

The Living Church

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

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COLLEGE WORK ALTAR

The work for Episcopal students at the University of Pennsylvania is focused in this altar adorned with the Canterbury cross, emblem of the Canterbury clubs, and with the motto of the Church Society for College Work upon the canopy.

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The Question Box

By
BISHOP WILSON



● *If the traditional place for the homily was immediately after the Holy Gospel in the Mass, why has this sequence been interrupted by the Creed in our present Prayer Book and what authority may allow reversion to the older practice pending revision of the Prayer Book?*

It is a long story. In the earliest liturgies the sermon or instruction followed immediately on the reading of the Gospel. In those early days the Creed was used in the office of Holy Baptism, not in the Liturgy. Toward the end of the fifth century Peter the Fuller, Bishop of Antioch, ordered the Nicene Creed to be said in the Eucharistic Liturgy as a safeguard against the Arian heresy. The Church in Alexandria followed suit. To counteract the Arianism of the Goths the Church in Spain adopted the same custom toward the end of the sixth century and the Gallican Church soon took it up. It was not formally adopted in Rome until the 11th century under orders from the emperor Charlemagne. At the time of the Reformation the Sarum use in England provided for the Creed to be said or sung in the Mass only occasionally. The first Prayer Book of 1549 made it the usual practice to say the Creed and in the second Prayer Book it was definitely made a regular part of the Liturgy. So it was carried over into our American use. Before his death a year ago Dean Ladd advocated a shortened form of the Communion office, omitting the Creed and providing for the reading of the Gospel from the pulpit with the sermon immediately following. There is good precedent for it. I suppose a Bishop might stretch his canonical authority for approving of special services to cover at least an occasional change of this kind but the only real authority for such a divergence of practice in the Episcopal Church is General Convention.

● *Why are there so many Christian denominations separated by hair-line distinctions? Why does the Episcopal Church rank sixth in Church membership when it is so much older than other Churches? How large is the Anglican communion?*

(1) Many reasons. The Civil War produced some splits. Internal dissension in matters of organization or doctrine caused others. Some divisions date back several centuries to ancient issues long since dead. Different racial groups have created separate Churches. Individual free-lance evangelists have collected a few adherents and organized denominations of their own. Fortunately a swing toward reunion seems to be gaining headway. (2) The Episcopal Church probably ranks fifth or sixth in numbers in the United States. One reason why some other bodies are larger is that

heavy immigration has come from countries where the Anglican communion is not at work. Another reason—the Episcopal Church has avoided revivalist methods and is probably destined to slower but we hope more substantial growth. (3) In round numbers there are about 30,000,000 members of the Anglican communion all over the world.

● *"It is generally understood that where they have not been definitely amended the canons and rubrics of the Church of England are standard for the American Church also" (Question Box of June 14th). Canon 29 of the Church of England requires that God-parents shall have "received the Holy Communion." Does this exclude non-communicants as sponsors?*

I would think not. In this case we have a governing rubric of our own—the second rubric at the beginning of our office of Holy Baptism in the Prayer Book: "There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors if it be desired." This, I think, must be understood to take the place of the English canon and it does not require that sponsors be communicants. On general principles sponsors should certainly be baptized persons—preferably confirmed persons. They promise to see to it that the child "be brought to the Bishop to be confirmed by him." What they do for the child they should have been willing to do for themselves. However, it is important to keep the emphasis where it belongs. A child should not be deprived of Holy Baptism for the want of fully qualified sponsors.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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LETTERS

Evening Communion

TO THE EDITOR: The recent exchanges of communications regarding administration of the Holy Eucharist in the evening have been very interesting to me because I give the Holy Communion to members of a mission church 30 miles north of here at a night service on alternate months. It is the only way we have been able to get the Sacrament to them, and I just want to say that, Anglo-Catholic though I am, I agree with the Forward in Service leaflet that "there is no substitute for intelligence." If there is no other way to get the Sacrament to worthy communicants except at night, then by all means let us go ahead. I certainly would not encourage the practice to indulge people too negligent or too lazy to come to the Lord's Table in the morning hours. But it is too important to be withheld on the doubtful ground that the morning hours are the only proper hours for administration. Indeed, I seriously doubt if we have any right to withhold the Sacrament from earnest Christians who have good and sufficient reasons for asking for night celebrations. The Holy Sacraments were entrusted to the Catholic Church. She holds them in trust. She is warned against casting pearls before swine. But that does not entitle her to say, "If you cannot come to the Holy Table between 12 midnight and 12 noon, you cannot enjoy these great blessings."

Let us always protect and guard, but let us never become hidebound and narrow.
Uvalde, Tex. (Rev.) FRANK E. WALKER.

TO THE EDITOR: Thank you for giving the full news space to the celebration of evening Communion by Dr. Sheerin in Washington [L. C., May 17th]. It shows that you do print all the news fully, even when it shows a development opposed to the policy of your paper. . . .

Now here arises the question. In my parish I can bring out almost as many at special mid-week evening services as attend on Sunday morning. In addition to the morning celebrations we have been having evening services on certain days of the year; Epiphany, Ash Wednesday, Maundy Thursday, Ascension Day, etc. But these services are simply Evening Prayer with the Litany or Penitential Office. In the evening we can have a truly congregational service with a full choir. Would it be wise to have the full choral celebration of the Holy Eucharist in the evening? If I were to do so I could have a full congregation on most of the saints' days. The people would all (or the majority of them) learn to follow the full Church Calendar, to know the saints, to have the examples of the saintly lives as a force to help in modern living. . . .

(Rev.) SYDNEY A. TEMPLE JR.

Hancock, Md.

Many Questions, Some Pertinent

TO THE EDITOR: Respecting your editorial on India in your August 16th issue, I as a Middle Westerner wish to ask you, a fellow Middle Westerner, a few questions.

You say that British trading companies "exploited" India. Where, I ask, did the ancestors of you and me and our Middle Western neighbors get their rich earth? They didn't "exploit" any Indians, did they?

Do you know that the wealth in wheat and ore shipped yearly thru the Sault locks is greater than the shipments thru Suez?

Do you live in an Empire or in a country more powerful than any Empire? Do you wish to hand back the Mississippi valley to Red Indians and yourself and neighbors

crowd back into the Thirteen Original States? If not, why criticize Empire?

In what respect does India's present urge for "freedom" remind you of our War for Independence 150 years ago? Had we then in 1776 had no long inheritance in England in self-government? Were we in 1776 cleft apart into many bitterly antagonistic racial groups? Were the majority of us in 1776 so illiterate and unwashed that we didn't know the merits of the struggle and were open to the sway of demagogues?

What fundamental liberties did we have after the war of 1776 that we did not have before that war?
INEZ J. GARDNER.

Alexandria, Va.

Sales Tax?

TO THE EDITOR: I believe that neither in justice nor in fact can the proponents of the federal sales tax establish their case.

