishops in 1888 that a similar type of doctrine is necessary has its value, for one must begin particularly in so complicated and difficult a matter as Christian reunion, where there is as large an area as possible of agreement.

But the point for my purpose is that the Lambeth Conference of 1920 raised no doctrinal question at all beyond the simple statements of the Quadrilateral, and it did put the ministry at the center of the problems to be solved.

The same is true of 1930 and, to go a step further, at that conference, in its general approval of the South India plan, we have a recognition of the fact that we cannot even expect to get unity in a doctrine of the ministry. Indeed, in all the fruitful conferences which have dealt with this matter, it has been clear that men may agree to a ministry universally received and be entirely unable to get together on any theoretical or doctrinal justification of it. What they are all perhaps subconsciously agreeing to is that every ordination is incomplete unless it represents all Christian people. Today no ordination in any Church is complete. That I think is likewise the meaning of the illustrations in the American Church Union statement about validly ordained heretics.

My second comment is that to require what the ACU asks is to take a position which we do not take in our own Church. While every board of examining chaplains probably goes its own way in the matter of orthodoxy, I am quite sure not many candidates for the ministry are turned down because they do not

come up to the American Church Union standard. *Doctrine in the Church of England* is an admirable witness to that attitude towards the interpretation of its standards, not only in England but I suppose throughout most of the Anglican Communion. We accept great diversity whether we like it or not. We permit men to believe as seems to them the truth about the Eucharist provided they can use the liturgy and do use it with devotion.

The American Church Union committee must, I think, realize that any attempt in our own Church to define sacramental doctrine and require subscription to it would meet with immediate disastrous defeat. To say that there is "a Catholic doctrine of the sacraments which is binding upon all Christians" is to shut one's eyes to the realities of the Christian world.

I could wish that in these days when the world so needs the unity of Christian people a statement of this kind could somehow fill one with a sense of longing for that unity, of an overwhelming and surging desire to bring it about. Instead, the attitude is negative. It puts forward the interpretation of a particular group of Christians claiming that it is binding upon all Christians. It looks complacently upon the rest of the Christian world, cherishing the vague and, it must be confessed, vain hope that that whole world will come to the position which these writers express. It will not. We may as well make up our minds to it. But that is not the point. The point is that the world needs the unity of Christians. It is necessary that we should seek to emphasize the profound faiths which unite us and determine in Christian love and Christian wisdom to find a way through the complicated problems raised by opinions and doctrines which have divided. Our business is to try to find ways to achieve unity, not to block paths that lead towards it.

(Rt. Rev.) EDWARD L. PARSONS,
Retired Bishop of California;

San Francisco.

Pacifism

TO THE EDITOR: I wish to express to you my hearty and unreserved commendation of your leading editorial concerning pacifism in *THE LIVING CHURCH* of April 16th. In a world faced by so clear and destructive a crisis as confronts us today a clear and logical statement on the part of the Church is profoundly needed. Your words are a valuable and adequate reply to the letter of Canon Bell in the same issue. . . .

(Rev.) LESLIE E. LEARNED.

Pasadena, Calif.

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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GENERAL

BRITISH MISSIONS

Discuss Anglo-American Coöperation in the Caribbean

The American section of the Joint Anglo-American Committee recently appointed by the Presiding Bishop at the suggestion of Dr. Cyril Forster Garbett, chairman of the English Missionary Council, with the approval of the Archbishop of Canterbury, held its first meeting in New York on June 17th.

The meeting was devoted to consideration of basic topics which might become matters of discussion and correspondence with the English half of the Committee. The Committee considered especially questions relating to missionary coöperation in the Caribbean area; and its views were transmitted to the English Committee for its consideration.

Functions of the committee suggested by the Missionary Council include: "To keep members in close touch with the missionary enterprise based on their respective countries; to make plans for closer coöperation; to discuss any desire for a readjustment of jurisdictions, for American representation in new fields, or for joint action, *e. g.*, in the training of the native ministry."

Those attending the first meeting of the committee were: Bishop Tucker, chairman; the Rev. Dr. James Thayer Addison; Bishop Peabody, Coadjutor of Central New York; Miss Mary Johnston; Bishop Hobson of Southern Ohio; Dr. Lewis B. Franklin.

ARMED FORCES

USO Program is Not Designed to Take the Place of the Church

Hope that Churchpeople will support the United Service Organizations' appeal for \$10,000,000 for work in connection with Army and Navy centers has been expressed by the Presiding Bishop, co-chairman of the clergy advisory board of the campaign.

"I hope all our people will generously support the appeal of the United Service Organizations," said the Presiding Bishop. "At the same time I would point out that the plans of the USO in no sense supplant the plans of our own Army and Navy

Commission for religious work among our young men in camps.

"Some misunderstanding has come about as to whether or not the USO program takes the place of this religious work of the Churches. In order to clear up the matter, I asked Mr. Walter Hoving, general chairman of the USO, to clarify the situation, and he has accordingly written me as follows:

"Some of our clergy have raised the question if the six agencies of the United Service Organizations plan to make themselves entirely responsible for the spiritual welfare of the men in cantonments and in defense units. Far from it.

"All of us recognize the splendid work that local clergy, ministerial associations, and Church councils are now doing. The USO will supplement this work. It is our earnest desire that the USO may coöperate in every way with these properly accredited authorities for the common good of service men and defense workers."

"This makes it perfectly clear," added the Presiding Bishop, "that the Church must carry on her own religious program as she sees fit. May I say here that our Army and Navy Commission, appointed by General Convention, has already developed a splendid program for assisting our Army chaplains. The program is being financed this year through private solicitation. Bishop Sherrill of Massachusetts, chairman of the Commission, informs me that

in the fall the Commission will announce plans which will give the whole Church an opportunity to participate in this important work. I am sure all our people will respond readily to these plans, designed to carry on the religious activities so essential to the spiritual welfare of our young men at this time."

OLD CATHOLICS

Refugee Priest to Serve Church in Southern Ohio



FR. HOFMANN

The Church of St. Michael and All Angels, Avondale, Cincinnati, has recently welcomed to its clergy staff the Rev. Edward Hofmann, a refugee German priest of the Old Catholic Church. Fr. Hofmann came to this country with the help of resigned Bishop Paul Jones,

under the auspices of the American committee for Christian Refugees bearing a license from Bishop Hobson of Southern Ohio to officiate in his diocese.

Fr. Hofmann, a native of Bonn, has served as a teacher in German secondary schools, but because of his strong democratic convictions found it best to go to Berne, Switzerland, two years ago. From there he came to America via Lisbon and Rio de Janeiro. His priestly devotion and fine sense of humor, which have been undisturbed by his experiences, have already won him many friends. He had not been in Cincinnati a week before taking the first steps towards acquiring American citizenship.

RADIO

Army Chaplain to Speak

The Episcopal Church of the Air broadcast on July 6th will be made by Lieut. Col. Frederick Percy Houghton, executive secretary of the diocese of Pennsylvania, who is now on leave to serve as chaplain of the 28th Division of the U. S. Army, stationed at Indiantown Gap, Pa. He will discuss the needs of men in military service.

The broadcast will originate at Station

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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.

Member of the Associated Church Press.

WABC, New York, and will be carried by an extensive network of the Columbia Broadcasting System. The time is 10:00 to 10:30 A.M. EDST.

FINANCE

UTO Shows Great Increase

Money received by Dr. Lewis B. Franklin, treasurer of the National Council, for the United Thank Offering is \$17,245.36 more this year than in the corresponding period of the previous triennium. Dr. Franklin announced that the amount received to June 1st is \$42,566.17, as against \$25,320.81 in the corresponding period in 1938.

Miss Margaret I. Marston, Woman's Auxiliary executive secretary, believes that this favorable report "is possible simply because more individuals and more small groups have been reached."

COLORED WORK

New Church to Serve Residents of Federal Housing Project

Seizing the opportunity presented by a Federal Housing Project for Negroes, St. Agnes' (Colored) Church in Miami, has purchased a lot in the immediate neighborhood and hopes to be able to erect a church building soon. There has been a large migration of St. Agnes' communicants to the new residential district, known as Liberty Square, and St. Agnes' hopes, not only to hold these removed families, but to minister to the many unchurched certain to move in as the project is completed.

St. Agnes' maintains a kindergarten, a day nursery, and an employment agency, in addition to the usual parish activities. The Rev. J. E. Culmer is rector.

SEMINAR

Clergy to Meet at Shrine Mont

The 12th Shrine Mont seminar for clergy of the Church will be held for 11 days beginning July 14th at the Shrine Mont vacation and conference grounds in the Alleghenies at Orkney Springs, Va.

Speakers and discussion leaders will include the Presiding Bishop; Bishop Tucker of Ohio; the Rev. Dr. Bayard H. Jones of Sewanee; the Rev. Dr. Walter H. Stowe, president of the Church Historical Society; the Rev. Dr. G. MacLaren Brydon; the Rev. Howard V. Harper; and the Rev. James W. Kennedy.

