

The Living Church

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

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THE MOST REV. DR. CYRIL FOSTER GARBETT

The new Archbishop of York is widely known for his visitations on foot. Here, as the "Hiking Bishop of Winchester," he is entering Steventon parish church, Jane Austen's home church, on one of his apostolic pilgrimages.

Bishop Rowe's Letters

TO THE EDITOR: The task of writing a life story of the late Bishop of Alaska, which I have been asked to do, would be facilitated if I could have access to the many letters which he wrote during his long life. Also any other helpful information anyone might be willing to contribute. Such letters would be returned as quickly as possible, unless the privilege of keeping them were given.

✠ THOMAS JENKINS.

R.M.D. 4, Victoria, B. C.

Haitian Air Mail

TO THE EDITOR: May I request through your columns that all important communications, necessitating replies, official and otherwise, should be sent to me by Air Mail? By reason of Axis submarine activities and depredations on the Atlantic seaboard and the Caribbean, we here in Haiti are as isolated as Robinson Crusoe, except for the service by air. No copy of THE LIVING CHURCH, for example, has been received since your Easter number and this is keenly felt. The rate of postage is 10c from the States to Haiti and not 6c. Lacking full payment of the air postage there is, of course, no air service. With many thanks for the courtesy of this publication,

✠ HARRY ROBERTS CARSON,
Port au Prince, Haiti. Bishop of Haiti

British Missions and the Fourth of July

TO THE EDITOR: The spectacle of American Churchmen making an offering for the Missions of British Churchmen on the Fourth of July would be a new thing under the sun! The association of such a deed with such a day ought to give the secular press something to write home about. It would be good news in the full Gospel sense of the term.

But it would be far more than good news. It would put heart into those who are thinking wistfully, and perhaps not too confidently, of a just and durable peace after this present war. *It would proclaim from thousands of altars that the thing can be done, because the thing has been done!* It would celebrate, in a new way, 130 years of unbroken peace between the two most puissant nations on the face of the earth. It would remind us on that day, not of battles long ago, but of four generations of international good will. It might even make an angel declare above Episcopalian altars, as was declared to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."

Our Church is most righteously committed to help British Missions. That help is already

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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projected in budgets or in pledged expectations. Irrespective of these plans, might not God match us with His hour on the Fourth of July? It may be objected that on Sunday, July 5th, (for that would be of course the day) our congregations would be diminished, either by summer plans, or week-end celebrations of the Fourth. But even so, plans projected for the offering now, could assure pledges and gifts being lifted up to God on that most suitable day. It is not contemplated here that the complete gift of the American Church would be laid upon the altars that day. It is believed by this writer that it would be a powerful incentive to the whole undertaking. It might indeed make *this* Fourth of July the most memorable in our Episcopalian history. Humbly, I think so in making this suggestion.

(Rt. Rev.) ROBERT NELSON SPENCER,
Bishop of Missouri.

Kansas City, Mo.

Special Issues

TO THE EDITOR: Congratulations on the Oregon issue of the L. C. It's a great idea. Of course the idea of issuing similar numbers for other dioceses has already occurred to you, but I am writing to urge you to go ahead with it. Nothing could help us in all parts of the country to know each other's history and problems and triumphs as a series of diocesan numbers like this. And from a purely business standpoint, which cannot be a matter of indifference to a Church paper editor, I should think it would be a grand idea.

We of New Hampshire have a long and proud story to tell, and wouldn't we welcome

the chance to tell it! And every other diocese and missionary district, I am sure, would say the same. Every week might be too often, but once a month ought to be practical, and there are enough dioceses and districts to keep you going a long time.

Please continue the good work!
(Rev.) HOOPER R. GOODWIN.
Tilton, N. H.

Editor's Comment:

Thanks to Fr. Goodwin and to other readers who have complimented us on the Oregon issue. Other special diocesan issues will be forthcoming in due course.

Training Center

TO THE EDITOR: A Naval pre-flight training school has been established at The State University of Iowa, Iowa City, Iowa. Eventually 2,000 University and college men will be receiving a three-months period of basic training here, before being sent to air fields. While the men will be under a strenuous and confining program, Trinity Church in Iowa City wishes to minister to their religious needs in any way possible. Clergy, family, or friends of men in training at the University of Iowa school are requested to write the rector.

(Rev.) RICHARD E. McEVoy.
212 S. Johnson St.
Iowa City, Iowa.

Palm Sunday

TO THE EDITOR: It is hard to understand why two of your recent correspondents object so seriously to the reading of the Passion on Palm Sunday, even to the point of substituting Morning Prayer for the Eucharist in order to avoid doing it. Palm Sunday is not only the day of the Triumphal Entry; it is the first day of the week of Our Lord's Passion, and the venerable custom of reading one version of the Passion on each day of that week is certainly one that has more than antiquity to commend it. It is not necessary to substitute Morning Prayer in order to bring in the other story if one will simply have the traditional Blessing of the Palms as a prelude to the Eucharist, for that service includes the story of the Triumphal Entry, and the holding of the blessed palm branches on the part of the congregation during the procession and during the reading of the Passion carries a reminder of the Triumphal Entry through the service. It would be a great mistake, it seems to me, for the Church to follow the suggestions made by your correspondents.

(Rev.) LEO S. COOK.
Bastrop, Tex.

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a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income from this Foundation may be used to defray any deficits in the publication of THE LIVING CHURCH. Your help is needed for this worthy cause.

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GENERAL

RADIO

Archbishop of Canterbury Speaks Over CBS Sunday, June 21st

An address by William Temple, recently enthroned as Archbishop of Canterbury, is to be heard over Columbia network Sunday, June 21st. (WABC-CBS, 4:00 to 4:30 P.M., EWT).

Preceding the Archbishop's address, CBS will broadcast from the National Cathedral in Washington a sermon by Fr. Michael Coleman, who has been speaking in this country in the interests of British War Relief.

Lord Halifax, the British Ambassador to the United States, will read the Lesson.

Fr. Coleman is pastor of All Hallows' Church in the East End of London, which was destroyed by German bombs and is to be restored after the war. His sermon subject is Faith Under Fire.

A ranking American bishop of the Church is to introduce His Grace from Washington, after which the Archbishop speaks from London.

WORLD COUNCIL

Food Problem in Europe Must Assume Major Importance

In any discussion of the future of Europe, the problem of food must assume major importance, Dr. Henry Smith Leiper, American secretary of the World Council of Churches, declared in New York at a meeting of the American members of the Provisional Committee of the World Council.

Dr. Leiper, also foreign secretary of the Federal Council of Churches, has just returned from a six-weeks trip to England where he attended five major church assemblies and obtained personal interviews with the Archbishop of Canterbury and Cardinal Hinsley.

Dr. Leiper told the Committee that immediately following World War I, four million tons of food were supplied to the continent of Europe—41% of it to Germany and Austria at a cost of more than one billion dollars—through the efforts of the Inter-Allied Committee on Post-War Feeding.

"The churches," he said, "ought not only to recognize the fact that the experiences of this group after the last war equips them with extraordinary resources but also the fact that they have been at work since 1941 planning for feeding as an element of great importance in any thinking about the future of Europe."

Today, Dr. Leiper added, "even greater resources are now in sight and in accordance with the promises made by Mr. Roosevelt, Mr. Wallace, Mr. Churchill, and other leaders of the democracies, huge quantities of food will be actually delivered on the spot as soon as any area is freed of Hitler domination."

Commenting on his visit to England, Dr. Leiper asserted that there is a "rising tide" of interest in church unity throughout Britain, not only between Anglicans and Free Churchmen, but among Roman Catholics as well.

Before the war, The World Council of Churches was considered somewhat of a "luxury," he said.

"Today it is regarded as indispensable to the life of the church and the maintenance of freedom."

Recent protests against the Nazi regime voiced by Catholics and Protestants in Germany and Holland have tremendously increased British interest in inter-church cooperation, Dr. Leiper said.

Corporation Organized to Promote Church Unity

A membership corporation, to be known as the Friends of the World Council, Inc., has been set up in New York "to promote church unity by receiving, holding and disbursing funds to aid the creation and to maintain the activities" of the World Council of Churches.

Directors of the new corporation include Dr. William Adams Brown, Dr. Samuel McCrea Cavert, Dr. John R. Mott, Dr. Henry Smith Leiper, Charles P. Taft, and Eleanor Kent Browne.

UNITY

Presbyterian Addresses Catholic Club

By BERNARD IDDIGS BELL

The Rev. Dr. William H. Denney, pastor of Boston's largest and best-known Presbyterian Church, The Church of the Covenant, Back Bay, addressed the Catholic Club of New England, meeting at the Cowley Fathers Monastery in Cambridge, on June 8th. His subject was Steps Toward Reunion. He was definitely against the Joint Ordination Plan which has been proposed by some* in the two communions, on the ground that such ecclesiastical arrangements could mean nothing real until both Churches had cleaned house and redevoted themselves in a new devotion, to Christianity.

It seemed to him that Episcopalians were very feeble prophets and that Presbyterians had lost sight of the real significance of the Eucharist and of worship. Each communion sees the faults of the other, but not its own. Episcopalians are not ready to trust the sacramental practice of Presbyterians, and with good reason; but there are many Presbyterians, like himself, who are fearful of reunion now because of the theological vagaries of the Episcopal Church, which permits its priests, and even some of its Bishops, to teach a Unitarianism which makes the Incarnation utterly meaningless. "Your matchless Prayer Book means little or nothing if your ministers are permitted, as they are, to deny from their pulpits those fundamental Christian beliefs and convictions about who and what Jesus is, which are enshrined in that book."

Faithfulness to what is at once the old faith and the newest scholarship, in both communions, would draw the two bodies speedily together; but to get that, much must be done in both communions to raise up a generation which has rediscovered the centrality and significance of the Eucharist and which theologically has moved "from the old-fashioned negations of Streeter to the affirmations of William Temple." Meanwhile, the less of hurried canonical tinkering, the better for the real reunion of the two Churches, "neither of which is a sect, like most Protestant bodies, but rather an order in the Catholic Church."

*The plan is set forth for discussion by the Commission on Approaches to Unity of the Episcopal Church and the Department of Church Cooperation and Union of the Presbyterian Church in the USA.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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Silence on Joint Ordination

Very little attention was paid by the diocesan conventions of the Church to the request by the Commission on Approaches to Unity for study and comment on the Joint Ordination Plan, a survey made by THE LIVING CHURCH reveals.

The survey covers 59 of the 89 dioceses and missionary districts within the United States. Returns from the others, it is hoped, will be forthcoming at a later date.

Three adopted resolutions favoring Joint Ordination. They were Western Massachusetts, Michigan, and Missouri.

Six opposed the plan. They were Chicago, Iowa, Milwaukee, Quincy, Salina, and Springfield.

Nine took noncommittal action, which in five cases consisted of appointment of committees to study and report next year.

Forty-one dioceses did not consider the plan at all.

Opinion thus appears to be 2 to 1 against the plan, although the insignificant number of dioceses taking definite action leaves a large area of silence which might be interpreted in almost any way.

A somewhat parallel situation exists within the Presbyterian Church in the USA, it was revealed at that Church's General Assembly. Only a handful of presbyteries had taken any action on the plan before the meeting of the Assembly. All that took action, however, favored the plan.

Legislative action on the Joint Ordination Plan would not be possible until the meeting of General Convention in Cleveland, Ohio, in the fall of next year. All the diocesan conventions will meet at least once before that time. The Commission on Approaches to Unity meanwhile pursues its work (its next meeting is June 23d to 25th in Atlantic City, N. J.) without a clear index of the trend of opinion on the plan within the Church.

Catholicity and Unity Anniversary Service

The tenth anniversary of the first Catholicity and Unity service was fittingly observed on Whitsunday in Calvary Church, "The monument to Bishop White," Philadelphia, when priests of the Anglican, Old Catholic, and Orthodox Churches gathered to commemorate the Bestowal of the Gift of Tongues on the first Pentecost by the rendering of parts of the service in the various languages in which they minister, and to witness to true Catholic Unity by participation in the Solemn Procession.

Solemn Evensong was sung by the Very Rev. John Quincy Martin, rector of Calvary, and dean of West Philadelphia, assisted by the Rev. John A. Howell of Calvary, and the Rev. Ralph E. Coonrad, vicar of St. John Baptist. The preacher was the Rev. Paul T. Lutov, pastor of the Russian Orthodox Church in Washington, D. C., and professor of Old Testament at Howard University. Father Lutov stressed the need for Unity among Christians as the most necessary accomplishment from his viewpoint, and stated that when the present war is over, Russia will be ripe for

reconversion; but, he emphasized, it would take a united Christendom effectively to do this work, and it must be a Christendom which is Catholic in faith and practice, consistent with Russian cultural traditions.

A very pleasant addition to the service was the singing of two Offertory anthems by the choir from the Greek Orthodox Church of the Annunciation Evangelisimos.

The choir, composed entirely of young people who came from homes all over a metropolitan area where every attraction is against loyalty to the faith of their forefathers, bore a great testimony to the life of Orthodoxy and the faithful instruction of their priest, Father Mourkides.

THE PEACE

Start Movement to Interest Average Citizen in Peace Aims

Religious, civic, and educational leaders of Buffalo, N. Y., have launched a movement to interest the average citizen in planning a better world to follow the war—convinced that the responsibility for securing a just and enduring peace rests upon everyone in democracies.

As a preliminary to public discussions, 100 persons, under auspices of the Council of Churches, have been considering religious, racial, political, and economic aspects of the peace to come. The findings of the group are to be printed and distributed next fall to 100 church organizations.

Members of the steering committee are Ross W. Sanderson, executive secretary of the Council of Churches; John W. Pontius, general executive of the Y.M.C.A.; and Miss Edith O. Sawyer, executive secretary of the YWCA.

It is desired to blend liberal and conservative thinking into concrete suggestions which may be used to determine to what extent nations should pool their economic resources or cooperate in world government; how racial and religious differences may be made harmonious; what provision may be made for impoverished peoples; how agriculture, industry and employment may be restored; how the world's productive resources may be utilized for the good of all.

SOCIAL THOUGHT

Conference on Christian Doctrine of Work Announced

Something new in the way of conferences is announced by the Rev. Richard Emrich of the faculty of the Cambridge Seminary. Following the lead of groups in the Church of England who for a number of years have had conferences on Christian sociology at Oxford and elsewhere, a number of leading Churchmen and women are to gather at the Episcopal Theological School, July 13th to 16th, to consider the Christian Doctrine of Work. It is planned that out of this conference will come material for a book to be published in the early fall, and that it will be preliminary to a series of annual conferences when a Christian answer to various social and economic questions will be sought.

No effort is being made at the conference this year to have a large attendance—quite the reverse. It is to be a hard working affair, with those attending expected to do preliminary reading and study in order that they may contribute to the discussions. There will be a lecture each day on some phase of the general subject, after which those attending will sit together for a long evening session to discuss what they heard earlier in the day. The committee, of which Mr. Emrich is chairman, does announce however that any who are prepared to do the preliminary work and have a real interest in "the social *un*concern in the Church" are invited. Details may be secured from him by writing 2 St. John's Road, Cambridge.

Among those who are to present papers, or are to take part in the discussions, are the Rev. Norman B. Nash, rector of St. Paul's School; the Rev. Edward Roche Hardy jr. of the General Seminary faculty; Miss Vida D. Scudder of Wellesley; Dean Arthur Lichtenberger of Newark; the Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy; Dean Joseph F. Fletcher of Cincinnati; the Rev. Charles Kean of Springfield, Mass.; and the following members of the faculty of the Episcopal Theological School; the Rev. Charles Taylor; the Rev. Sherman Johnson; the Rev. Massey Shepherd; the Rev. Richard Emrich, and Professor Adelaide Case. Bishop Huntington, retired Bishop of Hankow will be the leader of devotions.

CHURCH PRESS

President Roosevelt Wins Churchman Award

"The peace of the common man must be translated into freedom everywhere," Vice-President Henry A. Wallace told the 800 men and women gathered for the presentation of the *Churchman's* annual award for distinguished service, given this year to President Roosevelt, at the Waldorf Astoria Hotel, New York, on June 8th. The award was received on the President's behalf by the Rev. Frank R. Wilson, rector of St. James' Church, Hyde Park, N. Y.

Mr. Wallace, declaring that North and South America will play their part in establishing "a time of truly great peace, based on justice to all people," paid a warm tribute to President Roosevelt as the creator, in 1933, of the Good Neighbor policy and as "one of the world's great citizens."

Among the speakers sharing the platform with Mr. Wallace were the Presiding Bishop; Louis Quintanilla, Mexican minister to the United States; William L. Shirer, author of *Berlin Diary*; and Basil O'Connor, member of the executive committee of the National Conference of Christians and Jews.

The first presentation of the *Churchman* award was made November 29, 1939, to Eleanor Roosevelt. The other recipients are William Allan White, who received the award on February 25th, 1941; and Wendell Willkie, who received the annual award on November 18, 1941.

ENGLAND

Archbishop of York, Enthroned, Calls For Unity

By CLIFFORD P. MOREHOUSE

Voicing an urgent plea for Christian unity and internal reform in the Church of England, the Most Rev. Cyril Forster Garbett was enthroned June 11, as the new Archbishop of York.

At an impressive service attended by some 3,000 persons, the Archbishop received his insignia of office in historic York Minster, fortunately undamaged in recent air raids.

After his installation by the Very Rev. Eric Milner-White, dean of York, Dr. Garbett blessed the city, diocese and province of York.

CONFIRMATION OF ELECTION

The last of the series of preliminary steps before Dr. Garbett's enthronement was the confirmation of his election, which took place in Southwark Cathedral on June 1st. Thus, on the eve of his translation from the see of Winchester to that of York, the Archbishop-elect reestablished his contact with the diocese of Southwark, for which he was consecrated Bishop in 1919.

Born the son of the Rev. Charles Garbett, vicar of Tongham, in 1875, he was educated at Portsmouth grammar school and Keble College, Oxford, from which he was graduated with second class history honors. His theological training was taken at Cuddesdon College, Oxford, and as an undergraduate he held the distinguished position of president of the Oxford Union in 1898.

PORTSEA

Upon graduation and ordination, he became curate of the parish of Portsea—a vast parish of 40,000 population containing many dockyard workers and sailors. After nine years as curate, Dr. Garbett was for 10 years vicar of this parish, in the work of which he was at one time assisted by 16 curates. The parish church held 2,000 people, and there were in addition five missions in the parish.

From this important post, a frequent stepping-stone to the episcopate,* Dr. Garbett was called in 1919 to become Bishop of Southwark. This diocese, containing all that part of London and vicinity lying south of the Thames, had a population of two and a half millions, and was said to comprise "the largest stretch of unrelieved poverty in the world." Deeply moved by the needs of his people, Dr. Garbett devoted himself unremittingly, not only to the spiritual welfare of his diocese, but to the problems of bad housing, malnutrition, child labor, and unemployment. Time and again he used his position in the House of Lords to call the attention of that body, and of the nation, to these evils, and many measures to alleviate them were due in large part to his efforts.

*Other former vicars of Portsea: Dr. G. C. L. Lunt, Bishop of Ripon; Dr. Cosmo Gordon Lang, retired Archbishop of Canterbury.

VISITATIONS ON FOOT

But not all of Southwark was metropolitan in those days, and in the rural areas of the diocese Dr. Garbett began his practice of making pastoral visitations on foot [see cover picture]. When in 1932 he was translated to the ancient see of Winchester, Dr. Garbett extended this practice, and soon he became a familiar figure, dressed in purple cassock and Canterbury cap, using his pastoral staff in the primitive way as an aid in walking, striding about his diocese accompanied by his chaplain and often by the vicar of the parish that he was visiting. In pre-war days, his walking tours would often last a week at a time. He would travel on foot as much as 15 miles a day; covering three or four parishes, speaking in the open air, and visiting the sick. During the war these walking visitations have necessarily been limited, but often he devotes long weekends to them. He hopes to continue the practice in York, especially during July and August.

Just before he left Winchester, I visited the new Archbishop there in the ancient episcopal mansion, Wolvesey, where I was his guest for the better part of a day. He showed me through his extensive gardens, kept up remarkably well for war-time, in which he took great pride. He will miss them very much indeed now that he has gone to York. And I made the acquaintance of his three dogs, who accompanied him to his new home. A man who loves his garden and who is loved by his dogs is a man to be loved and trusted. Dr. Garbett is loved and trusted, and I am confident that for that reason he will be most successful in his important new position.

MISSIONARY WORK

Dr. Garbett is greatly interested in the missionary work of the Church. As chairman of the Anglo-American missionary committee, he held several conferences with Bishop Perry of Rhode Island while the latter was in England, in regard to future coöperation between our two Churches in the mission field. Twice in the past decade Dr. Garbett has made lengthy journeys to foreign fields; in 1934 to South Africa to attend the celebration of the centenary of Capetown Cathedral, and in 1938 to the Madras missionary conference. He was greatly impressed by this conference, in which for three weeks Christians of many nationalities gathered together to take counsel about the affairs of the Kingdom. At this time, too, he met Bishop Hobson of Southern Ohio, whom he recalls with great pleasure.