It would seem that any consideration of this problem would take into account the amount of money to be raised by means of a sales tax. In this connection it should be pointed out that a counter-proposal has been advanced to that submitted by Secretary Morgenthau on March 3d. Mr. Morgenthau's tax program asks for an additional 7 billion 600 million dollars in taxes for 1942 to be raised by new taxes in all brackets, surtaxes, increased excess profits taxes, and excise taxes. It does not call for the sales tax at all. The counter proposal suggests that 9 billion 600 million dollars should be raised in additional taxes in 1942 and that 4 billion dollars of this amount be drawn from sales taxes.

To raise 4 billion dollars at any time is a difficult accomplishment. To raise it now by a sales tax would require that a tax of 10%—not 1 or 2%—be imposed on all goods, including essentials like food and clothing, as well as articles which already bear excise taxes.

If it be objected that the sales tax would certainly not apply to food sold in stores, or to articles which now bear an excise tax, or to sales to government and defense contractors, it must be answered that, on the basis of a 10% sales tax, to permit these exemptions would not raise the 4 billion dollars sought, but only some 1 billion 600 million dollars of it, while if clothing be added to the exemptions the yield would be only 799 million dollars, and if fuel be added the yield would be only 780 million dollars.

There is an inescapable conclusion that emerges from a consideration of these facts. It is that 4 billion dollars in sales taxes can be raised only by taxing the essentials of life. And to this conclusion we must add another to the effect that the people least able to pay the taxes will be compelled to do so.

Most of the people in this country are not even today making fabulous sums of money. The National Resources Planning Board estimates that $\frac{1}{3}$ of all consumer units in the country have incomes of less than \$780 per year; that $\frac{2}{3}$ have incomes of less than \$1450 per year; and that 82% of all consumer units in America have incomes of less than \$2,000 per year. But they buy 60% of all consumer goods.

These are the people on whom the burden of the sales tax would fall. It does not require a very great knowledge of the spirit of justice which animates the American people to prompt one to say that they would not consider adding further to the burden of people whose incomes are \$780, or \$1450 dollars, or \$2,000 per year by taxing the food they eat, the clothing they wear, and the fuel which keeps them warm. But a sales tax would do it.

The injustice of the proposed sales tax is further compounded when we realize that people in the low income groups are now paying heavy taxes by reason of those already imposed by federal, state and local governments. The Treasury Department figures show that individuals with incomes of \$750 per year pay an average of \$130 in taxes, or 17.3% of their income; that married persons with \$2500 incomes pay \$250 in taxes per year, or 16.7% of their income. To this must be added the fact that single persons earning more than \$750 per year and married persons earning more than \$1500 per year are subject to the provisions of the income tax laws.

A sales tax on the essentials of life added to all of this would assuredly mean to millions of Americans the difference between eating certain vitally needed foods and not eating them at all; the difference between having sufficient clothing and not having it at all; the difference between keeping warm in the winter and suffering for the lack of enough fuel.

Mr. Morgenthau's proposal to raise an additional 7 billion 600 million dollars in taxes in 1942 by means of new surtaxes, increased excess profits taxes, and excise taxes may not seem wholly desirable to everybody, but it has the decided merit of levying them on those who have the ability to pay them without being deprived of food, or clothing, or fuel, while at the same time it does not place business in jeopardy of its life as is sometimes inadvisably charged.

I think that anything which so profoundly affects the vital interests of men and women as this proposed sales tax does is properly the subject of discussion in a Christian journal. (Rev.) WILLIAM C. KERNAN.
Scarsdale, N. Y.

Prayers For Peace

TO THE EDITOR: While, I suppose, prayers for peace are natural and necessary in these days of awful strife and wild confusion, nevertheless, we are taught to believe that God's peace can only be given us in so far as we are determined to live according to his law of righteousness. We must not expect "figs to grow on thistles."

In trying to see things from that standpoint I have found the Collect for the fourth Sunday after Easter and the Collect for the Feast of the Transfiguration very helpful. The Book of Common Prayer provides many prayers which if chosen carefully for use in the services which might be a real help in training our people to pray for the right things and according to the mind and spirit of our Lord.

(Rev.) MELVIN ABSON.

Buffalo, N. Y.

Guy L. Wallis, Priest

TO THE EDITOR: A short time ago the Rev. Guy L. Wallis was stricken with a heart attack, close to the house where he had been living for a few weeks—20 Irving Place, New York—and died in an ambulance on the way to a hospital. . . .

It is my privilege to pay tribute to the fine and upright character of Fr. Wallis as a man and a priest and to here acknowledge an obligation of many years standing, for it was he who gave me my first opportunity, more than 40 years ago, to become an actor.

In the Nineties Fr. Wallis was a curate at St. Mark's Church, Philadelphia, where I was a member of the choir. Two missions, in the poorer sections of the city, were under the jurisdiction of the Church, one for White and the other for Colored people. Fr. Wallis

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**A Commentary
on the Ten Peace Points**

By

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Margaret Bondfield **A. D. Lindsay**
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Letitia Fairfield **R. R. Stokes**
John H. Hughes **Barbara Ward**

This book, recently published and widely distributed in England, is so important that we have rushed production for American circulation. It contains ten articles commenting on the five peace points set forth by the Roman Pontiff, together with the five economic standards affirmed by the Oxford World Conference of 1937, with an Introduction by William Temple, Archbishop of Canterbury, and a Preface by Herbert Williams, Bishop of Carlisle. Here is a book for all Christians to read and study in preparation for the time when Peace will again rule the world.

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was in charge of the former. The building had formerly belonged to a workingmen's club and in addition to the chapel there was a large hall for meetings.

"The Little Father," as he was called, believed that his people should have not only spiritual guidance but entertainment as well, and knowing my predilection for the theater he asked me to organize a group of amateur players and present some one or two-act plays. It was an ideal chance for a "stage-struck" young fellow, and I lost no time in gathering together a troupe of girls and boys, including one ambitious to be a painter, who did our scenery.

We decided that it would be unwise to give these performances free of charge, as then they might be regarded as worth little or nothing, and as our customers were all poor, the price of admission was fixed at five cents per person.

The hall seated 400 and at our opening performance, when the hilarious *Box & Cox* was the play, the auditorium was packed. It was a typical Saturday night audience and every comedy line of the play met with a roar of laughter. The enterprise was a success right from the start and continued for three years, when I began work in the professional theater.

After nearly 50 years as an actor I feel I owe much to that brave little man for giving me a start and an opportunity to appear with many distinguished players—from Richard Mansfield to my most recent appearance in Milwaukee as Stephen A. Douglas in *Abe Lincoln in Illinois*, in May, 1940.

New York.

GEORGE CHRISTIE.

Theological Education

TO THE EDITOR: The letter of the Bishop of Eau Claire respecting theological education in the issue of July 12th is most pertinent. Too few of the clergy and an even more limited number of the laity have anything in the nature of a real appreciation of the seriousness of the situation confronting our theological seminaries. That all of them can continue to operate independently, is gravely in doubt. Several of them, if not all, are under-staffed and the salaries paid to the faculties woefully small. How serious and severe a study of the problem *in toto* has been made, I do not know, but I am strongly convinced that the necessity for a courageous and vigorous approach to the problem is most imperative.

