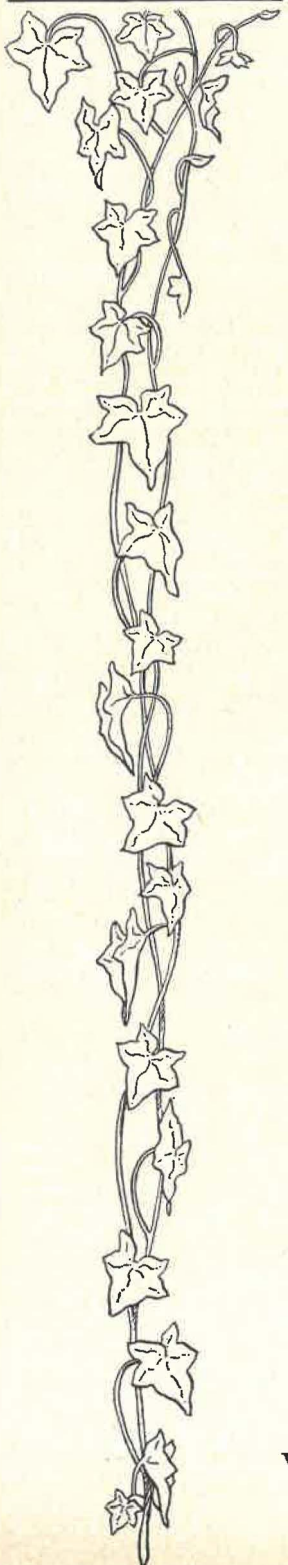
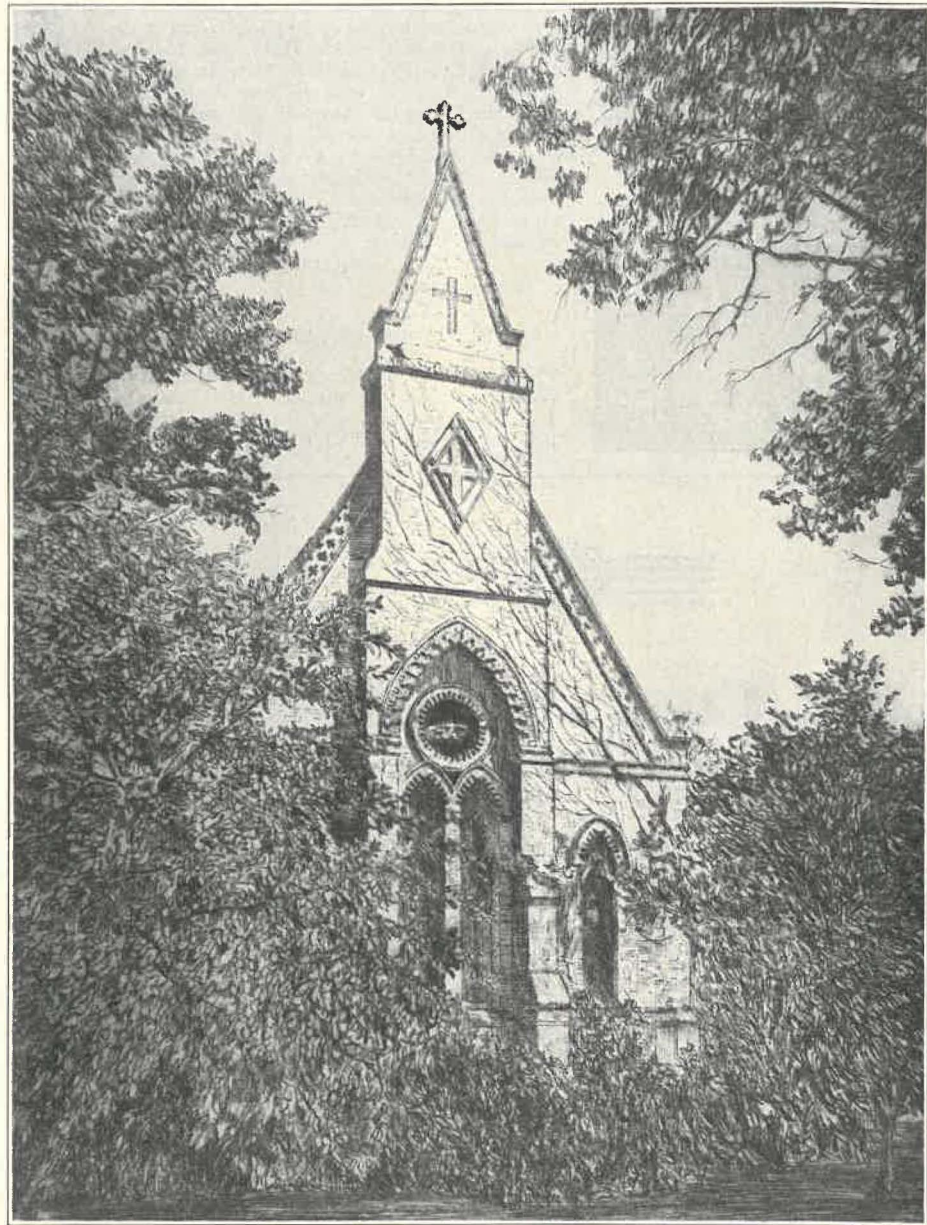


August 13, 1941



# The Living Church



*Etching by Dr. George New.*

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## LETTERS

### The Lectionary

TO THE EDITOR: I faithfully used the proposed lectionary for 1941 until Holy Week. Then I rebelled. The Lessons from Job and Lamentations suggesting the shame and agony of the Crucifixion are not what our people need. I went back to the Old Testament stories that typify the redemptive work of Christ—Cain and Abel, the Brazen Serpent, and the rest. The present series shows the work of an Old Testament scholar; whereas a parish priest would consider the psychology of the average congregation.

Now for some constructive suggestions regarding the lectionary. A fourfold series for Sundays is good, but 1940 is preferable to 1941. I wish the weekday lessons might keep a sequence, without interruption for Holy Days, in general. Obvious exceptions, like Christmas, Holy Week, and All Saints' day, will occur to any one. Begin Advent with Genesis, Isaiah 1 to 35, Mark, and Revelation. For Lent have Genesis 41 to Exodus 14, Jeremiah, St. Luke, Romans, and Corinthians. Drop the Lessons for the fifth and sixth weeks of the Epiphany season, which are seldom used. Twenty-four weeks after Trinity will supply enough readings for the entire year. Have fewer readings from Proverbs and the Apocrypha. . . . Details may be worked out by the Commission.

(Rev.) WILLIAM CURTIS WHITE.

Washington.

### Church Army

TO THE EDITOR: Throw a handful of confetti into the air over America and some of it will fall upon the heads of young men of the Episcopal Church who are seeking

a way to serve within our Church and yet who may not be called to the priesthood. They are the ones that the Church Army is trying to reach because they are needed to meet the many urgent requests for the full time services of lay evangelists within the Episcopal Church. Alas, we do not know their names, so will you please call their attention to this organization which is now recruiting young men between the ages of 21 and 31, who are confirmed members of the Church and who desire to give their lives in full time lay service?

(Captain) EARL ESTABROOK,  
National Director,  
Church Army in USA,  
414 East 14th Street.

New York City.

### Church Schools

TO THE EDITOR: I have read with great interest the useful editorial on Church schools in your May 14th issue. I attended a Church school for a number of years in the 1900's. Of course my knowledge is confined to one school and is very much out-of-date. You will know whether conditions have changed. I believe that they have improved in some schools, but your editorial indicates that there is much still to be done.

It occurs to me that there may be at least the following four causes of deficiencies:

(1) Scholars at Church schools are away from their parishes. The schools fail to keep parish loyalties alive; and the parishes fail to follow up their scholars while away.

(2) No teaching or insufficient teaching in Christian apologetics, in Church history, and elementary theology.

(3) No school chaplain or frequent changes in the office of chaplain. It may be difficult to make the post of school chaplain attractive to men of the right sort. Of course, the chaplain should be a member of the faculty and occupied in teaching. He ought to be able to find plenty to do in teaching the subjects mentioned above to four, five, or six classes. And there is, also, of course, the work of preparation for Confirmation.