AMERICAN CHURCH UNION CYCLE OF PRAYER

July

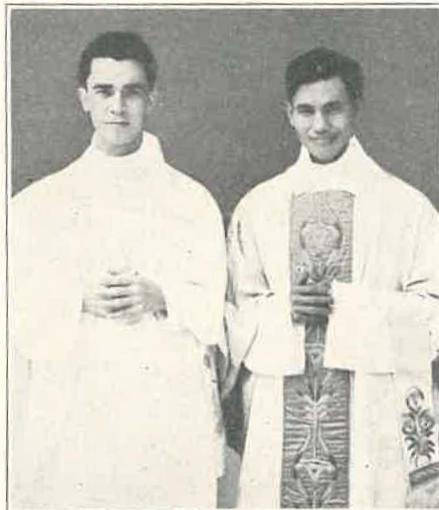
1. St. John's, Elkhart, Ind.
2. St. Andrew's, Astoria, N. Y.
3. Mt. Calvary, Baltimore.
4. St. Clement's, Harvey, Ill.
5. St. George's, Philadelphia.
- 6-12. Margaret Hall, Versailles, Ky.

THE PHILIPPINES

First Igorot Priests Ordained After 10 Years of Study

Church history was made in the Philippines during the Whitsuntide Ember Days. Two deacons, members of the mountain province group known as Igorots (a name once synonymous with head-hunters) became the first priests of their race in the Anglican communion.

These two young men, the Rev. Edward Gaudan Longid and the Rev. Albert Masferré, made their intellectual preparation under the greatest difficulties. They studied and read under the guidance of many different teachers, busy American



IGOROT PRIESTS: *The first native priests of the Episcopal Church in the Philippines are shown above just after their ordination.*

priests, who were able to give them but a small part of their time and attention. While studying, they have carried on their regular duties as catechists and interpreters and helpers of the mission priests. For more than 10 years they have been working and studying.

OBSTACLES

During these years, they have met with unusual obstacles in the indifference and even opposition of parents and friends. One of the young men has had to bring his own father and mother into the Church. (This was not an easy task, for the mother was a priestess of the old religion and an interpreter of omens.)

There have been those among the mission clergy who felt that Bishop Mosher of the Philippines, now retired, was moving too fast in his desire to see sons of the Church in these Islands assume the full burdens of the Christian ministry. Some felt that no "first generation Christian" should be ordained. Others, recognizing the needs of the people and the impossibility of a missionary priest's ever becoming to the Igorot people what a true priest and pastor should be—not because of unwillingness, but because of the differences in language, in

mode of thought, and in general background—urged early ordination of priests.

These differences were reconciled, and when the convocation of the district met in Manila in January, the clergy unanimously declared their approval of the ordination to the priesthood of these two young men as soon as they had passed the necessary examinations and complied with the other canonical requirements.

SEPARATE ORDINATION SERVICES

That as many as possible of the Mountain Province Christians could share in this historic occasion, separate ordination services were held. The first took place in the Church of St. Mary the Virgin in Sagada on June 4th, when Fr. Longid, and the Rev. Raymond E. Abbitt of the GTS Associate Mission in Upi were made priests. The second ordination service was held in All Saints' Church, Bontoc, two days later, when Fr. Masferré was ordained to the priesthood. Congregations at both places filled the churches.

The sermons were preached by the Rev. George C. Bartter. Because of his connection with the Igorot work through his nine year's service in Baguio, Bishop Wilner, Suffragan of the Philippines, was designated by Bishop Binsted, Bishop in charge of the Philippines, to ordain these men.

Fr. Longid was presented by the Rev. C. E. B. Nobes, and Frs. Masferré and Abbitt by the Rev. Sydney Waddington.

The first Masses of the two Igorot priests on the days following their ordination were inspiring services. Fr. Longid was greeted by at least a hundred of his friends and relatives in their picturesque and colorful costumes, who came to receive Holy Communion at his hands. Fr. Masferré, served by his two brothers, was also met by a good congregation, including the girls of All Saints' School, most of whom made their communions.

There were many expressions of regret that Bishop Mosher could not be present.

ITALY

Roman Church Benefits

From Property Confiscations

Though opposed to totalitarianism in principle, the Roman Catholic Church in Italy has benefited more than once through confiscations by the Fascist government.

Last year the property, both personal and real, of the Salvation Army in Italy was seized and the director was thrown into prison. He is now detained on one of the islands and the property has been sold to the Roman Church. The government has also confiscated the personal property of the wife of the director. It was alleged that the Salvation Army was directed from, and in the interest of, Britain.

A continuation of the same policy was seen not long ago this year when a fully-equipped building for working girls donated by an American woman was seized and sold to the Roman Church. It was declared by the civil authorities that the donor had given the building "only to work against Italy."

A Pacifist's Answer

By the Rev. Elmore M. McKee, D.D.

THE leading editorial in THE LIVING CHURCH for April 16th sets forth the thesis that pacifism is "not enough." From numerous persons, including the Editor, have come requests to make reply. I do so under four heads:

WHAT IS A PACIFIST?

The 639 members of the Episcopal Pacifist Fellowship in this country have signed a card containing the following statement: "In loyalty to the Person, Spirit, and teachings of Jesus Christ, my conscience commits me to His way of redemptive love and compels me to refuse to participate in or give moral support to any war."

At this point, it is significant to note the words of the Archbishops of Canterbury and York quoted in the report on a deputation of pacifist clergy at Lambeth Palace, June 11, 1940: "Priests cannot in loyalty to Canon Law themselves bear arms, but they might legitimately assist in organizing civil defense work. A priest must always be ready to exercise his ministry for the benefit of friend or foe alike."

The Episcopal Pacifist Fellowship is fully aware that the American Canon Law derives from the English and that no modification of this proposition has been made.

The deputation to Lambeth in June of 1940 represented 2,571 pacifist communicant members of the Church of England, including 371 pacifist priests. The Anglican Pacifist Fellowship has the following basis of commitment: "Believing that our membership in the Christian Church involves repudiation of modern war, we pledge ourselves to take no part in war and to work for the construction of Christian peace in the world."

Such a commitment in the inner life of one person is the cornerstone, we believe, which makes possible the sincere "follow-through" of constructive good-will in those interrelated phases of society which go by the names of family, school, the economic order, the political order, and the family of nations. A religious pacifist is in constant training for the go-ahead signal in these several spheres of life; the pacifist fellowship or pacifist Church is also a constant expression of the ecumenical spirit because it refuses to destroy the body of Christ by hallowing carnage among Christians of competing nationalisms. Pacifism is to its adherents a foundation for all-out, long-run good will in action.

HOW NUMEROUS ARE THE PACIFISTS?

The American Fellowship of Reconciliation now numbers 12,000. (Members of the Episcopal Pacifist Fellowship are automatically members of the FOR.) This is an increase of more than 6,000 since January, 1939.

At last report the British Peace Pledge Union numbered 130,000. Do these figures hold now? Perhaps not in their entirety. In Britain they may be declining somewhat,

but it is also true that they may be increasing. As the war progresses, some gain insight into the constructive power of pacifism for the first time, as they see the planetary spread of the destructive war disease, coupled with the slow disintegration of personality.

In our own country the upswing toward pacifism has increased with the spread of the conflict. Membership in the Fellowship of Reconciliation is now increasing at the rate of nearly 300 a month.

When Poland was invaded, a professor of education wrote me: "Now I see what war means. Enroll me as a member of the Episcopal Pacifist Fellowship." A month ago a seminary senior wrote me: "I have been undeclared until now, but it is high time I joined." A banker who was a naval aviator of distinction in France in the World War wrote in May 1941: "The attitude of so many members of the Church is not understandable. My religious life was near a revival a year ago until the minister said he had reached the conclusion that the time had come for American boys to go to Europe and save the world. I left in disgust."

In short, the pacifist ranks are holding, even gaining, and the influence of the pacifist witness is deeply appreciated by multitudes of non-pacifists, usually the thoughtful laymen who covet for the Church the highest possible role. "Preachers present arms" is not what they want.

TESTS OF THE CHURCH

The average parson's "boiling point" is fairly low. The emotional qualities which enable us to give leadership in the high adventure of Christ are in danger of early capitulation to the mood of the hour once we have put a religious sanction upon that mood. We preachers are in danger of earning E. C. Bentley's description: "Those blessed fellows who swell every passing shout into a roar."

There is an honor of the Churches to be preserved. What of the New York clergyman who felt sure it was God's hand that saved the British at Dunkerque, and that Yugoslavia did God's will, whereas Belgium and the other little countries that capitulated took the role of Judas?

The dishonoring of the Churches is apparent; at a later date we shall repent. There are three tests we need constantly to apply in parish, diocese, and general Church: 1. Does penitence characterize what we say and do? 2. Does the universal and ecumenical note ring out clear? Do the bridges hold which one day we must use for reconstruction? 3. Is the prophetic note clear? Are we showing the people that we feel the pulls of the future and that we have a plan *in operation*?

It is well to record what William Temple says about war-time prayer: "If we pray as Christ taught us to pray, we pray in perfect unity on both sides of the battlefield. I would propose as a test of our discipleship in prayer to ask whether

a patriotic German Christian could join us in our prayer."

WHAT DIVIDES PACIFIST, NON-PACIFIST?