Sentiment among the alumni is deep rooted and so too are the different shades of Churchmanship represented by the various schools, but neither of these should be permitted to obscure that devotion to the Church and the thoroughness of the curriculum that are more paramount. Personally, I should not be afraid of the merging of two or more individual characters, for I believe that such could result in a deeper and greater appreciation of full orb'd Christianity. The legal perplexities could doubtless be solved, although the disposition of real estate today would certainly present serious difficulties.

I sincerely trust that before very long there may be evolved a committee which can and will devote time and thought to this really important question. To drift much further is going to result in tragedy and impose a burden grievous to be borne on successive generations of students and teachers.

May I add, before concluding, that the necessity of maintaining theological education at a high standard, has not been presented to the laity of the Church in such a fashion as really to arrest their attention and challenge their financial support. Yale at its recent commencement received magnificent

gifts for the work of theological education. I am not insensible that our seminaries, in the past, and almost in the present, received substantial sums, but to be factual and literal many, many more times the amounts subscribed or bequeathed are needed. To hope for this with assurance merits an intelligent presentation of the whole cause to which also the committee suggested above might give severe thought.

(Rev.) ALBERT J. M. WILSON.

Greenwich, Conn.

Oldest Church

TO THE EDITOR:

Not That it makes any difference to me, And therefore I should not repine; But, somehow, in counting, the truth seems to be—

Forty-seven precedes sixty-nine.

In other words you are still wrong when you state that "a substantial portion of Christ Church, Springfield, Mo. (built in 1869) is the oldest church edifice" in the diocese of West Missouri. As I told you in my former letter, Christ Church, Lexington, Mo., was built in 1847. I was rector there and I know whereof I write, but if you doubt me, ask Mr. B. M. Little of Lexington. He has the documentary proof of it.

(Rev.) HORTON I. FRENCH.

Lake City, Minn.

**HOLY
BAPTISM**

By

Frank E. Wilson

Bishop of Eau Claire

This is a reprint containing, in substance, the introduction and the chapter on Holy Baptism taken from Bishop Wilson's *An Outline of the Christian Sacraments*. It is a thirty-two page self-cover booklet; illustrated. Size, 3 7/8 x 6 inches. Price, 25 cts. ea.; \$2.50 per doz.

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FOURTEENTH SUNDAY AFTER TRINITY

GENERAL

CHAPLAINS

Rev. F. B. Howden Among 24 Taken Prisoners By Japanese

Chaplain Frederick B. Howden, son of the late Bishop of New Mexico, is one of 24 army chaplains who served through the grim days of Bataan and Corregidor and are now apparently prisoners of the Japanese, according to a War Department announcement. Reports from Chaplain Howden, apparently the only Episcopalian in the group, are contained in a sheaf of reports just received in Washington, covering the activities of these chaplains in the Philippines from December 1941 to March 1942.

While the reports are only the terse monthly forms showing the number of services held, and similar routine information, brief notes in some cases etch a picture of religious activities among the troops engaged in a last-ditch fight against the ever-increasing enemy. All of the chaplains, it is stated, carried on their work throughout the siege, and so far as known, all of them became prisoners of war. Efforts to trace them reveal, according to the office of the Chief of Chaplains, that none were among the few who escaped to Australia.

COÖPERATIVE SPIRIT

It was very difficult to obtain transportation, said Chaplain Howden in his final report, but, he added, not impossible to visit all positions on foot. In this manner he managed to cover all the officers and men in his own charge, and to visit some units of adjoining organizations as well. He mentioned the spirit of coöperation among chaplains as being "very helpful."

The Rev. Frederick B. Howden, who had been a chaplain with the New Mexico National Guard since 1938, went to the Philippines before the outbreak of war, with the rank of captain.

Tribute to Mrs. Francis B. Sayre, wife of the High Commissioner and an active Churchwoman, was paid by Chaplain Perry O. Wilcox, who mentioned "very cordial coöperation" from her, despite the fact that enemy shelling frequently interfered with services.

In numerous instances, the survey reports, both Protestant and Catholic chaplains held joint services over the graves of dead soldiers when the religion of the deceased could not be ascertained.

Many of the chaplains described the work of their associates as "exemplary" and of a "high order." A high spirit of coöperation prevailed at all times, one of the reports declared.

One chaplain, a Roman Catholic sta-

tioned at Fort Mills, said 33 Masses during December, heard 248 confessions, preached some 25 sermons, and cared for 107 welfare cases. With a Methodist chaplain he performed the burial rites for 28 soldiers and civilians who died on Corregidor.

Another chaplain commented on the increase in religious interest among the men, while still another noted that he had conducted burial rites behind the enemy lines. No indication of how he got there and back was given.

EPISCOPATE

Dr. Oliver J. Hart To Be Consecrated Bishop Coadjutor

Dr. Oliver J. Hart, Bishop Coadjutor elect of Pennsylvania, is to be consecrated on October 16th in the Memorial Church of the Advocate, Philadelphia, by the Most Rev. Henry St. George Tucker.

Co-consecrators will be Bishops Taitt of Pennsylvania and Freeman of Washington. Presenting bishops will be Kirchhoffer of Indianapolis and Fenner of Kansas. Bishop Sherrill of Massachusetts will preach the sermon. Attending presbyters will be the Rev. Dr. S. Taggart Steele jr. and the Rev. Frank Williamson jr. Bishop Maxon of Tennessee will read the Gospel, Bishop Capers of West Texas will read the Epistle, and Bishop Perry of Rhode Island will read the Litany. Bishop Wing of South Florida will present the consents of the bishops. Consents of the standing committees will be read by Samuel Frederick Houston. The Rev. George A. Trowbridge will present evidence of ordination. The Rev. John H. Fitzgerald will act as registrar.

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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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MISSIONARIES

Returning Church Workers Disembark From S.S. Gripsholm

All the missionaries returning from the Orient on the S.S. *Gripsholm* were finally disembarked at the end of the third day from the time the ship docked. Baggage clearance and examination by Government officials, made disembarkation a slow process, ending Thursday night, August 27th.

The delegation of Episcopal missionaries, headed by the Rt. Rev. A. A. Gilman, Bishop of Hankow, remained in New York for a dinner with their friends and relatives Thursday evening, and a celebration of the Holy Communion in the Church Missions House chapel Friday morning, with Bishop Charles S. Reifsnider, former Bishop of North Kwanto, Japan, as celebrant, the Rev. Leslie Fairfield, of Yangchow, China, assisting. The service was followed by a meeting with National Council officers to discuss future plans of the returned missionaries.

BISHOP GILMAN

Bishop Gilman expressed the utmost confidence that China will emerge from her present travail triumphantly and that in the not far distant future the Christian Church will be offered her greatest opportunity in that land.