(4) Inadequate supervision by the Bishop of the diocese or his deputies. Bishops give faithful service on boards of trustees. But trustees' meetings occur infrequently; and they do not necessarily afford the best means of learning what is being done for the religious life of the scholars. The Bishop, or his deputy, should constantly be going the rounds of the Church schools within his diocese to appraise the religious teaching there.

Bala-Cynwyd, Pa. SPENCER ERVIN.

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## 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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PETER DAY . . . . . Managing Editor  
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# The Living Church

## GENERAL

### NURSERY SHELTER

#### Children Raise Contribution Through Sale of Used Toys

Through a sale of their used toys, the children of St. John's Church, Newport, R. I., recently raised \$50.36 for THE LIVING CHURCH Nursery Shelter in Exeter, England. The children brought in everything from a handful of marbles and a one-armed doll to tricycles, Boy Scout material, and a folding pool table. Mothers and fathers of the parish helped to recondition the toys and to publicize the sale.

#### Editor's Comment:

With the aid of the resourceful children of St. John's, Newport and many other interested Churchpeople, the fund for THE LIVING CHURCH Nursery Shelter has gone over the top, exceeding its \$3,000 goal by \$15, as acknowledged elsewhere in this issue. And contributions are still being received as we go to press. The shelter children join us in thanking THE LIVING CHURCH FAMILY for its generous response.

### YOUTH SUNDAY

#### Nation-Wide Participation is Goal of Youth Division

A nation-wide systematic effort is being made by the National Council's Division of Youth to secure the participation of the entire youth of the Church in the celebration of Youth Sunday on September 28th. Under the direction of the Rev. Frederick H. Arterton, the Youth Division is preparing and distributing material suggesting ways of securing parish participation and urging clergy to appoint special committees of young people and adults to sponsor the project.

"Youth Sunday," Fr. Arterton stated, "should result in a better understanding on the part of adults of youth's part in the life and work of the Church, and a better understanding by youth of its integral part in the life and work of the Church, as well as in its Forward in Service program."

The special all-youth offering to be received on Youth Sunday will be divided three ways. One-third will go for the extension of youth work in the Church; one-third for the erection of a church in the

Wind River Dam project in Wyoming, where the government has established a new community for 6,000 migrant families; and the remaining one-third for the diocesan Middle Union School, Yunnan, China, an institution made up of five schools formerly in the diocese of Hankow, now merged into one in an unoccupied section of Western China.

### INTERCHURCH

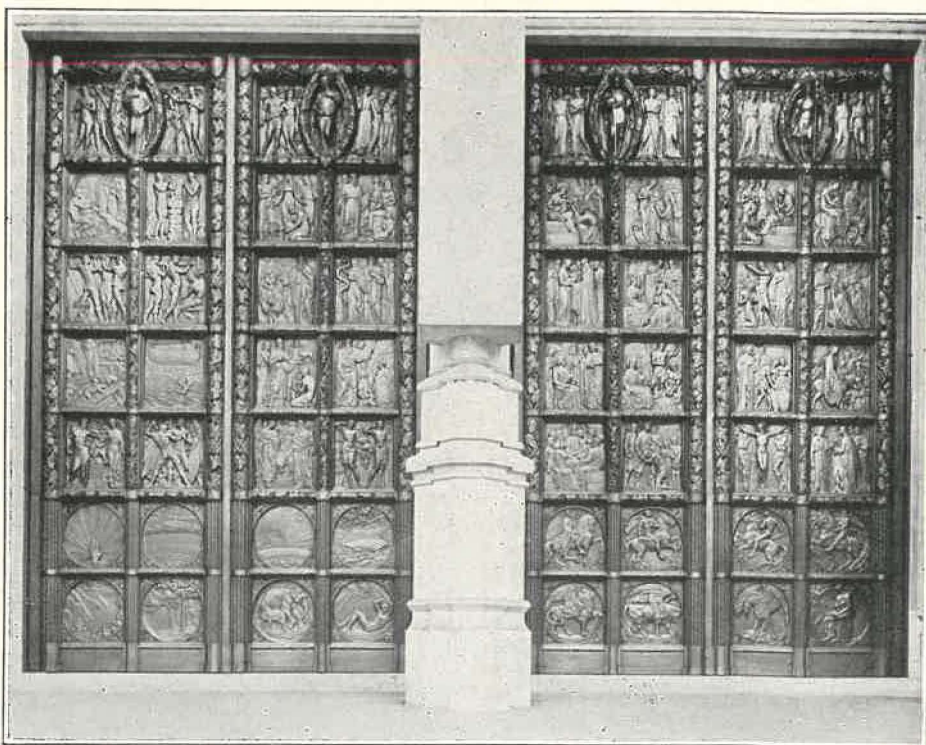
#### World's Sunday School Association Meets in Mexico City

Bishop Salinas of Mexico officiated at the Methodist Church of the Most Holy Trinity in Mexico City at the opening service of the 13th congress of the World's

Sunday School Association. The congress met in six churches of the city and gave considerable attention to political, economic, and social conditions throughout Latin America in their relation to the progress of religion. Unemployment, vocational training of youth, race and class prejudice, and illiteracy were among the problems discussed. The Episcopal Church in Mexico was represented at the congress by a delegation of 20.

#### A National Forum on the Principles of the Coming Peace

Several thousand religious leaders, educators, and representatives of labor, youth, and business organizations are expected to meet in the Berkshires of Massachusetts during the last week of August for the first



A. Leonard Gustafson Photo.

**BRONZE DOORS:** In preparation for the opening of the entire length of the Cathedral of St. John the Divine, New York, in November, the three-ton bronze doors at the West front of the cathedral have been permanently surfaced. The gold covering installed on the doors five years ago has been removed because it was unsuited to the climate. Each door is 18 feet high and six feet wide.

national forum on the principles and problems of the coming peace.

Taking the theme, *The World We Want to Live In*, the 1941 Williamstown Institute of Human Relations, sponsored by the National Conference of Christians and Jews on the campus of Williams College, August 24th to 29th, will debate the principles and problems which Americans need to agree upon in the formulation of post-war aims.

The Malvern Declaration of Church of England leaders, the appointment of a Commission to Study the Foundations of a Just and Durable Peace by the Federal Council of the Churches of Christ in America, the recent North American Ecumenical Conference at Toronto, at which Christians were urged to band together in laying down the guiding principles of peace, and statements of Pope Pius XII regarding the basis of a world peace are among the numerous indications that religious leaders feel most deeply a responsibility for shaping the reconstruction of society following the war. The Williamstown meeting will be the first in America to permit Protestants, Catholics and Jews to share thinking in this common cause.

#### PROMINENT PERSONS TO SPEAK

A town-hall type of meeting, at which a number of well-known persons will debate Inalienable Rights—Inescapable Duties in an effort to define the principles on which Americans should unite in working for a just and durable peace, will mark the opening session. Thomas E. Dewey, New York District Attorney; Frank Kingdon, publicist; Harold K. Guinzberg, president of Viking Press; Mildred McAfee, president of Wellesley College; Mrs. Charles Poletti, wife of New York's Lieutenant-Governor; Dorothy Day, editor, the *Catholic Worker*; David Hinshaw, Quaker and Standard Oil executive; and James Rosenberg of the American Jewish Committee are among those who are scheduled to serve on the discussion panel.

More specific discussion of the elements of the future peace has been planned for other evening meetings during the institute. Subjects to be discussed include the relationship of economics to problems of human relations; Latin-American contributions to our culture; how mixture of religions and races has proved one of America's most dynamic assets; the part of education in building human relations; and the toll of intolerance upon the intolerant.

#### ROUND TABLE GROUPS

Each morning, following the general forums, six round-table groups will meet to ponder specific problems of "community cooperation." These six groups will include faculty and students from colleges and universities; teachers, administrators, and pupils from public and parochial schools; members of youth organizations; members of labor, business, and industry; members of city religious and community organizations; and members of rural religious and community organizations.

Included among the speakers and discussion leaders at the convention will also be Dr. Walter W. Van Kirk, chairman of the Commission to Study the Foundations of a Just and Durable Peace of the Federal

Council of Churches; Nelson Rockefeller, coordinator of Commercial and Cultural Relations Between the American Republics; George N. Shuster, president of Hunter College; John R. Steelman of the United States Department of Labor; and Dr. Henry Noble MacCracken, president of Vassar College.

#### "United Synod of Orthodox and Old Catholic Churches"

A "United Synod of Orthodox and Old Catholic Churches" was recently formed by representatives of six small religious bodies which lay claim to valid Catholic orders and doctrine, meeting in conference at Laurel Springs, N. J.