The Church is confronted with a radical difference between the Christian pacifist and Christian militarist. The difference is profound and theological. Bishop Manning is quoted in the *New York Times* as saying, "The position of the extreme pacifist is not the Christian position. . . . There are things in this life worth fighting for, and there are times when a man must be willing to die for his ideals." (He means "kill" too.) And Bishop Davis is similarly quoted: "Our duty is to throw our whole strength into this conflict on the side of Britain whatever the cost to us." (Too often we who urge war in the name of the Christ of righteousness and love, don't have to do the killing in the name of the same Christ.)

These are two bishops under whom it has been my privilege to serve during the past 10 years. They believe in the Incarnation of God in Jesus Christ, and so do I. With reference to war the Incarnation means something entirely different to them from what it does to me. They will die for values. So will I. They will kill for values. I will not. Killing to stop Hitler includes such incidental (or fundamental?) disciplines as the words of the bayonet instructor to Siegfried Sassoon: "Stick him between the eyes, in the throat, in the chest. Don't waste good steel. Six inches are enough. When he coughs, go and look for another." And that is just where I "stick."

For 15 years I have tried to understand how an Incarnational religion which claims nature—including steel—and human nature—including relationships—for God, can sanction killing for values.

In the same way, I have been unable to see how adherents of a sacramental religion, which finds food and flowers, iron ore and machinery as things that speak eloquently of God, can take God with them from the altar to the shambles.

If I did not believe in God the Father, Son, and Holy Spirit, it would be quite simple. But so believing, I do not believe we can stop totalitarianism by murder under the sanction of the Cross.

It is good for us to state clearly these differences. Because they are deeply rooted, they are vital. For the same reason, we of different schools of thought, sincerely and in humility seeking Christ, shall never be torn asunder. J. R. Yungblut in *The Historical Continuity of Christian Pacifism* cites the example of the early Church in renouncing war: "It is not in a spirit of pride that the pacifist is strengthened by this sense of inheritance in the great historic continuity of Christian pacifism. . . . In profound humility he must thank God for all those men who have kept burning this torch by the light of which he believes he has been enabled to see a little more clearly the knowledge of the love of God in the face of Jesus Christ."

The Church and Social Work

THE great National Conference of Social Work, which held its 68th annual meeting at Atlantic City during the first week of June, has from the beginning followed the plan of electing a president each year with careful regard to what have been described in a recent excellent book as the "religions of democracy": Roman Catholic, Protestant, and Jewish. (Unfortunately this lumps the Episcopal Church with the Protestant group and further obscures our claim to Catholicity.) There has been rotation, and thus a balance has been kept. Also, the president has always been a man or woman of considerable note. One year, Miss Miriam Van Waters of our own Church was elected and served with distinction. The new president, who will organize and preside over the 1942 conference at New Orleans, is Shelby M. Harrison, director general of the Russell Sage Foundation, a member of the Methodist Church.

The National Conference is so large and so comprehensive that it was remarkable to note at Atlantic City that the Church Conference, with its membership of only several hundred, was so decidedly to the fore in a crowd of over 8,000 registered members of the large conference. At all the sessions of the Church Conference, members of the other were present. They came primarily to hear the speakers, but secondarily to listen to the discussion between the "religious people of different denominations." One such listener said: "There are so many different kinds of Protestants." The speaker was a Jew; and when he was told that the Episcopal Church is both Protestant and Catholic, and how this was to be understood, he exclaimed: "Then, that is what they mean in Washington when they say that Lord Halifax is a Catholic!"

Our Church, as our readers are aware, joined with the Federal Council of Churches' conference this year, for the first time; and, instead of two Church conferences there was one. Since we were new on the Federal Council, our Church members were fewer on the program than in future years perhaps. The president of the Church Conference was the well-known Lutheran, Dr. Clarence E. Krumholz. Of the four vice-presidents, our national executive secretary of Christian Social Relations, the Rev. Almon R. Pepper, was listed first. The secretary of the Church Conference was L. Foster Wood of the Federal Council. All the "Church sessions," as the program put it, were held in St. Paul's Methodist Church. But we were not in the background, not "swamped," as certain pessimists had predicted that we should be. The very fact that the Episcopal Church was the newest member of the Federal Council of Churches gave us a peculiar prominence, not only in the Church Conference but also in the great Conference of Social Work.

Although social workers are often described as "secular," there are actually many religious persons among them. Some of the most notable are members of our own Church. Some of them were present at the General Convention in New Orleans in 1925, when Bishop Brent made his memorable plea for our entrance into the Federal Council.

Fr. Pepper was among those of our Church who attributed the increased interest in the Church Conference to the fact that all the speakers were trained experts, as well as "religious people." Other experts in the several fields were frankly curious

to see how these speakers would "relate their religion to their technique." Mrs. John M. Glenn, for so many years the most illustrious social worker of the Church, used to call this relation the "Church plus." It was interesting indeed to observe Jews and even men and women who declared that they had no religious affiliation whatever, not only listening to, but also taking notes of the speeches of Anglicans, Presbyterians, Quakers, Methodists, Baptists, and members of the Salvation Army. One of the secular workers remarked that the Salvation Army slogan, "A man may be down, but he is never out," was one appropriate to all social work. Miss Perkins also quoted it in her address at the National Conference luncheon of 1,000 persons. The "religious" way of helping those who are down to get up was new material to many who came to the sessions of the Church Conference.

Another secular worker was astonished to hear a prominent member of the National Child Labor Committee greet a mention of THE LIVING CHURCH with the enthusiastic words: "Yes, indeed, I know the paper. THE LIVING CHURCH does such good work in our field. We get the excerpts from the clipping service." That secular worker asked curiously: "Why does a Church paper do that—I mean, concern itself with child labor laws?" The answer, of course, was that the Church, from the very beginning, has concerned itself with the welfare of children in all its many aspects.

A great many men and women, not connected with any religious body, spoke appreciatively of the speech of Fr. Hughson at the diocesan convention of New York, in confident praise of Miss Frances Perkins. A clipping of THE LIVING CHURCH report had come to them, from a clipping agency. "Who is the Rev. Shirley C. Hughson?" several asked. They were interested to hear that Fr. Hughson was not only one of the best-known and most-loved of the priests of the Church, but that also he was, and for many years had been, one of the tireless workers and trusted advisers in the social work of the Church.

We should not, perhaps, blame professional social workers for their feeling, still widespread, that Churchpeople are well-meaning, but usually inept in their efforts to better social conditions. Everyone knows that the Church was slow to avail herself of the findings of experts who were not Churchpeople, and to cooperate with secular agencies in work for those in the community who needed help of various kinds. Christian charity has often fallen short of its object just because those ministering did not know how. Moreover, their failures attracted far more attention than their successes.

On the other hand, the Church has rightly held firmly to the principle that help should be personal and individual; above all, that it should be private. The relationship between the priest and each member of his flock must be confidential. Lay assistants have maintained the same principle. The secular method, with its "case histories," its "staff discussions" of the problems of "clients," has always been alien to the mind and tradition of the Church. We believe that it always will be.

And here is where the Church has and where all the religious bodies have a unique contribution to make to the social work of the world. We are learning from the secular trained workers the various techniques. Our social case workers

are already as highly regarded as any others, though they are still too few. We are learning how. What we have to give is the "Church plus." This begins with the principle that every human being is as dear in the sight of God as any other, and that each one should be treated with the respect and delicacy accorded any other. This implies the inviolability of confidences. What are called case records must be carefully guarded from any eyes except those mutually agreed upon between the helper and the helped. Already, the Church has led the secular agencies to see this, and, in steadily increasing measure, to practice it.

We have referred to the spirit of genuine coöperation between the Federal Council of Churches and our Church, its newest member. This spirit is gradually permeating all work for those in need. The social agencies are coming to use the local churches and the Church is learning to use the agencies. There is no compromise anywhere: there never is, in genuine coöperation. What we have more and more is mutual giving and receiving of our own special best.

God's Side

WAR, like politics, makes strange bedfellows. While with increasing rapidity the United States draws ever closer to war against Germany, Soviet Russia has been plunged into armed conflict with the Nazis. Thus, little though we may like the Russians and their Communist philosophy, we may find ourselves their comrades in arms almost before we know it.

Meanwhile little Finland, caught between two alien powers but fearing most that from which she has but recently suffered so severely, is under great pressure to cast her lot with Germany against Russia. And thus we may soon find that heroic country, for which Americans have a special affection, ranged with our enemies in the approaching total conflict.

Faced with Soviet aggression on the one hand and Nazi penetration on the other, by whom shall Finland be blamed if she chooses what appears to be the lesser, or at least the less immediate, of two evils? What better example of the iniquity of war could there be than the real danger that, in spite of ourselves, we may find our own country ranged against that

brave land, whose only offense is that it happens to stand between two ruthless and greedy aggressors?

And Russia? Must we make common cause with the exponents of atheistic Communism in order to oppose the exponents of the equally iniquitous Nazi philosophy? Will "aid to the democracies" include support for those who are as great enemies to the democratic way of life as are the German Nazis and the Italian Fascists?

These are days of great strain upon the Christian conscience. It would be easy to retreat into the ivory tower and cry out, "A plague on both your houses." But that would mean the evasion of the gravest moral problem with which the world is faced today, and the abandonment of our civilization to the pagan philosophies that are the avowed enemies of Christianity, and indeed of all supernatural religion. We cannot conscientiously follow that course, nor refuse to make the hard decisions that are forced upon us. We can only ask God to guide us to a right judgment and to give us the courage to carry it out in accordance with His purpose, for ourselves, our nation, and the world. And we can resolve further not to be drawn into hatred of individuals or nations, but only of sin and unrighteousness, whether abroad or among ourselves.