"Our Church has accomplished a great work in China," the Bishop said, "and has established a Christian Church there which no force can overthrow. The graduates of St. John's and Boone and all the Middle Schools furnish a foundation which can weather any storm.

"China was extremely poor, but her extreme poverty has been proven not to have reached the limit. I am sure that for years to come the suffering will be acute. Our Church there was in sight of real self-support, but this financial position must now be postponed for at least a generation.

"The work which has been accomplished by the poor Chinese boy, Newton Liu, who has become the virtual Bishop of the Church in Hunan, is equal in Christian loyalty to the record of any of the Saints of the Church."

Bishop Gilman said that he is reconciled to his compulsory return to this country only by the thought that it will give him the opportunity, with authorities in this country, to lay plans for work, so that our Church shall be able to make the great advance which is now open to it wherever the Chinese flag flies, "having the full assurance that within a short time this region will include all of the work which in the Providence of God has been assigned to

the care of the American Church."

"The work in China," Bishop Gilman said, "will need financial support; it will need many young men and women who will have a greater opportunity for service than those who have gone before, even if they may not attain such high titles as some of the missionaries of an earlier generation."

HONG KONG

The Rev. Charles A. Higgins, who returned on the *Gripsholm* with Mrs. Higgins and their son, was the only member of the American mission who was in Hong Kong and witnessed the shelling and bombing of the city, with the experience of a Japanese internment camp after the city's fall. The Higgins family were interned from January 5th to June 29th, with insufficient food and many discomforts.

Mr. Higgins reports that the Japanese had taken over some Church property in Bishop Hall's diocese, and that Trinity Church, Kowloon, is now used as a Buddhist temple. St. Paul's Girls' College, Miss Katy Wu, principal, however, has been able to re-open. Church work among the English goes on in the internment camp, with eight Anglican clergy ministering to the English prisoners, and the three Chinese churches in Hong Kong are continuing services. The Peak Church was destroyed by bombs, and Bishop Hall's Cathedral damaged. The bells were ruined by a shell, and St. Mary's Church was also damaged by shell fire.

Mr. Higgins says that one of the many reasons why missionary work in China must continue and increase as conditions make it possible is that the new Chinese nation which will arise after the war will need Christian attitudes in the exercise of power to prevent possible misuse of the greatly increased power which the new China will possess.

FR. WOOD

The Rev. Robert Wood of St. Michael's, Wuchang, veteran of the China mission, who retired, but kept right on with his activities, both in the mission and in his refugee work, believes that his experiences were different from those of many others. His wide friendship among the Chinese people led to the most considerate treatment, even by officers of the puppet Government. He speaks most highly of the friendliness of officials, police, and citizenry. St. Michael's was sealed, but Fr. Wood was permitted to conduct services in the parish house. He stresses the point that the Japanese said plainly that they were not opposed to the religion of Christian Chinese, but that they proposed to exterminate all American influences.

Fr. Wood was in Wuchang when it was heavily bombed, and had many narrow escapes. St. Michael's was not struck directly at any time, but windows were shattered, foundations damaged, and roof loosened. The basement of the Church was used as an air-raid shelter for the community.

Japanese, Fr. Wood says, occupied the Church General Hospital, and Boone College compound. Little damage has been done to property, he believes, but there



FR. WOOD: "I am going back on the first ship."

was some looting, and the church organ was seized, and some Prayer Books and Hymnals burned at St. Michael's.

"The day is coming when Japanese imperialism and imperialism of the Hitler variety will end, and international goodwill and fellowship will triumph over aggressiveness," Fr. Wood said.

"I am going back on the first ship," he said, with no reference to his 70 years of age and his 44 years of service in China.

ST. ANDREW'S HOSPITAL

Dr. Claude Lee, founder and head of St. Andrew's Hospital, Wusih, says that while we will be back there some day, we will find almost nothing of our buildings or equipment and will have to start all over again. He says there will be need for American medical missionaries in China for another generation at least. He points to the new policy under which, in the future, no missionaries will be sent out without consultation with the Chinese Church, which he believes will undoubtedly survive. Dr. Lee is sure that it is the intention of the Japanese government to bring Christian churches together and make them conform to the setup now in operation in Japan.

On the *Gripsholm*, Dr. Lee was impressed with the religious interest of Ambassador Grew. On one Sunday the Rev. Francis Cox, chancellor of St. John's University, Shanghai, conducted the service and the Ambassador read the Lesson.

Dr. Lee says that St. Andrew's Hospital is occupied by Japanese soldiers, but that the hospital is still operating with the Chinese staff, as a private enterprise, with consent of the mission. The Chinese staff is forced to stay there by Japanese authorities. In Shanghai, he says that St. Luke's and St. Elizabeth's Hospitals are still operating with Chinese staffs. Dr. Lee's home is occupied by Japanese soldiers. He was interned in his house but was allowed to carry on his work until April 12th, when he was evacuated to Shanghai where he had freedom of the settlement and was well treated.

CHINESE CHURCH

Discussing the present state of the Chinese Church, the Rev. Ernest Forster

spoke highly of the newly consecrated Assistant Bishop, E. S. Yü, who was consecrated May 31st in the Church of Our Saviour in Shanghai. He had been rector of St. Peter's, Shanghai. Ecclesiastical authority for all Chinese work in the diocese has now been turned over to him and his standing committee. No funds from abroad can be received, but Mr. Forster is confident the Church will attain self-support and be more conscious of itself as a Church. Many Chinese Christians have made liberal contributions to the Chinese Church, ranging from several hundred to several thousands of dollars. Mr. Forster says he was well treated at all times.

Japan Must Be Crushed Ambassador Grew Warns

Nothing less than a crushing defeat of the Japanese militarists can assure the future peace of the Pacific area, Joseph C. Grew, Ambassador to Japan, who returned on the diplomatic exchange liner *Gripsholm*, told the people of the United States in a radio broadcast on August 30th.

"The Japanese military machine and military caste and military system must be utterly crushed, their credit and predominance must be utterly broken, for the future safety and welfare of the United States and the United Nations, and for the future safety and welfare of civilization and humanity," Mr. Grew said.

Factual evidence of mistreatment of Americans in Japanese internment centers was gathered by Mr. Grew, an active communicant of the Church, during the month's trip of the *Gripsholm*, which brought home from Japan more than 500 repatriated missionaries. The Americans who suffered mistreatment and the indignities at the hands of the Japanese provided their case records during the trip home, with as many of the names of the Japanese officials as they knew. The records will be filed for appropriate action after the war.

PACIFIST ACTIVITIES

Reports of the existence of a strong pacifist unit aboard the *Gripsholm* were highly exaggerated, according to first hand accounts of many of the returning missionaries.

Of the 22 repatriated missionaries who were held at Ellis Island for questioning by five government agencies, including the FBI, only three were actually under suspicion for alleged pacifist leanings. It is believed that the 19 were detained as witnesses who were present at small pacifist gatherings on board ship. Paul Rusch, professor at St. Paul's University in Tokyo and LIVING CHURCH correspondent, was one of the group detained for questioning at Ellis Island, but was released on August 31st. Others held included representatives of the Presbyterian, Methodist, Southern Baptist, Evangelical Reformed, and Congregational mission boards.