The synod is designed to coordinate missionary work, establish "some sense of polity between the various Churches," and avoid duplication of effort. It was specifically agreed that the independence of each Church would be safeguarded under the cooperative arrangement.

Participating in the conference were representatives of the North American Old Catholic Church, the Patriarchal Orthodox Church, the African Orthodox Church, the Orthodox Catholic Church, the Liberal Catholic Church, and the Society of St. Basil. The two largest Churches are the North American Old Catholic Church with 36 congregations and the Liberal Catholic Church with 34 congregations.

None of the "Orthodox" bodies in the new synod is in communion with the Eastern Orthodox Church and none of the "Old Catholic" groups is in communion with the Utrecht union of Old Catholic Churches. Several of them trace their orders to Archbishops Mathew and Vilatte, the validity of whose ordinations is not recognized by the Anglican communion.

#### STOWE'S DIRECTORY

##### 1941 Edition of Reference Book Delayed Until Fall

Publication of the 1941 edition of *Stowe's Clerical Directory*, originally scheduled for this spring, has been unavoidably delayed until the fall, according to officials of the Church Pension Fund, which will undertake the publication of the directory through its subsidiary, the Church Hymnal Corporation.

It was explained that the delay in getting out the current edition is largely due to the fact that none of the work of sending out questionnaires and compiling data could be started until title had been acquired by the Fund, plus the slow process involved in typesetting and proofreading material of such detailed nature.

The directory was first published in 1898 by the late Rev. F. E. J. Lloyd, later by the late Rev. Dr. Andrew D. Stowe, and more recently by his daughter, Mrs. Grace Stowe Fish. At the latter's suggestion, the Church Pension Fund acquired title to the directory near the end of last year and undertook to continue its publication in the future. It is expected that it will be published at three year intervals as in the past.

#### RADIO

##### Prominent U. S. Churchmen to Address British Audiences

Bishops Hobson of Southern Ohio and Oldham of Albany and the Rev. Joseph Fort Newton of the Church of St. Luke and the Epiphany in Philadelphia are among the Episcopal Churchmen scheduled to take part in the series of addresses being broadcast to Europe and to England, particularly through the facilities of the National Broadcasting Company.

One address is broadcast every Sunday from 1:45 to 2:00 P.M. EDT over short wave stations WRCA and WNBI. The first of the series, delivered by Dr. Roswell P. Barnes, associate secretary of the Federal Council of Churches of Christ in America, was broadcast on July 20th. The Rev. Mr. Newton is scheduled to speak on August 17th; Bishop Oldham on September 28th; and Bishop Hobson on October 19th.

#### CHURCH CONGRESS

##### Article on Germany Appears Second in Series

"Though one spends quite a lot of time out of bed—especially when the moon is full—I can't manage to make it into a time of creative writing, or even reading!"

So wrote the Rev. Oliver Tomkins, until recently a member of the Headquarters staff of the Student Christian Movement and now rector of a parish in Sheffield, England. The Rev. Mr. Tomkins had agreed to compose an article on *The Faith of the English Church in Action Today* to be issued by the Church Congress in July, but, as he wrote, "Since then one or two incidents, of a kind to which one gets accustomed but not reconciled, have produced pastoral work that *must* take precedence. A parish priest in a munition center ought never to have said Yes!"

As a result, the Church Congress has invited another English author—who does not live in a munition center—to write on England for the October issue; and printed the article, *The Faith of the German Church in Action Today*, by Dr. Adolf Keller of Geneva, director of the Central Bureau of Relief of the Evangelical Churches in Europe, in the July issue of the *Anglican Theological Review*. Dr. Keller has, of course, written with the danger of betraying colleagues to the Gestapo always in mind.

The papers on Germany and England will be followed in January by one on *The Faith of the Chinese Church in Action Today* by Assistant Bishop Tsu of Hong-kong, provided that mail from China will continue to arrive.

Persons not members of the Church Congress who would like to have these papers and the introductory one, *Our Disintegrating World*, by the Rev. Paul Tillich, professor of philosophical theology at Union Theological Seminary, are invited to write the chairman of the Church Congress, the Rev. Dr. Donald B. Aldrich at 12 West 11th Street, New York City.

## JAPAN

### Furlough Ordered for Remaining American Missionaries

Immediate temporary furlough for the remaining foreign staff of the Episcopal Church in Japan, to last for the duration of the present emergency, has been ordered by Bishop Reifsnider, former Bishop of North Kwanto diocese. Bishop Reifsnider has stayed on in Japan in an advisory ca-



**BISHOP REIFSNIDER:** *Ordered furlough for all Japan Missionaries.*

capacity since his resignation last year and has been in charge of St. Luke's International Medical Center. It is uncertain whether he will now leave.

The present action is a matter of precaution—to avoid complications if shipping facilities are further decreased or if international relations grow more serious.

#### FEW MISSIONARIES REMAIN

Since most of the American staff withdrew from Japan during the past year when the Japanese government asked the removal of all foreigners from administrative offices, the present decision affects relatively few. Included are five from the staff of St. Luke's Medical Center, Tokyo: Dr. Mabel E. Elliott of West Palm Beach, Fla.; Helen M. Pond, dietician, of Lancaster, Ohio; and Ruth Meinhardt, Cincinnati, Ella L. A. Foerstel, Calgary, Canada, and Jeannette A. Albert, Moffat, Colo., nurses.

Also affected are Helen R. Lade, Buffalo, N. Y., and Ruth Burnside, Hyattsville, Md., secretaries; Gladys G. Spencer, Wellsboro, Pa., evangelistic worker at Aomori; Messrs. Paul F. Rusch, Louisville, Ky., and R. L. Simmons, Sanbornville, N. H., teachers at St. Paul's University, Tokyo; the Rev. H. C. Spackman, New Milton, Hants, England, priest in charge of the American congregation at Holy Trinity Church, Tokyo, with Mrs. Spackman; and Nellie McKim, who has been doing evangelistic and kindergarten

work at Shimodate, and her sister, Bessie, retired. The Misses McKim are daughters of the late Rt. Rev. John McKim, former Bishop of North Tokyo, and their home has always been in Japan.

The destinations of the missionaries are not yet known. Some will probably come to the United States; some may be assigned to work in Hawaii, Alaska or the Philippines. No information has been received as to whether similar orders will affect any of the Church of England staff in Japan.

During the past year the Japanese staff of the 10 dioceses which make up the Anglican communion in Japan have taken on most of the work formerly carried by foreigners; and probably will be able to assume the duties relinquished by those now leaving without closing any vital work.

### New Bishop of Kyoto Elected

The Rev. Jiro. Sasaki, for the past 20 years rector of Holy Trinity Church, Kyoto, Japan, has been elected Bishop of Kyoto diocese, succeeding Bishop Nichols, who is now in charge of Salina and whose resignation from the Japanese House of Bishops was due to the Japanese government's ordering withdrawal of foreigners from administrative offices.

The Rev. Mr. Sasaki's election has yet to be confirmed by the Japanese House of Bishops. If Bishop-elect Sasaki's election and that of Bishop-elect Makita of North Kwanto [L. C. July 16th] are approved, there will be seven Japanese in the House of Bishops. Elections are expected to be held soon to replace similarly the several other foreign bishops who have resigned.

Before going to Holy Trinity Church, the Rev. Mr. Sasaki had studied at the Berkeley Divinity School, and had been stationed at two particularly difficult missions in Japan, serving with distinction at each place.

"His faithfulness as a pastor and his ability as a preacher have enabled Holy Trinity Church to advance steadily in numbers and in strength," Bishop Nichols commented. "He was fortunate in securing the understanding and coöperation of a number of capable men, and that congregation has progressed to the point where it pays all the rector's salary, the salary of a woman worker, and the current expense of the church."

The Rev. Mr. Sasaki has for many years been prominent in the work of the diocesan executive council and has been helpful on the advisory board of St. Agnes' School. He has also been called upon to teach in that school for girls.

## FRANCE

### American Pro-Cathedral in Paris Continues to Function

During the invasion and occupation of Paris by the German forces, Holy Trinity Cathedral in Paris has sponsored a workshop for the relief of refugees and other war victims. Four afternoons each week about 50 women, most of them American,

French, or British, and many of them members of other Churches, have gathered to make surgical dressings and to knit clothing for the poor.

