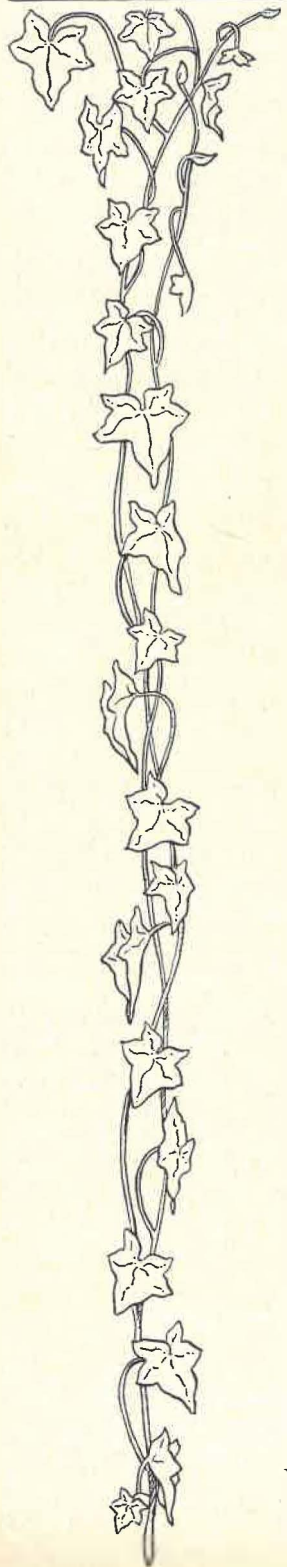




The Living Church



THE STORY HOUR

Young and old are cared for under the auspices of the Church by the Society of St. Johnland, which maintains homes for children and also for the aged at Kings Park, Long Island. Here one of the oldsters holds several of the youngsters entranced as he tells them tall tales in a peaceful summer setting.

LETTERS

The War

TO THE EDITOR: It is hard for anyone with knowledge of the world to avoid the conviction that the present world war is a war without moral significance; that the nations, contending or neutral, are all moved by other than ethical considerations. First, the Finns are "noble protagonists of democracy and God"; now they are "wicked allies of the devil"; yet they fight an unchanged Russia in both capacities. To Russia, Germany is bosom-friend in war against wicked England; then she is suddenly transformed into an army of hell; yet she has not changed her principles an atom. To us, Russia is archfiend, home of iniquity, anti-God until she attacks Germany; but now Russia is our friend and so not really bad after all; yet in ideology and practice Russia is still what she was six months ago. America is champion of constitutional government; and yet her war policies and moves are determined not by Congress, as the constitution directs, but by the President dictatorially. Japan and Turkey play both ends against the middle with wily nonchalance. There is not enough honor or principle left in international affairs to scare one wicked mouse.

All this is the measure of the Church's failure. This is what comes of ecclesiastics currying favor with the powers that be. The time has come for us as Christians to stop playing with the politics and get down to moral issues. Only so can our religion regain the respect it mostly has lost. In that desired rehabilitation, it does not help to see those high placed in the Church (and therefore able to make front pages in the press) doing flip-flops trying to maintain that in a world like ours any country is concerned with eternal verities.

Maybe we Americans will believe in ourselves enough to go into this war. It seems probable. That may even seem necessary. But let us not fool ourselves into thinking we shall be at war because we believe in God. Some clear and honest thinking about morals and politics seems to be our chief need as Christians in these times, if the Church is not still more to be disregarded. Some of our leaders are doing that thinking. Why should they not speak out?

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

Christian War

TO THE EDITOR: Can there be such a thing as Christian war? This question, I believe, occupies a larger place in the minds and hearts of Christians than it has ever occupied before. And in this large place it holds, to my mind, lies the only hope that the terrible agonies through which this world is passing will not be in vain, and the only promise that they will give birth to a far more Christian peace than the peace that has been lost.

For the question has taken too deep a hold on the heart to be answered with slogans, full of sound and fury, but signifying nothing except useless slaughter and desolation. It can find no answer in promise to extend blessings of democratic liberty and security everywhere in the world, a promise far from fulfillment in our own democracy. It can only find an answer in a statement of war's objectives that gives promise of a more Christian peace than the last, a peace that democratic negligence can not undermine nor Nazi brutality overthrow.

I do not know whether it is possible for any government to make such a peace the

objective of its war efforts. I do most firmly believe that, if it is impossible, no government today can call its war a Christian war nor give an affirmative answer to the question that is agitating the minds and hearts of no small number of Christian minded and Christian hearted people; that there cannot be such a thing as Christian war.

FRANK D. SLOCUM.

New York City.

Pacifism

TO THE EDITOR: There are no doubt fewer pacifists in England under the bombs, just as I imagine that there were fewer Christians when the lions began to eat them, the loss in quantity being compensated for by a gain in quality. However, *Peace News*, the paper of Dick Sheppard's Peace Pledge Union, is still sold on the street in English towns, and 18,000 copies of a recent number were sold!

As for the Fellowship of Reconciliation, it is still existing in many countries in Europe, even in Germany. It is its international aspect which makes its chief significance, it seems to me, at the present time.

Canon Bell's letter was extremely interesting as was Dr. Glenn's answer. On Easter morning, I did worship with the Quakers, in our Hudson River village. It was personally the saddest Easter that I can remember. There was an ascetic satisfaction in seeing my husband in uniform in a war in which I believed. Having three sons and a son-in-law earmarked for service in a war in which I do not believe is far harder. I can only accept this my share of the world tragedy by faith in the power of the Cross; which to me means faith in the ultimate victory of sacrificial love, of the martyr-spirit, of dying, not killing.

"Isn't Hitler's slavery worse than war," I am asked? If so, why do we sing, "Our fathers chained in prisons damp were yet in heart and conscience free."

On Easter I felt that I could not stand a festival service. I wanted to worship in simplicity and stillness with a group who really did have faith in God, not guns.

Yet, frankly, the Quaker worship could not satisfy me. It lacks the dynamic of the Blessed Sacrament. Dr. Glenn has no more right to consign me to the Quakers than I have to ask him why he does not put on his uniform. The service of Holy Communion is a pacifist service. There are said to be over 300 pacifist ministers in the Church of England today. To

stand with them is neither to be an isolationist nor a fifth columnist. It is simply to believe the Sermon on the Mount and many verses of our own liturgy.

I made my Easter Communion on Easter Tuesday at the monthly early service of the Episcopal Pacifist Fellowship.

MILDRED W. STILLMAN.

New York.

Pacifists, Militarists, Preparedists

TO THE EDITOR: The reading of Rev. Dr. McKee's "Pacifist's Answer" [L. C. July 2d] leaves one a bit confused. For instance, what relation, unless it be contradiction, exists between the creed of 639 members of the Episcopal Pacifist Fellowship which "compels me to refuse to participate in or give moral support to any war" and the pronouncement of the English Archbishops, June 11, 1940, also quoted with approval by Dr. McKee: "Priests cannot in loyalty to Canon Law themselves bear arms, but they might legitimately assist in organizing civil defense work." The question arises, could one accepting that creed "assist in organizing civil defense work"? Perhaps such work gives at least a bit of moral support to the cause in hand.

The Reverend Doctor tells us "a religious pacifist is in constant training for the go-ahead signal" for constructive good will in action.

Query 1, What *Christian* is not in constant training for that go-ahead signal? Query 2, Is the antithesis to pacifist necessarily militarist? Why not "preparedist"?

The pacifist creed above referred to mentions "redemptive love" and also loyalty to the teachings of our Lord. Are not these teachings found in His acts as well as in His words?

How about the cleansing of the Temple? Was there anything pacifistic about that? Does the pacifist realize that the human body of our Lord was from boyhood inured to heavy labor, felling trees, sawing them, or hewing them into shape for subsequent use at the carpenter's bench? Picture the bone and brawn that must have made up that glorious body! His physique must have been magnificent! He made "a scourge of small cords." Yes, a *cat-o-nine-tails*. How He must have slashed it among those avaricious desecrators of the Temple! No wonder in the melee the tables were overthrown, and the money scattered!

Perhaps innocent nations are of as much value "as many sparrows."

At one time our Lord answered a question as old as the human race; the first recorded question asked by man of the Almighty. The story of the Good Samaritan replies to Cain. Are the nations of the world today travelling the road to Jericho? If so are they all, and that includes us Episcopalians, are we to follow the priest and the Levite?

There are some who think Cain's question answered by the man from Samaria. Yes and by Bishop Manning and by Bishop Davis. May we millions of Churchmen remember our Lord's summary of the story: "Go and do thou likewise."

S. F. HOUSTON.

Philadelphia.