In the matter of Christian reunion, Dr. Garbett is less hopeful of theoretical approaches than of practical coöperation in work and in prayer. The blitz in England has often thrown the clergy and congregation of different communions close together; and when one church has been destroyed its neighbor has been most generous in the loan of a church or parish hall for the temporary use of the bombed-out congregation. He cited for example one of his own bombed-out congregations in Southampton, which for the past year has been worshipping in the hall of a Con-

gregational church, in which a temporary altar has been erected. There is also more coöperation with the Roman Catholics in social matters [L. C., June 7th], and in general the old bitterness between different communions is largely gone.

Another of Dr. Garbett's many activities is the chairmanship of the religious committee of the British Broadcasting Co., on which all Christian communions are represented. Here, too, there is constant evidence of harmonious and brotherly coöperation.

NATIONAL PLANNING

But perhaps his greatest interest, outside of the normal work of the episcopate, is the subject of national planning. On this he is a great authority; and partly through his influence a national planning body has been set up, but its powers as yet are not very well defined. Dr. Garbett feels that this body should be made the basis for a government ministry, the job of which would be to see that all land in the British Isles is used for the best purpose, carefully planned to avoid overcrowding, to place workers near their industrial plants, and to eliminate slums and waste areas.

Similarly, he feels that there should be careful planning in regard to the restoration of blitzed churches. Many of these, he feels, ought not to be rebuilt. After the war the Church will be short of men and money. It would be better to have fewer parishes, each with a strong center, well equipped and staffed, and with several mission churches.

AMERICA

The Archbishop expressed his gratitude to the American Church for its timely help in the mission field; and his appreciation of the fact that America is now the partner of Britain in the struggle for freedom. He has the strong hope that he may be able to visit the United States after the war. He was invited to visit America this year, but he was sure that Americans would appreciate the need for him to remain in England this critical year, and until the end of the war. But when he does visit America, he is especially anxious to see California where his former domestic chaplain, the Rev. Gerald Ellison, now a chaplain in the navy, reports that he has been most cordially treated.

After the interview, Dr. Garbett showed me his private chapel. In it are many interesting treasures, but none more so than the battle flags of the Channel Islands, which are a part of his diocese. The flags were saved when, early in the war, the Germans occupied these islands—and are preserved in the chapel for safekeeping. Winchester is the only English home diocese to be partly occupied by the enemy. In the islands of Jersey and Guernsey are 39 parishes. All but three of the clergy remained at their posts and are carrying on their work as best they can under the occupation. Dr. Garbett has exchanged occasional communications with them, but it takes six months or more to send a letter and get a reply, through the International Red Cross in Geneva.

The Archbishop of York is the author of

several books, some of the most recent being *A Call to Christians*, 1935; *The Church and Social Problems*, 1939; and *What is a Man?*, 1940. As Bishop of Winchester he was *ex officio* Prelate of the Most Noble Order of the Garter, and since the accession of George VI he has been Clerk of the Closet to the King. He is unmarried.

The Church of England is fortunate in these critical days to have two such leaders as Dr. Temple, Archbishop of Canterbury, and Dr. Garbett, Archbishop of York, as her Primates.

Cathedrals Damaged By German Bombs

Exeter Cathedral, built between 1260 and 1380, was among the churches recently damaged by enemy action.

It received a direct hit on the south wall of the choir aisle. A chapel and three bays of the aisle were destroyed. All the Cathedral vestments, including 33 copes, were buried beneath tons of masonry. The Bishop's throne, which stood on the south side of the choir, had been removed, as well as the ancient glass, the Misereres, and all the Library treasures. The ancient screens, wood and stone, were sent flying in all directions, and there are two places on the north side where a fragment of wood was driven deeply into a stone arch. Almost every window in choir and nave is broken.

Damage to Norwich Cathedral in a recent raid included all the windows and a considerable amount of tracery. The transfiguration window in the south transept, said to have been designed by Dean Turner's wife and executed by Zobel about 120 years ago, was broken.

Church Army Diamond Jubilee

In the presence of its ninety-five-year-old Chief, Prebendary Wilson Carlile, the Church Army celebrated its diamond jubilee in London in May. The chairman at the jubilee meeting was Viscount Bennett, formerly Prime Minister of Canada, and a friend of Prebendary Carlile's son who is settled in Calgary. Somehow, the Church Army manages to maintain its multifarious works of mercy on behalf of the homeless, the down-and-out, the prisoners, the wronged, the sick, and the sinners, together with a host of new activities connected with war-time needs and problems. Its mobile canteens are on the spot to supply hot drinks and meals in the blitzed cities and towns of Britain; they trundle over the deserts of the Middle East; and are to be found wherever troops are stationed in large numbers. A number of these mobile canteens are gifts from the United States. There is a Church Army hostel at Bagdad, and another in Eritrea, occupying the former Fascist headquarters.

Westminster Abbey

Its present Dean, Bishop Labilliere, has recently called Westminster Abbey "the shrine of Anglo-Saxon Christianity." But the fortunes of war are making that proud

title inadequate, and are restoring to the Abbey the international part it played in mediaeval Christendom. Distinguished members of the Greek Orthodox Church gathered within its walls on a recent Sunday evening when a special service of intercession was held on behalf of Greece. And a few days later, it was the turn of Ethiopia, though this time the predominant note was one of thanksgiving for the restoration of his ancient kingdom to the Emperor, Haile Selassie. The Emperor was represented by his daughter, the Princess Tenagne Worq.

Congregational Union

"I should rejoice to see the union of the Free Churches, but I have little hope in that direction," said the Rev. K. L. Parry, presiding at the spring assembly of the Congregational Union in London on May 12th. "I am not quite convinced," Mr. Parry continued, "that it would be entirely a good thing. It cannot be disputed that the Church of England is a comprehensive Church, though what it is that holds it together I have never been able to discover. I sometimes think that, if the Free Churches could discover what holds them apart, and the Anglican Church could discover what holds it together, we might find the secret of reunion."

Day of Prayer For Russia Named By Archbishop of Canterbury

The Archbishop of Canterbury has named June 21st as a day of prayer for Russia. It is the nearest Sunday to the anniversary of the signing of the Anglo-Soviet Alliance on June 22, 1941.

In asking for the observance of this day of prayer the Primate said: "Our debt to the nation and people of Russia is beyond estimate; their cause is ours; and much in our hope for the future depends on the springing up of a real friendship between our two peoples, who have so much both to give and to receive in mutual intercourse."

The Archbishop has authorized the use of the following special prayer for the occasion: "Almighty God, Father of all men and King of all nations, we pray Thee to bless the people of Russia at this time. Give them constancy in trial and endurance in suffering; deliver their country from invasion; and lead both them and us, through knowledge of Thy truth, to use success to Thy glory and the welfare of all mankind; through Jesus Christ our Lord."

LIBERIA

Survivors of Torpedoed Ships

After being unreported for six weeks, the Rev. Leopold Kroll jr., OHC, and the Rev. Joseph Parcell, OHC, unexpectedly arrived at Bishop Kroll's home in Monrovia, as survivors of a torpedoed ship.

Bishop Kroll explains that news that a ship is torpedoed is not surprising, as there have been a number of sinkings along the

West African coast, but there was concern lest the young men might have landed on the Ivory Coast, which is Vichy French territory, in which event they would almost certainly have been interned. Fifteen members of the crew were killed, and after the torpedo struck the ship remained afloat for 15 minutes.

CHINA

Missionary Report

The recent report of the burning of the Church General Hospital, Wuchang, China, is now said to be incorrect, according to a communication reaching Church headquarters in New York from Maurice Votaw of the Board of Information of the Central Government.

Apparently the Japanese took the X-ray and other costly equipment, removed the other contents of the building and burned them, then sealed the buildings. Most buildings of the missions in Wuchang and Hankow have been sealed, but there is no word of any mission worker being molested.

Mr. Votaw confirms the previous news that Francis Cox has been released after four-weeks' detention and questioning. He states that the University and hospitals were continuing, at last report, and presumably Dr. Claude Lee is still working.

CUBA

Ordination

The aspiration of many years was fulfilled when the Rev. Cyril Stanley Piggott was advanced to the priesthood in St. Mary's Church, San Manuel, Oriente, Cuba, on Ascension Day, May 14th. Father Piggott is a native of Barbadoes, British West Indies, and came to Cuba many years ago acting as interpreter and liason between the sugar companies and the imported laborers, later being received as lay reader and catechist in mission work. His wife is a native of Trinidad. Mr. and Mrs. Piggott dedicated their lives many years ago to Cuba and helping their own people throughout the island. The depression temporarily suspended the work, but did not suspend the Piggotts, and they kept up their work as usual. When the situation improved Bishop Hulse accepted Mr. Piggott as a candidate and he opened up new fields in Jobabo and Francisco and helped in the missions at Bartle and Manati and elsewhere ministering to groups of Jamaicans and other British West Indians scattered about. Bishop Blankingship ordained him to the diaconate last year. He is to continue as rector of the work at San Manuel, Chaparra, and Delicias and assist Archdeacon Romualdo González in the other scattered missions.

A special train brought crowds of British West Indians from nearby places so that the church was packed. The British, American, and Cuban flags were prominently displayed. Archdeacon Townsend, formerly archdeacon of Oriente, preached the sermon. The candidate was presented by Archdeacon González.

WAR PRISONERS

Paul Rusch, Higgins Family, Returning to America

Through the State Department, the National Council has received information that the Rev. and Mrs. Charles A. Higgins and their young son, formerly of Hankow, and Paul Rusch, formerly of St. Paul's University, Tokyo, were to leave Japan on the Japanese ship provided for exchanged prisoners, on June 10th.

Mr. Higgins and his family have been interned in Hong Kong, Mr. Rusch somewhere in Japan.

The Japanese ship will sail for Portuguese East Africa, where exchange for Japanese prisoners will be effected, with the American group sent on to this country.

YMCA Committee Establishes Work in Japan

Negotiations have recently been completed for the extension of the services of the YMCA War Prisoners Aid Committee to the prisoners of the United Nations in Japanese hands, and to the Japanese interned in America.

The services of the Committee are carried on among prisoners of war or interned aliens, regardless of nationality, race, or creed. Countries in which the YMCA War Prisoners Aid works include Germany, Occupied France, Unoccupied France, Great Britain, Canada, Australia, Jamaica, India, Italy, Egypt, Palestine, and the United States.

Not as part of the Geneva Committee of 1929, but by agreement reached in Geneva, the division of functions between the World's Committee of the YMCA and the International Red Cross of Switzerland is as follows:

"The YMCA is charged with providing the facilities necessary for the prisoners to carry on their recreational, intellectual, cultural, and religious programs, thus maintaining their morale, while the International Red Cross is responsible for maintaining a register of all war prisoners everywhere, for the exchange of correspondence between the prisoners and their families, for the forwarding of food and clothing parcels to prisoners, and the highly important functions of prison camp inspection and the implementing of the Geneva Convention. Since the outbreak of hostilities the YMCA and the International Red Cross have conferred constantly."

HOME FRONT

New Gas Rationing System To Favor Clergymen

Clergymen requiring the use of their automobiles in the performance of their duties will be entitled to a generous type of gasoline ration under the new coupon plan for rationing gasoline.

This plan, which will go into effect during July in the East Coast area, will

supplant the current emergency gasoline rationing program.

Coupon books, to be designated "A," "B," "C," "D" and "S," will be issued, each entitling the holder to varying amounts of gasoline, with the "C" type to be made available for clergymen.

These "C" books will be issued in addition to "A" coupons, and will entitle the holders to additional amounts of gasoline in sufficient quantity "to carry on work related to the war effort or to the maintenance of essential public or civilian services."

The Office of Price Administration, which administers the gasoline rationing, has stated that among the services for which "C" books will be issued will be the "giving of religious comfort." There will be no unlimited rationing, such as with the current "X" cards, and drivers receiving "C" cards will receive only enough gasoline for driving in connection with their specified work. In addition, the "A" cards will entitle clergymen to a basic ration for household and other necessary family driving.

Price-Fixing Regulation to Affect Religious Articles

Certain religious emblems and articles come under the recent drastic price-fixing regulation, according to an interpretation issued by the Office of Price Administration. Articles such as crucifixes and rosaries are covered by the general maximum price regulation, which fixes prices at the highest levels at which individual sellers sold the commodities during March.

Bibles and prayer books, however, are not covered by the regulation, under the provision excepting books from terms of the price-fixing.

According to the Office of Price Administration interpretation, religious statues and paintings are exempt if they are original, and are unique sculptures and paintings, which would place them under the "objects of art" classification. Rosaries and crucifixes can also be exempt from the price regulation if they are antiques.

Laymen Canvass Housing Areas

Due to the concern of a number of the Trenton clergy, a "Voluntary Religious Census" was recently organized to cover at least a part of the wide-spreading section of new houses being erected to accommodate the flood of war-industry workers flocking to the area. Each rector was asked to have a group of interested lay people present at a meeting held early one Sunday afternoon in the parish house of St. James' Church. Women of St. James' served tea. While this was going on, the Rev. Gerald R. Minchin, rector, displayed a large map of the city and each group under its rector selected or was given a set of streets to canvass from door to door. Census forms on handy pads were distributed and all were sent out to gather the information, consisting of name, address, names of all in the household, Church preference, Church now attending. A feature of the

census was the letter to be left with each call which is reproduced below. The local ministers council had been advised of this work and had issued a hearty commendation of the Episcopal Church people's effort to start something effective and to report to all Christian bodies of the community. Much interest has been stirred up and one rector says "Reports are piling in and I have my work cut out to keep up with them by calling on all the people."

THE LETTER

The text of the letter is as follows:
"Dear Friends:

"You have received a friendly visit with the aim of helping the religious life of the community. If you are a loyal member of any Christian body and have been attending a definite Church, we urge you with all our hearts to attend even more regularly, to see that the children get to Sunday School, and to support the work of your Church with all your power. Our country needs the vigorous life of the Christian Churches more than ever in this hour of strife. If you are not a regularly attending member of any Church, we offer you the hospitality and fellowship of the nearest Church of your preference. The information on the census blank will be relayed to the Pastor of such a Church.

"This visitation has been planned and conducted by members of the Episcopal Church and we bring you our fraternal greetings.

"Faithfully yours in Christ,
"R. B. GRIBBON, Archdeacon."

JAPANESE-AMERICANS

Student Relocation

The National Council's division of College Work is planning active cooperation in the program of the National Committee on Student Relocation. The Rev. Dr. Alden Drew Kelley, head of the division, represents both the Episcopal Church and the University Commission of the Council of Church Boards of Education on the committee.

The committee is an interdenominational group composed of representatives of the various communions, college presidents, Government officials, and student groups, and its program calls for aid to Japanese students who, under a Government ruling, will be permitted to continue their education. The American Friends Service Committee is the executive agency.

It is estimated that about 1,200 Japanese from Pacific Coast areas, American-born and American citizens, are eligible for continued study under the Government's rules, after a specified investigation.

Dr. Kelley says that student groups can help by adopting one or two of the Japanese students, helping them to secure employment, cooperating in their readjustment, supplying financial aid, and helping to locate them in denominational colleges. They are not to be admitted to State supported institutions. The Government will supply transportation, but not their other needs.

AID TO RUSSIA

Russian Anniversary

Greetings in connection with June 22d, anniversary of the invasion of Russia by the Nazis, have been cabled by the Religious Committee for Russian War Relief, Inc., of which Presiding Bishop Tucker is honorary chairman, to His Eminence Sergius, Patriarchate of the Russian Orthodox Church, and Alexander Karev, general manager of the All-Union Council of Baptists and Evangelists.

The All-Union Council, representing 400,000 adherents of the Baptist and Evangelist churches in the Soviet Union, recently cabled to leaders of their denominations in the United States a request to join in a day of prayer on June 14th for speedy victory of the principles of Christianity over the forces of fascism.

Bishop Tucker's cabled reply said that "15,000 religious leaders in the United States have been asked by our committee to hold special prayers and services for

Russian Christians on June 20th and 21st to commemorate Russian resistance against the Nazis during the last year."

June 20th and 21st are being nationally observed in synagogues and churches in connection with the national celebration of June 22d as the end of a year of successful defense against the Nazis by the Russian people.

PACIFISTS

Swamp Draining in Mexico

"Pacifism is action and a pacifist must accept physical hardship and danger in building a peaceful world." These are the sincere convictions of four young men who have just returned to the United States from Mexico where they have been putting their beliefs into practice. They have been members of one of the Mexican Service seminars sponsored by the Peace section of the American Friends Service Committee. For the past six months they have toiled in the tropical heat with 16 Ameri-

can comrades and an equal number of Mexicans to drain a malaria infested swamp at Tolome, Vera Cruz.

When reporting their experiences, they told of the lasting friendships they had made with Mexican officials, peasants, and townspeople in nearby communities; of fiestas to which they were invited, or to which they invited their Mexican neighbors; of the international goodwill which grows up as the result of such projects.

They also told of two of their American companions being stricken with the malaria they were working to stamp out; of two cases of amoebic dysentery and one of bacillary dysentery; of killing poisonous spiders six inches long each night when they returned to camp; of killing a dozen coral snakes their spades turned up; of cutting their way through dense virgin tropical forests and lifting spades full of heavy swamp mud every day from seven in the morning until two thirty in the afternoon in heat so intense no native would consider working after noon. They hope to return to Mexico soon.



SOMEWHERE IN THE SOUTH PACIFIC: A Navy chaplain administers Holy Communion in a luxuriant tropical setting. The Army portable altar, such as is being supplied by the Army and Navy Commission to chaplains, identifies the

"Protestant" chaplain as a priest of the Episcopal Church. Wings and propellor of a Navy scout bomber form the cross, and pews and altar rail are made of planks set on crated tail fins of heavy caliber bombs.

Official U. S. Navy Photo from Acme.

Candid Reflections on Our Theological Seminaries

By the Rev. William H. Dunphy, Ph.D.

ONCE more the Church is in the furnace; once more the fire that is to try every man's work is devouring with its tongues of flame everything in the Church that is of the earth, earthy. This is as it should be. This is a day of repentance, of self-examination and re-appraisal. The wise nation does not wait for a Pearl Harbor before examining its defenses and resources, but at all events after a Pearl Harbor it will relentlessly inquire into every aspect of its armed forces from the General Staff down to the military and naval academies where its officers are trained. Our theological seminaries are the training schools of the officers of the army of Christ: what West Point and Annapolis are to the nation, our seminaries are to the Church.

If the Church at the present hour does not shine with the full radiance of the Christ; if our own weakness is more apparent than His divine strength; if the training of our clergy is, as is generally confessed, sadly inadequate to the needs of the day, then we shall be well advised to look into the type of preparation which our divinity schools are providing. We shall not be wise to wait for an ecclesiastical Pearl Harbor before proceeding with our investigation.

The purpose of a theological seminary is to train men "for the office and work of a Priest in the Church of God." And this training will take a three-fold form, corresponding roughly to the three-fold make-up of man: body, mind and spirit, in an ascending scale of values. The training of the spiritual life should come first—the molding of the priestly spirit, the formation of one who will be "*alter Christus*." Secondly, there will be the illumination of the mind by God's revealed truth, manifested in Christ, and transmitted to us in the living tradition of the Church, under the guidance of the Holy Spirit. This truth must of course be related to all other truth, to the thought and knowledge of our own day, in the sure confidence that God is truth and that "all truth is God's." Thirdly, there are the techniques and skills through which the young ordinand, steeped in the priestly and prophetic spirit, will lovingly bring the truth and the knowledge that he has acquired to bear on the needs of men in their actual, concrete situations.

GOD'S MAN

The first of these three is the most important of all and the most neglected. It is well that a clergyman should be a "man's man," but it is absolutely essential that he be God's man, "a spiritual man," to use Jeremy Taylor's favorite term. It has been said that "a devoted clergy makes a pious people; a pious clergy makes a faithful people; a faithful clergy makes an indifferent people; and an indifferent clergy makes an atheistic people." This is a terrifying but true statement, amply confirmed by history. It is widely recognized that our

seminaries do far less than might be expected to mold the spiritual life of their students—not infrequently men leave the divinity school with less religion than they had when they entered.

Spiritual theology, both ascetical and mystical, should be a required course in every seminary. I do not know of one where this is the case. In most, the student

This article appears when its author's position (see page 18) is subject to misinterpretation. This fact should in no way detract from the soundness of his approach and the common-sense of his conclusions.

is left to pick up odd bits and scraps of knowledge about the spiritual life instead of receiving the systematic instruction in it. A priest should above all things be a man of prayer, and to this end he should be taught to pray—given instruction in the various forms and degrees of mental prayer, familiarized with the rich spiritual literature of the Church, and with her vast spiritual heritage. But in the midst of plenty, we clergy and seminarians suffer from spiritual malnutrition—and that in spite of our own best longings and desires.