The parish house and offices of the American pro-cathedral have remained open at all times; and weekly services of Morning Prayer have been conducted by a lay reader, the cathedral organist and choirmaster, Lawrence K. Whipp. Special services are also held on Church holidays. For a time it was rumored that Holy Communion was being administered by a



**DEAN BEEKMAN:** *No Communion in Paris since he left last year.*

clergyman at the cathedral; but there has been no clergyman at the cathedral since Dean Beekman departed a year ago, resolved "to arouse America to the danger to democracy and Christianity of the success of the Axis powers" [L. C. January 22d].

Attendance at services has fluctuated greatly, depending to a large extent on the movement of refugees. Immediately after the German occupation, the cathedral congregation numbered only 10; but in the late summer of last year, Americans who had evacuated Paris began to return to get their business affairs in order and to make arrangements for their return to the United States. The congregation then numbered nearly 50. As the Americans began to leave, the congregation again dwindled.

In December the sacristan and his wife were taken to a concentration camp. Details of their arrest were not reported.

## PHILIPPINES

### The Spectacular Growth of a Small Mission Under Severe Handicaps

To the Rev. Edward A. Sibley, one of the pioneer priests of All Saints' mission, Bontoc, as to his colleagues engaged in Igorot work many years ago, there came an urgent problem. The Igorot people were thinly spread out, living in tiny and well

nigh inaccessible villages over an area of about a thousand square miles of rugged mountain country. The question which cried aloud for solution was whether or not to stake out claims for the Church in as many villages as could be reached.

Finally it was decided to attach to the central Bontoc station a chain of out-stations which could not be given adequate ministrations immediately, but which would look to Bontoc as their cultural, social, political, and religious center. So it was that a crude church was built at Alab in 1915—a rough frame building, roofed with cogon grass. About the same time primary schools were started in Alab.

Soon it became apparent that the work in Alab could not be handled well from Bontoc. A woman worker took up residence in the village in 1917 and was succeeded by a number of other women workers, usually secured only after long delays.

#### NEW CHURCH BUILDING

Nevertheless, the Igorot congregation at Alab has long since outgrown its temporary church, built in 1915. There are at present nearly 800 Church members at Alab, about half of whom have been confirmed. This year the congregation decided to start work on a new church; and at once the people,

with characteristic generosity, volunteered to contribute all the stone, gravel, and sand needed in the new building, carrying it up from the river bed 70 feet below.

The Rev. Clifford E. Barry Nobes, who is in charge of the mission at Alab, wrote recently from Bontoc, "We have torn down the old church and are carrying on weekly Communion services at an outdoor altar until we are able to build the church. We have only about one-half of the \$7,500 which we need for the completion of the building."

With inadequate material equipment, the little church at Alab has become larger than many good-sized parishes at home in its first 25 years of existence. The success of its present campaign will do much to determine its future.

### ITALY

#### American Church Members Warned

The American Ambassador in Rome, William Phillips, recently investigated complaints by several members of the American Church in Rome that they had been warned to have nothing more to do

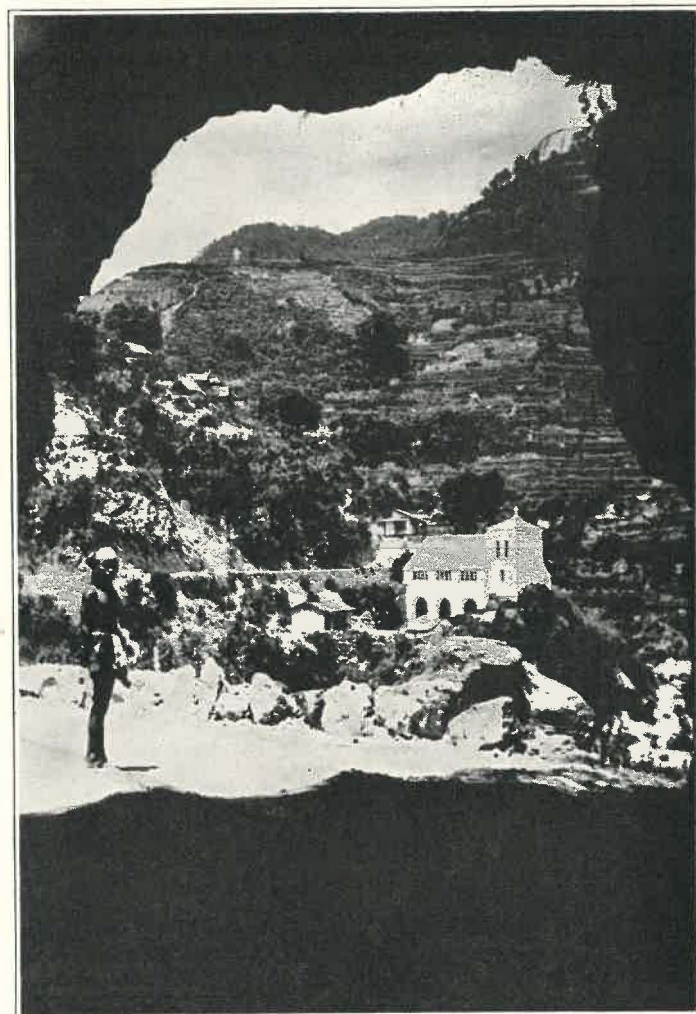
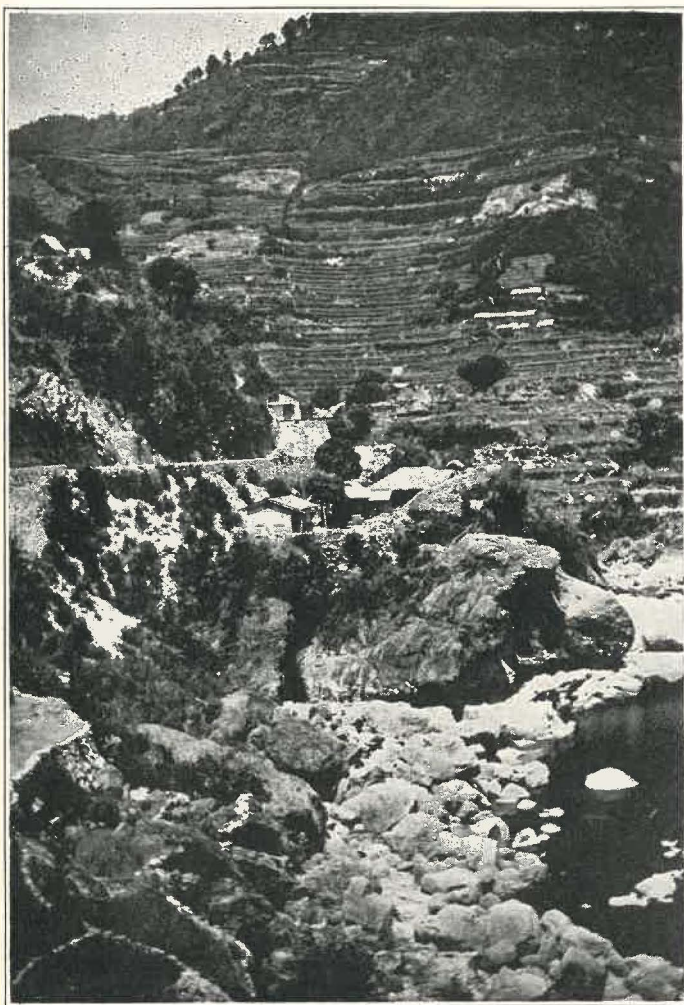
with the American Church and "the spies it was harboring."

The Italian husband of an English member of the American congregation reported that he had been approached by a member of the Italian police department who inquired whether his wife attended the American Church. The husband replied that his wife did and his children also.

Then the policeman said, "I am telling you, as a friend, that you had better keep them away since all activities of the Americans are being watched, and especially the church, which is a hotbed of spies."

The Ambassador was also told that two policemen went to the home of a very well known Italian family to interview their 80-year-old governess. "We have not interfered with you in any way, and you are English. But we must tell you that you can no longer attend the American Church, which is a nest of spies."

Two weeks after he had complained to the foreign office, the police and the foreign office denied that any such things had been said. Further evidence of ill will, however, was the vicious attack made by Rome's scandal sheet, *Il Tevere*, after the Fourth of July because the American flag had been flown side by side with the Italian flag on the church tower.