"Editor's Creed"

TO THE EDITOR: Your "Editor's Creed" [L. C. June 11th] will make a strong impression on American magazines, and I heartily thank you and congratulate you for it.

(Rev.) F. S. EASTMAN.

West Stockbridge, Mass.

The Living Church

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

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The Living Church

GENERAL

AID TO BRITAIN

C.M.S. Share of Aid Fund Allocated

The Church Missionary Society has informed the Presiding Bishop of its plans for the use of its share of the Aid to British Missions fund. The Rev. Prebendary W. Wilson Cash, D.D., general secretary of the society, referring to the allocation of £24,562 sterling, says, "We have been immensely relieved by your generosity, and the gift your Church has made is of immense importance to the missionary work we have undertaken."

The Church Missionary Society's share of the American gift is to be expended for recruiting workers to fill urgent vacancies, particularly in medical and educational work; medical work in Hangchow, China; drugs and hospital supplies for numerous institutions; evangelistic work in west China; medical work in Mienchu and Chengtu; hospital supplies at Lui in Southern Sudan (a hospital built on the site of a former slave market where some 50,000 slaves a year were auctioned off); non-medical work in various stations in China; evangelistic work in India, including the diocese of Dornakel; and in the mission field of the dioceses of South India; work among the Bhils, Indian hill tribe; evangelistic work in Karachi and Sind; medical and evangelistic work in the Nasik diocese; and support of existing work in Africa, including the Northern Sudan, the Upper Nile diocese, and Egypt. In addition a sum is allocated to the Anglican work in Jerusalem, supported by the Church of England and aided by the Good Friday Offering of the Church in the United States.

CONSCIENTIOUS OBJECTORS

Church Representatives Appointed

Bishop Remington has accepted appointment on the consultative council of the National Service Board for Conscientious Objectors as representative of the Episcopal Church.

Mrs. Henry Hill Pierce has been appointed the representative of the Episcopal Pacifist Fellowship on the council, with the Rev. Eric Tasman and Bishop W. Appleton Lawrence as alternates.



Philadelphia Inquirer photo

AMBASSADOR VISITS PHILADELPHIA PARISH: Lord and Lady Halifax, shown here with Bishop Burton, Suffragan of Haiti, and the Hon. Clinton Rogers Woodruff, recently attended St. Clement's Church, Philadelphia, for the blessing of several memorial windows. In one of them the British Ambassador's father, the late Viscount Halifax, one of the most distinguished Anglo-Catholic laymen of his day, is commemorated.

CONFERENCES

An "Ecumenical Effort" In Rural Work

By JANE BLOODGOOD

A special two-day conference, with a brilliant faculty, followed the annual Town-Country Leadership Training School at the University of Wisconsin, Madison, Wis., July 10th and 11th, to commemorate the 20th anniversary of the school. Arranged by Prof. J. H. Kolb of the university's department of rural sociology, it was perhaps intended partly to serve as bait to draw Wisconsin rural leaders for two days, since these had been notably absent from the school itself, and it also served as an example of what might be classified as an "ecumenical effort" on the part of the University.

Prof. Kolb suffers in a constructive way over the division of the Churches. During the spring he backed Mr. Dan Vornholt (music director, department of rural so-

ciology) in the promotion of a huge choir festival at the university Stock Pavilion where tableaux and music portrayed the contribution to worship of the Jewish, Protestant, and Catholic faiths. Here in this birthday party of the Town-Country Leadership School, the two day conference presented Protestant, Roman Catholic, and Episcopal leaders under the title: "What of the Churches in Rural America?"

Prof. Kolb had a disappointment in connection with this ecumenical effort when he named it The United Christian Advance in Rural America. The Lutheran delegation withdrew before the word "united." He felt this deeply. "It seems we cannot pray together, so we are using sacred music to create the emotional bond that we must have," he said. But it was not all disappointment, and the special two-day conference was well attended.

When asked what he would like most from his committee in appreciation of 20 years service to the rural fellowship, Prof. Kolb replied, "Bring Goodwin." So Bishop Goodwin, Coadjutor of Virginia, was

brought. As Prof. Kolb affectionately called him, "Goodwin, the coagitator of the rural fellowship," was the chief speaker at the banquet held at the Memorial Union on the evening of July 10th.

Bishop Goodwin followed Prof. Kolb, who had called for the necessity of the rehabilitation of the farm family by strengthening local institutions: school, church, mutual aid, and government agencies. Prof. Kolb praised the Catholic Manifesto of Rural Life and the Malvern Manifesto from the Anglican Church.

Bishop Goodwin stressed four essentials:

1. Importance and difficulty of the task to create a Christian, democratic America.
2. No single agency alone can do it.
3. Necessity of Church reunion.
4. Faith in God in daily life.

Other distinguished leaders in the special two-day conference included Dr. Paul L. Vogt of the U. S. Department of Agriculture, Washington, D. C.; Dr. Mark Rich of the Federal Council of Churches; Prof. John R. Barton of the College of Agriculture; Dr. Anton T. Boisen of Chicago Theological Seminary; Paul Jones of the School of Music; the Rt. Rev. Msgr. Luigi G. Ligutti, executive secretary of the National Catholic Rural Life Conference; Dr. A. E. Hughes, district superintendent, Western Conference of the Methodist Church; and Mr. R. F. Bergengren, managing director of the Credit Union National Association.

Wellesley Draws 281 Registrants

There were 281 registrations at the Conference for Church Work, or the "Wellesley Conference," as it is usually called, held June 23d to July 2d. Of the 281, 98 were men and 183 women, 59 of them being young people, their ages ranging from 15 years to 30. A large proportion were new—129. Clergy, including the priests on the faculty, counted up to 33. Two nuns, of the Order of St. Anne, were present. Bishop Keeler, Coadjutor of Minnesota and director of the conference, was present throughout. Bishop Gray, Suffragan of Connecticut, came for one night, and Bishop Lawrence of Western Massachusetts for two nights. Deaconess Eleanor P. Smith, Deaconess Lydia A. Ramsay, directors of the New York Training School for Deaconesses, were at the conference with four of their students over the week-end.

The speakers at the evening sessions, which were open to the public without registration, were the Rev. Dr. Remsen B. Ogilby, president of Trinity College; Dr. Reinhold Shairer of the University of London, who spoke on three evenings; Miss Edith E. Lowry of the Home Missions Council of North America; and Dr. Spencer Miller, Jr. On one evening there was a fine program of music. The last evening, as usual, was devoted to the conference service, a beautiful festival of choral music in the chapel. At the opening meeting of the conference, the only outside speaker was Bishop Gray, Suffragan of Connecticut.

For young people, there were two evening programs, after the main programs. These were discussions, one on Churchmanship, the other on Christian Marriage.

New York Young People at Conference

Some 230 boys and girls under 18 years of age attended the junior summer conference of the diocese of New York at Incarnation Camp, Ivoryton, Conn., during the last week in June. The Rev. Nicholas M. Feringa, vicar of Incarnation Chapel, New York City, was director, and the Rev. Leslie Lang, rector of the Church of St. Edward the Martyr, was the chaplain.

The entire week was devoted to a study of the Book of Common Prayer. The following served as instructors: the Rev. Frank Leeming, headmaster of St. Peter's School, Peekskill, N. Y.; the Rev. Gerald Burrill, president of the diocesan board of religious education; the Rev. L. E. May, rector of St. Andrew's Church, Yonkers, N. Y.; the Rev. Albert H. Frost, rector of St. John's Church, Staten Island; the Rev. E. R. Taft, rector of St. Mary's Church, Staten Island; the Rev. Flint Kellogg, rector of the Church of the Mediator, New York City.

Others who helped were the Rev. Peter C. Van der Hiel of Holy Trinity Church, Philadelphia; the Rev. Warren E. Taub of St. Paul's Church, New Haven, Conn.; the Rev. Charles of Incarnation Chapel, New York City; Sister Ruth Walmsley of the Church Army; Miss Elizabeth Meinecke of the diocesan board of religious education, and William W. Naramore, director of youth work for the diocese of New York.

Eucharistic Conference in Maine

Remarkably successful was the recent all-day Eucharistic conference held in Thomaston, Me. Following several early celebrations, there was a Solemn Eucharist at which the Rev. H. B. Pulsifer was celebrant, the Rev. Frederick E. Bartrop, deacon, and the Rev. Otis L. Mason, subdeacon. Fr. Bartrop's sermon was a vigorous appeal for proper preparation for Holy Communion. In the afternoon there was a forum led by the Rev. Charles O. Brown, Haverhill, Mass., and a meditation by the Rev. J. Malcolm-Smith, Boston. Fr. Mason preached at the closing service of thanksgiving.