INTERNMENT TREATMENT

Most of the 500 missionaries were unwilling to make more than guarded refer-

ence to their period of internment in enemy territory. From the little information that was available, it was apparent that the treatment accorded missionaries varied in different sections of Japan. In the North and in portions of the South the missionaries were treated "very badly," while in the more populous sections they fared reasonably well. All of the missionaries stressed the fact that those who were placed in jail received the worst treatment. Those who were confined to their homes were treated with more consideration. In general, the missionaries agreed they were not "too severely treated."

Mrs. Higgins and her two year old son, born in Hong Kong, were interned in the Stanley prison warden's quarters part of the time, but earlier had lived in an improvised hotel that was formerly a Chinese brothel. She said she heard many stories of atrocities, but had not seen any.

More Stories of

Returning Missionaries

Holy Trinity and Emmanuel Churches, Yangchow, were sealed, but the rector is allowed to get the keys from the military police on Saturday, hold services and return the keys Monday, according to the Rev. Stephen Green. He says that St. Faith's Compound is locked. The Japanese took Mr. Green's dining room furniture and many personal things to which they took a fancy. He was well treated. As to the future, Mr. Green considers "even the present hopeful, in as much as it has put the Chinese Church on its own feet."

MEDICAL WORK

The Church's medical work is not dead by any means, is the opinion of Miss Louise Reily, of Church General Hospital, Wuchang. "The Chinese were sorry to see the Americans leave, but were relieved too, since they feared bad treatment for those who stayed with Americans." Chinese doctors and nurses are carrying on in Hankow in a Chinese building, she says, and she feels that this work will be permitted to go on.

While Miss Olive Tomlin of St. Hilda's School, Wuchang, was interned, and all schools closed, she reports no ill treatment, and is "definitely going back. Things will be different in future, and the Chinese will be stronger Christians than ever."

The Rev. Leslie Fairfield's round trip to China took just a year, to the day. He had been home on furlough, and returned to his field, sailing August 26, 1941. He disembarked from the *Gripsholm* August 26, 1942. He is rector of Emmanuel Church, Yangchow, Kiangau, and had been interned in his own home, finding the situation somewhat irksome but suffering no real hardships. Mr. Fairfield spoke of the infiltration of Japanese pastors who followed the army, ministering to Japanese congregations and making contacts with Chinese pastors. If attempts at pressure are made by this means, he said, "Well, if you know the Chinese character, you know Chinese people are able to cope with that kind of influence." Mr. Fairfield emphasized the

continuing needs of Chinese refugees and hopes that refugee aid will increase.

HANKOW

The Rev. Claude Pickens, who had been with Bishop Gilman in Hankow, serving as acting assistant treasurer of the Hankow diocese, and assisting at the Cathedral, returned with Mrs. Pickens and their five children, Samuel, age 15; Peter, 14; Katrina, 12; Marjorie, 10; and Patricia 8. Mr. Pickens says he is glad the children are old enough to remember their experiences in China. He too hopes to return as soon as conditions make it possible. His special interest is in work among Moslems.

Mrs. Pickens and the children had been at Chefoo, while Mr. Pickens remained in Hankow. He believes that he is the only foreigner who got out of Hankow during the occupation. He was interned in his own home, and food was obtainable through the fact that the *Wake*, the last American gunboat to leave, sold or gave away all its supplies to the people who were left behind. There was some inconvenience, Mr. Pickens says, in getting passes to go places, but no actual hardship, and the services at the Cathedral were carried on without interruption, up to Lent. He believes that the war is not disrupting the Church at all, and that Christian people have every reason to look to the future hopefully.

COÖPERATION

The missionaries brought back stories of the spirit of coöperation prevalent whenever Protestants and Catholics were thrown together by the exigencies of internment.

A statement issued at the pier by a spokesman for the Maryknoll Fathers, returning members of the Catholic Foreign Mission Society of America, related the experiences of some 18 Maryknollers interned for six months at the mission compound of the Presbyterian Board of Foreign Missions in Heijo, Korea.

Along with their Presbyterian fellow-internees, the Catholic priests were permitted to cultivate several acres of garden plots on the property. Although meals were "scanty" and the shortage of water a "real inconvenience" at times, the two groups survived their ordeal without severe hardship.

Commenting on the coöperation and friendliness of their Presbyterian "hosts," the Maryknoll statement described the Protestant group as "excellent exemplars of Christian fellowship and the mission spirit."

Others of the mission staff on the *Gripsholm* were: the Rev. Francis A. Cox, chancellor of St. John's University, Shanghai; Miss Nina Johnson, in charge of health work at Central China College; Robert Kemp, teacher of physics at Boone School; the Rev. Cameron MacRae, Shanghai, with his daughter, Mrs. Margaret MacRae Allen; Dr. and Mrs. Josiah McCracken and daughter, Dr. Mary McCracken; Fr. Walter P. Morse, SSJE, of Hankow; Deaconess Elsie W. Riebe, Hankow; and R. D. Shipman, who had been a volunteer worker at a number of the missions.

ARMED FORCES

Naval Chaplains Wanted

The Rev. C. Leslie Glenn, now in Naval Service, calls attention to the appeal of the Navy Department for 400 Chaplains. These men are to be commissioned as lieutenants (jg) or full lieutenants. Theological students may be appointed probationary ensigns during completion of their training and then be called for active duty as lieutenants (jg).

Chaplain Glenn says that chaplains of all faiths are needed. Applicants, he says, must be less than 44 years old, college graduates with at least three years additional ecclesiastical training in an accredited theological institution, fully ordained, and citizens of the United States. They must also have the endorsement of proper Church authorities.

RELIEF

Presiding Bishop's Fund

Total receipts of the Presiding Bishop's Fund for World Relief, July 27th through August 24th, reached a total of \$3,048.79, an amount considered by National Council officers as remarkable for a summer month.

Allocations were made to the Church Committee for China Relief; International Missionary Council; Episcopal Committee for European Refugees; International YMCA, War Prisoners Aid Committee; American Committee for Christian Refugees; World Emergency Committee, YWCA; American-Japanese Students' Aid; British War Relief Society; Greek War Relief; Russian War Relief.

In addition there were special gifts designated for Bishop Y. Y. Tsu; All Hallows, London; the Rev. H. A. Simmonds of Liberia; Canon Thorley Bridgeman, Jerusalem; and an undesignated amount of \$1,116.65.

PRESBYTERIANS

Largest Membership in History

The largest membership recorded during the 236 years of organized Presbyterianism in this country, 2,040,492 communicant members, is reported this year by the Presbyterian Church in the United States of America. The figure is given in the annual statistics of the Church, made public by the Rev. Dr. William Barrow Pugh, the Stated Clerk of the Presbyterian General Assembly. The statistics are for the Church year ended March 31, 1942.