TWO CHURCHES THAT AREN'T THERE: (Left) The half-hidden grass-roofed building in the foreground is the old St. Barnabas' Church, Alab, Bontoc, P. I., which has just been torn down because it has become inadequate. (Right) The new stone church which the Igorot congregation hopes to build is shown on Bell Tower Rock and its front door facing the main highway between Baguio and Bontoc. The picture at the right was taken through a tunnel, and the proposed building was painted in. The young Igorot at the left is a typical Philippine Churchman, a graduate of the mission school.

## Who Reads the Bible?

**T**IME was, and it was not so very long ago, when all Christian people who knew how to read at all read the Bible—"their Bibles," as the significant phrase was. A godmother presented a Bible to her goddaughter on the day of the baptism, and a godfather followed the same custom with his godson. In many a family, these Bibles are the treasured possessions of the descendants of those godchildren: not such remote descendants at that—there are sons and daughters who have the "Christening Bibles," as they were called, of their fathers and mothers.

Those Bibles were read, at a very early age. The little Christmas, Easter, and Birthday cards placed in them for book-marks and left show that the books were used. Even more conclusively the penciled notes on the fly-leaves and the "family record" pages give evidence of the extreme youth of the children who read and re-read "their Bibles" in those days. We all are aware also that the whole family, in many houses, brought their own Bibles to family prayers, in order to take part in the reading, verse by verse around the circle, of the portion of Scripture always read at that time. Then, there was the reading of a Psalm just before going to sleep at night and the choosing of a "text for the day" from the New Testament before breakfast in the morning. And, of course, there was, as there is now, the use of the Bible in the preparation of the Sunday School Lesson (spelled with a capital in those times).

Did anyone complain then, as so very, very many persons complain now, that men, women, and children were ignorant of the Bible? We hear this complaint on all sides. Teachers in Church boarding schools, whose pupils come from Church families—in some instances actually from rectories and bishops' houses—are shocked to find that the boys and girls are so unfamiliar with the Bible. Yet, when these same pupils enter college from those same Church boarding schools, the instructors in English literature are horrified because the students do not "know the Bible as literature—at least." Still, when from among these very students, young men enter theological seminaries, the faculties are astonished to find that some of them just can manage to pass an elementary examination on the contents of the English Bible. And the matter does not end there. No: the next outcry we hear is from bishops, asking, with their hands raised to heaven, why the graduates of the seminaries know so very little of the Bible; why they seem to know everything *except* the words of the Bible, in *any* version.

What has been happening; and who is to blame? Some old-fashioned godparents still give their godchildren Bibles, on the day of Baptism. They do it, even though they know well that they will be considered as "quaint" by the young parents. The "Christening Bibles" are put carefully away (being, in the traditional way, "handsome" books), to be kept for the infants until "later." How much later? That is the question. We really wonder when most children, Church children, begin to read "their Bibles." When do they begin to hear the Bible read? Boys and girls started in to read their own Bibles so soon as they knew how to read, in former days, for the reason that they heard the Bible read before they could read anything themselves. They wanted it, when they could read, just as they wanted any book that they heard read. As

they do now: "Let *me* read it," they say, as we finish reading a book to them, or a story from a book. Some of them "pretend reading," before they can read, with the remembrance of what they have heard in their minds.

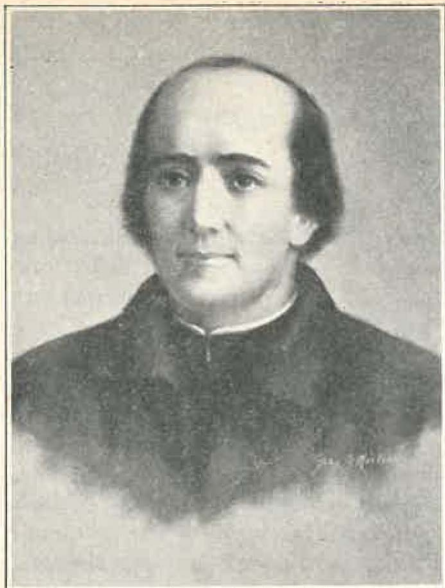
But that was not all. No conscientious father or mother trusted entirely to the child's possibly awakening interest. They taught the boys and girls to read the Bible regularly and to turn to it on special occasions. It must have been easy to teach this, since all Christian people did it so successfully. Our parents and grandparents certainly "knew their Bibles," and so did the parents and grandparents of everyone of our acquaintance, far and wide. Many of them had read it through, several times, genealogies and all, from cover to cover. Everyone read the Bible, then, as a matter of course.

**B**UT who does read the Bible now? If the boys and girls have not read it at home, why do they not read it at their Church boarding schools? They did, not so very long ago. At the end of the evening study-hour, it was the rule. Pupils expected to hear, and did hear, the words: "Take your Bibles." Then, for 15 minutes, they read those Bibles, privately, just as they chose. Most of them, of course, were accustomed to Bible-reading, at home. Some, who came from homes where there was no Church or religious training, were new to it, as their Bibles were new copies. But they read when the others read, and in a number of instances caught up with those who had been familiar with the Bible from their cradles. What has happened to those 15 minutes, in these latter days?

This question is asked by instructors in colleges and by seminary faculties. No one appears able to answer. We hardly need a George Borrow to carry Bibles to America. There are enough copies for everyone, and they can be had by anyone. The prices range from a very small sum indeed up to the cost of "handsome copies." The Bible Society is ready to give a copy to anyone who cannot afford to buy one.

There are other inducements to Bible-reading. The modern translations are all designed to increase the number of Bible-readers, not to say the amount of time spent regularly in reading the Bible. We all know these translations: Moffatt's, Moulton's, Goodspeed's, Weymouth's (though only of the New Testament), and now *The New Testament in Basic English* (to be followed by the Old Testament). Obviously something more than modern translations is required. What more?

There is only one answer: a return to the old custom of reading the Bible daily, from childhood up. How shall we bring this to pass? There is only one way: by actual example and by actual practice. Let the parents do it, and let the children know that they do it. Let the parents read the Bible to the children, daily, until the children are able and desirous to do it themselves. "What parts shall we read to them?" Young parents ask this question. *Forward day by day* gives an answer. Or why not follow the Kalendar, and read the Lessons for the day? Generation after generation of children "got their start" thus. Starting, they never stopped reading the Bible every day. It is a little late for a beginning when a man enters a seminary, or when a girl enters college, or even when the boy or girl enters a Church boarding school.



PERE MARQUETTE: the famous Jesuit explorer who is the subject of Bishop Spencer's article was long believed to have looked like the drawing on the right, made from a statue of him in the Hall of Fame, Washington, D. C. Recently however a portrait has been discovered (left) which has led to a change in expert opinion. Believed to be authentic, the portrait shows a similar forehead but a number of differences from the traditional likeness, the most obvious being the absence of a beard.



## The Story of a Pageant

By the Rt. Rev. Robert N. Spencer, D.D.

Bishop of West Missouri

IN THE wee hours of the morning of May 18, 1675, there died on the site of what is now the city of Ludington, Mich., a great saint, missionary, and explorer—Father Jacques Marquette, S.J. In 1934, having been long a summer sojourner by that great inland sea—which a poet friend of mine called “the blue vein in the palm of God”—I had occasion to address the Ludington Chamber of Commerce. I begged them not to forget their greatest citizen, though he had lodged there only for a night. The address brought forth the challenge to write a pageant on Pere Marquette. The following winter I did such research as I could, particularly seeking out those rich veins to be found in the vast field of *Jesuit Relations*. I wrote the 12 scenes of the Pageant in my cottage, from whose window I could see the island in Ludington Harbor where Marquette died.

The pageant was produced on Oriole Field, Ludington, four nights in August, 1935, and was repeated in the summers of 1936 and 1937. Since the latter date, the pageant has not been given, partly because the community is too small to support a sufficient audience, but chiefly because the pageant had done its work. Whereas little was known of the great explorer in Ludington itself (and this is unfortunately true of the whole country to which he gave its greatest river), today in Ludington there is probably not a child above seven years of age who could not tell you the whole story of Pere Marquette.