Quincy Holds First Summer Conference

With a registration of 70, the diocese of Quincy successfully held its first summer conference at Monmouth College, a United Presbyterian institution, June 22d-27th. In addition to those registered, visitors brought the total in attendance to 105, representing 18 parishes. Included in the faculty were two Sisters of the Holy Nativity, who gave courses in altar guild work and religious education.

The Rev. Frederick Haskin, rector of St. George's Church, Macomb, Ill., produced a nativity play that was artistic, finished, and reverent. This was done after only three class periods and one rehearsal.

As a result of a course taught by the Rev. Rex Wilkes, a diocesan youth com-

mission was formed. Members are the Rev. William O. Hanner, Rock Island, chairman; the Rev. E. P. Sheppard, Peoria; Fr. Haskin, Macomb; Jeannette Elphick, Galesburg; and Harlan Ralston, Moline. The commission plans a diocesan youth rally at St. Mary's, Knoxville, on October 5th.

COLORED CENTENNIAL

Missionary Movement Inspired by It

July and August of this year mark the centennial of the Church Missionary Society's first expedition up the Niger River, an important step in Christianizing the Negro races of Africa. Included in the expedition was Samuel Adjai Crowther, who later became the first Colored priest and the first Colored bishop of the Anglican communion. The picture of Bishop Crowther, published on the cover of *THE LIVING CHURCH* of July 9th, was sent to us by the Rev. Egbert A. Craig, 541 Franklin Ave., Brooklyn, N. Y., from whom copies of the picture, 12 x 16 inches, suitable for framing, may be obtained.

The expedition was undertaken in July, 1841, by Bishop Crowther, then a lay preacher, and the Rev. J. F. Schon. The former, seized in childhood by Portuguese slave traders, had been brought up in a C.M.S. school after the slave ship was captured by a British man of war.

Inspired by the centennial, Fr. Craig, who is director of the Community Centre and St. Martin's Chapel in Brooklyn, has inaugurated a missionary movement, which, in the year that it has been in operation, has awakened enthusiasm and has proved helpful in bringing more people into the Episcopal Church. In connection with it, pictures of the Colored bishops of the Anglican communion are sold, with a discount to coöperating parishes, and a percentage of the receipts is sent to the C.M.S. for work in the Church of England dioceses of Lagos, the Niger, and Sierra Leone.

To celebrate the progress made, a great service of thanksgiving is planned for next October.

CHURCH ARMY

New Training Center in West Virginia

St. George's Mission, named in honor of West Virginia's first bishop, the Rt. Rev. Dr. George W. Peterkin, and located in the mountain town of Smoke Hole, is to become a training center for cadets of the Church Army, according to an announcement by Bishop Strider of West Virginia.

In that vicinity, Captain Milton Austin will be assisted continuously by cadets from the Church Army sent to St. George's for training before being commissioned. The work of the mission is under the supervision of the Rev. George J. Cleveland, priest in charge of St. Stephen's Church, Romney.

JAPAN

Bishop Reifsnider Honored by Emperor, University Officials

In recognition of his services to the educational work of Japan, His Imperial Majesty, the Emperor of Japan, has conferred the Third Class Order of the Sacred Treasure upon Bishop Reifsnider, former Bishop of North Kwanto. Dr. Reifsnider, who came to Japan in 1901, had been president of St. Paul's University and St. Paul's Middle School (now the Rikkyo Gakuin Christian Education Foundation) from which post he was obliged to retire in October, because of new regulations.

On the day following the Imperial award, before a gathering of more than 200 faculty members and friends of St. Paul's, the title of honorary chancellor of the university was conferred upon Bishop Reifsnider. The ceremony took place in the double drawing rooms of the former home of Bishop and Mrs. Reifsnider, which will in the future be known as the President's Memorial House.

Dr. Ikuzo Toyama, who was elected in March as the first Japanese president of St. Paul's, presided at the ceremony and read a detailed history of the university and its related units, reviewing the work Bishop Reifsnider had done for the establishment and development of the university. American Ambassador Joseph C. Grew also spoke.

In conferring the title of honorary chancellor upon Bishop Reifsnider the directors of the Rikkyo Gakuin Foundation and the faculties and staff both of the Tikkyo University and the Rikkyo Middle School expressed deep gratitude for the service the Bishop had rendered.

Clergy and Laity Pledge Sacrifices

At the recent diocesan convention which elected the Rev. Timothy Makoto Makita to the bishopric of North Kwanto, Japan, Bishop Sasaki, the presiding officer, asked clerical delegates to remain after the departure of the lay delegates. He called the clergy to the chancel and, as reported by Bishop Charles S. Reifsnider, "pointed out to them the sacrifice necessarily entailed in order to accomplish a financially self-supporting and independent diocese, and with a new bishop about to be elected, he asked to be assured of their willingness and determination to make whatever sacrifices were necessary, even to reduction of salaries to a bare livelihood and possible inability to give their children an adequate education. He then called upon them to announce their decision and, standing before the Altar of God, to register their oath to make whatever sacrifice might be necessary. They rose as one man and with heads bowed in prayer ratified their determination."

"Later in the morning," Bishop Reifsnider says, "the lay delegates were called into the nave of the church and Bishop Sasaki put the same question to them, telling of the oath taken by the clergy and stressing to them that the amount of sacrifice the clergy would be called upon to



AT CEREMONY HONORING BISHOP REIFSNIDER: *Bishop Matsui of Tokyo; Dr. Ikuzo Toyama, president of St. Paul's; Kikusaburo Fukui, university advisor; Bishop Reifsnider; Ambassador Joseph Clark Grew; John Reifsnider, brother of the Bishop; Count Ayske Kabayama, university advisor and president of America-Japan Society.*

make would depend largely upon a similar spirit among the laity. He cautioned them that if they had any question in their minds as to their determination, or their ability to make necessary sacrifices, now was the time to make such known; that unless there was unity of will and spirit in both the clerical and lay orders, the bishop whom they were about to elect would not be able to realize his responsibility as their Chief Shepherd, for the Glory of God and the progress and development of that portion of His Kingdom comprised in the diocese of North Kwanto.

"One of the lay delegates replied: 'We have assembled here today for the purpose of giving our whole-hearted and enthusiastic support to our bishop about to be elected. I speak for all the lay delegates present.' The Bishop then turned to the others and asked 'Is that your unanimous determination?' The answer was, 'It is.'"

The convention was attended by 25 clerical and 17 lay delegates, and Dr. Makita on the 12th ballot received 17 clerical and 14 lay votes.

FRANCE

Russian Seminary Carries On

Recent reports in American periodicals to the effect that the Russian Theological Seminary in Paris had been closed appear to be incorrect, or at least any closing was apparently a temporary measure. A cablegram from Paul Anderson on June 29th urgently requesting that additional funds be sent via Geneva indicated that the seminary was in operation at that time, and in response to the appeal the National Council sent on such funds as were available from the appropriation voted by General Convention. Additional contributions from individuals are still needed, however,

to enable the seminary to carry on its work under the present difficulties.

Tracy Strong, arriving in New York from Europe by clipper plane July 15th, corroborates the fact that the seminary is in operation.

Both the Russian Theological Seminary and the Russian Student Christian Movement have been carrying on their work in Paris under severe handicaps. The staff of the institute has been considerably smaller than usual.

Professor Zander has taken it upon himself to spend several hours daily securing food. Professor Zenkovsky has spent several months in a camp for political suspects in Southern France and has only recently been released. Professor Florovsky was in Yugoslavia when last heard from. Professor Berdyaev, in his spare time, has written two new books, an autobiography and a book on Marxism and Christian Eschatology.

The Russian Student Christian Movement is still conducting study groups; but, according to reports, Russian youth in general has shown a diminished interest in the Church, being more interested in the apparent power of the State. One group of 25 has, however, spent a half year discussing Dostoyevsky's *The Possessed* and is now studying *Faust* and Plato.

CUBA

Vote to Affiliate With Local Counterpart of Federal Council

Falling in line with the policy of the general Church in joining the Federal Council of Churches, the convocation of the district of Cuba has voted to affiliate itself with the Cuban Council of Evangelical Churches, a Cuban counterpart of the Federal Council.

Legacies and Gifts

SOME people don't like to make a will. Perhaps they feel that there is too much uncertainty about the amount of money or property that may be theirs to leave at the time of their death. Perhaps they do not know how to go about making a will. Perhaps they have made a will some years ago, and do not realize that the changes of recent years have probably made it obsolete. Perhaps they have a subconscious shrinking from the consideration of death which the making of a will implies. Not one of these reasons or excuses is an adequate one.