A net increase during the year of 27,245 members over last year's total of 2,013,247 is reported by Dr. Pugh.

Membership statistics in the Presbyterian Church, according to its strict rules on the subject, are based solely on the number of communicants who are in full standing. They do not include every person who has been baptized, nor are they based on what is called Church "population." This broader constituency of the Church, the Presbyterian population, is estimated by the Stated Clerk as 5,000,000.

NEWS IN BRIEF

At Home and Abroad

The Pope has sent the Archbishop of Malta \$10,000 for relief of distress on that heroic island.

Norwich Cathedral was saved by the stout stone and brick vaulting built by Bishop Nix in the 16th century, when bombs pierced the lead roofing during a recent air raid. At the same time 850 incendiaries were dropped in the Cathedral precincts, some burning themselves out on the grass surrounding the grave of nurse Edith Cavell.

The Haldeman-Julius Publishing Co. of Girard, Kans., in response to a protest by the National Conference of Christians and Jews, has agreed to discontinue publication of its anti-Catholic literature. Nothing was said about other books of a general anti-religious nature published by the firm.

Roman Catholic Bishop Winklemann of Wichita, Kans., opposes enlistment of Roman Catholic women in the WAACS and WAVES. "Let the men do the fighting job," he said. "Mothers belong in their homes. The crying need of our country is not ammunition, but children and more children."

A bill sponsored by Senator Johnson of Colorado to extend workmen's compensation benefits to conscientious objectors in work camps was approved by the Senate and sent to the House.

The Japanese have issued a decree abolishing all religious instruction in the schools of the occupied Philippines.

Archbishop Spellman of New York, as "military vicar" of the Roman Catholic Church, has recently completed an 18,000 mile pastoral visitation by plane, in the course of which he visited 92 army posts and interviewed 300 Roman Catholic chaplains. His trip included a visit to the war area in the Aleutian Islands, and the Canadian northwest. He was away from New York only six weeks.

When the Rev. Isaac Dunbar, Anglican missionary in Tunis, French North Africa, found that 30 British sailors imprisoned there were Roman Catholics, he telephoned to the White Fathers at Carthage and asked them to send one of their priests to say Mass. Meanwhile Fr. Dunbar scrubbed the floor of a room in the prison and prepared it for the use of his Roman Catholic colleague.

The Nazis have sponsored a new post of Metropolitan of Central Europe for Russian Orthodox emigrés in Germany and occupied lands. The renegade Archbishop Seraphim of Berlin has been appointed to the office, to be assisted by Archimandrite Philip Gardner as Bishop of Potsdam, according to International Christian Press and Information Service.

NORWAY

Quisling Drops Fight Against Norwegian Church

Reports that Quisling is dropping his fight against the Norwegian Church are confirmed by the Stockholm newspaper, *Svenska Dagbladet*, which states that a relaxation of the Nazi anti-church campaign is in line with orders received by Quisling and his Minister for the Interior Hagelin after a recent visit to Germany.

The Norwegian Information Service of New York has received word that the German military has put pressure on Hitler to have Quisling tone down his attacks on the Church because of the imminent danger of an Allied invasion of Norway.

Norwegian circles in London are of the opinion that Quisling's new policy is directly connected with the forthcoming second anniversary of his assumption of power, scheduled to be held September 5th.

They add, however, that the Church's heroic resistance to Nazi pressure undoubtedly has some bearing on the new Quisling approach. (See article on page 20.)

ENGLAND

Archbishop of York Sees Civil War If Indian Congress Gets Power

Writing in a diocesan publication, the Archbishop of York, Dr. Cyril Garbett, declared civil war and anarchy would immediately result if the Indian Congress should obtain the power it demands.

The Archbishop stated that if Gandhi's policies had been successfully carried out, they would have constituted a "deadly stab in the back to the Allies at one of the most critical moments in the war."

"To change the government of India now," Dr. Garbett wrote, "would mean hopeless confusion, a grave interruption of the war effort, and worst of all, it would involve a betrayal of the interests of the Moslems and other minorities to a Hindu caucus.

"It cannot be said too often that complete and full independence will be granted directly India itself agrees upon the form of government it desires. Not even the bankruptcy in statesmanship shown by Congress leaders has changed this position."

The Archbishop concluded with the statement that "no opportunity should be lost to bring home to the people of India that the great wish of this country is to see them happy and united under the form of government they have freely chosen and that every effort should be made to heal the wounds caused by recent unhappy events."

Archbishop of Canterbury Asks Prayers For Yugoslavia

A call to prayer for Yugoslavia on September 20th, the birthday of youthful King Peter, has been issued by the Archbishop of Canterbury.

SCOTLAND

Bishop Consecrated

On the feast of St. Mary Magdalene, celebrated in the Scottish Episcopal Church on July 22d, the Rev. Thomas Hannay, of the Community of the Resurrection, was consecrated Bishop of Argyll and the Isles. The ceremony took place in St. Mary's Cathedral, Edinburgh, in the presence of a large congregation.

The Primus, as principal consecrator, was assisted by the other five Scottish bishops, one of whom (Dr. Mounsey) is also a member of the Community of the Resurrection. The Primus and the Bishops of Aberdeen (gospeller) and Brechin (epistoler) wore red Mass vestments and mitres, the other bishops copes and mitres. The sermon was by Canon A. E. Simpson who took his text from the Gospel for the day: "Jesus saith unto her, Mary."

The prayer of consecration was said by all of the bishops in unison. After his consecration the new Bishop took his place at the altar with the Primus, and he and all the bishops recited the canon and communicated together.

After the blessing of the Mass, the new Bishop was invested by the Primus with cross, ring, mitre, and staff, and then proceeded with his chaplains to the chancel steps, from which he blessed the people.

NEW ZEALAND

Diplomat Is Active Churchman

The Hon. Walter Nash, whom President Roosevelt recently received as Minister of New Zealand accredited to Washington, is a prominent Anglican Churchman. For many years, according to the *Church Times*, he has been an active member of the Church of England Missionary Society in the diocese of Wellington, filling various important offices in that organization. Graduate of a Church school, his work as a trusted leader in New Zealand has been, and is, of great value both to Church and to State.

Mr. Nash, formerly Minister of Finance, Customs, and Marketing in his own government, is a distinguished writer on economic and social subjects.

ALSACE

Nazis Laicize Schools

The attitude of Nazi authorities toward religious instruction has created a critical situation in Alsace, where the schools are now under the control of the Baden Minister of Education, Schmidthener, according to the *London Church Times*.

A policy of laicizing the schools is being enforced, the church journal reports, with little respect for the religious sentiments of the people, whether Catholic, Protestant, or Jewish. Religious instruction must now be given in German instead of French and by teachers only. Children cannot be sent for religious instruction outside the schools, and prayers and services inside the schools have been abolished.