The success of the pageant, which has been witnessed by many thousands, was due to certain Ludington citizens; among them, Kirk Matthews, Robert Stearns, Edward Barthell, A. W. Church, and Eugene Christian, who played the role of Pere Marquette in a manner more worthy of a great actor than of a young attorney-at-law. Space denies the privilege of naming others, many and many, who promoted the pageant, acted in its scenes or furnished the music which was largely from Indian sources. Today, through the efforts of the Pere Marquette Memorial Association of Ludington, jointly with Marquette University, a great steel cross is being lifted up above Father Marquette's island grave. Perhaps I may be allowed to quote from

the prologue and the last scene of the pageant; as giving something of a great life—a life lived out here on our shores, not to add a single rod to the empire of France (which sent La Salle here, and others) but poured out in its rich young manhood because of a passion for the souls of savages.

“Kinsmen, tonight in mimic action on our stage,  
And by the aid of pageantry, we seek to part  
History's tangled thicket of 300 years,  
And show you a man, halting for but one brief night  
Upon this shore—halting that he might die in peace,  
Out of the wind's and the water's way . . .  
Yet made this spot in Ludington's sands  
A shrine in history for all coming time,  
A memory for libraries, and a tale of heroism  
To be told at firesides.

“Jacques Marquette was born in Laon in 1637.  
He was well born, born as we say, ‘to the purple.’  
His father, Nicholas Marquette, came of a fighting race,  
And was, in peace, a magistrate of France,  
And carried a King's seals; and told his son,  
When he was old enough to list,  
Tales of soldiers and of wars.  
His mother, born Rose de la Salle, came of  
Another stock—the stock of scholars and of saints.  
Tonight, her name, La Salle, is graven on the gates  
Of numberless schools, in every Christian land,  
And her gentle persuasiveness lives in the life  
Of Pere Marquette, consecrate to adventure truly,  
But adventure for God.

“It is manifest that a boy, so born, so nourished,

Will not become a peddler. Will he become  
A missionary, an explorer, the idol of Indian savages,  
Who would not know he came from heaven,  
But were sure he went that way?  
And will this man from far off France  
Find for a continent its mightiest river,  
Subdue its length with paddle strokes,  
And give to America and to the world  
First authentic knowledge of the Mississippi?”

The pageant, in its succeeding 10 episodes, traces the footsteps of Father Marquette from his arrival in Quebec, 1666; his labors in Lower Canada, at Sault Ste. Marie, Lapoint, Wis., St. Ignace; his descent of the Mississippi to the Arkansas with Louis Jolliet in 1673; his residence for four months on the site of Chicago, where he was desperately ill; and the canoe journey to Ludington, where he died.

The closing lines of Episode 10 follow:

“Kinsmen, who have walked these sands,  
Know how a missionary and explorer  
Came to his end upon this shore.  
Does he dream that here beside the silver sea  
A city called Ludington shall one day stand?  
Shall remember her greatest citizen, though he was  
But a lodger for a night? Shall Ludington remember,  
And, in some scenes of pageantry, make a lasting  
Remembrance of this man? Shall Michigan remember  
That in her dust, the dust of the dauntless  
Sleeps, and number him upon her bead-roll  
Of heroes?”

“It has been said that in every life  
There is a hidden rhythm. Surely the rhythm  
Of this life, portrayed here in a few of its scenes,  
Beats evenly always, and with uniform steadiness.



His inner life, his fidelity, his loyalty,  
His thoughts while he journeyed on these  
waterways,  
His unflinching obedience to his Order and  
to his God—

These are now sealed to us in a little dust  
In Ludington sands. But 'the ardors that  
he bore—

These—these remain.' And something of  
those ardors

We must hear: in the low sound of water  
lapping on the shore,

In winds that blow through Northern firs,  
In swift river currents that pour  
From Itasca to the Gulf.

"His memory lives in libraries.

Bancroft loved him, and the blind Parkman,  
And Shea and Sparks and Thwates and  
Agnes Repplier.

And we have loved him—for this pageantry,  
Striking strangely, it may seem, upon the  
comedies

Of men, is but a labor of love for him.

Legend had it long ago, that a handful of  
dust

From Pere Marquette's grave, would cure  
a pain

In the breast. This we know, that a frag-  
ment

From his story ought to make us better  
men and women

In Nineteen Hundred and Now.

He was 38 when he died

That May night in 1675. But his brave  
heart

Had beaten too fast, and he had to go home  
Before it was noon.

Listen, kinsmen, to his last words.

They were spoken slowly and softly,

As though he whispered in another  
world . . .

'My . . . soul . . . hangs . . . upon . . .

His Word. Jesu! Mary!

And the gates of Heaven lifted over Lud-  
ington

And the Light of the Eternal City fell fair  
Upon his face.

"We shall build his monument here . . . but

Far away his monument shall be,

In the dark lands he opened to the Light;

On sui drenched lake; in the half-Arctic  
night,

And his great river, winding to the sea."

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to a description in free verse form of in-  
cidents in bombed London. The author  
terms it a spiritual diary, for it is in-  
terspersed with meditative reflections on  
the goodness and loving kindness of God,  
known to the soul in communion with Him  
and reflected in the "wonderful kindness,  
courage, and faith of simple people."

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**An Amazing Doctrine for 1941**

**THE BIOGRAPHY OF THE GODS.** By A.  
Eustace Haydon. Macmillan. Pp. xiii-  
352. \$2.50.

This is another of Dr. Haydon's at-  
tempts to preach a non-theistic "religion"  
by showing that, historically, religions de-  
velop by impossible faiths, futile (if beauti-  
ful) myths, and preposterous theologies. It  
gives a historical sketch, charmingly writ-  
ten, of the great world-religions, in terms  
of their "gods"; and concludes by urging  
that "more needful than faith in God is  
faith that man can give love, justice, peace,  
and all his beloved moral values embodi-  
ment in human relations." It is all a little  
tragic, a little pathetic, and of all "rel-  
igions" the most futile, one would have  
thought; yet Dr. Haydon clings to it,  
wishing men to defy the might of whatever  
inexorable power there may be in the  
universe and "still try to build out a little  
sunlit valley of happiness in their seques-  
tered nook of space, until time tolls the  
closing of man's day."

And this is in the year 1941!

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cialistic research by the Bishop of Quebec,  
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echetical teaching followed the pattern  
"put off evil, be subject, watch, pray, stand,  
resist the devil." Its weakness is a con-  
stant endeavor to prove too much. Its  
strength is its mastery of the Jewish ma-  
terial; even though the student may dis-  
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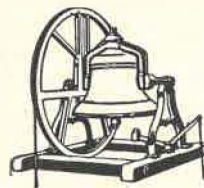
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# DIOCESAN

## INDIANAPOLIS

### Open Community Center in Defense Town

Bishop Kirchhoffer of Indianapolis inaugurated the second phase of the Church's work in the defense center of Charlestown, Ind., when, on June 29th, he dedicated the building erected by the Church for community and religious uses.

The service brought to a conclusion six months of intensive work in this area. Dur-



COMMUNITY CENTER: Major Kelly Lewis of the U. S. Army, Miss Gillespie, diocesan field worker, and Bishop Kirchhoffer of Indianapolis took part in the opening of a community center in the defense town of Charlestown, Ind.

ing this time, Miss Caroline Gillespie, diocesan field worker, has visited in trailer camps and laid the groundwork for this important religious and social venture. The Wayside Cathedral of the diocese of Southern Ohio held a two weeks' mission there; the General Church has appropriated funds to assist in the building program; the American Church Building Fund Commission helped with the last payment; and friends of the diocese have come to the aid of the Bishop so that the Church is now equipped to minister to the operators and their families as they move in to work in the powder and bag plants. The Lion's Club of Charlestown assisted by purchasing the lot which has in turn been purchased by the Church.

## ARKANSAS

### List Forward in Service Objectives

Diocesan objectives in the Forward in Service program for 1941 and 1942 were outlined in a series of weekend laymen's conferences held during July in Arkansas. The objectives, which were enthusiastically

endorsed by the laymen, include: A school of prayer in each parish and mission; at least one quiet day in each parish and mission; recruiting for the ministry; recruiting for Confirmation, especially by the laity; the use of family prayer in each home.

Conference leaders were Bishop Mitchell of Arkansas, the Rev. Francis D. Daley, and the Rev. T. P. Devlin. The need for a permanent camp and conference site for the diocese was also presented by Bishop Mitchell; and resolutions were adopted asking him to take such steps as are necessary to procure such a site.