Anyone who has money saved up, who owns his own home, or who has any financial assets that will survive him, ought to make a will. If he has dependents, it is important that he make such provision for them as he can, not leaving their support to chance or to the arbitrary working of a law designed to fit as many situations as possible but not drawn to meet his own particular needs.

The making of a will is an act of Christian stewardship, if it is done in the spirit of reverent and prayerful consideration which should mark so important an act on the part of a believer in the Faith of the Church. For that reason the Prayer Book declares it a part of the duty of the priest to impress upon his people the importance of making proper distribution of their goods at the time of their death.

It is a mistaken notion that the making of a will is something for the rich man only. It is true that those who have a large share of wealth have a particular burden upon them in regard to its right use, both during their lifetime and upon their death. But often it is equally important for the man or woman of moderate means to make provision for bequests that will enable him to carry out his wishes in regard to his dependents, others for whom he has a special responsibility or affection, and his Church and charitable organizations in which he may be interested.

The National Council, conscious of the importance of this subject, has devoted a considerable amount of attention to educating Churchpeople in this matter. The illustration herewith shows the exhibit that attracted attention at General Convention in Kansas City last year, and that has since been shown in the windows of the Church Missions House. More recently it has been displayed at the convention of the diocese of Western Massachusetts, where it aroused favorable comment from many. This diocese has also performed a valuable service in the publication of a booklet, containing a message from its Bishop, Dr. W. Appleton Lawrence, on the subject of wills, together with a list of the various funds held by the trustees of the diocese for various purposes. It is significant that these funds range in size all the way from \$95.30 to the diocesan endowment fund of more than \$200,000, and the trustees emphasize that "no gift is so small as not to be of real help in meeting our obligations and furthering the work to which we are devoted."

But it is important that legacies be intelligently made. Bishop Lawrence writes: "Where I go in the summer there is a local fund which was set up to provide buckets to hold drinking-water for horses. Every summer I see along the road, every few miles, these buckets, newly painted and in place. Rarely do I see a horse. So funds have been set up for Church purposes, which perpetuate that which is no longer needed or



NATIONAL COUNCIL EXHIBIT: *This display on legacies has attracted much attention.*

vital—whereas nearby there may be dire need or great opportunity."

The first responsibility of a man or woman making a will is, of course, to see that his dependents are cared for as adequately as may be. A close second, for the devout Churchman, is a generous bequest to the Church—either the local parish, the general Church, or some Church organization in which the individual may be particularly interested. For members of THE LIVING CHURCH FAMILY, we venture to hope that the Church Literature Foundation, the primary purpose of which is to help maintain this periodical, may be an object of special interest. Whatever it may be, the Churchman who has learned to tithe in respect to his income will want to set apart at least an equivalent percentage of his worldly goods for Church purposes at the time of his death; and others will be able to make generous bequests in accordance with their means and responsibilities.

There are other ways of making capital gifts to the Church that deserve special consideration in these days. Two of them in particular we wish to commend—one to the wealthy or well-to-do Churchman, the other to the one who cannot anticipate that there will be any considerable amount of his estate that can be left for Church or charitable purposes at the time of his death.

The first of these special ways is the outright gift of money or securities from principal. For the person of means, the judicious planning of gifts of this nature may result in a considerable saving in the ever-increasing burden of taxation. The Federal and most state governments impose no gift tax on such contributions, and by exempting them from income tax reimburse the donor, in effect, for a part of the amount so given. The National Council has a pamphlet (number 936)

indicating the way in which this exemption works to the benefit of donors, as well as to that of beneficiaries.

The other special way, for men and women of more moderate means, or whose income is primarily from a salary or wage that will terminate with death, is that of life insurance. By means of a small annual premium paid for a policy in which a Church institution is the beneficiary, it is possible to provide for a generous gift at the time of death with relatively little burden during one's lifetime. The Church Life Insurance Corporation, or any life insurance company, will be glad to explain how this can be done at minimum cost.

"Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee," says the Book of Deuteronomy—and the Book of Common Prayer makes the admonition explicit in advising Churchpeople "whilst they are in health, to make wills arranging for the disposal of their temporal goods, and, when of ability, to leave bequests for religious and charitable uses." Have you complied with this provision of sound "Prayer Book Churchmanship"?

Toward Better Understanding

IN THESE days, when hatred and intolerance seem to be on the increase, it is good to be able to call attention to effective efforts to promote better understanding and goodwill. Two booklets that have recently come to our desk, quite different in many ways, have this one important virtue in common.

Adventure in Understanding is a "handbook of discussion and source materials for Protestants, Catholics, and Jews," issued by the National Conference of Christians and Jews, and available from their office, 300 Fourth Ave., New York City, at 25 cts. Its 64 pages are packed with study and discussion material, together with practical suggestions for breaking down racial and religious prejudices and building up instead the kind of mutual understanding and appreciation that is so essential to the progress of a nation of mixed cultural backgrounds.

Let's Give a Play is quite a different kind of booklet, published by our own Girls' Friendly Society, 386 Fourth Ave., New York City, at 25 cts. Plays are one of the most practical ways of fostering understanding and good will. There are plenty of play scripts available for the amateur drama group in the church, but few simple, non-technical manuals on the backstage machinery. This booklet tells just how to do it, with the facilities that the average church has available. It is one of the GFS "Cue Program Series," all of which should be familiar to rectors and parish workers throughout the Church.



From "Let's Give a Play."

Colonial Church Records

MUCH light has been shed in recent years on the history of the Church in colonial days. Dr. William W. Manross has done particularly notable work in clarifying the picture as regards New England and the middle colonies, and Drs. W. A. R. Goodwin and G. MacLaren Brydon have performed a similar service as regards Virginia and the Southern colonies generally. Dr. Brydon continues the process in the

current issue of the *Historical Magazine*, which is a Colonial History Number. In the present article, he deals with some examples of distorted charges regarding the worldliness and profligacy of Virginia clergy in colonial days, and endeavors to show that the Church in pre-Revolutionary Virginia was not nearly as corrupt as it is generally painted.

Several other valuable contributions make the June issue of the *Historical Magazine* exceptionally interesting. The Rev. Frank Dean Gifford has an essay that adds to our knowledge of the influence of the clergy on American politics in the years immediately preceding the Revolution, and this is reinforced by the Seabury minutes of the New York clergy conventions of 1766 and 1767, with notes by Dr. Walter H. Stowe, and by the correspondence between Bishop Skinner of Aberdeen and a Loyalist priest, the Rev. Jonathan Boucher, annotated by Dr. E. Clowes Chorley, editor of the *Historical Magazine*. Reviews of books dealing with the history of this period complete the special number.

The *Historical Magazine* is performing a valuable service in stimulating Church historical writing, and in preserving and making easily available historical records that might otherwise be lost. Not only does the *Magazine* deserve the support of interested Churchmen, but those who have an interest in the history of the Church will find its quarterly issues packed with material that they will enjoy reading and filing for reference.



HOW do you like the new department heading? Livy, the Office Cat, says the Editor looks well-fed but the artist hasn't done him (Livy) justice. To which we reply, there are mice in the walls and fishes in the river nearby, so it's up to Livy.

LIVY SAYS his portrait reminds him of the "skeleton outline" of Church membership, which came to us from some anonymous source a while ago: Church members can be classified as follows: wishbones, who are always wishing that somebody else would do something; jawbones, who do all the criticizing; and backbones, who get under the load and carry it along.

EVER HEAR of a parish where the members of the vestry wake the communicants for the early service? St. Timothy's, the student parish at the Citadel, Charleston, S. C., has one. During term time, an early celebration of the Holy Communion is held in the school chapel on Sundays. As reveille does not sound until 7:30 on Sundays, members of the student vestry go around at 6:30 and wake all who have signified their desire to attend the service. Average attendance is about 150. Incidentally, we're going to publish an article about this interesting parish in *THE LAYMAN'S MAGAZINE* soon.

MISPRINT in our Hymn 42, as given in a denominational hymnal: "Land my safe on Canaan's shore." You can't take it with you, brother!

HOWARD BRUBAKER's comment in the *New Yorker* remains the best summary of the international situation: So far the Nazis have proved more offensive than the Russians are repulsive.

What to Teach

By Vera Catherine Gardner

THE *Touch of Christ* is the name of a little book showing how the Church with her Sacraments brings to us the grace of God, so necessary to Christian growth. All true teachers and leaders have realized at one time or another that they are sharing in the molding of the "Potter's clay." At those moments one realizes the importance of that "touch of God"; other factors in religious education become less important! The Church has this heritage to give all individuals, young and old. Dare we overlook this fact when we select our church school and study group curriculum for 1941 to 1942?