"In the world ye shall have tribulation," said our Lord, and we see the truth of His prophecy on every hand. We need therefore to remember the other side of the picture: "but be of good cheer; I have overcome the world." God will have the "last word," and it is more important for us to be on His side than to try to enlist Him on our side.

Motor Boat for Haiti

WE ARE delighted with the progress of Bishop Carson's appeal to our readers for a motorboat for Archdeacon Najac. At the time of preparing the printed list of acknowledgements (p. 11), \$326.50 had been received, and about \$39 has since come in, which will be formally acknowledged in the July 9th issue.

Bishop Carson's appeal was for \$450. Thus only \$85 remains to be collected, and we are confident that the generous response of THE LIVING CHURCH FAMILY will bring it in within a week.

Go to Church This Summer!

REGULAR, uninterrupted church attendance is one of the most important duties of Christian people, as the Presiding Bishop's Ten Year Plan emphasizes. The next step in the plan is a nationwide effort to encourage summer attendance during the period historically labeled as the "summer slump."

To further this part of the Church's program 72 of the most important churches of the United States and its possessions, representing nearly every vacation area, are coöperating with THE LIVING CHURCH in making available a list of their location and hours of services (see pages 12 and 13). We hope that readers will find this list useful in planning vacation trips. We know that the churches in this list, including some of the largest and most active in the Episcopal Church, will be happy to welcome visiting Churchpeople. Tell the rector you are a member of THE LIVING CHURCH FAMILY.

Our issue of July 16th will pay particular attention to the state of Michigan, where Church leaders have developed a remarkable summer chapel program. Michigan, famous as a summer playground, is thus prepared to offer full religious facilities to vacationing Church families.

INSIDE AMERICA

BY ELLIS E. JENSEN, PH.D

The Soul of America

America is not merely a geographical area of the earth's surface. It is more than physical; it is spiritual.

Lincoln put it well when he said that we are a nation "dedicated to a proposition," the proposition of freedom and equality for all men. He spoke of the soul of America. The body of America is its lands, forests, mines, roads, and machines. But its soul is a people gathered from the four corners of the earth, living together in peace and goodwill, with liberty and justice for all to share and share alike.

These are times when America must guard her soul as well as her coasts and boundaries. A nation divided against itself cannot stand. Therefore racial and religious bigotry, which are utterly foreign to the spirit of America, must by our determination be kept out of our national life.



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ROCHESTER

**Parish, Mission Groups to Study
Malvern Proposals**

The convention of the diocese of Rochester, meeting on June 3d and 4th, recommended to the rectors of its 67 parishes and missions that they organize groups for study and discussion of the proposals made in the Malvern Declaration, adopted by leading British Churchmen in January.

The action followed an address on The Meaning of Malvern, by Dr. Spencer Miller jr., at the convention dinner. After painting vividly the background against which the declarations made at Malvern must be considered, Dr. Miller enumerated three important Malvern proposals: The development of groups in the churches for the nurture of Christian stewardship; the modernization of the Church's liturgy; and recognition of the totality of Jesus Christ and Christian fellowship as the only device appropriate to a world in revolution.

In his address to the convention Bishop Reinheimer of Rochester reported that during the past year the diocese and its organizations had sent out of the diocese for missionary work \$26,800, more than the amount spent within the diocese. Discussing world affairs, Bishop Reinheimer said:

"We must be prepared for a declaration of war. But whether or not that comes, we must see the lessons that are being written in blood and destruction and strive for their application in the reestablishment of peace. . . . The world is not only too strong for a divided Church; it has become too small for a divided humanity. It has become too well understood by all the races to tolerate oppression and tyranny. In such a world Christ appears more and more as the true realist and His Gospel the one feasible sociology."

The Forward in Service movement in the diocese will be much aided by the use of a Manual of Family Prayer prepared by the diocese. Rochester also plans more suitably to organize its young people.

ELECTIONS: Standing committee: Clerical, W. C. Compton, G. E. Norton; lay, R. E. Westbury, G. D. Whedon. Deputies to provincial synod: Clerical, A. S. Attridge, W. C. Compton, S. H. Edsall, F. R. Fisher, H. H. Hassinger, J. S. Williamson; lay, J. N. Bates, S. K. Brown, H. R. Hollands, J. W. McConnell, J. W. Newton, G. S. Tinklepaugh. Alternates: Clerical, Jerome Kates, C. B. Persell jr., C. D. Scott, F. L. Brown, F. C. Lee, A. H. Head; lay, P. E. Thomas, Paul Emerson, F. Shaw, F. W. Paul, H. E. Robinson, W. A. Eddy.

SOUTHERN OHIO

"The True Champion of Freedom"

Reports and action at the convention of the diocese of Southern Ohio, held in Trinity Church, Columbus, May 19th and 20th, revealed a diocesan program strengthening along the lines developed in recent years. No new projects are contemplated at present, other than those growing out of the Forward in Service program. The Rev. Dr. C. Leslie Glenn, president of the

Church Society for College Work, was the convention preacher.

Bishop Hobson of Southern Ohio in his convention address stated, "It is a denial of God's fatherhood and His love for all men . . . to seek to enjoy freedom without doing each his part to make freedom available for all the children of God. . . . The true champion of freedom is he who will fight for the freedom of all men with the same devotion and readiness to sacrifice that he shows when his own freedom is at stake."

Adoption of the larger theme of the Bishop's address was recommended, but in



ST. JAMES', COLUMBUS: First church to advance from mission to parish status under Bishop Hobson.

deference to a few who could not conscientiously condone violence for any cause, it was recommended that the "fight" passage be excepted. The address was put in a convenient place for the signatures of those who concurred with the Bishop; and an overwhelming majority of delegates affixed their signatures.

Other action of the convention included approving the credentials of St. James', Columbus, as a parish. As a mission, St. James' showed slow but steady growth over a period of 47 years. It is now an extremely active parish of 366 members and 155 Sunday school pupils. The Men's Club of St. James' is also unusually active in canvassing for funds, calling on new members, and sponsoring such activities as their annual sale of fine linens.

ELECTIONS: Standing committee: Clerical, Phil Porter, Robert Lambert, E. H. Oxley, Harrison Hadley, Maxwell Long, Stanley Plattenburg; lay, M. R. Waite, C. P. Taft, J. B. McGrew.

Clerical deputies to the provincial synod: G. P. Symons, H. N. Hyde, A. N. Thorpe, Stanley Plattenburg; lay, H. M. Bone, W. S. Keller, E. S. Kinney.

MASSACHUSETTS

Forward in Service Committee

Chairman of Massachusetts' Forward in Service committee is the Rev. Paul T.

Shultz. Other members represent the three archdeacons: Bishop Heron, Suffragan of Massachusetts, Miss E. B. Blaydow, the Ven. Arthur O. Phinney, the Rev. F. C. Lawrence, Mrs. E. R. Wilkinson, L. B. Phister, the Ven. Howard K. Bartow, the Rev. James Madison, and G. W. Kierstead.

Clerical Association Head

The Rev. S. Whitney Hale was recently elected president of the Massachusetts Clerical Association; and the Rev. Arthur S. Payzant, vice-president.

COLORADO

Bishop Ingley Celebrates Anniversary

Bishop Ingley of Colorado kept the 20th anniversary of his consecration in Chicago on St. Barnabas' Day. On his return to Denver, he was honored at a luncheon held on June 13th at the Denver Athletic Club and given by the city clergy and the board of trustees of the diocese. The principal address was made by the former Bishop of the diocese, the Rt. Rev. Dr. Irving P. Johnson.

N. MICHIGAN

Endowment Fund Rebuilt to \$38,000

A complete report on the reorganized Trust Association, together with the new agreement made with the First National Bank and Trust Co. of Marquette for handling all funds was made to the convention of Northern Michigan on June 10th by Carl Brewer, secretary of the Trust Association. Emphasis was laid upon the provision which would prohibit any individual or group from withdrawing cash from the new capital accounts. The endowment fund has been rebuilt at the present to \$38,000, with more pledges and contributions coming in daily, the treasurer reported.

In addition, it was reported that the diocese paid nearly \$5,000 on old notes, some of them more than 20 years old. The G. Mott Williams Missionary Endowment Fund has also been increased to \$6,348.00, a gain of over \$1,000 since the last convention.

The general tone of the convention was one of harmony and goodwill; nearly every parish and mission was represented, and the delegates spoke of their strong desire to rebuild the financial structure of the diocese upon solid foundations. A committee of four clergy and four laymen was appointed by acting Bishop Page to study and report at the next convention on candidates for a permanent Bishop.

ELECTIONS: Rev. H. R. Sherman, secretary, and the Rev. G. C. Weiser, assistant secretary. Standing committee: Clerical, C. G. Ziegler, J. L. Knapp, O. M. Langley, H. R. Sherman; lay, F. C. Stanford, C. J. Staekel, J. B. Williamson.