Consider the average priest's library. How many books on the spiritual life do you find there? Much on New Testament exegesis, much on psychology, sociology, perhaps even on dogmatics—but very little on the spiritual life. The same is true of the seminarian's library. We are missing a priceless opportunity here. Even the devotional reading of the Bible—"reading the Bible biblically," to use the old Dominican phrase—is in danger of becoming a lost art. The "daily reading and weighing the Scriptures," so strongly insisted on in the Exhortation to those who are to be ordained priests (Prayer Book p. 539) seems to be considered a piece of rare piety, rather than part of the ordinary minimum of the priest's life, and hence of the seminarian's life. In general, seminarians read books about the Bible much more than they read the Bible itself. And of other devotional literature, they are painfully ignorant. Many go through seminary without ever reading a line of such writers as Jeremy Taylor, William Law, and St. Francis de Sales. Even the *Confessions of St. Augustine* and the *Imitation of Christ* are closed books to not a few of them. This is not surprising when the Bible itself, considered as the voice of God to the soul, is so widely neglected.

Closely allied to the question of the devotional life is that of the discipline of the future clergy. This too is sadly slighted. There is little evidence in most of our theological schools either of external discipline or of self discipline—and the one is seldom found without the other. Every theological student might reasonably be expected to attend Matins and Evensong

practically every day—the Holy Eucharist too, if that is celebrated daily. The daily attendance in most of our seminaries leaves far too much to be desired. There is something wrong if the clergyman, on hearing the factory whistle, turns over in bed and congratulates himself on the fact that he is working for the Lord, rather than for some less indulgent employer or for Uncle Sam. And the seminarian who does this today is, in nine cases out of ten, the priest who will do it tomorrow. Of course instruction here must be by example as well as precept. When the faculty themselves are careless about attendance, as sometimes happens, not much can be expected of the students. And the lack of discipline shows itself almost as much in relation to studies as to prayer. There is grave danger of bringing down on ourselves the curse on those who "do the work of the Lord negligently."

LOYALTY TO THE FAITH

On the score of the molding and developing of the spiritual life, therefore, our seminaries almost without exception fail dismally. How about the second branch of our subject—loyalty to the Gospel and the Church's Faith and to sound learning? Here the record, if not so bad as in the matter of spirituality, is still far from reassuring. Too often the fads and theories of contemporary exegetes and philosophers are substituted for the eternal verities and objective facts of the Gospel. There is too little emphasis on "thinking with the Church"—on steeping our minds in her mind, our spirits in her spirit.

Frequently the professors set themselves up as masters of the Church rather than as disciples, and even presume to judge the Gospel and in some cases to correct the incarnate Wisdom of God Himself! Too many students lose their faith as a result of loose teaching and reckless speculation. Too many others have the vigor of their faith sapped, and go out only half-convinced and half-equipped to meet the fully convinced and solidly equipped enemies of the truth of Christ. The standard of Anglican teaching, as reaffirmed at the Reformation and constantly since that time, is the doctrine of Holy Scripture as interpreted by "the Catholic Fathers and ancient Bishops." A sound course on the Fathers (Patristics) ought obviously to be given and required in every seminary of the Church. Yet I do not know of one where such a course is required, and in most of them it is not even given.

Likewise there is an appalling neglect of the great classic Anglican theologians, with the consequence of a wholesale borrowing from the alien systems of unchurchly Protestantism and (in rarer cases) modern Roman Catholicism. In fact, the distinctively Anglican spirit and temper in theology is in danger of becoming extinct, as is the patristic mind which is its source. A half-veiled skepticism, miscalled "comprehensiveness," is a very poor substitute. Too

often the "Liberalism" of the 1920's—now thoroughly discredited—lingers on to rob men of the vitality of their faith and Churchmanship.

SCHOLARSHIP

Quite apart from the question of loyalty to the Church's Faith, the standards of scholarship in several of our seminaries are shockingly low. Most seminarians work far less hard than medical or legal or engineering students. In some cases, the deans are not scholars themselves and have little concern for scholarship. The conditions of our usual seminary set-up, too, are discouraging to those teachers who aspire to become scholars.

In several of our divinity schools, the instructors are hired from year to year, by boards, largely laity-ridden, which have not the slightest interest in or conception of scholarship. These boards of trustees combine, in several instances, the features of autocracy and of democracy at their worst. Jacksonian democracy is seen in the provision that the professors (and sometimes the deans) hold office only from year to year. On the other hand, the teachers, generally, have no access to the board of trustees, except through the dean. They may be "fired" at any time without a hearing, either because they have the dean "down" on them or because a group of the alumni and of the trustees—often an organized minority—have "ganged up" on them. Most of the trustees, especially the laymen, fail to grasp the issue, and will simply "go along" with the dean or with the minority that knows just what it wants.

Such a precarious existence for scholars in most of our smaller seminaries does not conduce to leading good men to devote themselves to a life of consecrated scholarship. In middle life they may find themselves with their families on the street, too old to get a parish and with no vacancy in our other financially "strapped" institutions. Small wonder that the American Church suffers from an appalling dearth of sound scholarship, and continues largely parasitic on the Church of England.

In connection with this subject, perhaps a word about the honorary degrees is in order. Once upon a time these were the badge of sound Christian scholarship. Now they have been hopelessly cheapened by being showered on all sides for reasons that have nothing to do with intellectual attainments or solid productions. "Doctors of divinity without doctrine, masters of arts without a mastery of any art, and baccalaureates better fitted to lean on a staff (*baculum*) than to adorn the laurel wreath," find their counterpart in 20th century ecclesiastical life in America even more than in 17th century England, when the indignant author penned these lines in Cambridge—and thereby sealed his own academic fate.

PRACTICAL SKILLS

Finally, there are the so-called "practical" subjects, those which have to do with certain skills and techniques. In recent years some of these have received ever-increasing attention and emphasis. Up to a certain point, this emphasis is all to the good. It is essential that our future priests should be trained in priest-craft, in the best

sense of that abused word. They should know how to administer all of the Sacraments at which it will be their duty to officiate, to administer a parish and a church school, to visit the sick, to recognize a pathological case when they encounter one, to guide and direct souls, to cooperate with the various social agencies, etc. Some

knowledge of psychology and sociology and religious education is necessary.

But those who most strenuously advocate a more practical curriculum, usually lay a one-sided emphasis on psychology and religious education—sometimes on sociology as well. The worst side of our American "activism" is likely to appear here.

Religion and Life

XV. *Why does God allow undeserved suffering?*

By the Rev. William M. Hay

DOES a man deserve anything good from God? The saying seems to be true that we have no rights, but only duties, in our relation to God—we are His creatures. Our desert is not of our deserving, it is *noblesse oblige* on the part of God; if He owes nothing to us, yet He owes to Himself to act as Himself, *i.e.*, as love, as justice, as wisdom. His promises overflow with "royal bounty" (I Kings 10: 13). Even if man does not *per se* deserve, God's love confers on him a deserving which he could not by himself merit.

This idea of merit lines up with a profound conviction that absolute justice is now at the heart of the universe (and some day we shall see it). "The stars in their courses fought against Sisera." I may not merit, but if I did, I would get what I deserve, some time, some how. And the other side is as true—the stars, the very constitution of the universe, do in the long run, war against all Siseras.

What, then, is undeserved suffering? It is suffering for which we are unable to discern any reason in justice. Some such cases may not be so undeserved as they appear to our sight, for we cannot see all the interaction of cause and effect. God does permit evil to exist—we cause some of it, and we suffer some of it.

Is undeserved suffering a reality? Of course it is. And when it comes upon us, we enter thereby into a new relation with our Lord, who, Himself innocent, bore the strokes of pain. The chastisement of our peace was upon Him. Marvel not if the world hate you—it hated Him.

The clearest instance I ever knew was a case of spastic paralysis, due to mechanical injury at birth. Now the parents were not innocent, being human; but their grief and disappointment, drawn out through long, shadowed years, was not because they were sinners above other men (St. Luke 13: 2). No, it was a repetition of our Lord's answer (St. John 9: 3), "neither did this man sin, nor his parents." But consider the child, the victim through all her life of a mere slip of the hand, a prisoner of hope, a grief to all who loved her, a puzzle to all who thought upon her. And all that was, so far as

heart or mind could discover, unmerited suffering.

What are we to think about it? Well, Christians can bear (I do not say explain) almost anything, on certain conditions: 1. We must see or believe that there is a reason or purpose—"that the works of God might be made manifest." The one thing that really kills the heart is the satanic whisper that there is no purpose, no slow, wise, finally-invincible purpose behind the harsh events of time. We have to learn to class *this* martyrdom among those "all things" which in the long run "work together for good." 2. We have to lift our horizons. The more intricate we find the universe to be, the more we learn thereby about the God Who made it. The universe does not become more self-explanatory by reason of its complexity; rather all the more does it demand a thought of God which is adequate to apply to the Planner and Maintainer of so complicated a creation. Time? Build your three-score years and ten into the eternity of God. Grief? God knows what sorrow is. If the south wind blew always softly (Acts 27: 13), how thin an idea of God we should have!

3. Compensation. Lazarus had had his "evil things," and they were now but a memory. Faithful in a few things—now ruler of many. Ye meant evil against me (Genesis 50: 20), but God meant it unto good. Some day we too shall see our Egyptians dead upon the sea shore (Exodus 14: 30).

If the hairs of your head are numbered, so also are your tears. Final injustice is not possible. Use can be made of suffering, as some know who have accepted voluntarily undeserved pain. "If A's troubles had made me more unhappy than they did, if I had been able or willing to bear his griefs and to carry his sorrows more, I might have saved him." Present griefs are not purposeless. Not only what we do but what we suffer can be offered to God. "I Paul . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ" (Colossians 1: 24).

NEXT IN THE SERIES: *The Rev. Dr. Marshall M. Day answers the question: "What is meant by the statement that Jesus is really present in the Holy Communion?"*

One recalls the warning some years ago of that profound Hungarian thinker and man of action, Oscar Jaszi: "I found in America a state of mind strikingly similar to that which prevailed in Europe at the turn of the century—the same naïve faith in the natural sciences, not only as suppliers of techniques, which is their proper function, but also as rebuilders of religion, morality, and esthetics, which is an uncritical exaggeration of their possibilities." This 19th century mentality is all too common with teachers who strive to be above all "modern" and "practical." When we add to this the fact that they are likely to hold the outworn educational theories of Dewey and Mead—which have already produced a generation of illiterates in our secular universities—and to swallow uncritically some of the wildest and most dangerous psychological theories of Freud, Jung, etc., we can see the real peril that our theological seminaries may be turned into pseudo-psychological clinics or the happy hunting grounds of every educational quack and faddist. Such institutions will scarcely produce better trained priests or more inspired prophets of God. When human freedom and divine grace are ignored or explained away in the name of psychological theory, there is danger that not much will long survive of genuinely Christian faith and life.

One has to sympathize with the layman who phoned Dr. Fosdick, asking him if he could get in touch with "a religious minister." Dr. Fosdick thought he meant a minister of religion, but no—he wanted just that, a "religious minister," not a social engineer or a psycho-pathological practitioner or any other faddist or experimentalist. And we certainly do need more "religious ministers."

It is strange that the disciples of activism continue to slight moral theology and casuistry. There is a practical subject, if ever there was one. But it continues to be ignored in most of our theological schools. A general course in Christian ethics is no substitute—even that is not invariably offered—neither is a collection of psycho-pathological cases. One seminary which especially emphasizes "practical" training has in recent years dropped moral theology because the views of the professor of that subject did not agree with the views of a colleague who inclined strongly in the direction of Freud, Jung, etc., especially in the sphere of sexual matters. That is not surprising. We need practical training, of course, but are we going to use as much of Freud and Jung as agrees with the Gospel and the Church's Faith, or retain as much of the Gospel and the Church's Faith as agrees with the notions of Freud and Jung? There is a great difference.

TOO MANY SEMINARIES

A thorough overhauling of our theological seminaries is needed urgently and immediately. Those with low standards of scholarship and discipline, those that fail most signally to mold the priestly character, those in which fads and fancies undermine sound doctrine, should be closed at once. We have far too many seminaries. Five along the Atlantic coast, for example, is patently absurd. The sentiment of the alumni and the protection of certain vested

interests are no sufficient reasons for prolonging the precarious existence of secondary institutions. Above all, the purpose of theological education needs to be clarified, and the proper relation of ends and means established. High spiritual, intellectual, and practical standards must be developed, proportioned, and ruthlessly enforced.

Tertullian speaks of the clergy as "a race dedicated to prayer and contemplation." If they are above all else men of prayer, men of God, men conversant with spiritual realities, then everything else may profitably be added to them—wisdom in expounding the Faith and in linking all

other knowledge up to it, and the practical skills and techniques so necessary in ministering to the flock of Christ. There will be no permanent results, no supernatural fruits of a priest's labors unless they spring from a life hid with Christ in God. When will our seminaries begin to put first things first, to hold up before students the ideal of the priest as "*alter Christus*," to stimulate and nourish in them aspirations toward heroic sanctity—not dull respectability and spiritual pedestrianism, but that lofty type of spirituality which shows forth alike the marks of the Cross of Christ, and the radiance of His glorious Resurrection?

Joint Ordination

At Four Diocesan Conventions

By Elizabeth McCracken

WHAT did the diocesan conventions have to say about Joint Ordination? Elsewhere is presented a survey of diocesan opinion on this subject. This paper is devoted to a more extended report of the action—and undercurrents—on the subject at the conventions of four dioceses.

The four diocesan conventions were those of Massachusetts, April 22d; Pennsylvania, May 4th and 5th; New York, May 12th and 13th; and Long Island, May 19th. Listeners to the official proceedings would say that very little indeed as to the Joint Ordination Plan was uttered at three of these conventions and nothing at all the fourth—that of the diocese of New York. These listeners would be entirely correct—officially. Yet much was said and, in a manner of speaking, more was done—unofficially. Particularly was this the case at the New York convention, where not one word on the subject was spoken by the chairman nor from the floor. It all makes an interesting and significant story, best told in chapters.

MASSACHUSETTS

In Boston, the question did not come up until toward the end of the convention. Bishop Oldham of Albany, the guest speaker, dwelt upon the vital importance of a united Christendom; but he did not refer to any specific plan for reunion. The action taken was initiated by the Rev. Dr. S. Whitney Hale, rector of the Church of the Advent, who offered the following resolution:

"Inasmuch as our Commission on Approaches to Unity with the Presbyterians has asked that the proposed plan be considered by the conventions of the various dioceses,

"Be it therefore moved that the Bishop be asked to appoint a committee of 10 to consider the matter and report to the next diocesan convention."

This resolution was at once seconded and then unanimously passed. Bishop Sherrill did not immediately appoint the committee. His custom, where differences of Churchmanship are involved, is well known: he makes the appointments with care to have all points of view equally rep-

resented. Thus, the entire convention was quite willing to vote for Fr. Hale's resolution.

There was a good deal of informal discussion of the matter, in the halls and on the stairways. Several of the clergy declared that, though the Joint Ordination Plan had been in print for six months and available to everyone, few Churchpeople had actually studied it. Many of the clergy, even, had not gone into it thoroughly. What *had* happened, one scholarly priest observed, was that people had followed eagerly the *comments* on the plan without referring them all back to the plan itself. Both Catholics and Evangelicals were agreed in feeling that this had led to confusion of mind.

They spoke only for the members of "this Church." It was interesting in the extreme that Dr. Henry Sloane Coffin, who chanced to be in neighborhood shortly after the diocesan convention, said also that the very first step should be careful and detailed study of the plan. He too had seen plain evidences of the lack of this study of the actual document.

PENNSYLVANIA

In the diocese of Pennsylvania, there is a Commission on the Study of the Presbyterian Concordat, appointed after the Concordat was proposed by the Commission on Approaches to Unity in 1939. The 1941 plan was referred to this diocesan commission, with its attendant request for consideration by the diocesan convention. There was some stir in the convention, on the afternoon of the second day, May 5th, when the report of this commission was called for. It was read by the Rev. Frederick W. Blatz, rector of St. Peter's Church, Philadelphia, and a member of the commission, for the chairman, the Rev. E. Felix Kloman, rector of Christ Church, Philadelphia, who was absent on account of illness. The report was signed by all six of the members of the commission, the other four being the Rev. Harvey D. Butterfield, rector of St. Luke's Church, Germantown, Pa., and three laymen: R. C. Belleville, C. C. Morris, and Clinton Rogers Woodruff. The report was as follows:

"The House of Bishops in 1886, before the Lambeth Quadilateral, said it is 'our earnest desire that the Saviour's prayer, that we all may be one, may, in its deepest and truest sense, be fulfilled. That in all things of human ordering or choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humanity to forego all preferences of her own. That this Church does not seek to absorb other communions, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.' Following this solemn declaration a Commission on Approaches to Unity was appointed.

"In 1937 the General Convention made a definite invitation to 'achieve organic unity' to the Presbyterian Church in the USA. The Presbyterian Assembly responded by appointing a Commission to meet with the Commission from the Episcopal Church.

"The Joint Commission's first suggestion was the proposed Concordat. When this proposal did not meet with favor or acceptance, the Joint Commission continued its work. In June, 1941, a plan, originating in the Episcopal group, for joint ordination of future ministers from both Churches was endorsed by the Joint Commissions. This joint ordination plan, as indeed any plans originating in the Joint Commissions, should always be considered in the light of what the future United Church might be. The Commission is working on a sketch of that future Church. In the light of the character of the United Church of the future, many proposals, which of themselves might appear unwise if taken as isolated steps, may have validity and justification.

"Under the present proposal for joint ordination, anyone so ordained would be 'ordained and commissioned to preach the word and to administer the Sacraments in both Churches.' Such a plan 'makes practicable joint congregations and much co-operative service in schools and colleges, in the Army and Navy, in hospitals and other institutions.'

"We need to keep constantly in mind that the proposal for joint ordination is only a part of a larger plan for unity.

"We must also keep constantly in mind that we are not seeking uniformity, but the kind of unity which existed in primitive Christianity, where there were many varieties of local organization and liturgy, but where the whole Church was one in its convictions, counsels, and ministries. We would point out that a similar kind of unity exists within our own communion at the present time. This unity foreshadows that which can exist among all Christian bodies. It is noteworthy that a practical unity is being manifested today in the work of Army and Navy chaplains.

"The Commission on the Study of the Presbyterian Concordat in submitting this report presents the following resolution:

"Resolved, That the convention accept the report of the Commission on the Study of the Presbyterian Concordat and that the Commission be continued for further study and report to the 1943 convention."

After a pause, the resolution was seconded. There was another pause. Then, Bishop Taitt of Pennsylvania, who, of course, was presiding, said wearily and a bit impatiently: "You don't wish to discuss this, do you? If you once begin, we shall be here wrangling all night." No more was said, and the resolution was passed, if not exactly unanimously yet with no dissenting vote.

Several of the clergy remarked in private conversation after the adjournment of convention that the hour was late and the delegates tired. Two or three added that there would be time for discussion at the convention of 1943, since the question could not be settled anyway until General Convention. A few thought that next May would really be a better time, because the debate would be fresh in the minds of deputies when General Convention met in October. Five or six, it is interesting to relate, declared that they preferred to postpone any debate until the Bishop Coadjutor, to be elected within a week's time, should be able to add his voice.

NEW YORK

What occurred at the New York convention was unique. There is reliable testimony to the intention of certain members of the convention to bring up the question of the Joint Ordination Plan, not in response to the request of the Commission on Approaches to Unity at all, but as a matter for independent pronouncement by the convention, within canonical limits. Bishop Manning, as they were aware, would be the first person to recognize their right to such action. Moreover, there was a full hour, after all other business was finished, when this might have been done. But nothing happened. The convention adjourned. Some of the members went early to the reception at the Bishop's House; others strolled about in the Cathedral Close, talking.

They talked about why nothing had been said about Joint Ordination. Fortunately, what they had to say was not in the least private or confidential, they declared. A little past history must be related in order to make things quite clear.

It will be remembered that Bishop Manning wrote a letter to THE LIVING CHURCH on joint ordination [L. C. January 28th]. A letter, slightly different because of its later date, appeared in the *Witness* [February 12th]. On March 21st, Bishop Manning sent to all the clergy of the diocese of New York a copy of these statements. The final paragraph points out that the Commission on Approaches to Unity had "no authority whatever to make, and no right to make" the request that diocesan conventions consider its proposals, its duty being to report to the General Convention. It will be recalled that the House of Bishops took this same position, when a memorial denouncing Joint Ordination was presented in Jacksonville [L. C. Feb. 18th, 1942. P. 13]. This was not to say that no individual member of a diocesan convention might not bring up this, or any other competent matter, apart from the Commission's request.

But in the May number of another magazine, there appeared an article criticizing Bishop Manning for his stand and indicating to the members of the convention

what their rights and privileges were. It would seem, from most trustworthy information, that neither clergy nor laity, neither Catholics nor Evangelicals quite liked this. One priest who had meant to speak, observed that he had refrained, for the reason that he preferred to "do things under his *own* steam." Another said that the discussion of the Joint Ordination Plan should not be made a "party question," particularly since the Commission itself was trying to avoid that pitfall. Still another expressed the hope that the question might be discussed in the New York convention, but added: "not today."