Below we list the various Episcopal study courses with brief annotations. Three questions have been asked in evaluating them; namely: Does the material help to guide the individual to do acts of love to God and to others? Does it guide the individual to become intelligent about the doing? And lastly, does the material guide the individual to participate in the means of grace God has provided in the Church for the growth of strong Christian character and the power to carry out His purpose in the world?

GRADED SERIES

The Cloister Series (Cloister Press, Louisville, Ky.) is a graded series. The approach for teaching is the immediate everyday experience of the person studying. Activities and information bring the religious element into the environment. One wishes, particularly in some of the primary courses, that less time were given

Summer is the time to plan the church school curriculum for fall and winter. In this article one of the foremost experts on curriculum material of the Episcopal Church, the former director of religious education for the diocese of Chicago, tells what material is available and helps to evaluate it.

to the daily experience of the child and more to the religious significance of that experience. Thoughtful and careful teachers would be necessary to use these guides. The titles are *Finding God in Our Home*, *Now We Go to School*, and *Discovering Our Church*.

The junior and junior high school courses are *Christian Living in Our Community*, *Worship and Worshiper* (a work book), and *Old Testament and You* (a work book). The first text guides the junior through activities to realize his Christian social response to life. The second text is a very good guide for a historical study of worship in its various phases. One wishes that the sacraments as a means of God's grace might be more emphasized. The last text relates the Bible to the everyday experience of the student in clever and helpful ways. Each leader's guide gives very good help in carrying out the various activities for each unit. There is little memory work and no leaflets. The *Parents' and Pupils' Book* for the primary grades provides a much needed emphasis.

The Christian Nurture Series (Morehouse-Gorham Co., New York) is the other closely graded series of the Church. The plan is to nurture the religious response of the individual to all life, according to the teaching of the Church. In the revision, which is now available, this response is related to the everyday experience of the child by means of activities carried out by the group or by the individual. The primary child is first led to recognize and love the Triune God through His manifestations in everyday experiences. After these first concepts are established, the Creed, the Lord's Prayer, and the 10 Christian concepts of right and wrong upon which the child can lay foundations for choices throughout life, are studied. The last primary grade emphasizes the Church as the channel of God's grace and strength. Because much doctrinal and Biblical material is necessary to teach these courses, one wishes that the new revision had supplied more of this material for the teacher. However, the acquiring of the necessary supplementary books does help to build up a parish or church school lending library.

The junior courses have to do first with missionary education, based on the fact that good news is embodied in the Catechism; next, learning how to live the Christian seasons; and lastly, a Confirmation preparation course. This last text emphasizes the worship as a means of listening to God, and the sacraments as a means of grace to

carry out God's purpose. A second sixth-grade course emphasizes the worship experience possible for a child of this age.

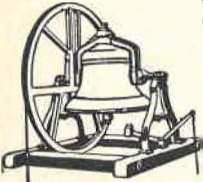
Junior high school courses are concerned with the personal devotion of the adolescent to our Lord and the continuation of the Church down through the ages. One wishes that the Church history course might be simplified for the use of Sunday classes. The high school courses aim to give a world vision of the mission of the Church, a running knowledge of the whole Bible, and a thoughtful consideration of the belief of the Church before the students take their places in the adult life of the parish, or start their college life. A great handicap for this last department is the lack of a text to discuss Christian attitudes, both personal and national. This series provides leaflets for the kindergarten through the third grade, colored pictures to introduce each theme through the eighth grade, much memory work, and carefully guided activities as part of the learning—for all except the senior high school students.

The Christian Living Series (Morehouse-Gorham), a three-year cycle series, is concerned primarily with ethical teaching as taught by the Church. There is some guidance in the "doing," much information, and some teaching of the sacraments. The primary courses seek, through stories and pictures, to establish the idea of the children of the Heavenly Father and to learn about God in His way and His Church. The junior courses consider the Citizens, Workers, and Churchmen of the Kingdom of God. The junior high school courses consider the Way of Life and Light and Truth during the three-year cycle. This is done by means of small story booklets covering various units. Games and administration are helpful additions.

The Episcopal Church Series (H. M. Jacobs Co., Philadelphia) is a three-year cycle series for each church school department. It is concerned with information centering mostly around the Bible and Prayer Book. Some activities are suggested which relate to the child's experience. A helpful Episcopal Church magazine is issued for teachers each quarter. One wishes that there were more interesting pupils' material with larger type. The *Bible-Class and Home Department Quarterly* should meet a great need.

The Practical Series (The Practical Publishing Co., Westfield, N. J.) is concerned with information. Bible questions are asked, and the Collects and the Catechism are learned during each year, along with hymns and other parts of the Prayer Book. Little guidance is given for the participation of the individual in the use of the information learned. Memorization is important in these textbooks.

The Pastoral Series (Morehouse-Gorham) is concerned with teaching the Faith, with not much attention to guiding the child into the actual experience of the same. These five books are designed for the upper school only, covering a period of five years. The themes are: The Life of Our Lord;



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The Christian Life of Faith, Love, and Duty; The Privileges of the Church Sacraments; How the Church Began; and The Life and Work of the Church. Workbooks are now published to be used with these courses. These give the teacher a definite method of procedure in the class session. This lack was a great handicap in the use of the original textbooks. Two new workbooks called *Building the Kingdom* and *The Fellowship of the Church* are to be used with the two textbooks on the Catechism. These relate the information to the daily experience of the student in a splendid way. They are real additions to our teaching material for fall.

SUPPLEMENTARY WORKBOOKS

Other workbooks which may be fitted into the study program where there is a felt need are *A Treasure Hunt* (Morehouse-Gorham), which emphasizes activity in presenting information about the Church, and *Confirmation Made Interesting* (Morehouse-Gorham) which emphasizes the information with little emphasis on the means of grace. Baptism is referred to as admission into a "family," with no reference to the Catechism promises. Confirmation emphasizes the time for taking responsibility, but no reference is made to the seven-fold gifts of the Holy Spirit as means of help to carry out that responsibility.

A Tour of the Prayer Book (Morehouse-Gorham) is concerned with accurate factual information, with some activities. It is a very useful book. *Our Family the Church* (Morehouse-Gorham) is a workbook which guides the learner to information as it relates to the normal Church experience. Many simple and accurate line illustrations of services, customs, and symbols make this book interesting and useful, especially for Confirmation instruction.

We Explore the Prophets (Morehouse-Gorham) combines information and the everyday experience of the high school student. This is based on *Men Who Stood Alone*. Suggestions for a Worship Service are made at the close of each unit. Various devices for group organization are suggested. Four *My Own* work books are now available (Morehouse-Gorham): *Symbolism*, *The Life of Christ*, *The History of the Christian Church*, and *Practical Christianity*. These books are primarily interested in the fact-finding activity on the part of the pupil. Interesting ways of discovering the facts are devised throughout. These are especially good for a weekday school where the teacher would have time to plan group activities.

I Prepare for Confirmation (Cloister Press) is concerned, according to its title, with information. Activities consist mostly in thought questions and research. *Working in the Church* (Morehouse-Gorham) is an activity guide which helps the primary child to better understand his responsibility to the Church. A trained teacher is necessary for its use.

OTHER BOOKS AND COURSES

Understanding Religion (Morehouse-Gorham), with its student notebook, is a new doctrinal textbook for use in the high school. Since it is authoritative in its method, the teacher would need to give both thoughtful and imaginative study to its presentation. *We Go to Holy Communion* (St. Paul's Press, DeKalb, Ill.) is a pupil's

color book and study guide for the Holy Communion Service. The careful information is concerned with the child's experience at this service. Although colored Eucharistic vestments are used, the instruction is in no way extreme. It is a good guide for weekday school and Confirmation instruction.

A Lantern to Our Children (Morehouse-Gorham) takes the form of attractive monthly leaflets sent to the home during the four years of the pre-school period. Useful information about the physical, spiritual, and mental growth of a child of the Church is given on the cards. Annual birthday cards and pictures are provided for the child. A useful new booklet is published for the leader who supervises the pre-school work in the parish.

Three Catechisms (Holy Cross Press, West Park, N. Y.) have been prepared—on *Dogma*, *Ethics*, and *Prayer*. Information is the primary concern of these questions and answers. Guidance in worship is given, but little help is given to relate the learning to the everyday life of the pupil.

The Girls' Friendly Society offers as its new fall program *Fighters for Freedom* (GFS, New York). This is a Bible study for young people. It is a complete unit with handicraft and related helps. Church schools would find this annual material very helpful. *The Christian Life in the Book of Common Prayer* (Diocese of New Jersey, Trenton) contains lessons consisting of two parts, subject matter and questions. Information is the primary concern of these booklets. A teacher with time and imagination could translate the information into everyday life and make the material alive. There is good teachers' reference material for information on the Prayer Book.