Delegates to provincial synod: Clerical, J. G. Carlton, H. R. Sherman, J. L. Knapp, G. C. Weiser; lay, S. B. Miller, J. B. Williamson, B. L. Quirt, W. P. Chamberlain. Alternates: Clerical, O. M. Langley, J. G. Ward, G. G. Curtis, R. G. Kirkbride; lay, M. C. Borgan, A. P. Hamby, W. F. Jacka, E. O. Bengry.

NEW HAMPSHIRE

Timely Subjects

A number of addresses on timely subjects were presented by capable speakers at the convention of the diocese of New Hampshire, meeting in Grace Church, Manchester. Douglas Overton of St. Paul's University, Tokyo, spoke with intimate knowledge of the transition period of the Church in Japan, paying high tribute to the Japanese leaders in the Church. The Very Rev. Dr. Henry C. Washburn, secretary of the Army and Navy Commission of the Church, told of the Commission's aims. The Ven. Arthur O. Phinney, archdeacon of Massachusetts, spoke of the interests of youth.

The Very Rev. Dr. E. J. van Etten, dean of St. Paul's Cathedral, Boston, preached a sermon on the subject, Nothing is Ever Settled Until It is Settled Right. The Rev. Stephen F. Bayne discussed the movement Forward in Service.

A resolution of appreciation was adopted in recognition of the 15th anniversary of the consecration of Bishop Dallas of New Hampshire and a purse was given him.

F. E. Everett was elected to the standing committee; and the Rev. C. W. Smith became a member of the executive council.

NEWARK

"The Army is Not a Builder of Character at All"

"I should say that the Army is not a builder of character at all; but I do believe that it is a supreme test of character," Chaplain Frederic H. Young stated at the convention of the diocese of Newark, meeting at Trinity Cathedral Church in Newark on May 12th.

"Men who have come into the Army have whatever character they have by the grace of God and Church and family life. The Army does not do very much except in the case of those who come from inferior environment; and then it is just the habit of discipline and the spirit that gets into them," said Chaplain Young, who is a chaplain at Fort Dix, New Jersey.

Chaplain Robert Olton, a lieutenant in the United States Marine Corps, added, "When the men come home on leave, for goodness' sake, treat them like human beings! Nothing is so hard on a man who has spent six months in Cuba as to come back to the United States and be treated like a foreigner. . . ."

The Forward in Service plan was presented to the convention by the Rev. Dr. Arthur Lee Kinsolving, who emphasized that the way to develop leadership in the Church is to ask Churchmen to do something for the Church.

Many verbal changes were made in the canons of the diocese to bring them into conformity with the canons of the national Church.

ELECTIONS: Standing committee: Rev. Donald MacAdie, F. W. Thorne. Delegates to provincial synod: Clerical, G. W. Dawson, P. R. Deckenbach; lay, L. K. Lydecker, H. J. Russell. Alternates: Clerical, C. J. Child, A. F. Chillson; lay, C. B. Johns, W. T. Kirk III.

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SEMINARIES

Theological Education Sunday

Brought \$9,332 to GTS

Contributions designated for the General Theological Seminary from the special appeals made for all the seminaries on Theological Education Sunday, April 27th, 1941, amounted on June 18th to \$9,332.84, with more expected in every mail. These gifts came from 240 parishes in 49 dioceses in the amount of \$8,125.70, and from 17 individuals in the amount of \$1,640.00. Previous to Theological Education Sunday, the sum of \$1,207.14 had been received from 20 parishes in 10 dioceses, and \$9,727.03 from 35 individuals, making a total, before April 27th, of \$11,367.03.

Regular appropriations have come in to the amount of \$28,785.00, an extra sum of \$5,000, and a scholarship of \$2,500. Thus, the total donations up until June 18th reach the sum of \$56,984.87. It is expected that the end of the fiscal year will see a total in advance of the contributions for 1940.

Alumni Return to VTS for

Commencement Exercises

Hundreds of alumni of the Virginia Theological Seminary refused to be deterred this year by days of drenching rain and made "the Hill" a virtual Mecca of pilgrimage during the 118th commencement week. Twenty-five graduates received the Degree of Bachelor in Divinity; two received certificates of graduation.

The commencement began with the annual Missionary Service, during which each of the graduates of the school in missionary fields is remembered in the prayers of the congregation. Bishop Spencer of West Missouri preached the sermon.

Alumni day began the next morning with a celebration of the Holy Communion, at which the Presiding Bishop officiated. At 10:30 A.M. a brief interlude in the bad weather permitted procession to the chapel where the diplomas and degrees were awarded. The Rev. Dr. Henry Sloan Coffin, president of Union Theological Seminary, gave the commencement address.

COLLEGES

"Blood Transfusion Needed," FBI Head Tells Sewanee Graduates

J. Edgar Hoover, director of the Federal Bureau of Investigation, addressing the graduating class of the University of the South on June 9th, said that "one of the principal reasons for the demoralizing and shocking increase of crime in the past two decades has been the ineffectiveness of religious and moral influences in our individual communities."

"With our minds engrossed in materialistic and selfish pursuits," he said, "we have allowed thousands of espousers of alien hate and foreign 'isms' to enter our communities, our neighborhoods, our factories, our stores, our homes, and even our governmental agencies. There is something

seriously wrong with the blood stream of America."

Mr. Hoover concluded with an appeal to his hearers to help give the nation a "blood transfusion." Degrees were conferred upon 42 students of arts and sciences and upon five students of theology.

Gifts to Kenyon During Past Year Exceed \$250,000

President Gordon K. Chalmers announced at the 113th commencement of Kenyon College on June 9th that during the past year more than \$250,000 has been given for various college projects. This amount includes the Speech Building presented by Charles B. Schaffer of Chicago, a member of the class of '83. This building, of native stone, will soon be completed at a cost of \$50,000, matching the Schaffer Pool Building given by Mr. Schaffer in 1935.

President Chalmers announced also that the election of a dean of Bexley Hall had been postponed. The Rev. Dr. Corwin Roach has been acting dean during the school year now closing.

Honorary degrees conferred included: The degree of Doctor of Canon Law upon the Presiding Bishop; the degree of Doctor of Humane Letters, Alexis F. duPont, Arthur O. Lovejoy, and Henry A. Moe; the degree of Doctor of Divinity, the Rev. L. W. S. Stryker and the Rev. Donald G. L. Henning; the degree of Doctor of Sacred Theology, the Rev. Anson Phelps Stokes and the Rev. Dr. Gilbert P. Symons; and the degree of Doctor of Laws, F. P. Griffiths and T. J. Goddard.

Work at Northwestern University Reorganized

A great step forward in the development of college work at Northwestern University has been taken with the formation of a board of directors for the college's Canterbury Association. The board re-

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places the former Evanston Council for Student Work, which included only the rectors and Auxiliary representatives of three of Evanston's churches.

The new budget is also large enough to provide a full-time chaplain, who will take residence in September and celebrate a daily Eucharist at Howes Chapel. The Rev. John R. Flagg, OHC, is expected to accept these duties temporarily. Miss Peggy Thompson, a UTO worker, is already stationed at Northwestern.

The new board of directors includes Bishop Conkling of Chicago, chairman; the Rev. John Heuss of St. Matthew's, Evanston, vice-president; Henry P. C. Barber of St. Mark's, Evanston, treasurer; William Baehr of St. Elizabeth's, Glencoe, secretary; Hamilton Moses jr. of Glencoe; James Montgomery sr. of St. Peter's, Chicago; Professor Clark Kuebler of Northwestern and of St. Luke's, Evanston; Arthur Cochran of St. Luke's, Evanston; Charles P. Gilson of St. Matthew's, Evanston; the Rev. F. L. Barry of St. Luke's, Evanston; and the Rev. Harold Bowen of St. Mark's, Evanston.

Three Types of Response are Bad, St. Augustine Graduates Hear

Fifty graduates received diplomas, certificates or degrees at the 74th annual commencement exercises of St. Augustine's College for Negroes on May 28th. Dr. Harold L. Trigg, president of the Elizabeth City (N. C.) State Teachers' College, was the speaker and chose as his topic, Society's Responsibility for the Dissatisfactions of Youth.

Dr. Trigg stated that dissatisfaction was a virtue, and essential to progress, but that the type of response to dissatisfaction was of supreme importance. Rejecting three patterns of response—passive resistance, as exemplified by the followers of Ghandi; retreat to new fields, as exemplified by the pioneers (because the frontier is no more); and war and force, as illustrated by the Nazi youth of today, Dr. Trigg appealed to the graduates rather to "see the light, and select a leader who is guided by the same light."

Bishop Tuttle Training School Closed Temporarily

The Presiding Bishop has announced that, with his approval, upon recommendation of the college advisory committee, the trustees of St. Augustine's College have temporarily discontinued the training classes at the Bishop Tuttle Training School in Raleigh, N. C.

The Tuttle Community Center which was established by the school and has now become an important community activity in Raleigh will continue with some support from the National Council. It is hoped that other activities initiated by the school will also continue.

Bishop Tucker emphasizes that the present closing of the school should be thought of as temporary. There has been no change in the intention of the National Council or of the Woman's Auxiliary to train

Negro girls for leadership among their own people. A careful study is to be made of the needs of the Church for trained Negro workers, and subsequently a revised training program will be developed.