On the other hand, there were many who would oppose public debates on the subject, because of the unhappy way in which such discussions have got "out of hand." This has alienated Presbyterians and embarrassed Churchmen. In an open meeting, when anyone may secure the floor, it has occurred that the best exponents of the several positions have not been heard at all. Quite erroneous impressions of the Faith and Order of both communions have been given. Many members of the New York convention do not wish to run this risk in their own convention.

LONG ISLAND

At Garden City, where Bishop DeWolfe presided at his first diocesan convention, the commission on Church unity presented a report, which held the close attention of the entire convention, even through an "alert" and an "all clear" which came to this section of Long Island at that very time. The report was read by the Rev. Harold S. Olafson, chairman, rector of St. Paul's Church, Flatbush, Brooklyn. The other members of the commission are the Rev. Charles W. MacLean, rector of Grace Church, Riverhead; the Rev. Dr. J. Howard Melish, rector of Holy Trinity Church, Brooklyn; Dr. Raymond F. Barnes, William F. Leggo, and F. D. Yates—the three last being laymen. The report was as follows:

"This commission was appointed to carry out in the diocese of Long Island the work of the Church for unity as outlined in the General Convention of 1937. The resolution of the General Convention was as follows:

"That the General Convention of the Protestant Episcopal Church in the United States of America, acting with the full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic unity between their respective Churches.

"Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved."

"When the above action of our Church was conveyed to the authorities of the Presbyterian Church there was shown a

cordial spirit of cooperation, tempered, however, by the questioning as to whether the Protestant Episcopal Church seriously intended to follow up such action.

"In Long Island, as reported to the last convention, this commission held two public conferences on Christian unity. No little misunderstanding as to what the proposal involved was evidenced. The Presbyterians on their part showed locally little interest and held no conferences of their own. Both Churches revealed that large numbers of ministers and laymen need grace seriously to lay to heart the great danger we are in by our unhappy divisions.

"Your commission on Christian unity are of the opinion that, before this or any other proposal can receive the consideration it deserves, the membership of both Churches must be aroused to the need and value of unity. Ministers and laymen do not think our divisions are 'unhappy'; they are content with their Churches as they are; they have little conception of what the Lord meant when He prayed that all may be one; they do not see what good is to be accomplished by any change; where there is a desire for unity it expresses itself in attacking the symptoms rather than the disease; they look only for some method of salving them over, so as to make the divisions less conspicuous, while leaving the real root of the disease untouched.

"There is 'the blessed company of all faithful people.' The unity of fellowship, resting on the will to do the Father's will, is the only unity big enough to be called Christian. We are united in one holy bond of truth and peace, faith and charity. All the disciples of Jesus are to be governed and held together by one law—love and sacrifice. Walking in the light of His life we are to find fellowship with one another. Love and fellowship are inseparable. These are bonds of unity in the Christian society. All else is but implementation.

"Be it resolved: That the Commission on Christian Unity be continued, new men being appointed on it, and that it be charged to carry out more effectively the purpose of General Convention in this diocese."

The note of discouragement in this report was also in the views expressed by various members of the convention. This was in conversation after adjournment: there was no discussion whatever of the report in the convention. Several priests said that nothing appeared so difficult for Churchpeople to discuss than any specific plan for reunion with any other communion. This was nothing new, seen now for the first time when an attempt is made to consider the Joint Ordination proposals; it has always been so. The questions as to what is essential and what non-essential; between what has to do with faith and what with order; between "validity" and "regularity": these questions come up almost before any plan can be read twice over, much less carefully studied. The solution? Study.

That would seem to be the conclusion of all four of the conventions herein cited. Study is necessary. Study alone will lead to full understanding. This is not to say that discussion is not itself a kind of study; but it cannot be the only one—above all, the chief one. The four conventions appeared to hold this view.



BOOKS



ELIZABETH M. CRACKEN, EDITOR

An Admirable Syllabus For Parish Lectures

WORSHIP. By J. O. Dobson. Macmillan, \$1.25.

One of the most encouraging signs of the present times is the demand for books on worship; the manager of a large denominational publishing house recently stated that his firm cannot find enough titles to satisfy their customers. Mr. Dobson's book, however, should prove very satisfactory to those who wish a first introduction to the subject. Widely read himself and gifted with a knack of apt quotation from many authors, he assumes no technical knowledge in his readers; the little volume is, therefore, excellently designed for lay use and could serve admirably as a syllabus for a course of parish lectures.

BURTON SCOTT EASTON.

Instruction and Devotion

CHRISTIAN FAITH AND WORSHIP. By W. Norman Pittenger. Morehouse-Gorham Co., New York, 1942. 50 cts.

The author of this book of instruction and devotion has tried to put into small compass a statement of the Christian faith and suggestions for daily devotion, all in language of the 20th century. There is need for such a book. In most respects that need is here met. In fact this is so good a book that it ought carefully to be examined, with a view for possible recommendation, by every parish priest who deals with thinking, modern people. It might especially well be put into the hands of students in schools and colleges, given to first communicants, and presented to wardens, vestrymen, and others, whose next to non-existent devotional practice is largely due to their having only devotional manuals written in a language spoken nowadays nowhere but in Church.

In respect to "Churchmanship" this manual will not please extremists. There is nothing in it, for instance of invocation or praise of Our Lady. Even the Divine Praises in Fr. Pittenger's version omit her name and deeds. That will put off some of those who live in the more rarefied heights, nor will pedestrian Virginians be pleased to note that this manual includes direction—and excellent it is—on how to make one's confession in the presence of a priest. It is a middle-of-the road book, though not without recognition that the Episcopalian way is a wide one. Especially good are a really modern scheme of self-examination and devotional suggestions on how to assist at the Eucharist.

It is in the doctrinal section that the author most lays himself open to adverse criticism. That is inevitable. To put the doctrines that are in the creeds into modern language is a difficult and even dangerous task at best, and when one tries to do it in such boiled-down fashion as in this book, the difficulty and the danger are both enhanced. This is the more unfor-

tunate since Fr. Pittenger has managed in former books to throw some doubts on his own adequate comprehension of the Incarnation, doubt due, this reviewer is convinced, more to his desire for brief formulae than to heresy. There is something of the same difficulty in this present work. For instance, it is dangerously ambiguous in connotation to say of the Incarnation that "Jesus Christ is God's true embodiment in a true human life." Indeed the whole page on the Incarnation may well lead the unwary to think it is of the Faith to say that the only difference between Christ and us is that God is *perfectly* incarnate in the former and *imperfectly* in the latter. Nor is it an adequate restatement of the doctrine of God the Holy Ghost to define Him as "the enthusiasm—the life, the abundance of vitality and love—which springs up in the Christian fellowship because of all that has been done for us in Christ."

This reviewer has nothing but sympathy with attempts to restate the faith in modern language. It must be done. But in the doing of it one must make sure that the new words state the fulness of the ancient formulae. It does not seem to him that Fr. Pittenger has quite succeeded in doing this. In a few places there is glaring failure. It is too bad that the author has not worked out his new formulae in conference with a competent and modern minded theological expert, such as the late F. J. Hall was.

Notwithstanding defects in theology, this book is recommended for its devotional value. In another edition the theological exposition may well be revised and easily be improved. The author is on his way to doing a very necessary job; but he has not quite succeeded as yet in doing it.

BERNARD IDDINGS BELL.

For Religious Communities and Their Guests

THE PRAISE OF GLORY. A Commentary on Lauds and Vespers. By E. J. Watkin. Pp. 292. Sheed and Ward. \$3.50.

The purpose of the commentary is to induce lay people to recite Lauds and Vespers of the Roman Breviary as an act of private devotion. With this in view the author gives a readable exposition of the psalms and canticles and other parts of the Offices, with special application to the circumstances of today. References to the arch-enemies of Christianity in Europe are not infrequent. This is well when the emphasis is upon the power of God to overcome all evil whether of national ideologies or of their human representatives; the implication of vengeance desired, so evident in many psalms, is, of course, passed over or minimized. Since most of the material is common to all forms of the Divine Office, the book should be of value to members of religious communities and to lay persons who visit their convents and share in their worship.

MOTHER MARY MAUDE, CSM.

Our Shelter Babes

Oxford, May 14, 1942.

ALTHOUGH I have been in England nearly a month, I have been doing so many things and moving about so fast that I haven't had time to write about them adequately. Therefore I have come up here to accept the hospitality of the Cowley Fathers for a few days and to do some writing at their guest house.

This is a glorious Ascension Day, and it is a privilege to be able to keep it in this historic spot with these good Fathers, who go quietly about God's business in the midst of the excitement and turmoil of a world at war. And certainly Oxford seems like a little oasis of peace and sanity. Although the university enrolment is less than half of normal, and these mostly first year students, too young to be called up, and graduate research workers, whose studies are of such importance that they are "reserved" from military service, nevertheless the atmosphere of age-old learning still permeates the very air of Oxford. May it remain so!

But I promised last week to tell you more about my visit to Exeter, about which I cabled briefly. Members of THE LIVING CHURCH FAMILY will be particularly interested in my visit to our nursery shelter, Barton Place, which they have so generously supported for the past year.

I went down with Captain George F. Gracey, DSO, general secretary of the Save the Children Fund, through which the shelter is maintained. Although we arrived just at blackout time, we were met by Miss H. N. Halstead, the superintendent, and one of her assistants. They brought the welcome news that Barton Place had not been injured in the blitz of the previous weekend, and that the children had behaved splendidly through it. We sent the two young ladies back through the darkness in a taxi; and Captain Gracey and I spent the night in the Royal Clarence Hotel—named for the famous gentleman of history who was dunked head downward in a cask of Malmsy; I forget why, but doubtless he deserved it. Although it was a brilliant moonlight night, the Nazis did not disturb us and we slept peacefully.

Next morning we were called upon by Professor Murray, owner of Barton Place, who generously donated it for use as a nursery shelter. We found him gracious and hospitable, though worried about some damage caused to his college buildings in the recent raid.

Then we went out to Barton Place itself. We were greeted again by Miss Halstead, who had invited some friends of the shelter to meet us and have coffee with us. And then we went out on the lawn and met the children themselves — 38 lovable youngsters between the ages of 2 and 5. I had been favorably impressed by Miss Halstead when I met her the night before; but when I saw how healthy, happy, and well behaved the youngsters were I knew that we were very fortunate in having her as our superintendent. The children obviously loved her; no better test of her work could be devised.

Fortunately I had come prepared. All the way from America I had brought some little hard candies, a lucky thing, as they are unobtainable here. I was able to give each youngster two of the "Merican sweets," for which they held out their little hands eagerly, and from then on I was their friend. I remembered the dictum of a wise friend of mine — that there are only two ways to a child's heart, inherent

saintliness and open bribery — and that the latter was much the quicker way!

Little Elaine, four-and-a-half-going-on-five, was trying to attract my attention. I started to pick her up, but this she would not have, for she had an important task to perform and must do it with dignity. On behalf of "the Babes of Barton Place" she solemnly presented me with an illustrated book about Exeter — and she did it very prettily indeed. I accepted it as gracefully as I could, and thanked her and all of the children — most of whom, however, were still busy with the candy. They had not yet attained to the age at which one attempts to look interested through the exquisite boredom of an after-dinner speech.

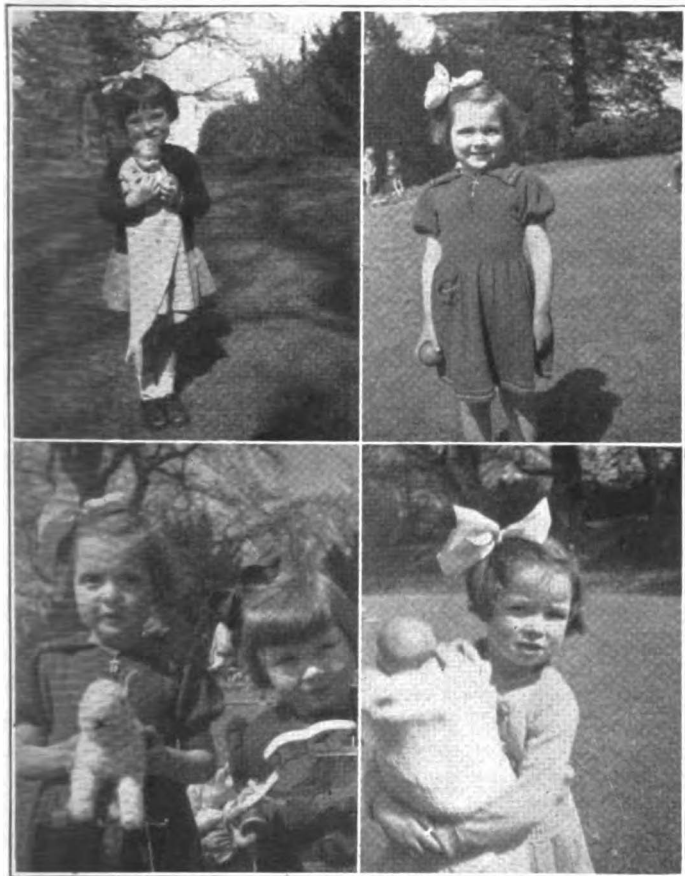
Then came luncheon — an excellent one, served in the library, with Professor Murray as both host and guest for the occasion. Afterwards, while the children had their nap, I was taken on a tour of inspection of their home.

BARTON PLACE is large and airy, with many long windows through which the spring sunshine streamed. It is an 18th-century Georgian house, in a beautiful setting of rolling Devonshire countryside. The house itself, formerly the residence of Lord Cecil, late Bishop of Exeter, has been modernized, and is ideally adapted for the use to which it is being put.

In each of the large bedrooms there were half a dozen small beds for the children, each marked with a child's name and a decalcomania transfer of an animal or other picture, which was his or her sign. The same sign was placed over the low hook on which he hung his clothes, the shelf on which he kept his fresh clothes, his toy shelf, and the place in the bathroom where he kept his little toothbrush and cake of soap. Thus each youngster knows where his own things are to be found, and he learns to keep them in order, with the help of Miss Halstead's seven nursery assistants. Everything was neat, clean, and orderly, and it was obvious that the children received the best of care. The little infirmary was empty, but ready to care for any youngster who might suffer illness or accident. The two maids kept everything spotless;



AT BARTON PLACE: *Candy is the secret of the Editor's popularity!*



SHELTER BABES: "Elaine the Fair" (upper right) wears one of the crosses the Editor brought.

and I had already had a demonstration of the culinary skill of the cook.

We went outdoors, and Miss Halstead took me for a tour about the estate. Here was the meadow where the children could play safely and to their heart's content. There was the chicken house, from which came plenty of fresh eggs for them. This was the little nook in which the old Bishop used to sit, and which now serves as a quiet retreat for members of the staff when they are off duty.

And then the vegetable garden. It must have covered two acres, and was a miracle of weedlessness and order. I was introduced to Trigger, the gruff gardener who is an inheritance from Professor Murray and, I believe, from the Bishop before him. And what an inheritance! Jewels would be less valuable in wartime England. For thanks to him the children have plenty of fresh vegetables almost the year round.

In his domain, Trigger reigns supreme, and woe betide the individual, adult or child, who enters uninvited or treads upon the tiniest lettuce leaf. Yet Trigger really loves the children, and he confided in me that he was really proud of their behavior the night of the blitz — though how he knew I cannot say, for Miss Halstead said he spent the night on the roof, while bits of spent shrapnel from the anti-aircraft guns fell all about him, to guard Barton Place against the threat of fire.

After their nap, taken on the porch in the warm sunshine, the children again went out to play, and for an hour I enjoyed myself playing with them. Each had a ball, or a balloon, or something, and there was remarkably little argument about who should have what — though I wouldn't want to convey the false impression that these are little angels and not young-

sters from the bombed and battered east end of London.

I had another gift for them, and this I presented now. I had brought from London a tiny crucifix for each one; and the members of the staff helped me string them to be worn around the children's necks. Then I invested each babe with one, telling them that it was to remind them of the Lord Jesus, whom they learn about and to whom they pray and sing songs. They wore them proudly — and I hope they had them over their beds two nights later, when they were to undergo an even greater blitz.

It was difficult to leave Barton Place, and I hope I can go back there for another and less formal visit before I leave England. But Professor Murray had arranged a tea for us, and Captain Gracey and I had to leave our young wards and proceed about our grown-up business.

At the tea we met a most distinguished gathering: the Mayor, the Bishops of Exeter and Crediton, the Member of Parliament for that district, the Dean of Exeter, and other prominent citizens, perhaps twenty-five in all. The Mayor made a speech of welcome, to which I replied; and the Member of Parliament and the Bishop of Exeter also spoke briefly. I was sorry that Bishop Perry had had to cancel his plans to accompany me on this trip, because of his early return to America. I am sure he would have enjoyed it, and such a notable group really required an American bishop to receive its good wishes and make an adequate response to them.

I was really touched at the way in which these leading citizens of Exeter turned out, while their city was still digging itself out after one of Hitler's vaunted "revenge" attacks on Cathedral cities, to greet a visiting American citizen and tell him how grateful they were to America for all that she has done and is doing to lend a hand to England in her time of need. I wish I could pass on to THE LIVING CHURCH FAMILY some measure of the genuine appreciation that these good people have for their generous care of the British children rendered homeless by this war against civilians and babies. It gave me a new appreciation of the value of this project, which our readers have supported and are continuing to support so generously; and I had no hesitation in saying that, despite the new demands made upon us by our entry into the war, we would not forget the babes of Barton Place and would gladly continue to underwrite their support for the coming year, and as long as may be necessary.

You'll help me keep that promise, won't you? Checks, you know, should be made payable to The Living Church Relief Fund, marked "For Nursery Shelter," and sent to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis. But this, of course, is not an appeal!

[At this point a page and a half of Mr. Morehouse's manuscript was apparently deleted by the censor. The context indicates that it contained information about the Exeter air raids which could not yet be released. Later the censors permitted transmission of the ensuing description of the raids, written by Miss Halstead.]

War Comes to the Nursery

WE WERE lucky to be within two miles of the lovely city of Exeter and yet in the heart of the country. The garden was a joy, and the babes were bringing in tight little bunches of wild flowers they had picked. Even the two-year-olds were trying to say "celandines" as they held out their bunches to us.

We knew our children well. Thirty of the forty had been with us for more than a year. Yes, we were now established. The babes had come through a bitterly cold winter with little

or no illness. They were sturdy and rosy-cheeked, as all truly open-air children should be.

We had planted seeds in the babes' own garden, and there was great excitement. It was perfect spring weather.

On the night of April 23rd the unmistakable crash of a falling bomb sent us all running to the night nurseries. The babes were got down to the two Day Nurseries on the ground floor wrapped in blankets.

We had talked to the four-year-olds only that afternoon about the "Invasion Exercise" that was to be held in Exeter soon: many soldiers would be coming into the city, and the babes would see many things they had never before seen. So now we insisted that soldiers and airmen were already at work, and everyone was reassured. How great was their trust! We talked quietly and even repeated rhymes. When a bang came we shouted and screamed for a moment—but only because it came suddenly. "The soldiers are playing games," they said, "and we are too."

Even the highly nervous children were reassured by our attitude and apparent lack of concern. I had been outside and had seen the flares dropped—a sure sign that a big raid was to follow. I could scarce believe that war had come to Exeter—there was no military objective—it was surely a mistake.

When the "All Clear" sounded, we got the babes to bed again and they were soon fast asleep. That first raid did not alarm them greatly, but it awakened in the staff a great sense of responsibility and a determination to be prepared for all emergencies.

The next night there was another raid on Exeter. As we brought the children downstairs, they were put down on rest beds and mattresses and all their outdoor clothing came with them. We were prepared to leave the house, if the worst should befall us.

The staff were singularly calm and businesslike, moving about among the children saying that we were all close at hand taking care of them, and that big noises might come, but we were not going to be frightened. Again a little voice said "Yes, it is only a game!" And Nigel snored through almost all of it.

After the raid was over, and the babes fast asleep, we watched the red glow of fires over Exeter. It was the poorer district of the city near the river and the railway that was suffering most.

The next day was Saturday, the day fixed for the Invasion Exercise. During the afternoon two army doctors and two signallers were posted in the hall. Our telephone was commandeered by them, and for the next 24 hours messages were being received in quick succession.

How amused the men were with the babes. They begged to see them at their meals and offered to help us in any way. They seemed gentle and understanding and anxious not to give us any trouble.

Sure enough the siren sounded about midnight. We were all on duty with the children. The bombs did not seem so near as on the two previous nights, and it was a comfort to think that at least 40 men were in the grounds fire-watching. Our job was solely with the babes.

Next morning as the soldiers helped us upstairs with cot mattresses and blankets they insisted that *we* need not be afraid of raids for noise should mean nothing to us! The high spirits of the babes when they awoke prompted these remarks.

Sunday morning was funny. Huge maps were spread over the hall. The babes peered and pointed at them. Even the Lieutenant-Colonel was questioned by the four-year-olds, who were thrilled. They watched the sentry on duty in front of the house and called "You *are* a good soldier, aren't you?" Sylvia, who looks like a fairy, said, "You isn't going to shoot with that gun, is you?"

Five days later was May Day. Raids were forgotten by now. The general secretary of the Save the Children Fund brought Mr. Morehouse, the Editor of THE LIVING CHURCH of America to Barton Place. The babes enjoyed that day. The sun shone and their faces shone with happiness. We were all in a very good mood.