## NEW YORK

### Vicar of Bombed London Church Aids Campaign for Restoration

The Rev. Michael Coleman, vicar of All Hallows' Church, Barking, on Tower Hill,



BUNDLER No. 1: The Rev. Michael Coleman, vicar of All Hallows', Tower Hill, London, now engaged in a preaching tour of the East in the interests of Bundles for Britain and the British War Relief Society.

London, was the speaker at a service of intercession for Great Britain held at the Church of the Heavenly Rest, New York, on the evening of July 20th. Fr. Coleman is in this country in the interest of Bundles for Britain and the British War Relief Society.

Fr. Coleman is particularly engaged in raising the money needed for the restoration of All Hallows', which was completely destroyed in a recent bombing raid. Bundles for Britain, Inc., has chosen this rebuilding as one of its first major post-war commitments, and is already making plans for the campaign. Fr. Coleman will speak in several places in the East, showing pictures of the wrecked church.

All Hallows' is one of the oldest church foundations in Great Britain. Bishop Erkenwald founded it in the seventh cen-

tury, and gave the charge of it to the Abbess of Barking Abbey.

The building destroyed by the Nazis was not the original edifice; but it was unique among English churches. The nave was Norman, the date being about 1087; the clerestory, chancel, and aisles were of the most beautiful English perpendicular.

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## EDUCATIONAL

### SUNDAY SCHOOLS

#### "Quiz Kid" Methods Used at California Mission

"Quiz kid" methods have invaded the Sunday school of St. Alban's mission in Albany, Calif., and have won the pupils to a new interest, new allegiance, and a new understanding of some of the facts and principles of the Christian religion.

For a period of 10 weeks a 20-minute quiz session followed the service of worship, taking the place of the story period for the whole school. It was followed by the regular class period. Participating in the quiz sessions were the 40 pupils of the school who range in age from four to 16 years and are divided into five classes of seven or eight each.

During the quiz session, two judges who know all the children by name kept the scores. One or more "spotters" were placed at the rear of the church to determine which hand went up first. The vicar, the Rev. Dr. Randolph Crump Miller, who is also on the faculty of the Church Divinity School of the Pacific, asked the questions and decided how many points were to be given for the answers.

Some questions related to the subjects being studied in class; others were based on the Bible reading for the day or were related to the work of the Church as a whole. If the class to whom a question was addressed could not supply the answer, the lower classes were given an opportunity to do so.

Three Sundays were used as a "warm-up" period; and different ways of asking questions were tried. Teachers helped to supply questions they knew their pupils could answer. Enthusiasm ran so high that pupils wanted to know what the next week's questions would be and even suggested possible questions after each class session.

### COLLEGES

#### Episcopal Students at University of Wisconsin Have Successful Year

Episcopal students at the University of Wisconsin have during the past school year contributed over \$1,000 for missions, charities, and support of their chapel. About half of the 350 Episcopal students at the

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Mrs. F. G. Munson	25.00
Ione Pinney, M.D.	25.00
Ellenora Robeson	5.00
S. G. W.	5.00
Miss Katharine T. Obeare	4.00
Anne Ambridge	2.00
M. C. R. Wheeler	2.00
C. R. W., Boston	2.00
Portland, Ore.	1.00

\$3,015.23

#### China Relief Fund

M. C. R. Wheeler	\$ 3.00
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## SCHOOLS

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A three year Course, leading to the Degree of Th.B.: eight months Theological Studies, two months Clinical Training each year.

Graduate Studies, leading to Degrees of Th.M. and Th.D.

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### The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA

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Three year course, including Clinical Training, leading to the degree of Th.B.

Special courses to meet special requirements.

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Apply to Director of Nursing, HOSPITAL OF SAINT BARNABAS AND FOR WOMEN AND CHILDREN, Newark, New Jersey.

When Writing Schools

Please Mention

THE LIVING CHURCH

## E D U C A T I O N A L

university have pledged to and supported the financial program of St. Francis House, their student center.

Complete support of the chapel absorbed \$600 of the budget; a fund to support another refugee student next year, \$155; United Thank Offering, \$30; Christmas box to 100 Negro college students, \$25; local and national affiliations and local charities, \$75; and funds are still on hand.

St. Francis House has also decided to ally itself with the national association of

Canterbury Clubs, which is made up of student organizations of Episcopal colleges.

### Excellent Progress at UCLA

Typical of the excellent work being sponsored through grants by the Church Society for College Work on the campuses of more than 20 American colleges is that at St. Alban's Church at the University of California at Los Angeles.

When St. Alban's Church was dedicated last spring, three young clergy who assisted in the service were products of the Church's college work there, although that work was less than 10 years old. As students at UCLA, the Rev. Sidney Temple, the Rev.

Belmont, Mont. Dean E. B. Woodruff states that Alvin "is a product of our South Dakota missions and a real example of the very best of the Church's work with his race." His father, the Rev. Wallace Zephier, is an Indian deacon, serving on Pine Ridge Reservation. Alvin began his training at Hare School.

## CHURCH SCHOOLS

### Conference of Masters to Meet in Newport, R. I.

The Conference of Masters in the Church Schools in New England and the Middle States, which meets every other

## C L A S S I F I E D

### ALTAR BREAD AND INCENSE

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

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

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### The Living Church

744 North Fourth St. Milwaukee, Wis.



*GAY NINETIES PARTY: The first function held in the new St. Alban's Social Hall in Los Angeles was a benefit party given recently by the Episcopal student club at UCLA. The Rev. Mr. Bryant, St. Alban's rector, is pictured here with some of the students.*

John Krumm, and the Rev. Howard Johnson had served as lay readers, later entering the ministry from St. Alban's.

When the chapel was first completed in 1931, with funds raised by the clergy, led by Bishop Stevens of Los Angeles, and by other friends and churches throughout the diocese, there was no congregation except for a club of Episcopal students at the university. These students helped their young rector, the Rev. John A. Bryant, to find parishioners among the families of the fast-growing university community.

The chapel soon proved to be too small, and in 1940 a new church was begun. This year St. Alban's became a full-fledged parish. The university students are still extremely active in the congregation. Half of the choir, for example, consists of students.

### First Indian Graduate is Mission Product

First American Indian student to earn a degree from the University of South Dakota, Alvin Zephier leaves Sioux Falls at once to take charge of adult education in the Indian branch of the C.C.C. at Fort

year, is to be held this year at St. George's School, Newport, R. I., from September 11th to 13th.

The principal addresses are to be made by the Rev. Dr. Bernard Iddings Bell of Providence, R. I., who in three sessions will develop the theme, What is there distinctive that the church schools have to offer, and what is involved in their life and work? Discussion will follow each address, and much emphasis is to be placed on this discussion.

The Rev. Norman B. Nash of Concord N. H., will speak at one session on One Church School at Work Today. Departmental conferences will be held on the afternoon of September 12th, when members of the same departments in different schools can compare methods.

The opening service on the evening of September 11th, will have as its preacher Bishop Bennett, Suffragan of Rhode Island. Bishop Perry of Rhode Island, who is also president of the board of St. George's School, will dismiss the conference at the service on Friday evening. Additional information may be obtained from the headmaster of St. George's School, J. V. Merrick III.

## DEATHS

### Francis A. Sanborn, Priest

The Rev. Francis Abijah Sanborn, secretary of the diocese of New York from 1931 to 1935, died at the Columbia-Presbyterian Medical Centre, New York, on July 28th, after a short illness. He was in his 62d year. Funeral services were held at the Church of the Good Shepherd in the Bronx on July 30th.

A graduate of the General Theological Seminary, Fr. Sanborn was rector of the Church of the Good Shepherd from 1914 to 1931, when he became vicar of Grace Chapel, New York. He resigned in 1935 because of ill health, and in 1939 became rector of Emmanuel Church, Shelburne Falls, Mass. He held this office at the time of his death.

During his years as secretary of New York, Fr. Sanborn became well known to all the clergy and many of the laity of the diocese. He also was president of the New York Churchmen's Association during part of this period. He was married in 1910 to Miss Josephine Calyo, who survives him.

### Albert C. Tebeau, Priest

The Rev. Albert Clayton Tebeau, rector of the Church of the Epiphany, Euclid, Ohio, died at his home on July 20th, as the result of a heart attack. He was 57 years old.