Getting Acquainted with the Church (National Council, 281 Fourth Avenue, New York) is a short unit for the primary child related to his Church experience and combining information and activity in a well worked out plan. This is the first of many units to be written under the direct supervision of the National Council's Department of Christian Education. *We Gather Together* (Friendship Press, New York) is the attractive new junior book for 1941 to 1942 study. It is a very useful help in understanding worship around the world and should help to extend Church unity. This press also has very interesting supplementary material.

Too much cannot be said as to the many teaching possibilities of some of the *Forward—Day-by-Day* booklets (Forward Movement, Sharon, Pa.) for both high school and adult groups. Other Forward Movement booklets are also practical for study purposes. A list of their publications would be helpful for ready reference.

A Tour of Bible Scenes (Morehouse-Gorham) is a study guide for an imaginary trip to Palestine. Bible references to the events which happened at the various points of interest on the tour make it especially valuable. This is good supplementary material, although the guide provides study for a full school year.

This is not an exhaustive survey. New material is being produced at a rapid rate. Curriculum selection with no guide nor sequence to follow becomes increasingly difficult. Perhaps this survey will be found helpful.

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DIOCESAN

SAN JOAQUIN

Committee Presents Diocesan Plan

A plan for making the missionary district of San Joaquin, in eastern California, a self-supporting diocese within five years has been submitted by a lay committee appointed by Bishop Sanford. Chairman of the committee is B. C. Allin, director of the port of Stockton and vice-president of the executive council of the district.

The committee feels that diocesan status can be attained through constructive effort in accordance with the Forward in Service plan of the Presiding Bishop, with the full cooperation of the clergy and laity of the district and the assistance and direction of the Bishop. A program of activity to implement the plan will be carried out beginning in the fall.

Setting forth the plan is a detailed survey, with questions and answers on the proposals. The committee feels that the San Joaquin Valley and the Sierras to the east, making up the bulk of the district, forms a closely knit unit suitable for a diocese, but suggests that Inyo and Mono counties, comprising desert areas east of the Sierras, might better be included in the missionary district of Nevada, from which they are more easily accessible.

The present district of San Joaquin contains four self-supporting parishes—St. Paul's, Bakersfield; St. James' Cathedral, Fresno; St. John's Stockton; and the Church of the Saviour, Hanford—and 22 organized and unorganized missions. Communicant strength has grown from 2,243 in 1920 to 2,742 in 1940. The committee anticipates that the vast Federal irrigation project in the San Joaquin Valley will result in rapid increase of the population and consequent strengthening of the Church in the near future. Each parish and mission is asked therefore to set an objective for increase in membership and income for the 5-year period, and to begin this fall a Forward in Service program designed to build up local strength, and ultimately sufficient strength throughout the district to make diocesan status feasible.

Members of the committee, in addition to the chairman, are Carl R. Crippen, Ben Johnson, Mrs. Thomas C. Maxwell, and Mrs. Charles H. Segerstrom.

Editor's Comment:

This movement in the district of San Joaquin, under lay leadership, is one of the most hopeful of its kind in recent years. We trust that it will be found possible to carry out the program and to achieve diocesan status within the period set. And we hope that this will be an inspiration to other missionary districts to adopt a definite plan for achieving diocesan status.

PENNSYLVANIA

Auxiliary Aids Chinese Bishop

The Woman's Auxiliary of the diocese of Pennsylvania has remitted \$707.44, through the National Council, designated as a discretionary fund for the Rt. Rev. Y. Y. Tsu, of Yunnan-Kweichow, China.

COLORADO

Denver Church 50 Years Old

On St. Peter's Day, St. Peter's Church, Denver, commemorated the 50th year of the founding of the parish. Holy Communion was celebrated at 7:30 A.M. by the Rev. Harry Watts, for five years rector of St. Peter's, now Canon of the Cathedral of St. John in the Wilderness, Denver. At 11:00 a Choral Holy Communion was celebrated by the Rev. William L. Blaker, rector of St. Peter's for the past 17 years. Bishop Ingley preached.

St. Peter's has had a long record of service in west Denver, having on its parish books 835 baptisms, 489 confirmations, 308 marriages, and 626 burials.

WYOMING

Bishop Ziegler Urges Increase in Clergy Stipends

Concerned over rising living costs that affect his clergy, Bishop Ziegler of Wyoming has urged even his small parishes and missions to make an effort to increase clergy stipends by 10%.

"For the most part stipends were seriously reduced during the depression," he pointed out. "Now we have come to a time of increased cost of living, and your bishop is carrying out unanimous action by the recent convocation in urging an increase of clergy stipends by 10%."

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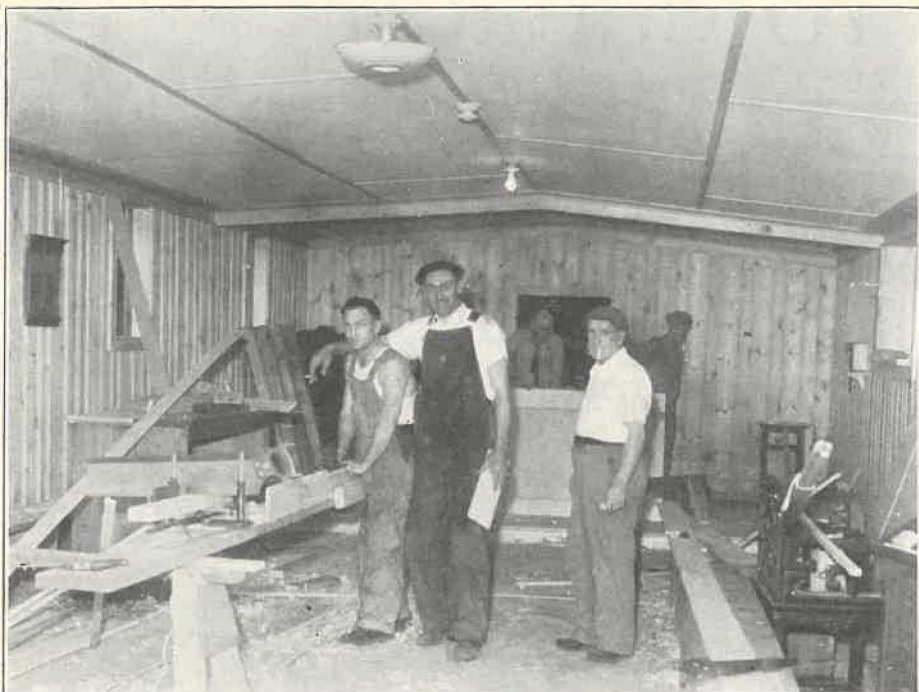
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ST. PETER'S SCHOOL CHAPEL: Union carpenters donated their time to turn a woodshed into an attractive chapel for the noted Peekskill school.

SECONDARY SCHOOLS

Carpenters' Union Donates Labor for St. Peter's School Chapel

Working without pay, the local carpenters' union of Peekskill, N. Y., recently completed a chapel for St. Peter's School, a self-help preparatory school for boys near Peekskill. The carpenters also converted an annex of the main school building into a cubicle dormitory.

The work was done with the approval of the head of the local union, who also persuaded masons and electricians to donate their services. The men, many of them Roman Catholics, gave up 14 Saturdays to do the work. The chapel, which was transformed from a large woodshed, was dedicated by Bishop Manning of New York on June 7th, commencement day.

CHURCH SCHOOLS

Classes Held on Saturday at Fond du Lac Cathedral

This past year the cathedral at Fond du Lac, Wis., has been conducting an experiment in religious education that can now be called a complete success. For the older children, grades four to 10, classes were held on Saturday.

Seven rooms in the parish house were used, and the routine was patterned after that of the public school system as much as possible. The upper grades, seven to 10, changed classes every 40 minutes at the sound of an electric bell. The courses taught were Elementary Theology, Bible, Doctrine, Church History, and Music. This work took care of choir practices and Confirmation classes; and the average attendance was over 50 students.

CIRCUS

A Parish Project—Fun and Funds

To raise funds for its new church, which is now well under construction, Christ Church, Whitefish Bay, Wis., is sponsoring a Whitefish Bay community circus.

The local school board has given it permission for the use of the high school football field; the tennis courts, which will be used for dancing; and the public address system. The main show will be staged by members of the Sheboygan Gymnastic Society upon their return from participation in a national tournament in Springfield, Mass. The Men's Club of the church will plan and conduct the midway, using local amateur talent.