May 3d was wonderful weather again—such a light, clear

warm spring night. We were awakened by the sound of falling bombs. They seemed close to us. The babes were by this time used to coming downstairs at our call—they did not even cry at being rudely disturbed. It was a sharp, noisy raid, much more severe than those we had experienced ten days before. Some of the children shrieked as the bombs fell, but quickly calmed down again. Perhaps they half-remembered the dive-bombing of a year before near their homes. We decided quickly that it was unsafe to be near. We shuttered the windows and some children were moved. Then it seemed wiser to move all the 16 children from the little nursery, and we packed them close together under the stairs. I remember wishing I had ten arms instead of only two. One child, shivering with fear, asked "Are you holding me so tight because I'm rattling?"

We had no sooner moved these children than a sheet of flame above the windows was followed by the bursting open of the great front door, and the shutters. The iron bars holding the shutters in place bent and fell heavily to the floor. There was broken glass everywhere. We had moved the children in the nick of time. "Is the house on fire?" I asked Trigger, the gardener, who was fire-watching. "No, that's only Blast!" he said, and I repeated foolishly "Blast is it?" The relief was tremendous. We all felt that we had escaped something too dreadful to think of.

I sat down on the floor by the 16 children packed as tight as a tin of sardines, and we sang. What else was there to do? The poor lambs could not stir. We sang everything we knew from "Baa, baa, black sheep" to "Once in Royal David's City." There were no more great noises—planes were circling overhead certainly, but nothing was dropped.

We sang on until Trigger's voice called, "Haven't you heard the All Clear?" With that we put the babes into their cots, and went thankfully to our beds.

Eighty windows were broken. And not a soul was cut or hurt. Miss Green, who was fire-watching outside, had passed the windows a fraction of a second before a heavy bomb had dropped on the hills opposite. She thought it was an aeroplane which had been brought down and that was what we thought and what we explained to the children. Surely Providence had been watching over us.

Away over Exeter it seemed as if the whole city was ablaze. War had indeed come close to us.

The next morning there was a great sweeping up of broken glass. "You will cut your fingers if you touch it," we warned, but handfuls of glass were brought to us by the babes, and to our great astonishment they were not cut.

It was impossible to use the smaller day nursery, the window-glass being gone. How those two-year-olds resented being kept out of their very own room! They were tired too, and they did not like having their meals with the bigger children.

By Thursday they were really cross and cranky, and we hailed the eight workmen who came to put felting up on the windows with joy. The little nursery was usable again, and peace and calm were restored.

With the return to their nursery the babes got back their sense of security. All was well.

I TRUST that little Elaine and the other children of Barton Place may be visited no more by the terrors of Nazi night raids; or that, if they are, God will continue to spare them, for we shall need such sturdy folk for the building of a better world—perchance they may succeed in that task, where we have failed. I thought of them last night at Compline as we read that magnificent ninety-first Psalm:

"Whoso dwelleth under the defense of the most High, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my stronghold; my God, in Him will I trust. For He shall deliver thee from the snare of the hunter, and from the noisome pestilence.

"He shall defend thee under His wings, and thou shalt be

safe under His feathers; his faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

"A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee. . . . There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone."

May the angels of God bear the children of Barton Place in their hands, and keep them in all their ways.

CLIFFORD P. MOREHOUSE.

Religion in England

THE interview with the Archbishop of York published in this issue is one of several to appear in succeeding issues of *THE LIVING CHURCH*. Already on hand are interviews with the Archbishop of Canterbury, Dr. William Temple, and with the Roman Catholic Archbishop of Westminster, Cardinal Hinsley, in which these two religious leaders give their views on the earth-shaking social revolution which England is undergoing in the midst of war.

These the Editor of *THE LIVING CHURCH* forwarded from England by airmail. When he returns (he is probably en route now), he will bring with him a wealth of other material of which the most immediately significant will be presented in the columns of *THE LIVING CHURCH*. There is much more, however, than we could hope to present in our columns, and therefore the Editor will do his best to fill the requests which have been pouring in for speaking engagements during the next several months. Those who would like to have the Editor address their parish or group are urged to send their names in early, so that an itinerary may be arranged which will accommodate as many as possible.

Similarly, arrangements for bundles and additional bundle copies and for subscriptions should be made at once, so as not to miss next week's interview with the Archbishop of Canterbury, who is without doubt the most important figure in world Christianity today. Orders received by next Wednesday will be filled. Later orders will also, as long as copies last, but our resources do not permit a large overrun.

Theological Education

WE PUBLISH in this issue an article by the Rev. Dr. William H. Dunphy, entitled *Candid Reflections on Our Theological Seminaries*. The article was accepted two months ago as an important contribution to an important subject. But, because it would be disingenuous to present an article on this subject by a theological professor who had "failed of reappointment" without taking some notice of the fact, we wrote to Fr. Dunphy and Dean Evans for details.

The details have been forthcoming slowly and piecemeal. Facts which ought not to have been buried, such as the matter of the student petition, have had to be established by laborious research, the result of which is given in this week's Educational section (p. 18). From some undiscoverable source a question of "Churchmanship" has been introduced, though Churchmanship has no bearing on the case. This question was definitely *not* raised by *THE LIVING CHURCH*.

Amid a number of things that do not particularly matter there are two things in this affair, we feel, that matter very

much. First, does the Philadelphia Divinity School seek to produce the kind of priest envisaged by the Canons of the Church? If so, it must make adequate provision for the teaching of moral theology, and that not too completely adapted to the hypotheses of modern pagans. The school is in the very forefront of the important work of correlating scientific techniques with the Christian Faith. It is not an easy task. The very terms of the New Plan are such that criticism is not only inevitable but desirable. And we do not doubt that it is given and received in a constructive spirit.

Another thing that matters tremendously is the American Church's inability to make use of its brilliant men. We do not single out the Philadelphia Divinity School for criticism here. One of the best qualified New Testament men in the country, dropped from another seminary, is rector of an obscure parish. A former college president lives from hand to mouth. A prophet and preacher of great spiritual power is lost to an interdenominational seminary. A brilliant philosopher, misplaced as chaplain of a boys' school, lives in wounded seclusion. Dignity and security are not the lot of scholars in our Church. They are often rather irritating and intractable men; but there ought to be some way of making use of their talents.

It is unfortunate that these two matters have become entangled in one series of events. The personal and abstract questions tend to confuse each other. Yet it is impossible to consider one without the other.

For the rest, let the published statements speak for themselves. They do so, we sincerely believe, in a Christian and charitable manner. Within reasonable limits of space we shall be happy to let the principals in this matter correct any false emphases or expound their views.

Bestialism

THE calculated ferocity of the Nazi destruction of Lidice has shocked the entire civilized world. Amid all the horrors of Japanese occupation of Chinese cities, there is nothing that quite parallels the Germans' murder of all the male inhabitants of a Czech village, incarceration of the women and children, razing the buildings to the ground, and—last touch of the orderly mind gone mad—expunging the village's name from official records.

One would turn back the pages of history in vain to find a true parallel with the way of life which this exploit hideously illuminates. In an article in *THE LIVING CHURCH* for January 26, 1935, ominously titled "Can Man Survive?" Nicholas Berdyaev described this development in words which seemed to many an American of that time entirely too strong:

"Distinctive of our time is a bestial cruelty to man, and it is striking in this respect, that it is disclosed at the summit of refined humanity, when the new compassion should have made impossible the old forms of barbaric cruelty. Bestialism is barbarism within an already refined civilization; it is not at all the old, natural, healthy barbarism. Here the atavism of barbaric instincts has been broken in civilization and therefore has a pathological character. . . . Too often Christianity, *i.e.*, Christian humanity, has been inhuman in the past. But the old bestialism was naive, barbaric, instinctive; it was not self-conscious, but pre-conscious; while contemporary bestialism is conscious, rationalized, developed through reflection and through civilization. . . ."

This it is that all the democratic nations must face and contend with. It is the seeds of this same thing within our own

(Continued on page 30)

SEMINARIES

Bishop Maxon Elected Chancellor of the University of the South

The annual meeting of the board of trustees of the University of the South was held at Sewanee, Tenn., on Friday, June 5th. Opening the meeting, Bishop Capers, acting chancellor of the University, celebrated the Holy Communion in All Saints Chapel and addressed the trustees.

Besides hearing the annual report of the vice-chancellor, Dr. Alexander Guerry, the principal business of the board was the election of a chancellor to fill the unexpired term of the late Bishop Mikell of Atlanta, and the filling of vacancies on the board of regents.

Bishop Maxon of Tennessee was elected Chancellor on the fifth ballot of the trustees, to serve for a period of two years. Bishop Maxon was formally installed as chancellor at the Baccalaureate service in All Saints' Chapel on Sunday, June 7th.

REGENTS

Elected to fill the place on the board of regents left vacant by the elevation of Bishop Maxon, who will now sit on that board in an *ex officio* capacity, was Bishop Mitchell of Arkansas. Also elected to the board of regents to fill the unexpired terms of William Baldwin, D.C.L., of New York, and A. S. Cleveland, of Houston, Tex., both of whom resigned, were Vernon Tupper, Nashville, Tenn., and W. Crawford Johnson, jr., of Birmingham. Mr. Tupper will serve for a period of one year, and Mr. Johnson's term is for five years.

In presenting his report to the board, Vice-Chancellor Guerry emphasized the new policy of the War and Navy Departments of the United States Government which, in brief, will permit those young men who wish to have a college education and secure a commission in the Army, Navy, or Marine Corps at the same time, to enlist in any one of these branches of the armed forces and then to continue his college education as part of his preparation for a commission. The important point of this policy, as it affects the University of the South and other similar institutions, is that under this plan men may take their education in a liberal arts college which does not have an R.O.T.C. unit nor have military training as a part of its curriculum, the only required subjects being college mathematics and physics. The vice-chancellor went on to explain that this new program will enable a young man to take a liberal arts education, thus preparing himself to carry on his life work after the war, and at the same time assure him of a commission in the armed forces of the United States when he graduates, provided he has done satisfactory work.

At the conclusion of his report the vice-chancellor gave a brief summary of some of the major accomplishments of the University during the past four years, which is the period of his administration.

"The summary of the record for the past few years is interesting and encourag-

ing, particularly when it is taken into consideration that the world has been at war and in turmoil during this time.

"For four years Sewanee has raised about \$60,000 a year to make income balance expense and to operate each fiscal year without a deficit. That accomplishment would have consumed the energy and effort of many a college or university.

"In this period of time the University has paid off \$250,000 in debt. That's another achievement that would tax the energy and effort of most colleges and universities.

"In addition to operating without a deficit and paying off about a quarter of a million of debt, the University has renovated and reconstructed its whole University plant including every building it owns, has reconstructed its campus, developed its domain, and built roads and walks. That's been another big job and it's all paid for.

COMMUNITY RECONSTRUCTION

"The University has assisted in the construction of the community and in the improvement of housing, homes, and living conditions of all the people White and Colored in every part of the community.

"The University has built a class room and library building and has established a library for the Sewanee Military Academy. A real library has been established at St. Luke's Theological School.

"The University has extended and developed its facilities for recreation and athletic sports and has set up a remarkable intra-mural sports program.

"A program of art exhibits in a new art gallery, of lectures and music concerts has been inaugurated and carried on for four years. The choir has been reinstated and developed tremendously. It would have been very easy not to have carried on, not even to have begun a program of music, art, and lectures for the University and the community during the past few years.

"The faculty has been strengthened and the curriculum enriched.

"The enrollment has been increased in the college from about 216 to 316, a capacity enrollment for the college; in the Theological School from 16 to 41, an overflowing enrollment; in the Academy from 130 to 207.

"The staff and administration of the hospital have been reorganized and improved and the entire hospital placed in excellent condition.

ENDOWMENT INCREASED

"The endowment has been increased by approximately \$285,000.

"The sum of \$50,000 has been secured for the library and the sum of \$50,000 has been secured for the science laboratories.

"All this and other matters not mentioned have taken place in a period of great trial and tribulation for the world, for America, and for institutions of higher learning.

"But above all we have championed steadfastly on our campus and beyond our campus in all parts of the country the two great concepts of education to which

Sewanee holds, the liberal arts ideal of education and the ideal of religion in education. We have sought with all our might and main and intelligence to interpret and reinterpret these two great concepts to people everywhere because there never was a time when they were needed more or were of greater importance and necessity.

"For all of us let us give thanks to God and let us now petition Him that in His name and to His glory we may have the courage and the wisdom to maintain the University of the South as an instrument of His will in a world that belongs to Him."

Changes at Philadelphia

The Rev. William H. Dunphy, Ph.D., S.T.D., and the Rev. Walter C. Klein, S.T.D., tutors of the Divinity School of the Protestant Episcopal Church in Philadelphia, have been notified by the trustees that they will not be reappointed. As tutors, they have held office under yearly contracts, subject to renewal. The text of the resolution which constituted their official notification is released for publication by the Rev. Dr. W. Arthur Warner, secretary of the Joint Boards of the school, as follows:

"Resolved, that in furtherance of the work of The Divinity School in the line of The New Plan of Theological Education it is found expedient not to reappoint Dr. Dunphy and Dr. Klein, after the period of August 31, 1942.

"And that The Joint Boards desire at this time to go on record in expressing their appreciation of having had the services of these two eminent scholars in the formative period of the reorganization of this School."

Like most events, this one was not unrelated to incidents that had previously taken place; and like most matters of its kind it has two sides. Below are reported some of the preceding events, followed by a statement from the secretary of the Joint Boards and one from Dr. Dunphy and Dr. Klein.

STUDENT PETITION

Last year no course in moral theology was presented by the Philadelphia Divinity School, although Canon 4, Section I, paragraph 1, states: "Before ordination to the priesthood, the candidate must pass examinations before the examining chaplains in the following subjects: . . . 5. Christian Ethics and Moral Theology. . . ." Dr. Dunphy's course in this subject had been abolished.

A number of the students, aware that they were to be examined in moral theology before being ordained, asked Dr. Klein how they were to meet this requirement. Dr. Klein suggested that they petition the dean.

Accordingly, a petition was drafted asking that Dr. Dunphy's course in moral theology be restored. It was signed by all but two or three of the male undergraduates. The petition was presented to the dean on October 23, 1941. Early in 1942, groups of students held conferences with

the dean at which the subject of the petition was discussed. No definite answer was forthcoming.

On March 18th, the Joint Boards of the School met and adopted the resolution notifying Drs. Dunphy and Klein that they would not be reappointed.

The action of the Joint Boards was not immediately made public. An erroneous report that Drs. Klein and Dunphy had "resigned" appeared in print and became the point of departure for a somewhat involved correspondence between THE LIVING CHURCH and various personages at the Philadelphia Divinity School. Dr. Warner, the secretary of the Joint Boards, wrote THE LIVING CHURCH that the student petition had not been presented to the Joint Boards and that "the question of Moral Theology" did not "enter the present picture in the slightest degree." "What relation the Dean had with his students," he added, "was, it seems to me, preëminently his business, and I personally think that, in this particular case, he dealt with it, as he generally deals with such questions, with all fairness and statesmanship."

DR. WARNER'S STATEMENT

Dr. Warner appended to his letter the following statement:

"Five years ago the Divinity School, after passing through a rather unfortunate financial crisis, reorganized to promote 'A New Plan of Theological Education.' A committee of four, three of them without any connection with the Divinity School, was appointed by the Joint Boards to formulate a Plan for the Divinity School that would make so valuable a contribution to the life of the Church that the Boards would feel justified in assuming the responsibility of financing it. Of this Committee of four, three were definitely Anglo-Catholic. I mention this fact as unfortunately the question of Churchmanship has been raised by you.* Three members of this Committee were members of the Council of the American Association for the Clinical Training of Theological Students, Inc. The work of this organization in developing Clinical Training of theological students has been tested through a dozen or more years and is very generally accepted as a part of theological training.

CURRICULUM

"Our plan involved the introduction of Clinical Training as a part of our training for the Priesthood with these distinctive features. *One* is that this new departure in theological training was not in any way to so emphasize Clinical Training as to minimize in the slightest degree the best possible provision for instruction in those subjects that are a necessary part of a recognized theological curriculum. To insure this the school year was increased to ten months instead of the usual eight. And *two*, to further insure that this introduction of Clinical Training into the curriculum should not become something added as apart, provision was made that it should be included as an integral part of the whole curriculum. It involved the very vital provision that Clinical Training must be correlated with every department in the theological curriculum. The point cannot be too greatly stressed as this whole departure involves an effort to administer to the needs of men and women in the best terms of Theology, Lit-

urgics, the Old and New Testament, Religious Education, and everything else that is designed for the application of the Gospel as 'a power of God unto Salvation.'

THE FACULTY

"This we recognized as a very serious and important undertaking that needed very careful planning. We were fortunate in obtaining the services of one of our own men, the Rev. Dr. Reuel L. Howe, who was qualified to lead in his Department of Clinical Training, and to associate with him others who are qualified experts in this field. A very difficult problem presented itself to Dean Evans who was called to head up the Divinity School and develop our program. The building of a faculty must, of necessity involve a deep sympathy with the Plan and demand some aptitude on the part of the faculty in fitting into it. It was not as though we could simply pick out men qualified in the different departments of theological learning, but it required that this theological learning would be in correlation with what might be called the New Department. Dean Evans asked of the Boards, and obtained their very ready and unanimous consent to build up his faculty.

"The Boards did not call any professors to the regular chairs of the School. They gave authority and placed responsibility upon the new Dean to enter into covenant with the new members of the faculty by asking them to serve for a period of one or two years. They would from time to time, under ordinary circumstances, be reappointed. The members of the faculty were classed as tutors and lecturers. The School felt that this was the best arrangement to insure the success of the New Plan of Theological Education and it was very readily accepted by the priests appointed on the faculty. Having tried this experiment for this formative period of reorganization, Dean Evans, at the last meeting of the Joint Boards presented a report in which he stated that he believed that we had now arrived at the point where the responsibility of the Boards must be assumed of establishing a regular faculty under the necessary conditions of our constitution. He stated at this time that in having the Boards assume the responsibility for the reappointments he recommended, that he did not feel that it was to the School's best interest to reappoint Dr. Dunphy and Dr. Klein. This was a difficult decision to make and it was made with no suggestion that would in any way reflect on either one of these priests. No one familiar with the circumstances can fail to recognize the value of both these men in their respective fields. In addition to this the personal relations were, to a very marked degree, marked by real friendship and affection. Dr. Dunphy and Dr. Klein are not in thorough sympathy with the New Plan of Theological Education and found it very difficult to contribute a full share to the necessary correlation of their departments.

"CHURCHMANSHIP"

"I am very reluctant to again urge the point that this had nothing to do with the fact that they were Anglo-Catholics. Churchmanship did not enter into it. The harping upon this point on the part of some shows a rather unfortunate tendency to raise a controversy that does not exist.

"I am leaving this statement just as it stands because I feel that it supplies the information you desire and equally because I do not believe that the Divinity School should be in an apologetic frame of mind to explain its actions when the facts of the whole matter are so well known. Our Plan has had considerable publicity and has gained the

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EDUCATIONAL

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TUTOR'S STATEMENT

Feeling that their position required exposition, Drs. Dunphy and Klein, have addressed an open letter to the Joint Boards of the Philadelphia Divinity School in the following terms:

"Gentlemen: The circulation of erroneous reports concerning the termination of our connection with the Divinity School makes it desirable for us to issue a statement of our position. Since our appearance in the invidious role of defenders of this position is the direct result of your official action, we venture to declare our convictions in the present form.

"We have been notified, to use your own language, 'that in furtherance of the work of the Divinity School in the line of the New Plan of Theological Education it is found expedient not to reappoint' us to the positions we now occupy. To this the Dean has added, in writing, the information that 'the action of the Boards . . . was taken solely on the basis of the necessity of the correlation of all our teaching in harmony with the New Plan of Theological Education.' These two quotations render it evident that your unwillingness to renew our respective contracts is grounded wholly upon our opposition to the New Plan as it is now being carried out. The Dean's words, interpreted in the light of recent events, also make it clear that the policy of his administration is to bring all other disciplines into conformity with the clinical training courses. We have protested against the pursuit of this policy for the following reasons:

ACADEMIC FREEDOM

(1) The "correlation" of all other theological studies with clinical training is, in effect, the subordination of those studies to clinical training, and the consistent execution of such a design entails serious violations of the right of academic freedom. There are canonical limitations to an instructor's right to express his views; but when he observes these restrictions, which he accepts by the mere fact of his ordination, we conceive that he breaks no law in resisting further curtailment of his liberties. In practice, this universally recognized right is abridged at the Divinity School, as a single example will clearly show. Two years ago a member of the faculty took the extraordinary step of reporting to the Dean a conflict between the doctrine taught in the course in Moral Theology and the views advanced in the clinical training courses. Without giving the instructor in Moral Theology any opportunity to make an explanation (if such were needed), the Dean summarily abolished his course. Last fall, the students, realizing that the absence of such a course placed them at a disadvantage in their canonical examinations, petitioned the Dean for its restoration. No answer to this petition has been given by the Dean or by any other responsible person. It is the avowed purpose of the School to train spiritual leaders for a democratic society. We respectfully inquire what canon of democracy countenances such action.