How College Work Spreads Through Oklahoma

By Martha Morrow

CERTAINLY college work is not new in Oklahoma. A few able leaders have been actively carrying on college work in that diocese for many years. Only recently, however, has the layman become aware of the unique congregation peculiar to a college community and begun to awaken to its special needs. When a seed that has long been dormant suddenly imitated Jack's beanstalk, it's worth investigating!

Throughout the last decade the Rev. Marius Lindloff, while rector of St. John's Church, was chaplain to the students at the State University at Norman. Again and again one heard references to the fine type of liturgical music he and Mrs. Lindloff developed, and other phases of their activities with students and faculty.

The Rev. Joseph S. Ewing succeeded Mr. Lindloff as rector of St. John's and student pastor, and in the short time he has been at Norman has become a strong rallying point for the Church among students and faculty as well as townspeople. As Mr. Ewing had previously been secretary for college work in the Sixth Province and a director of the Church Society for College Work, he was already familiar with the national picture as well as being an active exponent of all the movement stands for.

Although student work was also being carried on at Oklahoma A. & M., Oklahoma College for Women, and the University of Tulsa, many good Church people in this diocese were unfamiliar with college work as such and with the society which is organized to promote this work. In fact, one midwestern clergyman wrote:

"I imagine there are quite a few places 'west of the Mississippi' where they still think those four letters (CSCW) refer to



PIONEERS: Mrs. Hoffman, Fr. Ewing, and Dr. Richards are the leaders in Oklahoma's program to strengthen college work.

just another New Deal agency; and society is something connected with those people who get their names and pictures in the middle of the newspaper when they go on trips, throw parties, or get themselves betrothed."

In July of last year Dr. Aute Richards, long active in the affairs of St. John's Church and a member of the faculty of the University of Oklahoma, was appointed a charter member of the Diocesan Chairmen for the Church Society for College Work. The Seventh Province was the first to select such chairmen, and having been appointed by Bishop Casady as representative from the diocese of Oklahoma, Dr. Richards was to be one of the pioneers to establish the precedent for all future chairmen to follow. These chairmen were to help spread the story of College Work and the society, and to convince others of

the importance of this "newest mission field" of the Church. General suggestions were given, but the ways and means of accomplishing this were left to the individual.

Long familiar with the fine work among students and faculty at the University of Oklahoma, Dr. Richards firmly believed in the importance of College Work. By including the executive offices of the Society in Washington, D. C., in his trip east last fall, and talking with the President, the Rev. C. Leslie Glenn, and others connected with the organization, he returned to Norman with a clearer idea of how he would meet the tremendous challenge of spreading the story throughout the diocese.

Using the already existing membership in Oklahoma as a nucleus, Dr. Richards set about the task of informing friends, acquaintances, and those he chanced to meet of the work of the Society.

Professor Richards was active in the arrangements for the Diocesan Convention at Tulsa in January and the success of his efforts was most rewarding. The opening mass meeting of the convention had as its first speaker the Rev. Joseph S. Ewing, who dramatically described the challenge which college centers offer the Church. Before both the convention and the meeting of the Woman's Auxiliary, Dr. Richards spoke on the activities of the CSCW. He pointed out that 21 of the 26 clergy of the diocese are in contact with students, and in speaking of the increase in faculty interest, cited the University of Oklahoma where one-eighth of the faculty is associated with the work of St. John's Church. An exhibit of the publications of the Society, arranged in the convention room of the Woman's Auxiliary, attracted wide attention. The Woman's Auxiliary adopted the following resolution:

"Whereas the Woman's Auxiliary of the Diocese of Oklahoma in convention assembled is aware of the splendid accomplishments of the Church Society for College Work,

"Be It Resolved that an expression of appreciation be extended the national or-



ST. JOHN'S, NORMAN: Students take an active part in the choir and other Church activities at the University of Oklahoma.

ganization of the Church Society for College Work through the diocesan chairman, Dr. A. Richards of Norman, hereby pledging continued support."

A similar resolution was adopted by the convention in appreciation of the fine work made possible by the Society's generous grant to student work at the University.

But this was not a meaningless gesture of good will from the Woman's Auxiliary: it was only the beginning. At the convention it was voted that a representative of the Auxiliary be appointed to work with the diocesan chairman for the CSCW in Oklahoma. After considerable deliberation, Mrs. Roy Hoffman of Oklahoma City, former diocesan president of the Woman's Auxiliary and for 20 years a member of the Board of Regents of the Oklahoma College for Women, was selected.

As a result of the interest aroused at the convention, steps were initiated to arrange programs to present the work of the society at women's guilds, laymen's leagues, and similar Church groups. Mrs. Fred Brown of Muskogee, a long time and enthusiastic member of the CSCW, has already been active in speaking on college work. In April Professor Richards was invited to speak at the provincial clergy meeting at Tulsa on What the College Expects the Church to do. He presented this subject under the three following headings: The contrast between the student mind and the needs of older parishioners; the function of the Church as an educational associate of the college; and the demands for a very high type of worshipful service. Mrs. Hoffman was active in arranging to bring the matter of college work before the Woman's Auxiliary Conference at Chickasha in June, and sponsors the idea of local guilds, including a meeting devoted entirely to college work in their programs for next fall.

Mrs. Hoffman, Mr. Ewing, and Dr. Richards form a board in embryo to look after the interests of the society in Oklahoma. In the University of Oklahoma they have an actual example of work "in the field," as one of the CSCW grants is being made there. Unencumbered by a formal organization and with the assistance of Mrs. Brown, they form a "flying squadron" ready to speak to groups or individuals on college work and the society in particular. Securing new members is one of their aims and already the membership from that diocese has doubled, but the spread of the story of college work is considered even more important. There is much for this group to do and many people to be convinced, but with their pioneer spirit backed by initiative and determination, they embark upon a task that has the potentialities of accomplishing much good for college work and the Church.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

| | |
|---------------------------------|------------|
| Previously acknowledged | \$1,168.36 |
| Anonymous, Santa Fe, New Mexico | 10.00 |
| E. P. | 10.00 |
| | <hr/> |
| | \$1,188.36 |

China Relief Fund

E. P. \$ 10.00

Russian Seminary in Paris

E. P. \$ 10.00

An Office for Benediction of a National Flag

Compiled by the Rev. Walter H. Stowe, S.T.D.

(Compiler's Note: This office may be shortened if desired by reading the lesson at some point earlier in the service during which this Office is to be used. Also, it has been compiled with the intention of being as suitable in times of peace as of war. If a more martial note is desired, suitable prayers can be added from the Prayer Book.)

¶ *The Clergy having gathered at the chancel steps, and the Flag-Bearer being in place in the nave at the foot of the chancel steps with the Flag, facing the altar, and the congregation standing throughout, the officiating Minister shall say:*

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Minister. Our help is in the Name of the Lord;

People. Who hath made heaven and earth.

Minister. Blessed be the Name of the Lord;

People. Henceforth, world without end.

Minister. Blessed is the nation whose God is the Lord;

People. And the people whom he hath chosen for his own inheritance.