Dr. Tebeau was born in Georgia and started his career as an osteopath in North Carolina. He later attended the Virginia Theological Seminary and began his ministry in Eastern Oregon. He later served churches in Bristol and Richmond, Va., Cincinnati, and Springfield, Ohio. He came to the Church of the Epiphany in 1939. Only recently his congregation launched a building campaign for a new church.

Dr. Tebeau is survived by his wife, two children, Zada and Louis, and his mother, Mrs. E. P. Tebeau. The funeral service was held at the Church of the Epiphany on July 22d, with Bishop Tucker of Ohio officiating, assisted by Canon B. B. Comer Lile, the Rev. Paul R. Savanack, the Rev. William G. Wright, and the Rev. O. Wendell McGinnis.

## CHANGES

### Appointments Accepted

ABRAHAM, Rev. ARTHUR W., formerly rector of Christ's Church, Duaneburg, N. Y., is now rector of St. Paul's, Greenwich, and St. Stephen's, Schuylerville, N. Y.

BUDD, Rev. OSBORNE, formerly employed by the New York Episcopal City Mission Society as head worker of God's Providence House, is now full time resident chaplain at Walkkill State Prison in Walkkill, N. Y., remaining under the jurisdiction of the mission society.

CARNAN, Rev. CHARLES W., JR., formerly rector of Trinity Church, Moundsville, W. Va., is now minister in charge of Emmanuel Church, Phoebus, and assistant at St. Paul's Church, Newport News, Va.

CLAPP, Rev. L. RUSSELL, formerly in charge of St. John's Church, Chew's Landing, and Holy Spirit, Bellmawr, N. J., is now vicar of Holy Innocents', Beach Haven, and St. Peter's, Barnegat City, N. J. Address: 201 Second Street, Beach Haven, N. J.

FLORES, Rev. JOSE, formerly a student at the Church Divinity School of the Pacific, is now in charge of San Miguel mission, Cuernavaca, Morelos, Mexico. Address: Degollado No. 2, Cuernavaca, Morelos, Mexico.

FORTUNE, Rev. FRANK VAN DUSEN, rector of St. Paul's Church, Steubenville, Ohio, has accepted a call to Christ Church, Blacksburg, Va., effective in September.

JONES, Rev. GEORGE HENRY, and Mrs. Jones, who is a registered nurse, are taking up work at St. Stephen's mission, Fort Yukon, Alaska. The Rev. Mr. Jones, who has been rector of Trinity Church, Coshocton, Ohio, will also minister to the patients at the Hudson Stuck Memorial Hospital.

RAPS, Rev. HENRY G., formerly assistant of Trinity Church, New York, will be rector of St. John's Church, Cornwall, N. Y., effective September 1st. Address: 58 Clinton Street, Cornwall, N. Y.

ZULCH, Rev. WILLIAM J., formerly rector of the Church of the Holy Trinity, Danville, Ill., will be rector of St. Margaret's Church, Chicago, effective September 1st. Address: 7308 Coles Avenue, Chicago.

### Ordinations

#### DEACONS

CENTRAL NEW YORK—ROBERT EDWARD HALL was ordained to the diaconate by Bishop Coley of Central New York on July 15th at Zion Church, Windsor, N. Y. He was presented by the Rev. Robert H. Moore; the Rev. Charles Sykes preached the sermon. The Rev. Mr. Hall will be assistant to the Rev. Frederick F. Meyer of the Boonville Associate Missions in Central New York.

MICHIGAN—JOHN DAHL was ordained deacon by Bishop Creighton of Michigan on June 28th in Christ Church, Cranbrook, Bloomfield Hills, at a service attended by many of the members of the Cranbrook Summer Conference, which had just closed. The Rev. Mr. Dahl was presented by the Rev. Henry Lewis, who also preached the sermon. The Rev. Mr. Dahl will assist the Rev. Mr. Lewis in St. Andrew's Church, Ann Arbor, Mich.

SOUTH FLORIDA—QUINTIN EBENEZER PRIMO JR. was ordained deacon on July 15th in St. Agnes' Church, Miami, Fla., by Bishop Wing of South Florida. He was presented by his father, the Rev. Q. E. Primo; the sermon was preached by the Rev. T. Boyden Pollard. The Rev. Mr. Primo, who was graduated in June from the Bishop Payne Divinity School, has been appointed curate in St. Agnes' Church, Miami.

#### PRIESTS

NEW HAMPSHIRE—The Rev. WILLIAM T. ARMITAGE was advanced to the priesthood by Bishop Dallas of New Hampshire on July 20th at St. Andrew's Church, Manchester, N. H. He was presented by his father, the Rev. William D. Armitage; the sermon was preached by the Rev. Howard Kellett. The Rev. Mr. Armitage will serve as chaplain at Deer Island Prison in Boston Harbor and will also serve St. Andrew's Church, Orient Heights, West Boston, Mass.

WEST VIRGINIA—The Rev. JOHN J. ALBERT was ordained priest by Bishop Strider of West Virginia on July 18th at St. Paul's, Williamson, W. Va. He was presented by the Rev. H. S. Longley, who also preached the sermon. The Rev. Mr. Albert will be rector of St. Paul's Church, Williamson, W. Va.

### Depositions

BROWN, the Rev. LEMUEL S., was deposed by Bishop Freeman of Washington on June 19th in the Chapel of the Annunciation, Bishop's House, Washington. The Rev. Mr. Brown had asked to be deposed and declared in writing his renunciation of the ministry.

### Lay Workers

HUNGERFORD, HERBERT, JR., of Hartford, Conn., left recently for the Philippine Islands, where he has been appointed as a teacher of mathematics and science at Brent School in Baguio.

### Degrees Conferred

THE UNIVERSITY OF MINNESOTA conferred the degree of Doctor of Medicine upon the Rev. Judson S. Leeman on June 14th. The Rev. Dr. Leeman has just completed his internship at St. Barnabas' Hospital in Newark, N. J., and is now an assistant resident in medicine at St. Luke's Hospital, New York.

### New Addresses

DALE, the Rev. OLIVER B., SSJE, has moved from San Francisco to 980 Memorial Drive, Cambridge, Mass.

LANG, the Rev. IRA DAY, former rector of St. George's, New Orleans, La., may now be reached at 3512 St. Charles Avenue, New Orleans, La.

## CHURCH CALENDAR

### August

17. Tenth Sunday after Trinity.
24. S. Bartholomew. Eleventh Sunday after Trinity.
31. Twelfth Sunday after Trinity.

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### August

- 24-30. Holy Cross, West Park, N. Y.
- 31-September 6. St. Michael's Monastery, St. Andrews, Tenn.

## CLASSIFIED

### LINENS AND VESTMENTS

PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT CO., Box 146, Plainfield, N. J.

CHOIR GOWNS \$3.75 each. Black Poplin, pleated, academic style. Gray poplin, used, \$2.50 each. Write for leaflet. LINDNER, 425-LJ Seventh Ave., New York.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

### POSITIONS OFFERED

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

PRIEST WANTED for religious education and boys' work. Eastern parish. State salary. Box B-1566, THE LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE who is a Churchwoman wanted to act as head nurse in a Tubercular Sanatorium in Arizona. Full particulars on application. Box D-1563, THE LIVING CHURCH, Milwaukee, Wis.

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

### POSITIONS WANTED

ORGANIST-CHOIRMASTER desires appointment. Experienced and fully trained in England. References. Box A-1569, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change. Churchman, 25 years' experience in full Choral Eucharist. Will call anywhere in Ohio for interview. Box R-1568, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN wants to assist rector in small Catholic parish. Thirty years' experience in all branches of Church work; 20 years manager of girls' camp. Vicinity New York or Philadelphia. Salary no object. Box S-1565, THE LIVING CHURCH, Milwaukee, Wis.

**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.



# GO TO CHURCH



## "No Church Closed This Summer,"

says the Presiding Bishop. The churches listed here, 77 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.

#### 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. CHAFFE, 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

**Cathedral of All Saints', Albany**  
Swan at Elk St.  
VERY REV. HENRY WILLIAM ROTH, A.B., M.A.,  
Dean  
Sunday Services: 7:30 and 11 A.M.; Daily:  
7:30 A.M.

**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**  
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.

**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.

**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

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

**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.

## 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 Sumner 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.

# THE CHRISTIAN LIVING SERIES

Prepared by Lala C. Palmer and Leon C. Palmer

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Kindergarten Booklet No. 1



Illustrated Cover for 1st Year Primary Leaflets

## Booklet



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