INTENTION OF THE CHURCH

"(2) The plan now in operation is contrary to the clearly implied intention of the Episcopal Church. Canon 4 divides theological studies into nine groups. The disciplines that fall within the province of clinical training according to the scheme adopted at the School are listed, in the Canon, under one of the nine headings. This would seem to indicate that the Church desires only a strict-

ly limited amount of time to be given to instruction in these branches—though not necessarily merely one-ninth of the time. It is, however, obvious that the serious pursuit of the remaining branches requires ample time. At the School, clinical training alone, to say nothing of other subjects taught almost exclusively with a view to practical use, takes almost 40 per cent of the entire time devoted to instruction. We contend that this generous allowance is gravely out of proportion to the inherent worth of clinical training. We are deeply interested in practical training, including clinical training; but when it deprives other subjects of the time to which they are entitled, we submit that a balance established by the Church has been upset.

EFFECTS

"(3) The authorities of the School—no doubt in good faith—have over-estimated the value of clinical training. During the recent 'correlation sessions' we have made the painful observation that clinical training as administered at the School encourages in the student a premature self-assurance more than it imparts to him skill in dealing with souls or clarity of insight in the consideration of spiritual problems. We have looked in vain for a degree of pastoral acumen commensurate with the liberal amount of time allotted to clinical training. Moreover, it is clear to us that the directors of clinical training are unaware of the serious implications of their teaching, which appears to us to contain the seeds of naturalism, determinism, and subjectivism—or, in less technical language, to obscure, if not to deny, the Christian doctrines of human freedom and divine grace, and to minimize the sinfulness of sin and the need of atonement and redemption. We deplore the freedom with which sexual problems of all sorts, even the most abnormal, are discussed in classes including both men and women, and the recklessness with which anti-Christian views regarding such practices are advanced. We find, too, after reading the notes of a number of students and

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listening to the discussions of the senior class, that the average student, at the completion of his three-year course, is disposed to look to the teaching of modern pagans, rather than to Scripture and the living voice of the Church, for guidance and information. He shows a dangerous inclination to substitute emancipation for salvation and maturity for sanctity, and to confuse sin with maladjustment.

"We offer you this explanation in the hope that it will make clear to you the grounds of the opposition to which we feel bound by our obligations as clergymen. In our opinion, certain tendencies in clinical training, if they remain uncurbed, will result in a subtle re-orientation of theological studies, to the loss of a great many valuable elements in the present customary course of instruction and to the detriment of theological education as a whole. We hope that you will not disregard this peril and that you will always show yourselves worthy of the responsibility you bear as guardians of an institution that, though subject to no ecclesiastical jurisdiction, exists, we trust, solely for the purpose of training young men to be godly and competent priests of the Protestant Episcopal Church in the United States of America.

"Respectfully yours,

"WILLIAM H. DUNPHY,
"WALTER C. KLEIN."

Commencement At Virginia Seminary

Commencement exercises for the graduating class of the Virginia Theological Seminary took place on Seminary Hill, outside of Alexandria, May 28th and 29th. There were 24 graduates. Saturday, May 30th, eight members of the graduating class were ordained in the Seminary Chapel to the diaconate.

The Class of 1942 was the last class to graduate in regular session. During the war emergency a summer term each year will cut down the Seminary course to two years, graduating the Class of 1943 next January. Probably this fact in addition to the difficulties attending transportation was responsible for the smallest attendance of alumni and relatives of the graduates since 1918.

One member of the class, Lt. Stephen Lee Skardon, of Walterboro, S. C., called into the service a few weeks before graduation, received his diploma by special action of the faculty and Board of the Seminary. Upon completion of a thesis after the war, he may receive his bachelor's degree in theology. An unusual feature of the Commencement this year was the awarding of the degree, indicating a general average of 80 or more, to every member of the graduating class.

Four members of the class received their degree *cum laude*. They were: George Martin Bean, Packard Okie, Wilfred Everard Roach II, and Arthur Mason Sherman, Jr.

The honorary degree of Doctor of Divinity was awarded to the Rev. Taylor Willis, Bishop Remington of Eastern Oregon, the Rev. Dr. George MacLaren Brydon, and the Rev. Francis A. Cox. Dr. Cox who is interned by the Japanese in China was represented by Mrs. Cox, who received her husband's degree at the hands of the Presiding Bishop Tucker.

Hon. Francis P. Miller, former mem-

ber of the Virginia State Legislature was the speaker at the Commencement service.

The Rev. Dr. Francis L. H. Pott, for many years president of St. John's University, Shanghai, China, was the preacher at the service of the Missionary Society in the Chapel Thursday night. Dr. Pott spoke of the contribution the Christian Church can make to China after the war. Arthur M. Sherman jr., president of the Society, read the service.

Bishop Darst of East Carolina was the genial toastmaster at the luncheon meeting of the alumni Friday afternoon on the Seminary lawn. Greetings from former classes were brought to the graduates. George M. Bean spoke for the seniors. Dean A. C. Zabriskie gave the alumni a report of the condition of the Seminary.

Bishop Strider of West Virginia and Bishop Washburn of Newark assisted Bishop Tucker Saturday morning in ordaining several members of the class to the diaconate.

CONFERENCES

24th Summer School to Be Held At DeKoven Foundation

Taylor Hall, on the grounds of the DeKoven Foundation at Racine, Wis., will be the meeting place of two separate groups of churchmen and women in the next few weeks when the Houghteling Forum holds a two-day session there beginning June 20th, and the DeKoven Summer School of Religion begins its two-week schedule of classes on June 28th.

Prof. Clark G. Kuebler of Northwestern University will be the leader of the first conference, which is for laymen only. His subject will be The National Program of the Church and Forward in Service. Bishop Conkling of Chicago will conduct a preparation service on Saturday evening and be celebrant at the corporate communion service on Sunday morning. He will also give a closing message to the Forum at an 11 o'clock morning prayer service.

Four lecture courses will be given at the DeKoven Summer School of Religion. The subjects and the leaders are: What Men Have Believed About God, the Rev. Hewitt B. Vinnege, Nashotah House; What Men Have Believed to be Good, the Rev. William H. Dunphy, Philadelphia Divinity School; How Men Have Lived Together, the Rev. Wilford O. Cross, Mittingan, Pa., and Christian Drama, Mrs. Marcus Goldman, Urbana, Ill.

The conferences during the first week, from June 28th to July 4th, are designed for the young people's age group. The second week will be given to the adult group. Identical courses of study, with minor adaptations to age and interest, will be given.

National Accredited Leaders' Association Credits will be awarded to those completing the courses. The Rev. Daniel Corrigan, Oconomowoc, Wis., will be the chaplain. Registration is open to all church workers and clergy. This is the 24th annual conference in the series, which started as the Racine Summer Conference for Church Workers.

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ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Second Sunday: 9:30 A.M.
Other Sundays: 5:00 P.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Sunday Services: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
The Rev. George Cadigan, Rector
Sunday Services: 8:00 and 11:00 A.M.

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. and 5:00 P.M.
Daily: 7:30 and 9:00 A.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Los Angeles, Calif.
Rev. John A. Bryant, Rector
Sunday Services: 8 A.M. and 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Hugh S. Clark, Rector
Sunday Services: 8:30 and 11 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches
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Rev. Walter C. Bihler
Sundays 7:30 and 11 A.M.

St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 and 11 A.M.
Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 and 11 A.M.

CARROLL COLLEGE—St. Matthias Church, Waukegan, Wis.
Rev. Thomas R. Harris, B.D., Rector
Rev. Ralph S. Nanz, Ph.D., Dean of Men
Sunday Services: 7:30 and 10:45 A.M.

CONNECTICUT COLLEGE—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE—St. Thomas Church, Hanover, N. H.
Leslie W. Hodder, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

EVANSVILLE COLLEGE—St. Paul's, Evansville, Ind.
Rev. J. C. Moore, Rector
Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.; Tuesdays and Thursdays: 7:00 A.M.; Wednesdays and Fridays: 10 A.M.; Preparation Service: 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIVERSITY—St. John's Church, Washington, D. C.
Rev. C. Leslie Glenn, Rector, (in naval service)
Rev. Norman D. Goehring, Chaplain
Sundays: 8:00, 9:30, 11:00 A.M. and 8:00 P.M.
Weekdays: 7:30 A.M.
Saints' Days: 7:30 A.M. and 12:00 M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Bishop Rhinelander Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
Weekdays: Wednesdays: 8 A.M., Holy Communion

UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa
Rev. Richard E. McEvoy
Sundays: 8 and 10:45 A.M.
Wednesdays and Holy Days: 7 and 10 A.M.

UNIVERSITY OF MARYLAND—St. Andrew's Church, College Park, Maryland
The Rev. Nathaniel C. Acton, B.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday, 7 P.M.

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Rev. Henry Lewis, Rev. Frederick W. Lecch, Rev. John G. Dahl; Mrs. Laura L. Gray
Sunday Service: 8 and 11 A.M. and 6 P.M.; Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.

MILWAUKEE DOWNER, STATE TEACHERS'—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D.
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest
Sunday Services: 8:30 and 11:00 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Services at 8 and 11 A.M., and 8 P.M.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 and 11 A.M. On the Campus, 1st and 3d Wednesdays, 7:20 A.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

PURDUE UNIVERSITY—St. John's, Lafayette, Ind.
Rev. Reese F. Thornton, Rector
Sundays: Holy Communion 8 A.M.; Eucharist or Morning Prayer 10:45 A.M.

SMITH COLLEGE—St. John's Church, Northampton, Mass.
Rev. Stephen F. Bayne Jr.
Miss Katharine B. Hobson
Sundays: 7:30, 11 A.M.; 7:30 P.M.
Weekdays except Saturdays

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. James M. Lichtler
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M. Student Service; 11 A.M. Morning Prayer; 6 P.M. Student Club.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion, 11 A.M. Morning Prayer and Sermon.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 and 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WILLIAMS COLLEGE, St. John's Church, Williams-town, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis' Home and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evensong 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Christ Church, Broadway and Elm, New Haven, Conn.
Rev. Clark Kennedy, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Weekdays: 7:30 A.M.; 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Seccombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion

NEW JERSEY

Community Service

The joint program of community service adopted by the diocesan Departments of Missions and Christian Social Relations in New Jersey is finding wide and interested response. The project for a health center and community house in the all-Negro borough of Lawnside, Camden County, has not only received the endorsement of officials of the State Department of Health but also a gift of \$1000 from the Missionary Society of the General Seminary, New York. The Cathedral Foundation of the diocese has authorized a loan of sufficient funds to complete the building. Local committees have found material supplies in used lumber, etc., so that construction may proceed at an early date. The Archdeacon and Dr. J. Earl Stewart of the State Department of Health held a representative meeting in Lawnside recently at which the mayor, school principal, local physicians, clergy of other Churches, and citizens were present. All agreed that the proposed building was one of the most urgent needs of the community for healthful, supervised recreation, clinical work, and general community gatherings.

The Easter congregation at the Chapel of the Annunciation, Lawnside, was one third larger than the previous year and interest continues at an high level. Mr. Murray J. Marvin jr., a student for the ministry is both lay-reader at the Chapel and in charge of the social program. Among other useful activities, he has organized an editorial staff for the production of an eight-page, foolscap size community paper in mimeographed form. This is the only news-sheet of the area and has proved most valuable. It is self-supporting. Among other important elements of the community center program is the day nursery for small children and a library of over 1,000 volumes donated by the people of the diocese and constantly used as it is the only public library in the community.

In the Colored community in Glassboro, N. J., where an old farm house was rented and reconditioned by local labor, Miss M. Jane Ball, trained social worker, has developed a splendid program of community service, comprehending a nursery school for children, sewing classes, handicraft club, garden club, etc., for school children in after school hours. Particularly important is the boys' work under the direction of one of the young men in the community. Arrangements are being made for a maternal and child care clinic at this center under the direction of the State Department of Health.

Fiftieth Anniversary of Ordination

On St. Barnabas' Day, June 11th, the Rev. Elliston J. Perot of Millville, N. J., celebrated the 50th anniversary of his ordination. He plans to retire on July 1st.

The Rev. Mr. Perot's long and fruitful ministry began as a curate at St. Simeon's, Philadelphia, in 1892 and he came to the diocese of New Jersey in 1910, serving in

Salem, Penns Neck, Linden. He commenced his work in Millville in 1928, also becoming priest-in-charge of Christ Church, South Vineland.

Always filled with missionary zeal, the Rev. Mr. Perot ably assisted by his wife has built up the Millville Church until as he leaves it with a newly constructed parish house well on the way to being paid for, he has indeed earned his retirement.

150th Anniversary

On Trinity Sunday, Trinity Church, Swedesboro, N. J., celebrated with special services the 150th anniversary of its admission to the convention of the diocese of New Jersey as a parish. In 1792 the Rev. John Croes took his seat in the convention as first rector of Trinity Church. He later became the first Bishop of New Jersey.

What is now Trinity parish was originally established about 1700 as a Swedish Lutheran Church and the present Church building was erected in 1784 replacing a log church built in 1703. In 1792, 150 years ago the parish was admitted to the Episcopal Church. The Rev. Parker F. Auten is the present rector.

NEW YORK

Chapel Royal Silver Received

A unique feature of the annual Magna Charta Service at the Cathedral of St. John the Divine on Sunday afternoon, June 14th, was the reception for the duration of the war of the silver Altar ornaments belonging to the Chapel Royal, Savoy, London. With the consent of King George and at the request of the Royal Victorian Order, the donor of the silver, the silver was placed in the care of the Cathedral for safe keeping.

The silver was officially delivered to the Cathedral by Sir Gerald Campbell, British Minister in Washington and formally accepted by Bishop Manning. For a short time before the service, the silver was displayed in the narthex of the Cathedral, under heavy police guard. Then, with a Guard of Honor it was borne in procession from the great bronze West doors to the High Altar. It was then placed on the Altar in the Army and Navy bay. Later, it was put in a special vault.

Following the delivery and acceptance of the silver, there was a special ceremony at the Magna Charta stone. It will be recalled that the shaft of the Credence Table at the South side of the High Altar is made of three stones from the Abbey of Bury St. Edmunds, England, where the Barons met on November 20th, 1214 and there before the Altar swore to secure from King John the liberties embodied in the Magna Charta, granted on June 15th, 1215.

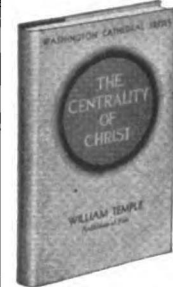
Dr. Nicholas Murray Butler, President of Columbia University and a trustee of the Cathedral, read the Lesson at the service. Bishop Manning was the preacher. The Bishop stressed the close bond be-

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Wiltwyck School May Continue

John D. Rockefeller, jr., has offered to contribute \$5,000 toward the fund of \$50,000 which a committee formed within the past year is engaged in raising for the continuance of Wiltwyck School for Negro boys. Mr. Rockefeller's gift is contingent upon the completion of the fund by the end of June. Marshall Field has promised the sum of \$10,000, and the Charles Hayden Foundation \$5,000 on the same conditions. The committee is bending every effort toward raising the required total. Thus far, the amount given or promised is \$36,785 [as of June 11th, 1942].

It will be remembered that Wiltwyck is a work of the Episcopal City Mission of the diocese of New York. The school has cared for Negro boys whose home conditions might result in the boys becoming delinquent. It was announced early in the year that the City Mission would be obliged to give up the school on June 30th, owing to lack of funds. A committee of citizens made up of persons with special interest in and knowledge of the problems involved was formed.

Trinity Sunday—Welfare Island

Following a custom inaugurated 44 years ago by the late Bishop Henry C. Potter, Bishop Manning of New York made his 22d Trinity Sunday visit to Welfare Island, May 31st, to confirm a class of about 40 persons, some of whom are crippled and blind, many incurably ill. Those who were able to walk or use wheel chairs were presented in the chapel of the Good Shepherd. For the others the rite was performed at their bedsides. Accompanying the Bishop to the Island was the Rev. William E. Sprenger, director of the New York Protestant Episcopal City Mission Society, James H. Morgan, John A. Schultz, Gerardus Beekman, deacons ordained that morning in the Cathedral of St. John the Divine.

The candidates for confirmation, the oldest 94 and the youngest 45, were prepared by the Rev. Philip P. Baird, chaplain of City Home and Cancer Institute, and one of the Society's 21 chaplains serving in 34 city, county, and state institutions. Assisting Bishop Manning was the Rev. J. Arnold Purdie, director of the Society's chaplaincy service and the Rev. William Tilton, the Society's chaplain at Metropolitan Hospital. Dr. Edward Bernecker, commissioner of Hospitals attended the service.

Deaf Mutes Confirmed

Bishop Manning of New York confirmed a class of deaf mutes at St. Ann's Chapel for Deaf Mutes of the parish of St. Mat-

thew and Timothy, on Sunday afternoon, May 24th. The vicar of St. Ann's, the Rev. Guilbert C. Braddock, presented the candidates. The choir "sang" the service in the sign language, and Bishop Manning's address to the Confirmation Class was interpreted to the congregation in like manner.

CHICAGO

Diocese Hears Rev. C. A. Mason on Forward in Service

Added stimulus was given to the Forward in Service plan in the diocese of Chicago during the week starting June 7th when the Rev. C. A. Mason from national headquarters held a series of conferences with clergy and lay organizations in the six deaneries of the diocese. Dr. Mason came to Chicago at the invitation of Bishop Conkling to discuss the program for the remainder of the year. Dr. Mason spoke before nine groups during his visit, which closed June 11th.

Catholic Club Elections

At a meeting of the Catholic Club of Chicago held recently at the Church of the Atonement, of which the Rev. Calvert E. Buck is rector, Clifford L. Terry was elected to serve for another year as president. Also re-elected were Victor Cronk, vice-president, and William Rivers, secretary-treasurer.

Fr. William B. Stoskopf, Professor Clark Kuebler, Earl Miller, and Henry C. Tilden were named to serve with the officers of the Club on the executive committee.

GEORGIA

Colored Churchmen Elect Own Archdeacon

Acting under a new plan advocated by Bishop Barnwell, the council of Colored Churchmen of the diocese of Georgia elected its own archdeacon, at its meeting in St. Augustine's Church, Savannah, May 17th to 19th. The Rev. George E. Harper, rector of St. Augustine's, was the council's choice to succeed Archdeacon P. N. Perry.

Reports to the council showed that a half-score of churches had been repaired, renovated, or otherwise improved in material fabric during the year. Several of these had been reopened after a period of disuse.

Systematic prayer, church attendance, fasting, and giving were advocated by speeches and committee reports. It was voted that each member be asked to give \$4.00 one month in the year beyond his pledge.

A new missionary zeal in Georgia's Colored churches was urged, with the concrete proposal that each member bring at least one other person into the Church before the next meeting of the council.

A determination to achieve increased self-support was reflected in speeches and discussions. The secretary was asked to

communicate with all parishes and missions in the diocese, asking them to hold meetings to determine the best ways of advancing the Church's work among Negroes, and to send their findings to the archdeacon. He in turn would lay the proposals before the council's executive committee, which would arrange a complete publication to be sent to the Bishop, to each church in the diocese, and to the next diocesan convention.

WEST MISSOURI

Dean Sprouse' 25th Anniversary

The 25th anniversary of the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., being ordained to the diaconate, was celebrated May 24th with a renewal of his vows. Dean Sprouse asked that the people of the Cathedral parish have him in their prayers, asking that he be "modest, humble and constant in his ministrations."

MICHIGAN

Cranbrook Summer Conference

Plans are complete for the holding of the annual Cranbrook summer conference at Cranbrook School, Bloomfield Hills, Mich., from June 28th to July 3d. The conference is arranged by the diocesan Department of Religious Education, of which Miss Elizabeth S. Thomas is director. The Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, will be the chairman this year.

The cost for the period will be as formerly, \$15.00. A change in the lower age limit has been made, reducing it from 16 to 15 years, and the signature of the clergyman in charge is required on the applications of young people under 18.

Many of the usual features of the conference will be retained, such as the Bishop's Hour, to be conducted by Bishop Creighton; the Teachers' Center under the leadership of Mrs. Fred P. Reitz, Ph.D.; and the musical program, to be conducted by Wilfred Layton, organist and choir-master in St. Paul's Church, Flint.

The Rev. Henry A. McNulty of Soochow, China, will conduct a course, and the Rev. R. C. Brown, formerly a Detroitier and now rector of All Saints' Church, Windsor, Ontario, will again be on the faculty.

New Missions

Unusual conditions in the diocese of Michigan, as a result of the influx of many defense workers into this area, and the consequent shifting of population centers, have resulted in the opening of several new missions and the re-establishment of services in others.