THE LIVING CHURCH RELIEF FUND Nursery Shelter

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	\$ 7.00

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St. Paul's Church, Portland, Ore.	10.00
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The Living Church



GO TO CHURCH



"No Church Closed This Summer,"

says the Presiding Bishop. The churches listed here, 72 of the largest and most important in the United States and Possessions, never close. They are cooperating with the Presiding Bishop in the Forward in Service 10-year program, and they urge the thousands of Episcopalians who travel extensively each summer not to miss a Sunday Service, even when away from home. Visitors are welcome in every one of these churches.

ALABAMA

Church of the Advent, Birmingham

JOHN C. TURNER, N. M. GAGE, Clergy
Sunday Services: 7:30, 9:30, 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.

CALIFORNIA

St. James' Church, Los Angeles

3903 Wilshire Blvd.
REV. RAY O. MILLER, S.T.D., Rector
Sunday Services: 7:30 and 11 A.M.

St. Paul's Cathedral, Los Angeles

615 South Figueroa street
VERY REV. FRANCIS ERIC BLOY, Dean
Sunday Services: 8, 9, and 11 A.M.; 7 P.M.

St. Paul's Church, San Diego

8th avenue and C street
REV. CANON C. RANKIN BARNES, Rector
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

Grace Cathedral, San Francisco

California and Jones streets
VERY REV. DR. T. H. WRIGHT, Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

Trinity Church, Santa Barbara

State Street at Micheltorena
REV. DR. ROYAL H. BALCOM
Sunday Services: 7:30, 11 A.M.; 7:30 P.M.

COLORADO

St. John's Cathedral, Denver

VERY REV. PAUL ROBERTS, D.D., Dean
Sunday Services: 7:30, 8:30, 11 A.M.; 7:45 P.M.
Weds.: 7:15 A.M. Thurs.: 10:30 A.M. (Chapel)

CONNECTICUT

St. James' Church, Danbury

REV. H. H. KELLOGG, Rector
REV. G. R. MILLARD, Acting Rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich

REV. A. J. M. WILSON, Rector
Sunday Services: 8 and 11 A.M.
Tuesday and Holy Days: 10 A.M.

Christ Church, West Haven

REV. F. S. KENYON, Rector
Sunday Services: 8 and 11 A.M.
Camp Washington, Sunday Service: 4 P.M.

DELAWARE

Delaware Seashore Churches

THE REV. NELSON WAITE RIGHTMYER
Rehoboth Beach, All Saints', 8 and 11 A.M.
Bethany Beach, St. Martin's, 8 and 9:30 A.M.
Lewes, St. Peter's, 9:30 A.M.
Weekdays: All Saints', 9; Wednesdays, 7:30;
Holy Days, 7:30.

DELAWARE—Continued

Cathedral Church of St. John, Wilmington

RT. REV. ARTHUR R. MCKINSTRY, D.D., Bishop
VERY REV. HIRAM R. BENNETT, D.D., Dean
REV. JOSEPH H. EARP, D.D., Canon
Residentiary

Every Sunday: 7:30 A.M., Holy Communion; 1st
and 3d Sundays: 10 A.M., Holy Communion and
Sermon; Other Sundays: 10 A.M., Morning
Prayer and Sermon; Thursdays and Holy Days:
10 A.M., Holy Communion.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule
Sundays: Low Mass, 7 and 8:30 A.M.; Sung Mass
and Sermon, 10 A.M.
Daily: Mass, 7 A.M.
Holy Hour and Intercessions: Friday, 8 P.M.
Confessions: Saturdays, 7:30 to 8:30 P.M.

St. Alban's Church, Washington

Wisconsin and Massachusetts Aves.
REV. DR. C. T. WARNER, Rector
Sunday Services: 7:45 and 11 A.M.

St. John's Church

Opposite the White House
REV. C. LESLIE GLENN, Rector
Sunday Services: 8 and 11 A.M.; 8 P.M.
Wednesdays: 7:30 A.M.; Thursdays: 12 NOON.
The St. John's Service Club welcomes men in the
armed forces and all young people coming to
Washington to work.

FLORIDA

Trinity Church, Miami

REV. G. IRVINE HILLER, Rector
Sunday Services: 8, 9:30, and 11 A.M.

GEORGIA

St. Luke's Church, Atlanta

435 Peachtree street
REV. J. M. WALKER, Rector
Sunday Services: 8 and 11 A.M.

ILLINOIS

St. Thomas Church, Chicago

Thirty-eighth and Wabash Ave.
REV. W. B. SUTHERN, JR., Rector
Sunday Services: Low Masses 7:30, 9; High Mass,
11 A.M.
Daily Masses: 8 and 9 A.M.

St. Luke's Church, Evanston

Hinman avenue and Lee street
REV. FREDERICK L. BARRY, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.
Weekdays: 7:30 A.M. daily.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean
Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

MARYLAND

St. David's Church, Roland Park, Baltimore

REV. RICHARD T. LORING, Rector
REV. P. M. DAWLEY, Ph.D., Associate Rector
Sunday Services: 8, 9:30, and 11 A.M.; 5 P.M.
Weekday Services: 7:30 A.M. (Thursdays: 10
A.M.)

MARYLAND—Continued

Grace and St. Peter's Church, Baltimore

Park avenue and Monument street
REV. REGINALD MALLETT, Rector
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Daily Mass, 7:30 A.M.

St. Michael and All Angels', Baltimore

St. Paul and 20th streets
REV. DR. D. F. FENN, Rector
Sunday Services: 7:30 and 11 A.M., and daily.

MASSACHUSETTS

Church of the Advent, Boston

REV. WHITNEY HALE, D.D., Rector
Sunday Services: 8, 9:30, 11 A.M.; 6 P.M.
Weekday Services: 7:45 A.M.; and 9:30 A.M.
on Thursdays and Holy Days.

Trinity Church, Boston

Copley Square
REV. DR. O. J. HART, Rector
Sunday Services: 8 and 11 A.M., 7:30 P.M.

Christ Church, Cambridge

REV. GARDINER M. DAY, Rector
Sunday Services: 7:45, 9:30, 11 A.M.; 7:30 P.M.
Tuesdays: 10:10 A.M.; Thursdays: 7:45 A.M.

Church of St. John the Evangelist

33 Bowdoin Street, Cambridge
THE COWLEY FATHERS
Sunday Services: 8, 9:30, and 11 A.M.

Grace Church, Lawrence

29 Jackson street
REV. A. H. CROWLEY, Rector
Sunday Services: 8, 9:30, and 10:30 A.M.
Thursdays: Holy Communion, 9:30 A.M.

St. Stephen's Church, Lynn

REV. A. J. CHAFE, Rector
Sunday Services: 8 and 11 A.M.
Children's Service, 9:30 A.M.

Trinity Church, Newton Centre

Corner Centre and Homer streets
REV. DR. EDWARD T. SULLIVAN, Rector
Sunday Service: 11 A.M.

All Saints' Church, Worcester

REV. RICHARD PRESTON, Rector
Sunday Services: 8, 9, and 11 A.M.
Wednesdays: 7:15 A.M.; Thursdays: 10 A.M.

MICHIGAN

Church of the Messiah, Detroit

E. Grand Blvd. and Lafayette
REV. WILLIAM R. WOOD, Rector
Sunday Services: 7:30 and 11 A.M.

St. Stephen's Church, Wyandotte

Chestnut at First street
REV. G. H. SEVERANCE, Rector
Sunday Services: 8 and 11 A.M.
Church School, 9:30 A.M.

MINNESOTA

St. John the Evangelist, St. Paul

Portland avenue and Kent street
REV. CONRAD H. GESNER, Rector
Sunday Services: 7:30 and 9:30 A.M.

MISSOURI

St. Paul's Church, Kansas City

40th and Main streets
REV. R. M. TRELEASE, Rector
Sunday Services: 7:30, 9:30, and 11 A.M.



THIS SUMMER



NEW JERSEY

Christ Church, Hackensack

REV. EDGAR L. COOK, Rector
Sunday Services: 8 and 10 A.M.
Wednesday and Friday: 9:30 A.M.

NEW YORK

St. Paul's Church, Flatbush, Brooklyn

St. Paul's Place and Church Ave.
REV. H. S. OLAFSON, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.

The Cathedral of the Incarnation Garden City, L. I.

VERY REV. G. A. ROBERTSHAW, Dean
Sunday Services: 7:30 and 11 A.M.
Daily: 8:30 A.M.

St. Bartholomew's Church, New York

Park avenue and 51st street
REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong. Special Music.
Holy Communion at 10:30 A.M. on Thursdays and
Saints' Days. The church is open daily for prayer.

St. George's Church, New York City

16th street, E. of 3rd avenue
REV. ELMORE M. MCKEE, Rector
Sunday Services: 8 and 11 A.M.; Daily recreational
programs; Camps; Clinics; Rainsford House.

Chapel of the Incarnation, New York City

240 E. 31st street
REV. N. M. FERINGA, Vicar
Sunday Services: 8 and 11 A.M.

Chapel of the Intercession, New York City

155th St. and Broadway
REV. DR. S. T. STEELE, Vicar
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.

St. James' Church, New York

Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays, 12 noon.

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning
Prayer; 11, Holy Communion and Sermon; 4,
Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10
on Saints' Days); 9, Morning Prayer; 5, Even-
ing Prayer.
Organ recital, Saturday at 4:30

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.
REV. GRIEG TABER, Rector
Sunday Services: 7, 9, and 11 A.M.