Plans were originated months ago by several members of the Men's Club who wished to make this an annual event on the church and village social program, with the cooperation of the village authorities. Christ Church's first community circus, held in 1939, proved a success and demonstrated that the idea could, by hard work on the part of members of the parish, be developed along the lines of the Gainesville, Tex., Community Circus. The Texas group has discovered and nurtured local talent during the past 11 years until today it owns \$15,000 worth of equipment, wardrobe for 150 performers, and half a dozen tableau wagons.

While Christ Church's first community circus was fundamentally a burlesque of a real circus, this year's acts will be bona fide and, although amateur, will show what latent talent can be found and developed by an enthusiastic and energetic committee of young men who have a flair for showmanship. The dates of this year's circus are July 25th and 26th.

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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
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REV. JOSEPH H. EARP, D.D., Canon
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DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUROIS, 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 MALLET, 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.

Church of St. John the Evangelist

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

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.

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.

NEW HAMPSHIRE

All Saints' Church, Peterborough

REV. JAMES E. MCKEE, Rector
Sunday Services: 8 and 10:45 A.M.
Church open daily for prayer and meditation.



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, and 11 A.M.; 8 P.M.
Daily Services: Holy Communion, 7 and 10 A.M.;
Morning Prayer, 9:40 A.M.; and Evening
Prayer, 5:30 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 New York City

Amsterdam avenue and 112th street
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.
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REV. GREG 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.

Grace Church, Port Jervis

REV. ROBERT GAY, Rector
Sunday Services: 8 and 10:30 A.M. (E.D.T.)
Weekdays as announced.

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 Wyandotte 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.

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.

PENNSYLVANIA—Continued

St. Stephen's Church, Wilkesburg

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.

Calvary Church, Pittsburgh

Shady Ave. and Walnut Street
REV. A. B. KINSOLVING, 2d, D.D., Rector
Sunday Services: 8 and 11 A.M.

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 Saints' Cathedral, Milwaukee

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

Christ Church, Whitefish Bay

REV. MARSHALL M. DAY, Rector
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Holy Communion 7 A.M.

Three Chippewas Ordained

An ordination service of unusual interest was held recently at the Indian Church of St. Columba, White Earth, Minn. Bishop Kemerer of Duluth ordained two Chippewa Indians to the diaconate and advanced a third to the priesthood.

There was a great gathering of Indians from all parts of Minnesota, and at a Chippewa feast following the ordination service, an address was given by Mark Burns, coördinator of U. S. Indian work in the Northwest.

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CHANGES



CHIPPEWA INDIANS: Two were ordained to the diaconate and one to the priesthood. The young men, the Rev. Messrs. William Hanks, George Smith, and William Rice, are pictured here with Dr. Carrington, principal of the Kah-O-Sed Indian Theological School. They are the school's first graduates.

Ordinations

PRIESTS

LOS ANGELES—WILLIAM E. CRAIG JR. was ordained to the priesthood on June 20th in Grace Church, Los Angeles by Bishop Gooden, Suffragan of Los Angeles. He was presented by his father, the Rev. William E. Craig, and the Rev. Canon C. Rankin Barnes preached the sermon. He is now assistant at Grace Church, Los Angeles. Address, 449 W. 78th St., Los Angeles.

MAINE—CHARLES PHILIP STAPLES was ordained to the priesthood by Bishop Loring of Maine on July 8th at St. Alban's Mission, South Portland. He was presented by the Very Rev. Howard D. Perkins, and the Rev. Charles M. Tubbs preached the sermon. He is now priest-in-charge of St. Alban's; address, 12 Charles Road, South Portland, Me.

MILWAUKEE—THOMAS JOSEPH McMAHON DAVIS was ordained priest by Bishop Ivins of Milwaukee in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., on May 29th. He was presented by the Rev. Arthur B. Dimmick. Fr. Davis will be assistant at St. Paul's and St. Peter's, Key West, Fla.

OREGON—CHARLES SCOTT NEVILLE was ordained priest on June 29th in St. Peter's Church, Portland, Ore., by Bishop Dagwell of Oregon. He was presented by the Rev. A. A. Vall-Spinosa, and Bishop Dagwell preached. Mr. Neville, after spending the summer doing supply work in the diocese of Oregon, will return to the University of California for post graduate work. He will also continue as assistant at Trinity Church, San Jose, where he worked during his seminary days.

PENNSYLVANIA—CHARLES ALFRED ELLIOTT and DAVID O. TRANGER were ordained priests by Bishop Taft of Pennsylvania on June 24th at the Church House Chapel, Philadelphia. The former is now serving as priest-in-charge of St. Andrew's Chapel, West Manayunk, Philadelphia, and the latter is priest-in-charge of the Church of the Good Shepherd, Philadelphia.

UPPER SOUTH CAROLINA—JULIAN SPOLES ELLENBERG was ordained priest by Bishop Gravatt of Upper South Carolina on July 2d at St. Mark's Church, Chester, S. C. The Rev. W. P. Peyton presented him, and the Rev. Dr. Lewis N. Taylor preached the sermon. Mr. Ellenberg is now serving as rector of St. Mark's, Chester, and St. Peter's, Great Falls, S. C. He lives on York Street, Chester, S. C.

DEACONS

LOS ANGELES—LEROY DAVIS LAWSON, JOHN WILLIAM PYLE, and JOHN KEIFF HAMMOND were ordained to the diaconate by Bishop Stevens of Los Angeles on July 1st in St. Thomas' Church, Los Angeles. Mr. Hammond was presented by the Rev. Stephen R. Hammond, Mr. Pyle by the Rev. Clarence Parlour, and Mr. Lawson by the Rev. Arthur H. Wurtele. Bishop Gooden, Suffragan of Los Angeles, preached the sermon. Mr. Hammond will be in charge of St. Simon's Mission, San Fernando, and Ascension Mission, Tujunga, Calif.; Mr. Pyle will be in charge of St. Timothy's Mission, Compton, and St. Anne's Mission, Lynwood, Calif.; and Mr. Lawson will serve at the Seaman's Church Institute, New York.

New Addresses

MERRILL, Rev. HERBERT C., has moved to 401 W. Onondaga St., Syracuse, N. Y.

Military Service

RÆSE, Rev. C. HERBERT, rector of St. Matthew's Church, Philadelphia, is now serving in the Chaplain's Corps at Fort Meade, Fla. He has the rank of Captain.

Degrees Conferred

CHURCH DIVINITY SCHOOL of the PACIFIC has conferred the honorary degree of Doctor of Divinity on the Rev. Harold H. Kelley, director of the Seamen's Church Institute of New York.

COLUMBIA UNIVERSITY has conferred the honorary degree of Doctor of Sacred Theology on the Very Rev. Dr. James P. De Wolfe, dean of the Cathedral of St. John the Divine, New York.

GALLAUDET COLLEGE, Washington, D. C., has conferred the honorary degree of Doctor of Humane Letters upon the Rev. Herbert C. Merrill, general missionary in the dioceses of Albany, Central New York, Rochester, and Western New York.

COLLEGE of IDAHO has conferred the honorary degree of Doctor of Divinity on the Very Rev. Frank A. Rhea, dean of St. Michael's Cathedral, Boise, Idaho.

Resignations

BENNETT, Rev. F. I. A., founder and rector of Calvary Church, Washington, D. C., has resigned after 40 years. He is retiring from active work. His address now is 1409 Franklin St., N. E., Washington, D. C.

Appointments Accepted

BINNINGTON, Rev. PERCY MAJOR, rector of Christ Church, Middletown, Conn., will assume charge of St. Andrew's parish, Stamford, Conn., on August 1st.

BIRCH, Mr. EDWARD B., a recent graduate of the Church Divinity School of the Pacific, who is soon to be ordered deacon, has assumed charge of the Gooding, Wendell, Jerome mission field in Idaho.

BODDINGTON, Rev. CYRIL H., priest in charge of St. Paul's Church, Mount Vernon, and Christ Church, Anacortes, Wash., has accepted a call to St. Luke's Church, Renton, Wash., in the diocese of Olympia. He will assume his new duties September 1st.

COWANS, Rev. WILLIAM, formerly rector of Trinity Church, Redlands, Calif., is now vicar of St. Edmund-the-Martyr Mission, San Marino, Calif. Address, 1175 San Gabriel Blvd., San Marino.

DRAPER, Rev. WILLIAM CURTIS, rector of Port Tobacco parish, La Plata, Charles County, Md., on July 15th became Minor Canon at Washington Cathedral. He resigned his rectorship. Address, 4447 Albemarle St., N. W., Washington, D. C.

McKEAN, Rev. WILLIAM ROULSTON, assistant at Christ Church, 2d St. above Market, Philadelphia, will become associate rector of St. Matthew's Church, Philadelphia, on September 15th.