In Belleville, Mich., where no services have been held for a number of years and there is now no building belonging to the Episcopal Church, a recent survey disclosed more than 50 families who would be interested in the holding of services. The Ven. Leonard P. Hagger, archdeacon of the diocese, the Rev. Waldo R. Hunt,

vicar of St. John's, Wayne (nearest mission to Belleville), and Miss Lydia Greedus, diocesan field worker, met with a group of interested persons in Belleville at the Seventh Day Adventist Church in that town June 3d to discuss plans for starting a Church School. The result of the meeting was the determination to conduct a daily vacation Church School during the last two weeks in July for the 40 children discovered through the survey, and if this project proves successful, to begin holding regular services in August or September. The Seventh Day Adventist Church will be rented for the purpose.

DALLAS

Forward in Service Conference

A very successful conference on the Forward in Service Program of the General Church, was held in St. Matthew's Cathedral, Dallas, on May 12th and 13th, with the Very Rev. Claude Sprouse, Dean of Grace and Holy Trinity Cathedral, Kansas City, acting as conductor. Subjects presented and discussed had to do with the life and work of a clergyman in a world at war. The conference was attended by all the clergy of the diocese.

Knights Templar Present

St. Matthews With Flag

Dallas Knights Templar, uniformed in their sober black, observed Ascension Day service Sunday, May 17th, gathered in St. Matthew's Cathedral, Dallas, Tex., to honor the late Bishop Alexander C. Garrett, pioneer Bishop and Mason.

In his memory Knights Templar of the Dallas and Tancred Commanderies presented the Cathedral with a Church flag, which was accepted by the Very Rev. Gerald G. Moore, dean of the Cathedral.

UPPER S. C.

Christ or Caesar

The 20th annual convention of the diocese of Upper South Carolina was held at the Church of the Good Shepherd, Columbia, on May 12th and 13th. In his opening message to the convention Bishop Gravatt expressed the hope that the several churches of the diocese would continue their emphasis on the program of forward in service, especially as it emphasizes private devotion and public worship.

"It is the Church's duty to be with her people in hours of dangers, sufferings, wounds, bereavements, and doubts," Bishop Gravatt pointed out, referring to the present emergency. "After the last war our nation made a serious mistake in declining to help in the building of an organization for international cooperation. Certainly our failure to accept the world leadership that was ours at that time, and to work for international cooperation has had serious consequences. The Christian Church, with its world-wide scope and purpose, can further this spirit of cooperation through its Christian missions in all parts of the

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DIOCESAN

world. This war is basically a conflict between two ways of life, the self-centered and the God-centered. It is on this which the ultimate issue hangs. We cannot accept both; it is Christ or Caesar, Christ or chaos."

Lt. Col. Luther Miller, First Corps Area Chaplain, spoke to some 200 men at the Laymen's dinner before the opening service of the convention. Speaking on the subject "Not Good If Detached" he emphasized the necessity of every layman being closely attached to the Church and her organizations, and working to the limit of his ability in fostering the great work of the Church today.

ELECTIONS: R. E. Carwile, chancellor; E. R. Heyward, treasurer; Rev. A. R. Mitchell, registrar and historiographer.

The standing committee: The Rev. Messrs. L. N. Taylor, A. G. B. Bennett, L. C. Melcher, R. T. Phillips, W. S. Lea, Dr. J. Nelson Frierson; Messrs. J. W. Arrington, C. H. Jones, J. E. Hart, W. L. Smith.

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Delegates to the provincial synod: The Rev. Messrs. M. Clarke, A. B. Clarkson, T. P. Ball, J. K. Morris, J. A. Pinckney, L. N. Taylor; Messrs. J. E. Boatwright, J. E. Hart, Dr. T. C. Stone, F. L. Mays, Dr. G. C. Stuart, W. R. Hartin.

ALBANY

Confirmation in Institutions

The Rev. Henry N. Herndon, rector of Trinity Church, Plattsburgh, N. Y., has for some time been visiting chaplain to Church patients and prisoners at the State Hospital and Clinton Prison. His ministry has been fruitful, and on his recent visitation tour of the northern section of the diocese of Albany, Bishop Oldham accompanied Mr. Herndon to the Hospital and confirmed a class of six patients. They also visited the prison where Mr. Herndon presented 12 men.

Prison regulations make it somewhat difficult for any other than an official chaplain to work among the inmates, but Chaplain Herndon has continued his ministrations diligently. Among those he presented for Confirmation is a young man who has hopes of studying for Holy Orders, and one of the older prisoners expressed to Bishop Oldham deep gratitude for his visitation.

The Rev. Carlos A. Aveilhe, rector at Whitehall, N. Y. has served as Episcopal Chaplain at Great Meadow Prison, Comstock, N. Y. for several years, taking over the work instituted by his predecessor at Whitehall. Bishop Oldham visited Comstock recently and confirmed a class of 13 men.

Bishop Oldham Exhorts Spiritual Endeavor in Summer

In a letter to his diocesan clergy, following the exhortation in his recent convention address on the deepening of the spiritual life of the Church, Bishop Old-

ham stressed the necessity of emphasizing this particularly in the summer. "I earnestly urge the clergy," he said, "to see that no church or mission is vacant for a single Sunday. It is certainly not consistent to teach our people their duty—and a canonical one it is—to attend worship every Sunday and then prevent their doing so."

Bishop Oldham will not leave the diocese this summer and plans to be in Albany or its vicinity and in constant touch with his office, available to clergy and people.

Syrian Bishop Holds Service in Trinity Church

The Rev. William Spear Knebel, rector of Trinity Church, Albany, N. Y., welcomed a congregation of Syrian Orthodox at his church on Sunday morning, May 17th, when the Rt. Rev. Samuel David, assistant bishop of the Syrian Antiochan Orthodox Archdiocese of North America, made his annual visit to his flock in this community who are without a church building of their own. Syrians from Troy, Cohoes, Ballston Spa, Broadalbin, and Gloversville attended the service, which began with a Celebration of the Holy Communion at 8:30, and continued until nearly 11 o'clock. The Rev. Alexi Hanna, St. George's Orthodox Church, Glens Falls, who visits the Syrian congregation monthly, assisted the bishop.

PITTSBURGH

Choir Festival

On Whitsunday evening, May 24th, the fifth annual Pittsburgh Diocesan Choir Festival took place at Calvary Church in Pittsburgh. This occasion was largely inspired, organized, and directed by Dr. Harvey Gaul, choirmaster and organist of Calvary Church.

For this service, 25 choirs gathered at four o'clock for a mass rehearsal. In preparation for this service, no less than six original compositions were composed by various organists of the diocese. Supper was served for the choristers in the parish house of the Church.

As Whitsunday and British Empire Day coincided, the Rev. Dr. William Porkess, rector of St. Stephen's, Wilkesburg, a native of England, but now an American citizen, was the preacher. The massing of processional crosses and flags during the singing of Elgar's Land of Hope and Glory, and the national anthems of both England and America brought the festival to the climax of the Benediction.

SALINA

Summer Camp to Operate

Many disappointed mid-western boys who had been informed that the Colorado camp of St. John's School, Salina, Kans., was to be cancelled this year, their leaders having been called to the service, were cheered with the recent news that the Very Rev. James R. Golder, dean of Christ

Cathedral, Salina, will be in charge of the camp during the two months of its operation. The camp, which is open to all boys, is on the Bar-I-L ranch at Tabernash, Colo. Its chapel, an Indian stockade entered by a labyrinth, is appropriately named the Chapel of the Great Spirit.

ATLANTA

Summer Conferences at Camp Mikell

Camp Mikell, near Toccoa, Ga., is to be the setting this summer of three conferences sponsored by the diocese of Atlanta. The junior conference for children from 11 through 14 opened on June 8th with the Rev. Duncan Hobart, rector of the Church of the Epiphany, Atlanta, as director.

Young people between 15 and 19 will attend the camp for a conference, on June 22d under the direction of the Rev. Edward H. Harrison, rector of Grace Church, Gainesville.

The adult conference from July 6th to 18th will be directed by the Rev. David Cady Wright jr. The faculty will consist of Emily Woodward, Dr. David Covell, the Rev. David Wright jr., Rabbi Solomon Chernials, Madue Cutler, Mary Louise Pardee, Mrs. E. J. Haines, Mrs. Allan Gray, the Rev. Curtis Junkers.

Play School

A play school will be held at the Cathedral of St. Philip, Atlanta, Ga., during the summer months from 8:30 until 12:30, each morning. Trained kindergarten workers will be in charge of this school. Parents, faced with a gas rationed summer, have urged the Church to increase its summer activities, to help keep the children busy, who would normally leave the city with the closing of school for the summer months.

Church School will be held at 11 o'clock in order that the parents may attend the Church Services while the children are in their class rooms, thereby making one trip take care of the whole family.

MASSACHUSETTS

United Thank Offering

The founder of the United Thank Offering, Mrs. Richard H. Soule of Brookline, Mass., 92 years old last February, attended a session of the annual diocesan presentation of the Offering on May 20th in the Cathedral Church of St. Paul, Boston. Mrs. Soule, in receiving the ovation that greeted her, said: "It makes me happy to see such a large congregation and I hope that the offering today may be large also." It is not to be forgotten that this great movement originated by Mrs. Soule in 1889, has brought over eight and a half million dollars to the missionary work of the Church.

The offering in the Massachusetts diocese for the past year justified Mrs. Soule's hope: it was \$11,099.57, and the

doxology of thanksgiving was sung. Miss Gertrude Baker, diocesan UTO treasurer, presided and introduced as guest speakers, Miss Mildred Hayes of St. Andrew's Mission, Mayaguez, Puerto Rico, and Mrs. Bayard Stewart of the Philippine Islands. The addresses of these two women—Mrs. Stewart from the islands raked by Japanese fire and Miss Hayes from a crucial point in the Caribbean Sea where the whole life has been changed by the hazards to shipping and the great influx of thousands of soldiers—brought vividly to the listening group the realization that the Christian way of life is the only fabric that bombs and torpedoes cannot destroy.

Bishop Sherrill was the celebrant at the morning service of corporate communion when the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, preached on the famous meeting under the haystack near Williams College 136 years ago more or less, when Samuel J. Mills, a young student, gave the first impetus to a movement for foreign missions, and in his short life of 35 years, gave the inspiration and laid the foundation for magnificent work. Skilfully, Mr. Day linked the spirit of Samuel J. Mills to the spirit that animated Mrs. Soule when she began in 1886 to lay the foundation for the first United Thank Offering presented at the General Convention three years later.

In speaking of the United Thank Offering, it is always a temptation to emphasize the millions in money brought to the missionary work of the Church; but, as Miss Eva D. Corey said in the closing address of the Presentation Day program, the offering today is far more of a devotional act than ever before. Devotion originated it; devotion sustained it; devotion alone makes it effective.

HARRISBURG

Dean of Cathedral Heads American Unity Committee

The Very Rev. Dr. J. Thomas Heistand, dean of St. Stephen's Cathedral in Harrisburg, Pa., has been appointed by the Mayor of Harrisburg to serve as chairman of the local area's newly-formed committee on American Unity. The committee is designed to build and maintain a vigorous civilian morale through the dissemination of reliable information, the encouragement of patriotic demonstrations, and the recommendation to all local residents that they notify it immediately of any justifiable suspicion of sabotage or espionage.

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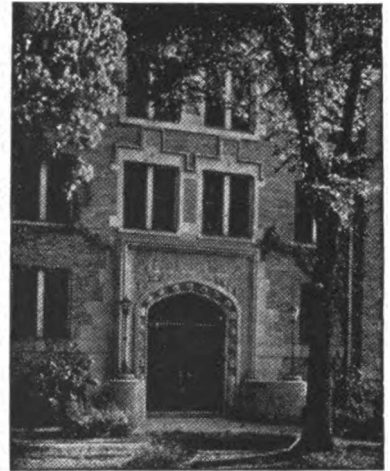
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Correction

In the issue of June 14th we reported that Gertrude J. Hager had contributed \$2.00 for China Relief. Miss Hager sent this contribution as the gift of the Rainbow Girls, Casa Grande, Ariz.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Peter Trimble Rowe, Bishop

The burial service for the Rt. Rev. Dr. Peter Trimble Rowe, Bishop of Alaska, who died June 1st [L. C., June 7th], took place in St. Luke's Church, Cedar Hill, B. C., with the Rev. Frederic Pike, rector, as officiant. Bishop Huston of Olympia read the Lesson and the Bishop of British Columbia said the final prayer and the blessing.

The service was preceded by a Requiem at 10 in the morning, at which Bishop Jenkins, retired Bishop of Nevada, was celebrant. Bishop Jenkins, at the request of Mrs. Rowe and the family, made a short address at the burial service, as follows:

"The life of him whose mortal remains lie before us requires but few words from anyone; for that life, so nobly lived, speaks louder and in clearer tones than any human words can do, however well spoken. To us, whose privilege it was to know him, to work with him, and to enjoy his companionship, he will be best and always remembered for his capacity for friendship.

"Between those two universal episodes of human experience which we call birth and death, God has given us a few years in which to learn the fine art of living together as brothers and sisters. This our dear brother and comrade learned well.

"Our Lord called them His friends who did His will. Surely in this our beloved one was a true friend of Jesus. For throughout his 46 years as Bishop of Alaska he endeared himself to a great company who were, and are, proud to call him their friend. In loving and serving his brethren in the Northland, whom he knew so well, he served his Master.

"We who knew him through the years realize how fully he answered the description of St. Paul 'Sound in faith, in charity, in patience.'

"To me, perhaps above all who are now living, his soundness in the faith was ever an inspiration to hold fast to sound words. To those, whom none on earth can number, his charity and generosity were a constant benediction. And to his long list of associates in the work to which the Church had called him, his understanding patience always encouraged perseverance and hope for better service.

"His valiant ministry, his undaunted courage, his benign spirit, his deep humility, and his great accomplishments, mark him out as one of the choice instruments of God's grace.

"High things and great he dared,
He thought of all him but himself,
Himself he never spared.
He greatly lived,
He greatly loved,
And died right mightily."

"God bless him. May his soul rest in peace. And may he find grace to go forward in more perfect service in the paradise of God. Amen."

Bishop Rowe had collapsed on the morning of May 26th, after a heroic struggle of many months to overcome a malignant cancer which revealed itself last summer

while he was in the interior of Alaska. He struggled for another week and early on June 1st succumbed. It was during his last week that, realizing the end was near, he made all arrangements for his last rites.

Bishop Rowe is survived by his wife, Rose Fullerton Rowe; and by four sons—Leo R., by his first wife; Captain Paul, serving overseas. Jack Fullerton, and Ian Richard Bruce.

Charles Edgar Haupt, Priest

The Rev. Dr. Charles Edgar Haupt, senior priest in the diocese of Minnesota, died at St. Luke's hospital, St. Paul, June 11th, after a prolonged illness.

Born in Philadelphia, August 25, 1854, he was educated in public and private schools of Pennsylvania and Massachusetts. For several years he followed secular business, in law, as a surveyor and as first president of the First National Bank, Manda, N. D.

He entered Seabury Divinity School, Faribault, in 1886, and was graduated in 1889. He was ordained deacon by the late Bishop Gilbert in 1889, serving as assistant in Christ church, St. Paul. In 1890 he was ordained priest by Bishop Henry B. Whipple. During his diaconate he was placed in charge of St. Matthew's mission, St. Paul, where he presented his first confirmation class.

In June 1890 he became rector of St. James' church, St. Paul, and while there established another mission, now Church of the Messiah, St. Paul. He founded a deaconess' training school which graduated ten; a home for the aged, now the Church Home of Minnesota, St. Paul, and Sheltering Arms for children, Minneapolis.

In 1903 he became co-rector of St. Mark's, Minneapolis, now the Cathedral church of St. Mark. Through his efforts when the downtown church was sold and moved to its present location, \$50,000.00 was set apart for a building to perpetuate the memory of a former rector of the parish, Thomas B. Wells. Thus was built Wells Memorial House now one of Minneapolis' most successful social service centers. Dr. Haupt was priest in charge until 1911.

For 25 years he was secretary of the diocesan Church school institute. In 1901 and 1907 he was delegate to the General Convention. He was a member of the Standing Committee from 1913 to 1915; treasurer of the diocese from 1912 to 1920. In 1919 Seabury conferred upon him the degree of Doctor of Divinity.

In 1909 he was again placed in charge of St. Matthew's, St. Paul, where he built the present church edifice and was rector until 1931 when he technically retired.

While at St. Matthew's, he took charge of Breck school for boys situated near the church, and in spite of great difficulties built up the school of which he remained superintendent until 1939 when it was reorganized.

Since his retirement he has made his home in St. Paul at the Church Home which he founded. The auditorium of

DEATHS

Breck school was dedicated as Haupt Hall early this year, and a Dr. Haupt scholarship fund has been established.

He is survived by a daughter, Miss Alma C. of Washington, D. C., three sons: J. Paul, Coeur d'Alene, Idaho, the Rev. David Richard, rector of St. Andrew's, Waterville, Minn., Theodore G., New York, and Samuel E., Lincoln, Neb., also by three grandchildren.

The burial service was read in St. Matthew's church, St. Paul on Saturday afternoon, June 13th with Bishops McElwain and Keeler officiating, assisted by the Rev. Conrad H. Gesner, rector of St. John's church, St. Paul, and the Rev. Harry E. Nelson, rector of St. Matthew's church. Six seniors of Breck School acted as pall bearers. Burial was in Oakland Cemetery, St. Paul.

Eugene De Forrest Heald, Priest

Rev. Eugene de F. Heald of the diocese of East Carolina, died at his home at Hickory, May 27th, at the age of 67. For 24 years he had been professor of Romance Languages in Lenoir Rhyne College at Hickory, a Lutheran Institution. Father Heald served continually as a supply priest, chiefly in North Carolina Churches, and it was typical of such work that the Sunday before his death he took duty at the Church of the Holy Comforter, Charlotte, in relieving a priest who was ill. For his work as counselor and executive for 25 years in the Boy Scouts organization he received in 1938 the Silver Beaver Award.

Father Heald was the son of the late Commander E. de F. Heald, of the U. S. Navy, and of Mary Heald, who lived with him until her death a few years ago. He was unmarried. He was a graduate of Johns Hopkins and the General Theological Seminary, and received his Master's degree from Columbia University. He had traveled extensively in foreign countries. He was beloved by his students and other young people. A requiem was said at Church of the Ascension, Hickory, the burial service being held at Washington, D. C., and the interment in Arlington Cemetery.

Caleb S. Brinton

Caleb S. Brinton, life member of the vestry of St. John's Church, Carlisle, Pa. and trustee of the Episcopal Home for the Aged at Shippensburg, Pa., died April 24th. He was a former postmaster of Carlisle, and had served as County Solicitor of Cumberland County. He had also been a member of the standing committee of the diocese of Harrisburg, delegate to the diocesan convention, and deputy to General Convention.

The burial service was read on April 27th by the Rev. Harry D. Viets, rector of St. John's, Carlisle. Burial was in the Harrisburg Cemetery.

Ethel Merrick Atkins

Ethel Merrick Atkins, wife of Canon Paul S. Atkins, D.D., rector of St. John's Church, York, Pa. and president of the standing committee of the diocese of Har-

risburg, died at her home in York, May 9th, after a long illness. The Burial Office was read in St. John's Church, May 12th, by the Bishop Wyatt-Brown of Harrisburg, assisted by the Very Rev. Dr. J. Thomas Heistand, dean of St. Stephen's Cathedral, Harrisburg. The burial was in Prospect Hill Cemetery.

Besides her husband, she leaves three sons, Richard K., Fort Sheridan, Ill.; Paul S. jr., Baltimore, and Donald C. Atkins, York, and five daughters, Mrs. William E. Anwyll, Lawnton, Pa.; Mrs. Robert G. Nace, Asbury Park, N. J.; Mrs. Brantley F. Parker jr., York; Miss Anne Carter Atkins and Miss Carolyn Atkins, York.

Mrs. Herman L. Kretschmer

Burial services were held April 28th at St. Chrysostom's Church, Chicago, for Mrs. Lucy B. Kretschmer, who was for many years president of the diocesan altar guild and prominently associated with other women's organizations of the diocese. Mrs. Kretschmer was 63 years of age at the time of her death.

She was one of the few women to receive the distinguished service cross established by the late Bishop Stewart, who presented it to her in 1939 in recognition of her faithful and devoted service as head of the altar guild and her long and active interest in the Church Home for Aged and the Nurses' Alumnae of Passavant Hospital.

She was the wife of Dr. Herman L. Kretschmer, noted urologist, who with a son, Herman L. jr., survives her. Burial was at Rosehill cemetery.

James S. Lawrence

James Suydam Lawrence, oldest male communicant of Trinity Church, Seneca Falls, N. Y., died May 25, 1942 at the age of 89.

Mr. Lawrence, son of Richard and Elizabeth Lawrence, was a member of one of the pioneer families of Seneca County. He is survived by a sister, Miss Mary B. Lawrence, of Seneca Falls.

Educated at the old Canandaigua Academy, Union College, and Cornell University where he was a member of Psi Upsilon Fraternity, Mr. Lawrence went out to Colorado in the 1870's as a mining engineer and assayer. He lived in Gunnison, Colo., until about 20 years ago when he returned to Seneca Falls to live in the family homestead. While resident of Colorado, Mr. Lawrence served for many years in the state legislature and for several terms was secretary of the Senate.