St. Philip's Church in Harlem

214 West 134th street
REV. SHELTON HALE BISHOP, Rector
Sunday Services: 7, 9, and 11 A.M.
Tuesdays: 7 A.M.; Fridays: 9:30 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Little Church Around the Corner TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church

Broadway and Wall street
in the City of New York
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.

St. Peter's Church, Niagara Falls

Jefferson Ave. at Second St., near the Falls
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Sunday Services: 8 and 11 A.M.

Church of St. James the Less, Scarsdale

REV. JAMES HARRY PRICE, Rector
Sunday Services: 7:30, 10 A.M.; 5 P.M.
Holy Days and Wednesdays: 10 A.M.

Grace Church, Utica

Genesee and Elizabeth streets
REV. H. E. SAWYER, Rector
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.

Trinity Church, Watertown

REV. W. C. MIDDLETON, Rector
Sunday Services: 8 and 11 A.M.
Holy Days: 9:30 A.M.

OHIO

Christ Church, Cincinnati

4th bet. Sycamore and Broadway
REV. N. M. BURROUGHS, Rector
Sunday Services: 8 and 11 A.M.; 5 P.M.

Trinity Cathedral, Cleveland

Euclid at East 22d street
VERY REV. CHESTER B. EMERSON, D.D., Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

OKLAHOMA

Trinity Church, Tulsa

REV. E. H. ECKEL, JR., Rector
Sunday Services: 7, 8, and 11 A.M.
Church School (except August): 9:30 A.M.; Holy
Days: 10 A.M.

PANAMA CANAL ZONE

St. Paul's Church, Panama

Calle I y Avenida Ancon
VEN. A. F. NIGHTENGALE, B.D., M.B.E., Rector
Sunday Services: 6 and 9 A.M.; 7:30 P.M.

PENNSYLVANIA

Pro-Cathedral of the Nativity, Bethlehem

Third and Wyandette streets
VERY REV. ROSCOE T. FOUST, Dean
Sunday Services: 7:30, 8:30, 9:30, and 11 A.M.

St. Stephen's Cathedral, Harrisburg

VERY REV. J. THOMAS HEISTAND, D.D., Dean
Sunday Services: 8 and 11 A.M.
Tuesdays: 7:30 A.M.; Thursdays: 10 A.M.

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;
High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7 and 9 A.M.; 12:30 and 5 P.M.
Confessions: Saturday 4 to 5 and 8 to 9 P.M.

PENNSYLVANIA—Continued

St. Mark's Church, Frankford

4442 Frankford Avenue, Philadelphia
REV. EDMUND H. CARHART, Rector
Sunday Services: 7:45, 10, and 11 A.M.
Thursdays and Holy Days: 10 A.M.

St. Stephen's Church, Wilkinsburg

REV. WILLIAM PORKESS, D.D., Rector
Sunday Services: 8 A.M., Holy Communion; 9:45
A.M., Church School; 11 A.M., Morning Prayer
and Sermon; 5 P.M., Evening Prayer and
Address.
Weekday Services: Saints' Days and Holy Days,
9:30 A.M., Holy Communion.

RHODE ISLAND

St. Paul's Church, Pawtucket

REV. HAROLD L. HUTTON, Rector
Sunday Services: 8 and 11 A.M.
Services on Weekdays and Saints' Days.

Grace Church in Providence

Westminster and Mathewson streets
REV. CLARENCE H. HORNER, Rector
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Thursdays and Saints' Days: Holy Communion,
11 A.M.

SOUTH CAROLINA

St. Michael's Church, Charleston

REV. ALBERT R. STUART, D.D., Rector
Sunday Services: 8 and 11:15 A.M.

TEXAS

St. Andrew's Church, Fort Worth

REV. LOUIS F. MARTIN, Rector
10th and Lamar streets
Sunday Services: 7:30 and 11 A.M.

Trinity Church, Galveston

Corner 22d Street and Avenue G
REV. EDMUND H. GIBSON, Rector
REV. AUBREY C. MAXTED, Assistant
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

St. Mark's Church, San Antonio

315 E. Pecan street
REV. E. H. JONES, Rector
Sunday Services: 7:30 and 11 A.M.
Fridays: 10 A.M.

WASHINGTON

Cathedral of St. John the Evangelist Spokane

Grand Blvd. and Summer Ave.
VERY REV. CHAS. E. McALLISTER, D.D., Dean
Sunday Services: 8, 10, and 11 A.M.

WISCONSIN

St. Paul's Cathedral, Fond du Lac

Just off Main on West Division
Sunday Services: 7:30 and 9:30 A.M.
Open to pilgrims: 6:45 A.M. to 5:15 P.M. daily.

St. Andrew's Church, Madison

REV. FRANCIS J. BLOODGOOD, Rector
Sunday Services: 7:30 and 9:30 A.M.
Tuesdays: 9:30 A.M.; Wednesdays through Fri-
days, 7 A.M.; Saturdays: 5 to 6 P.M., Confessions.

All Saint's Cathedral, Milwaukee

East Juneau Ave. and N. Marshall St.
VERY REV. M. DE P. MAYNARD, Dean
Sunday Services: 7:30 and 11 A.M.
Weekdays: 7:30 A.M.

C H A N G E S

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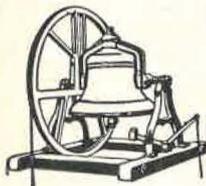
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Appointments Accepted

COOKE, Rev. ALLEN W., a retired priest of the diocese of Southern Ohio, is taking services at the Church of the Ascension in Wyoming, Ohio, during the absence of the rector for military service.

DAVIS, Rev. SAMUEL, assistant at Christ Church, Greenwich, Conn., has been elected rector of St. Luke's, East Hampton, L. I., and will take charge in early autumn.

EDDEN, Rev. JAMES A., formerly of St. David's, Long Bay, Bahamas, is now rector of St. Athanasius' (Colored) Church in Brunswick, Ga.

ENGLE, Rev. KLINE D'AUFRANDT, formerly vicar of All Saints', Selinsgrove, Pa., and St. Mark's, Northumberland, Pa., is now a chaplain with the CCC in the Indiana-Kentucky District. Address: Fort Benjamin Harrison, Ind.

GAYLE, Rev. RAYMOND, formerly deacon in charge of St. Mary's, Winnemucca, Nev., is now deacon in charge of St. Barnabas', Wells, Nev.

GREEN, Rev. EDWARD R., formerly rector of St. Peter's Church, Tecumseh, Mich., is now rector of St. James' Church, Sault Ste. Marie, Mich.

HANN, Rev. GEORGE H., formerly at Holy Innocents' Church, Beach Haven, N. J., is now vicar of St. Mark's Chapel, Basking Ridge, N. J.

HATCH, Rev. ROBERT MCCONNELL, assistant at Trinity Church, Boston, will become rector of St. John's Church, Arlington, Mass., effective in September.

HIGBIE, Rev. ALANSON, formerly curate of the Church of the Advent in Cincinnati, is now canon of Christ Church Cathedral in Louisville, Ky.

HOGBEN, Rev. JOSEPH F., formerly vicar of St. Mary's mission, Pyramid Lake Reservation, Nixon, Nev., is now vicar of St. Paul's mission in Elko, Nev.

MARSHALL, Rev. JAMES T., formerly associate rector of St. Paul's Church, Syracuse, N. Y., is now rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio. Address: 642 Oak Street, Cincinnati.

NORRIS, Rev. JOHN W., music editor of THE LIVING CHURCH and formerly rector of St. Luke's Church, Bustleton, Philadelphia, has resigned to become superintendent of Lawrence Hall for boys in Chicago, effective August 1st. He has also resigned as lecturer in voice and Church music at the Philadelphia Divinity School and as priest in charge of St. Andrew's, Somerton, Philadelphia.

O'PRAY, Rev. GEORGE F., rector of St. Matthew's Church in Buffalo, has been appointed diocesan director of young people's work in the diocese of Western New York. Adam R. Rumley and Robert Steffens will assist him in this work.

OWINGS, Rev. HARRY EVAN, JR., formerly a student of the Episcopal Theological School, is now curate of All Saints' Church, Brookline, Mass.

STIEFLER, Rev. JOHN L., formerly vicar of the Church of the Nativity, Newport, Pa., and associated churches, is now vicar of Trinity, Jersey Shore, Pa., and rector of Trinity, Renovo, Pa. Address: 174 Mt. Pleasant Avenue, Jersey Shore, Pa.

Military Service

BROOKS, Rev. ROELIF H., rector of St. Thomas' Church, New York, is serving with the 207th Coast Artillery (A. A.) at Camp Stewart in Georgia. His rank is Lieutenant Colonel.

KITTEGER, Rev. J. R., formerly of St. Mark's Church, Plainview, Tex., is now a chaplain on active duty at Randolph Field, Texas.

MACWHORTER, Rev. GARDNER A., priest in charge of the Church of the Good Shepherd in Chicago, has been appointed chaplain with the rank of Lieutenant Colonel in the Illinois Reserve Militia, which replaces the National Guard while it is on federal duty.

STRUBBERG, Rev. CARL A., rector of the Church of the Ascension in Wyoming, Ohio, is now on active duty at Camp Grant, Ill., as a chaplain with the rank of Major.