RENNIE, Rev. JACK WESLEY, has accepted appointment as assistant at St. Mary's Church, Ardmore, Pa.

SMITH, Rev. CHARLES W. F., formerly rector of Christ Church, Exeter, N. H., and Bible instructor, Phillips Exeter Academy, is to be Canon Missioner of Washington Cathedral and assistant in the College of Preachers, effective September 1st.

SIMMONS, Rev. BERTRAM, after a year at the Graduate School of Applied Religion, is in charge of missionary work in the Salmon area, Idaho. He is replacing the Rev. T. R. Olsen, now in Indian work on the Fort Hall reservation.

WELSH, Rev. STANLEY L., formerly vicar of St. Matthew's, Glasgow; St. Mary's, Malta; All Saints', Scobey; Christ's, Poplar, all in the diocese of Montana, is now vicar of Trinity, Whitefish; St. Michael and All Angels, Eureka; St. Luke's, Libby; Holy Trinity, Troy; St. Matthew's, Columbia Falls, all in the diocese of Montana. Address, 214 Second Street, Whitefish, Mont.

THE LIVING CHURCH RELIEF FUND

The Living Church Nursery Shelter

| | |
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| Previously acknowledged | \$2,214.74 |
| Mrs. Harriet Barrows Rankin | 100.00 |
| Mrs. O. B. Duckett | 50.00 |
| Women's Auxiliary, Guild of St. Matthew's Church, Kenosha, Wis. | 30.00 |
| F. R. L. | 25.00 |
| F. S. S. | 25.00 |
| Friends of Charlotte Macleod | 12.00 |
| Anonymous, Philadelphia | 10.00 |
| Mrs. Thomas L. Ellis | 10.00 |
| Dorothy M. Hollins | 10.00 |
| In memory of a beloved child, E. L. H. | 10.00 |
| In Loving Memory of husband and children | 10.00 |
| In Memory of M. Barton | 10.00 |
| Miss Elizabeth V. C. Jones | 10.00 |
| Mrs. Richard P. Kent | 10.00 |
| Evelyn Kenworthy | 10.00 |
| Miss Mary F. Ogden | 10.00 |
| C. E. U. | 10.00 |
| Mrs. Joseph P. Smyth | 10.00 |
| Deaconess Elizabeth R. Trask and Miss Elizabeth Gruntler | 10.00 |
| Sunday School Class, Grace Church, Elmira, N. Y. | 6.00 |
| Woman's Auxiliary to the Episcopal Church, Cheyenne, Wyoming | 6.00 |
| E. J. B. | 5.00 |
| In Memory of A. M. C. | 5.00 |
| In Memory of Laurence A. Crittenton, priest | 5.00 |
| Anonymous, Las Vegas, N. Mex. | 5.00 |
| Mrs. John S. Conover | 5.00 |
| G. M. W. Fanning | 5.00 |
| Dr. John Henry Hopkins | 5.00 |
| Mrs. Clarece C. Jones | 5.00 |
| Miss H. E. Mahan | 5.00 |
| Mr. & Mrs. Lawrence W. Morgan | 5.00 |
| The 8-Some | 5.00 |
| Halle Newton | 5.00 |
| Mary L. Randall | 5.00 |
| Leslie & Susan Slater and Jimmy Smith | 5.00 |
| Trinity Guild, Hannibal, Mo. | 5.00 |
| Laura B. Whittemore | 5.00 |
| In Memory of Ruth Mary Jenkins | 4.00 |
| E. Newman Rogers | 4.00 |
| R. S. P. & M. P. | 3.00 |
| Miss Caroline B. Cooke | 2.50 |
| L. I. L. | 2.00 |
| Capt. Albert Sayers, C. A. | 2.00 |
| Mrs. Edward Ashley | 1.00 |
| N. A. W. | 1.00 |
| Miss Belle McCrury | 1.00 |
| Mrs. A. C. Minot | 1.00 |
| St. Luke's Church School, Caribou, Me. | 1.00 |
| In Memory of M. E. B. | 1.00 |
| In Memory of Annie P. Campbell | 1.00 |
| Miss Modesta Ximena | 1.00 |

\$2,704.24

Rev. and Mrs. R. E. Brestcll (about \$40.50) .. £10

For Motor Boat for Haiti

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| Previously acknowledged | \$ 379.92 |
| Members of Church of the Epiphany, Avalon, Pittsburgh, Pa. | 27.00 |
| Miss Grace T. Chamberlain | 25.00 |
| Mrs. John S. Conover | 5.00 |
| Rev. H. G. England, D.D. | 5.00 |
| In Memory F. C. H. W. | 5.00 |
| Anonymous, Philadelphia | 4.00 |
| Jeanie Duncan | 3.00 |
| Rev. George F. Miller | 2.00 |

\$ 455.92

For Restoration of St. Alban's, Holborn, England

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|------------------------|---------|
| Rev. Vivan A. Peterson | \$ 5.00 |
| Gordon R. MacAllister | 1.00 |

\$ 6.00

For Bishop Chen's Work in West China

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| F. E. Hillerman | \$ 25.00 |
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AMERICAN CHURCH UNION CYCLE OF PRAYER

July

27-August 2. Society of St. John the Evangelist, Cambridge, Mass.

August

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

DEATHS

Carl Ickis Shoemaker, Priest

The Rev. Carl Ickis Shoemaker, master of the Congregation of the Companions of the Holy Saviour, and rector of the Church of the Annunciation, Philadelphia, since 1924, died June 26th at the age of 58.

The former vice master of the Congregation of the Companions of the Holy Saviour, the Rev. Frank Williamson Jr., rector of St. Michael's Chapel, Yeadon, has succeeded Fr. Shoemaker as master of the society.

Carl Ickis Shoemaker was born in Muncy, Pa., on June 17, 1883, the son of Robert Fleming and Almira Lowmiller Shoemaker. After attending the Muncy high school, he was graduated from old St. Stephen's College (now Bard College) with the degree of Bachelor of Arts. He attended General Theological Seminary in 1915, and the same year he was ordained deacon by Bishop Darlington and priest by Bishop Knight.

Fr. Shoemaker went immediately to St. Andrew's School, Sewanee, Tenn., as a teacher, and later to St. Mary's Church, Asheville, N. C., as assistant. From 1916 to 1917 he served as priest-in-charge of All Saints' Mission, Morristown, Tenn., and for the next three years he was assistant at St. Michael's Chapel and St. Mark's Church, Philadelphia. In 1920, he went to St. Paul's Church, Sidney, N. Y., as rector, where he remained until 1924, when he accepted a call to the Church of the Annunciation.

Fr. Shoemaker's burial was from his own church on June 30th, Bishop Taitt of Pennsylvania reading the Burial Office, assisted by the Rev. J. M. Niblo, rector of St. John's Church, Norristown. The Requiem was celebrated by the Rev. William I. Edwards, rector of St. George's Church, West Philadelphia. Interment was at Muncy.

Albert G. Mitchell

Dr. Albert Graeme Mitchell, 52, medical director and chief of staff at the Children's Hospital, Cincinnati, a diocesan institution of Southern Ohio, died on June 1st. One of the last duties he had performed before his sudden illness and death was to give an address about the hospital at the diocesan convention in May.

Considered the country's leading authority on pediatrics, he was co-author of *The Diseases of Infants and Children*, published in 1927. He was also administrative consultant of President Roosevelt's Warm Springs Foundation.

Dr. Mitchell is survived by his wife, Mrs. Adele Mitchell; twin daughters, Marie and Kathryn; and by his father, Frederick Mitchell. The funeral was held in the Children's Hospital chapel on June 3d with Bishop Hobson of Southern Ohio officiating. Burial was in Philadelphia.

Martha S. Barnes

Mrs. Martha S. B. Barnes, wife of the Rev. Dr. Charles L. Barnes, rector emeritus of St. Paul's Church, San Diego,

Calif., died in that city on June 2d, after a brief illness. She was 69 years of age.

In addition to her husband, she is survived by a son, Walthew T. Barnes; two step-sons, Canon C. Rankin Barnes, the present rector of St. Paul's, and Stanley N. Barnes; and a sister, Mrs. Samuel H. Cady.

Services were held at St. Paul's Church on June 5th, the Requiem being celebrated by Canon Barnes. Bishop Stevens of Los Angeles officiated at the burial, assisted by Bishop Gooden, Suffragan. Interment was at Greenwood Cemetery.

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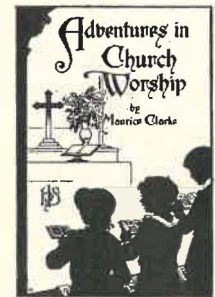
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