The Church of the Good Samaritan in Gunnison owes its origin to the endeavors of Mr. Lawrence who as a young lay-reader organized the Episcopalians in the section into what became the present flourishing parish. In 1886 the original communion service of Trinity Church, Seneca Falls, was given to him for the Gunnison church.

Burial services were conducted May 27th by the Rev. Frederick W. Kates, rector, with interment in Maple Grove Cemetery, Waterloo, N. Y.

CLASSIFIED

POSITIONS OFFERED

WANTED Matron for dining room, kitchen, and dietetics. Sept. 1. Church boarding school, 100 boys. References required. Box W-1639, The Living Church, Milwaukee, Wis.

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.

CHURCHMAN wanted with sales ability. Must be man who can call on executive. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, The Living Church, Milwaukee, Wis.

SUPPLY PRIEST wanted July or August. St. Matthew's Cathedral, Dallas, Tex. \$100 monthly and room. Apply Dean Moore.

POSITIONS WANTED

HOUSE-MOTHER. Position as house-mother wanted by experienced worker. Box MBM-1638. The Living Church, Milwaukee, Wis.

PRIEST, unmarried, rector of two parishes for over 7 years, desires change. New York, Long Island, or New England preferred. Would consider institutional work or curacy. Anglo-Catholic. Box B-1634, The Living Church, Milwaukee, Wis.

SUPERINTENDENT. Cultured woman trained in all phases of institutional work desires position as superintendent in institution. Box M-1637. The Living Church, Milwaukee, Wis.

PRIEST, 34, married, Prayer Book Catholic, liked by present congregation, desires change. Will supply one month in parish seeking rector. Box L-1636, The Living Church, Milwaukee, Wis.

ORGANIST and Choirmaster with excellent references and qualifications, desires position. Successful in both choir and organ work. European training. Recitalist and devout Churchman. Eastern States preferred. Box L-1641, The Living Church, Milwaukee, Wis.

ORGANIST-CHOIRMASTER; also equipped to supervise Christian Education program. Young man, married. Recent Seminary graduate holding degrees of Master of Sacred Music and Bachelor of Divinity. 17 years experience. Box S-1640, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT for women, Convent of the Transfiguration, Glendale, Ohio, from the evening of June 26th to the morning of June 28th. Conductor, the Rev. Gilbert P. Symons. Apply to the Rev. Mother Superior.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please do not write complaining of delay. The delay is caused by conditions, arising after your copy has left Milwaukee, beyond our control.

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.

(Continued from page 16)

hearts that Christianity must destroy. Few red-blooded Americans could read of the Nazis' newest horror without rage. Yet that rage must be harnessed to a determination to rescue the world—including the Germans and the Japanese—from the false leadership that would turn men into beasts, or worse than beasts.

If we betray our Lord by turning to a Nazi-like hatred of the Germans and Japanese, we shall find ourselves debased into something indistinguishable from Naziism. Ours is the cruelly difficult task of loving our enemies—and at the same time understanding very clearly that they are our enemies and that we must exert every power at our command to see that their will does not prevail.

When that objective is won—and with God's help we do not doubt that it shall be won—new perils and pitfalls lie before us. Will we devise for ourselves a harsh and ungodly peace? a hasty, opportunist peace? or a peace based on reason and the will of God? If we follow the advice of those who would relegate discussion of peace aims to a conveniently distant future, our victory will be but another step in that worldwide dehumanization of man which Fr. Berdyaev described. Our right to fight—our very right to be horrified by Nazi bestialism—depends upon our determination to find and carry out the will of God for the post-war world.

Through the Editor's Window

THAT pinnacle of journalistic eminence, the New York Times, has been having its difficulties lately with the higher reaches of the episcopate. Discussing the annual Churchman dinner, it reports the presence of Bishop Tucker, Presiding Bishop

of the "Presbyterian Episcopal Church"—a designation which Livy considers to be rushing things a bit.

Then, in a recent item, the Times refers to "Dr. Gremble" (by garble out of Garbett), the New Archbishop of York. The item in question, dealing with the rearrangement of the House of Lords brought about by the resignation of Dr. Lang as Archbishop of Canterbury, reports sadly: "As Primate, only royal dukes preceded him; now he will be classed with the barons, the lowest class in the House." Dr. Lang will henceforth be known as Lord Lang of Lambeth.

Livy, back from a recent spring concert tour, called our attention the other day to this letter to the rector of the Church of St. John the Evangelist, St. Paul, Minn., which was published in the parish's excellent weekly paper, the St. John's Evangelist. Livy alleges that it proves that cats are smarter than sheep—or human beings, for that matter.

"Reverend and Dear Sir:

"Your editorial on The Shepherd and the Sheep interested me. I am one of those wandering sheep. Let me make an honest statement:

"(1) I wouldn't live in a community without a church.

"(2) I insist on my children's attending Sunday school.

"(3) I make a very small contribution to the support of the church.

"(4) I expect you to take an interest in my family and to be very attentive in time of sickness, sorrow or death.

"(5) For my own reasons, athletics, business, or rest, I never attend church services. In fact I am not interested in church or religion except in case of real emergency.

"(6) You are foolish to worry about me but I shall criticize you if you don't.

"Very truly,

"A. S. LACKER."



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Church—209 Rev. Nelson Waite Rightmyer All Saints', Rehoboth Beach, 8, 9:30, 11 A.M. St. Peters, Lewes, 9:30 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop **Cathedral Church of St. Luke, Portland, Me**—773 Very Rev. P. M. Dawley, Ph.D. Sundays: 8, 10, and 11 A.M.; 5 P.M. Weekdays: 7:30 A.M., Holy Communion

St. Margaret's Church, Belfast, Maine—75 Rev. James Leslie Hayes, S.T.M. Sundays: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, H. C. 10 A.M.; Tourists welcomed.

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233 Rev. Donald B. Aldrich, D.D. Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.

This Church is Open All Day and All Night.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173

Rev. Dr. S. T. Steele Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M. Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171 Rev. Geo. Paull T. Sargent, D.D., Rector Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York City Rev. H. W. B. Donegan, D.D., Rector 8 A.M., Holy Communion; 11 A.M., Morning Service and Sermon; Holy Communion, Thursday, 12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243 Rev. Grieg Taber Sunday Masses: 7, 8, 9, 10, 11 (High).

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450 Rev. Roelif H. Brooks, S.T.D. Sunday Services: 8 and 11 A.M. Daily Services: 8:30 A.M., Holy Communion Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner Transfiguration, One East 29th Street, New York—656 Rev. Randolph Ray, D.D. Communions 8 and 9 (Daily 8) Choral Eucharist 11—Sermon (Rector)

Trinity Church, Broadway and Wall Street, New York City—807 Rev. Frederic S. Fleming, D.D. Sundays: 8, 9, 11 A.M., and 3:30 P.M. Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700 Rev. Frank L. Vernon, D.D. Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M. Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280 Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.F., in charge Summer schedule: Sunday Masses; 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

CHANGES

Appointments Accepted

COLLINS, Rev. PAUL D., formerly on the staff of St. Clement's Church, Philadelphia, Pa., is to be rector of St. John's parish, Poultney, Vt., August 1st.

DAVIS, Rev. LEVERETT B., formerly a student at Virginia Theological Seminary, is to be curate of St. John's parish, Waterbury, Conn., effective July 25th. Address: 27 State Street, Waterbury, Conn.

ELLWOOD, Rev. DONALD C., rector of St. Peter's, Westfield, N. Y., is to be rector of Zion Church, Avon, N. Y., and of St. John's Church, Honeoye Falls, N. Y., effective July 1st. Address: One North Avenue, Avon, N. Y.

GUNN, Rev. JULIEN JR., formerly rector of Cedar Run and Emmanuel parishes, Fauquier County, Va., has been rector of Grace Church, Newport News, Va., since June 1st. Address: 1350 Ferguson Avenue, Stuart Gardens, Newport News, Va.

HENDRICKS, Rev. WALTER, of the diocese of Washington, will become rector of Zion Church, Manchester Center, Vt., and in charge of St. John's Chapel, Manchester, St. Paul's, Wells, and St. Margaret's, Middletown Springs.

JOHNSON, Rev. LOUIS W., rector of St. Philip's, Indianapolis, Ind., will become rector of St. Paul's, North Penn, Philadelphia, effective July 1st. Address: 4326 Brown Street, Philadelphia.

LEEMAN, Rev. JUDSON S., M.D., for the past year medical resident at St. Luke's Hospital, New York, is priest in charge of St. Peter's Church, Port Chester, N. Y. Address: 12 Smith Street, Port Chester.

MATTHEWS, Rev. T. STEWART, curate of Christ Church, Alexandria, Va., will become rector of St. Peter's Church, Kerrville, Tex.

MCGRODY, Rev. JOHN R., rector of St. Bartholomew's Church, Wissinoming, Philadelphia, will become rector of All Saints' Church, Leonia, N. J., effective September 1st. Address: 168 Park Avenue, Leonia, N. J.

PETTWAY, Rev. ROY, is deacon in charge of St. Timothy's Church, Kirkwood, Atlanta, Ga. Address: 2756 Arbor Avenue, S. E., Atlanta, Ga.

SAWDON, Rev. GLENN M., is minister in charge of Grace Church and St. John's Missions, Bay City, Mich. Address: 104 W. John Street, Bay City, Mich.

SIZER, Rev. HENRY S. SR., formerly rector of the Church of the Evangelist, Oswego, N. Y., is locum tenens of Christ Church, Oswego, N. Y. Address: 141 W. 5th Street, Oswego, N. Y.

STONEV, Rev. WILLIAM S., formerly rector of Grace Church, Morganton, N. C., has been rector of Grace Church, Anniston, Ala., since June 1st. Address: Box 721, Anniston, Ala.

VALLIANT, Rev. RENÉ E. G., associate professor of Romance Languages at City College, New York, will devote his summer vacation period to assisting Bishop Carson in the missionary work in Haiti.

WHITE, Very Rev. JOHN, dean of the middle convocation of the diocese of Easton, has resigned as rector of the Caroline County parishes, Md., and will become rector of St. Paul's, Trappe, Md.; All Saints', Longwoods; and will be in charge of Trinity Cathedral, Easton, Md., effective July 1st. Address: St. Paul's rectory, Trappe, Md.

WILSON, Rev. J. MARSHALL, former curate of St. Peter's Church, Peekskill, N. Y., has accepted the appointment to be priest in charge of St. Augustine's parish, Croton-on-Hudson, and Church of the Divine Love, Montrose, N. Y., effective June 1st. Address: 218 St. Mary's Street, Peekskill, N. Y.

New Addresses

HAUGHTON, Rev. EDWARD, formerly of Second and Lawrence Streets, Springfield, Ill., is now at 801 South Walnut Street, Springfield, Ill.

Resignations

HUTCHINSON, Rev. CHARLES E., formerly rector of Christ Church, East Orange, N. J., retired on May 4th. Address: 16 Prospect Avenue, East Orange, N. J.

Military Service

STEVENSON, Rev. DFAN T., formerly assistant at the Pro-Cathedral, Bethlehem, Pa., is attending the U. S. Army chaplain school at Fort Benjamin Harrison, Indianapolis, Ind.

Restorations

RILEY, Rev. LAWTON W., was restored on May 9th to the office and work of a presbyter in the Church by Bishop Freeman of Washington.

OSBORNE, Rev. FRANCIS M., priest, was restored on June 1st to his proper standing in the Ministry of the Church by Bishop Quin of Texas. He had been under sentence of suspension.

Degrees Conferred

SANT, Rev. J. FRANCIS, rector of the Church of St. Michael and St. George, St. Louis, Mo., was granted the Doctor of Divinity degree by Westminster College (Presbyterian), Fulton, Mo. on May 9th, and the Doctor of Divinity degree from Kenyon on May 11th.

Ordinations

PRIESTS

ARKANSAS—The Rev. GEORGE WILLIAM CULLENY was ordained to the priesthood in Trinity Cathedral, Little Rock, Ark., June 11th, by Bishop Mitchell of Arkansas. He was presented by the Rev. Francis D. Daley; the Rev. C. C. Burke preached the sermon. The Rev. Mr. Culleney will be priest in charge of St. Peter's mission, Conway, Ark. Address: Conway, Ark.

HAITI—GENECÉ, Rev. BATHÉLÉMI ELISFÉ, was ordained to the priesthood June 4th in Holy Trinity Cathedral, Port-au-Prince, Haiti, by Bishop Carson of Haiti. He was presented by the Very Rev. G. E. Benedict; the Rev. Etienne Victor Gilles preached the sermon. The Rev. Mr. Genecé will be missionary on the island of Gonave. Address: Anse à Galets, La Gonave, Haiti.

NEW YORK—The Rev. ROBERT C. HUNSICKER and the Rev. KENNETH W. MANN were ordained to the priesthood on May 31st in the Cathedral of St. John the Divine, New York, by Bishop Manning of New York. The Rev. Mr. Hunsicker, presented by the Rev. Thomas Bradley, will be assistant of Grace Church, Brooklyn, N. Y. Address: 29 Grace Court, Brooklyn, N. Y. The Rev. Mr. Mann, presented by the Rev. Ernest W. Churchill, will be priest in charge of All Saints' Church, Valley Cottage, N. Y., and St. Stephen's Church, Pearl River, N. Y. Address: Pearl River, N. Y. The Rev. Albert H. Frost preached the sermon.

NORTH CAROLINA—The Rev. FRANKLIN HEF-MANN was ordained to the priesthood on June 11th in Christ Church, Albemarle, N. C., by Bishop Penick of North Carolina. He was presented by the Rev. William P. Price; the Rev. James S. Cox preached the sermon. The Rev. Mr. Board is minister in charge of St. James' Church, Kannapolis, N. C.

NORTH CAROLINA—The Rev. CHARLES KANE COBB LAWRENCE was ordained to the priesthood on May 28th in Calvary Church, Tarboro, N. C., by Bishop Lawrence. He was presented by the Rev. M. George Henry. The Rev. Mr. Lawrence is assistant at Calvary and its missions.

NORTHERN INDIANA—The Rev. ISAAC LEONARD KITTS was ordained to the priesthood on June 4th in St. Thomas' Church, Plymouth, Ind., by Bishop Gray of Northern Indiana, acting for the Bishop of Oklahoma. He was presented by the Rev. George G. Shilling; the Rev. Edmund Wood preached the sermon. The Rev. Mr. Kitts, who is also a Lieutenant Colonel, is stationed at Culver Military Academy, Culver, Ind.

SOUTH CAROLINA—The Rev. ST. JULIAN AARON SIMPKINS JR., was ordained to the priesthood at St. Stephen's Church, Charleston, S. C. on June 8th by Bishop Thomas of South Carolina. He was presented by the Rev. St. Julian A. Simpkins; the Rev. H. D. Bull preached the sermon. The Rev. Mr. Simpkins will be priest in charge of Epiphany mission, Summerville, S. C. Address: Summerville, S. C.

WESTERN NEW YORK—The Rev. JOHN JAY POST was ordained to the priesthood in St. Stephen's, Olean, N. Y., on May 28th by Bishop Davis of Western New York. He was presented by the Very Rev. Joseph Graves; the Rev. Paul V. K. Thomson preached the sermon. The Rev. Mr. Post will be connected with St. Stephen's, Olean, N. Y.

DEACONS

ARKANSAS—THOMAS CLARKE BLOOMFIELD was ordained to the diaconate June 11th in Trinity Cathedral, Little Rock, Ark., by Bishop Mitchell of Arkansas. He was presented by the Rev. Francis D. Daley; the Rev. C. C. Burke preached

the sermon. The Rev. Mr. Bloomfield will be minister in charge of the Church of the Good Shepherd, Forrest City; St. Luke's, Brinkley; and Grace Church, Wynne, Ark. Address: Forrest City, Ark.

CONNECTICUT—LEVERETT BRAINARD DAVIS, MAURICE GEORGE FOULKES, HARRY WRIGHT HEERMANS, ELMER DONALD HORSTMAN and GEORGE WILLIAM SMITH JR., were ordained to the diaconate June 10th in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut, assisted by Bishop Gray, Suffragan Bishop of Connecticut. In the case of the Rev. Mr. Horstman, Bishop Budlong acted for the Bishop of Western Nebraska. The preacher was the Rev. Dr. Edward H. Schluter.

The Rev. Mr. Davis was presented by the Very Rev. Arthur F. McKenny and will become curate in St. John's Church, Waterbury, Conn.

The Rev. Mr. Foulkes was presented by the Rev. Donald W. Greene and will become curate in Trinity Church, Torrington, Conn.

The Rev. Mr. Heermans was presented by the Rev. George L. Fitzgerald and will become curate in Holy Trinity Church, Middletown, Conn. and work among the students at Wesleyan University.

The Rev. Mr. Horstman was presented by the Rev. Dr. J. Chauncey Linsley, and will become curate in Christ Church, Bayridge, Brocklyn, N. Y., and do graduate work at the Union Seminary, New York.

The Rev. Mr. Smith was presented by the Rev. Charles Geerts and will become curate in St. Mark's Church, New Britain, Conn.

EAST CAROLINA—WILLIAM BELL DANIELS JR., was ordained to the diaconate June 4th in St. Paul's Church, Wilmington, N. C., by Bishop Darst of East Carolina. He was presented by the Rev. Alexander Miller; the Rev. Lewis F. Schenck preached the sermon. The Rev. Mr. Daniels will serve Grace Church, Plymouth, N. C., and St. Luke's, Roper, N. C.

MICHIGAN—The following were ordained to the diaconate in St. Paul's Cathedral, Detroit, June 9th, by Bishop Creighton of Michigan.

CHARLES DONALD BRAIDWOOD, graduate of the Episcopal Theological School, was presented by the Rev. Otis G. Jackson, and will be in charge of St. John's, Otter Lake, and Grace Church, Lapeer.

MAURICE HENRY HOPSON, graduate of the Virginia Theological Seminary, was presented by the Rev. W. R. Wood and will take charge of All Saints', Brooklyn, and St. Michael's, Cambridge.

GILBERT ALGER RUNKEL JR., graduate of the Episcopal Theological School, was presented by the Rev. Luther B. Moore, and is to become a member of the staff of St. Paul's, Flint, and to work in two new missions recently established by that parish, St. Christopher's, Flint, and Trinity Mission, Flushing.

GLENN MANNING SAWDON, graduate of Bexley Hall, was presented by the Rev. David T. Davies, and will take charge of Grace Parish and St. John's Mission, Bay City.

JOHN RENSIAW SCARLETT, graduate of Bexley Hall, was presented by the Rev. James G. Widdifield, and will become an assistant in the St. Paul's, Jackson, working in Christ Church, Henrietta, St. Timothy's, Jackson, and Jackson County.

The Very Rev. Dr. Kirk B. O'Ferrall preached the sermon.

MINNESOTA—WARE GARRETT KING was ordained to the diaconate on June 11th in St. John's Church, St. Paul, Minn., by Bishop McElwain of Minnesota. He was presented by the Rev. Conrad H. Gesner; the Rev. W. F. Creighton preached the sermon. The Rev. Mr. King will attend the Graduate School of Applied Religion during the summer and will be placed in the diocese of Spokane in September.

NORTHERN INDIANA—EUGENE PAUL PARKER was ordained to the diaconate June 6th in St. Paul's Pro-Cathedral, Mishawaka, Ind., by Bishop Gray of Northern Indiana. He was presented by the Rev. Clarence C. Reimer, who also preached the sermon. The Rev. Mr. Parker will be curate of St. Chrysostom's, Chicago.

RHODE ISLAND—ARTHUR STEVENS KNAPP was ordained to the diaconate on June 8th in St. Stephen's Church, Providence, R. I., by Bishop Perry of Rhode Island. He was presented by the Rev. Dr. Charles Townsend; the Rev. James V. Knapp preached the sermon. The Rev. Mr. Knapp will be part time curate at Trinity Church, New Haven, while pursuing post graduate work at Berkeley Divinity School and Yale University.

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June 21, 1942

TO DIRECTORS OF CHRISTIAN EDUCATION:

The closing of Church Schools for the Summer season affords an opportunity for Church workers--clergy, Church School superintendents, teachers, and all who are connected in some way with Church Schools--to take stock of the work accomplished during the past year and to plan new work for the coming year.

Are you satisfied with your present material? Does it come up to expectations? Has it helped accomplish the end toward which you have worked? We suggest that you carefully check your material on hand and plan now for your Fall program. Avoid waiting until September when the "rush is on."

Would you like to inspect other material? You may have heard from various sources during the year, that some other Church School course has much to offer, yet you may not have had the opportunity of actually examining the course. We will be glad to send, on a return-for-credit basis, samples of educational material for your inspection.

Do you have any specific problem? Would you like assistance in solving it? Our Christian Education Department is at your service--to answer your questions, to give helpful suggestions, and, if need be, to assist in outlining a sound, workable Church School curriculum. Avail yourself of our facilities; they are for your use.

Please do not hesitate to write for information, or if you are in the neighborhood of our Church Book Shop, located at 14 East 41st Street, New York City, come in, make comparisons of all material, and inspect the numerous items we stock. We repeat--avoid waiting until September when the "rush is on."

Very truly yours,

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