New Addresses

CLARKSON, Rev. DAVID H., of the diocese of Albany, has moved to 11 Wilbur Boulevard, Poughkeepsie, N. Y.

PECK, Rev. HERBERT M., retired priest of the district of Nevada, should be addressed at Fallon, Nev., RFD.

ROBERTSHAW, Rev. GEORGE A., may be reached at the

Saranac Inn, Saranac Inn, N. Y., until September 5th, since he is again in charge of services at the summer chapel at Saranac Inn.

SAUNDERSON, Rev. JOHN DEB., of the diocese of New Jersey, has moved to 19 Church Street, Rumson, N. J.

Resignations

LEEMING, Rev. FRANK C., rector of St. Peter's Church, Peekskill, N. Y., and headmaster of St. Peter's School for Boys, has resigned as rector of the parish, effective September 1st, in order to give full time to his work as headmaster.

Lay Workers

HINES, Miss CAROLINE, who for the past three years has been working with the Episcopal students at Winthrop College, Rock Hill, has accepted an appointment for the same kind of work at the University of Oregon in Eugene, effective September 1st.

MEAD, GEORGE, JR., has been chosen to succeed Dr. Channing Lefebvre as organist and choirmaster of Trinity Church, New York, effective September 15th.

Marriages

JOHNSON, Miss JULIA, daughter of Dean and Mrs. M. E. Johnson of Orlando, Fla., was married on May 21st in St. Luke's Cathedral, Orlando, to Jesse D. Letton. Dean Johnson officiated.

Ordinations

PRIESTS

CONNECTICUT—The Rev. G. EARL DANIELS and the Rev. ROBERT S. BEECHER were ordained to the priesthood on June 11th by Bishop Budlong of Connecticut at Christ Church Cathedral, Hartford. The Rev. Mr. Daniels was presented by the Rev. C. O. Rundell; the Rev. Mr. Beecher, by the Rev. L. W. Pitt. The Rev. Samuel Sutcliffe was the preacher. The Rev. Mr. Daniels will continue his work as vicar of Trinity Church, Collinsville, and Christ Church, Unionville. The Rev. Mr. Beecher will continue as assistant at Grace Church, New York.

MASSACHUSETTS—The Rev. RICHARD ROSSMAN, curate at Trinity Church, Boston, was ordained to the priesthood on May 23d by Bishop Sherrill of Massachusetts. He was presented by the Rev. Oliver J. Hart; the Rev. James F. Madison preached the sermon.

The Rev. NORMAN LAWRENCE KELLETT was ordained to the priesthood by Bishop Heron, Suffragan of Massachusetts, on June 8th at St. Anne's Church, Lowell, where the Rev. Mr. Kellett is curate.

NEW YORK—Bishop Manning of New York ordained the following deacons to the priesthood on June 8th at the Cathedral of St. John the Divine:

The Rev. HUGH HUSTON HENRY, formerly assistant at St. Augustine's Colored Chapel of St. John's Church, Yonkers, N. Y., who has been placed in charge of the chapel. He was presented by the Rev. John B. Day.

The Rev. HAROLD EARL TOWNE, assistant at Holy Trinity Church in St. James' parish, New York, who was presented by the Rev. Edward N. West.

The Rev. RICHARD WELD WAMSLEY, assistant at St. Thomas' Church, Mamaroneck, N. Y., who was presented by his father, the Rev. Frederick Wamsley.

NORTH CAROLINA—The Rev. RUFUS J. WOMBLE was ordained to the priesthood by Bishop Penick of North Carolina on June 11th at St. Mark's Church, Roxboro, N. C. He was presented by the Rev. James M. Dick; the sermon was preached by the Rev. Albert T. Mollegan. The Rev. Mr. Womble will continue to be in charge of St. Mark's, Roxboro, and Christ Church, Milton.

VIRGINIA—The Rev. JULIEN GUNN was ordained priest by Bishop Goodwin, Coadjutor of Virginia, at Grace Church, Casanova, Va., on June 11th. He was presented by the Rev. Giles B. Palmer; the Rev. William A. McClethen preached the sermon. The Rev. Mr. Gunn will be rector of Cedar Run parish in the diocese of Virginia.

We regret that we are unable to publish in one issue all of the many ordinations which have taken place during June. Remaining ordinations will be reported as soon as possible.

SUMMER CONFERENCES

July

- 6-12. DeKoven conference for Church workers (adults).
- 7-11. Clergy seminar at Sweet Briar.
- 7-22. Georgia adult conference.
- 8-17. Oregon summer school for young people and clergy conference.
- 11-13. Laymen's conference at Kanuga.
- 12-26. Adult and college conferences at Kanuga.
- 14-19. Georgia clergy conference.
- 14-22. Georgia seminar for officers and counsellors of young people.
- 14-25. Shrine Mont seminar for clergy.
- 15-26. Clergy conference at Kanuga.
- 20-25. Virginia young people's conference.
- 21-August 8. Evergreen school of Church music.
- 26-27. North Carolina Laymen's League conference.
- 28-Aug. 2. North Carolina Woman's Auxiliary conference; Texas adult conference.

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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

RANDALL—On June 14, 1941, at Wayne, Pa., FRANCES WIEL, widow of Matthew Randall and daughter of the late Rev. Charles F. B. and Frances Neil Wiel, died.

SMITH, MARY MAJOR, dearly beloved wife of the Rev. Franklin C. Smith of Grand Rapids, Mich., entered into Life Eternal on June 30, 1940. May she rest in peace and may light perpetual shine upon her!

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DEATHS

William E. Patterson, Priest

The Rev. William E. Patterson, rector of St. Saviour's Church, Bar Harbor, Me., died suddenly on June 1st. Fr. Patterson recently completed a ministry of 40 years, during which time his work was marked by unusual influence among young men. From his parishes, a steady stream of men has flowed into the seminaries.

Coming to the United States from the diocese of Montreal, almost immediately after his graduation from Bishop's College University, Lennoxville, Quebec, Fr. Patterson served churches in New Hampshire for many years. He came to St. Saviour's Church in 1917.

In the diocese of Maine, Fr. Patterson was chairman of the board of examining chaplains, president of the standing committee, a member of the diocesan council, and chairman of the diocesan department of missions. He had been a deputy to 10 General Conventions and to several provincial synods. He was a Mason and had been a grand prelate of the New Hampshire Grand Commandery, Knights Templar.

Fr. Patterson was a zealous advocate of week-day religious education; and his own daily church school has long been a model of the system's advantages.

In 1917, he married Maud Dacre Hunt, who survives him. He also leaves five sisters, Mrs. Edson Hunter, Mrs. Lulu Craig, Mrs. John Brooks, Mrs. Donald Burdick, and Miss Anna Patterson.

The Burial Office was conducted on June 4th by Dean Howard D. Perkins of the Cathedral Church of St. Luke, Portland. The Requiem Eucharist was celebrated by the Rev. Philip Kierstead, assisted by Canon Arthur T. Stray and the Rev. Ralph H. Hayden. Interment was in Wethersfield, Vt.

John H. Webber-Thompson, Priest

The Rev. John Hedges Webber-Thompson, a priest of the diocese of Springfield, resident in Pass-A-Grille, Fla., died suddenly on June 17th. He was at one time rector of St. Matthew's Church in Bloomington, Ill., and later served in Africa, England, and Nassau. He had been living more quietly during the past years and, according to his friends, doing splendid work for the Church at Pass-A-Grille Beach.

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

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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.

PARISH in Ohio will have vacancy on or before September 30th. Young rector desired for small parish but with possibilities for future growth. For complete information write Box C-1558, THE LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST wanted, late July to late August. Sunday Masses 7:30 and 9 A.M. Daily Mass not obligatory. Small stipend and use of rectory. Rev. W. A. GRIER, Holy Cross Rectory, Kingston, N. Y.

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CHURCHWOMAN, young, desires part time position as parish secretary in Manhattan or Long Island. Eleven years' experience. References. Box H-1559, THE LIVING CHURCH, Milwaukee, Wis.

PARISH PRIEST desires supply work or will serve as locum tenens for the month of July or August or both; preferably in the Middlewest. State proposition in first letter. Box M-1551, THE LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, mature experience, desires small active parish. Efficient pastor, capable preacher. Box M-1552, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN wishes position as librarian in Church institution. Degree in library science with nine years' experience. Best references. M-1554, THE LIVING CHURCH, Milwaukee, Wis.

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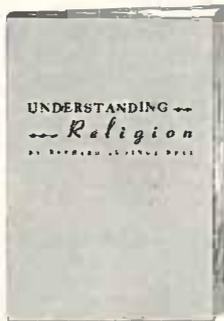
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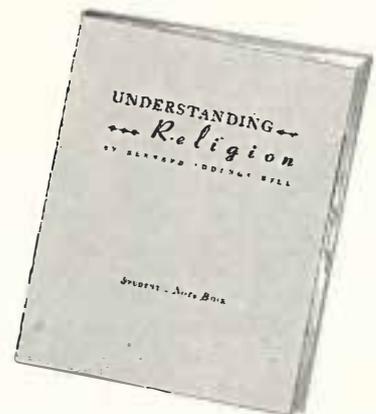
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