Minister. Righteousness exalteth a nation;

People. But sin is a reproach to any people.

Minister. He hath not dealt so with any nation;

People. Who crowneth us with loving kindness and tender mercies.

Minister. Praise ye the Lord.

People. The Lord's Name be praised.
If the following lesson has not already been read, it shall here be said:

DEUTERONOMY 8:6—14a, 17^a—18

The Lord be with you.

And with thy spirit.

Let us pray.

ALMIGHTY God, who hast been pleased to use divers nations in the fulfillment of thy loving purposes for all mankind; We thank thee for leading our fathers into this good land, for inspiring them by thy Holy Spirit to proclaim to all men thy gifts of Life, Liberty, and the Pursuit of Happiness, and for guiding them by the same Spirit in establishing this great Republic;

Grant that this NATIONAL FLAG which we are about to dedicate unto thee, may ever be a remembrance of thy manifold and great mercies to us and to our Country; and that with one mind and with one heart, we, and all who pledge allegiance to the same, may ever know that to live without thee is to die; that perfect liberty is to obey thee and thy laws; and that true happiness is to do what thou wouldst have us to do; through Jesus Christ our Lord. Amen.

BLESSED be thy Name, O Lord, for that it hath pleased thee to put it into the hearts of thy servants,

to offer this gift for thy House: Accept, we pray thee, this NATIONAL FLAG, which we now set apart in thy Name and for thy glory. May thy blessing rest upon this Gift and the givers of it; and grant that thy Church and this Nation may be saved from all perils to glorify thee, who art the giver of all victories, through Jesus Christ our Lord. Amen.

OLORD Jesus Christ, who during thy earthly life didst love thy country and didst weep over it; and who by thy precious life and death on the cross didst redeem all nations of men;

Bless \dagger and hallow, we beseech thee, this NATIONAL FLAG, which we consecrate in loyalty and devotion to our own dear Country, that it may ever be a symbol of that liberty, equality, and opportunity which thy redemptive power has brought to this Nation and People. Grant that all citizens who look upon it, may be inspired to labor faithfully to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity; that in so doing, thy Kingdom may be enlarged and thy Name glorified; through thy mercies and merits, O Thou who with the Father and the Holy Spirit ever liveth one God, world without end. Amen.

WASHINGTON'S PRAYER FOR OUR COUNTRY

ALMIGHTY God, we make our earnest prayer that thou wilt keep the United States in thy holy protection, that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large; and finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee, through Jesus Christ our Lord. Amen.

The Flag-Bearer will now turn with the Flag facing the Congregation, and the latter will sing "The Star Spangled Banner," Hymn No. 429.

THE BLESSING

MAY our Lord Jesus Christ be near us to defend us, within us to refresh us, around us to preserve us, before us to guide us, behind us to justify us, above us to bless us; Who liveth and reigneth with the Father and the Holy Ghost, God for evermore. Amen. (From the Tenth Century.)

"A Glorious Experience"

*The First Interview With the Rev. Hiram G. Woolf
Since His Release From an Italian Prison*

By Elizabeth McCracken

THE American Church was shocked and alarmed when the newspapers announced that the Rev. Hiram G. Woolf, rector of the American Church of St. Paul in Rome, Italy, had been seized by the Italian government on November 18th, and was detained in solitary confinement in a Roman prison. Very little could be discovered as to the facts, and practically all of that little was strictly confidential. No communication whatever was permitted with Fr. Woolf, either by the Church authorities or his parents. For six months no one concerned knew anything definite, except that Fr. Woolf was still in Rome, in prison, and allowed to see no one nor in any way to communicate with anyone.

Then, suddenly it seemed, the news appeared in the daily papers that Fr. Woolf was among the passengers on the *Drottningholm*, which reached the port of New York on June 30th. There was great interest in Fr. Woolf's arrival. Of all the many passengers on the *Drottningholm*, the reporters and the photographers were most eager to see Fr. Woolf. They did see him, but he said nothing at all. He was met at the pier by Bishop Perry of Rhode Island, Bishop in charge of the American Churches in Europe, and other personal friends. For several good reasons it was judged best that Fr. Woolf should make no statements just then nor for some time thereafter. Even now, Fr. Woolf is giving no interviews and furnishing no account of his experience, either to the secular or to the Church press. Not even from the Department of Promotion of the National Council is any item regarding him, much less by him, being sent out. The time has not yet come when such action would be mutually helpful.

As a very special courtesy, an exception was made of THE LIVING CHURCH. Fr. Woolf, after consultation with his advisers, consented to an interview, out of which was to come a brief statement, upon which no editorial expression of opinion was to be made, it being impossible for any opinion to be ripe at present. The following account of the interview, with the quotations from it, will give the important facts of Fr. Woolf's experience.

IMPRISONMENT

He was not "arrested," but "taken for questioning," on November 18, 1941, by the Roman authorities. According to Italian law, he was suspected not of espionage but of a "tendency to a presumption of espionage." As a member of the American Embassy put it, Fr. Woolf was a "blue poker chip in the international game of politics." There was absolutely no proof of espionage, then or ever. Fr. Woolf was held in the *Regina Coeli*, which is the city prison of Rome. This prison is situated on the banks of the Tiber,

under the shadow of the Janiculum. It will be recalled that it was here that Garibaldi, the liberator of Italy, won his great victory, and that a notable equestrian statue of Garibaldi, erected in 1895, now crowns the Janiculum, one of the original seven hills of Rome.

Fr. Woolf was confined in the prison for six months less five days. For the first four days, he was held without questioning. He was then questioned: once in November, 1941, once in December of that year. It was not until February, 1942, that he was again questioned. He was then questioned for two days in succession, each day by a different judge. While Fr. Woolf understands and speaks sufficient Italian for ordinary purposes, he did not think it wise to trust himself to understand legal Italian. The questions were therefore translated by an interpreter, and Fr. Woolf was asked to answer them by Yes or No. At the end of the February questionings, he learned for the first time since his imprisonment that the charges, not *were*, but *might be*, "espionage, political and military." Nothing more happened until April 28, 1942, when there came the charge in writing of "procuring political and military news which had been prohibited to be divulged by the competent authorities." And his crime was in giving this news to "foreigners [other Americans] in time of war."

TRIAL

The trial was set for May 26th. A week after this date was set, it was changed to May 11th, 1942. The trial was held on that date, and Fr. Woolf was sentenced to thirty years imprisonment. He was conducted back to the *Regina Coeli* that night. At 2:30 on the next morning, May 12th, he received word that he had been granted an "act of grace of the King of Italy." This means a full pardon. He left the prison on May 13th, at 9:30 A.M. Accompanying him were guards, who stayed with him until he reached the Grand Hotel in Rome, where some members of the American Embassy were still staying. At 3 P.M. on that same day, he left on the special diplomatic train for Lisbon. He reached Lisbon on May 16th. After a week in Lisbon, he sailed on the *Drottningholm* for home.

These are the technical facts. But there are other facts, equally important. Some of these Fr. Woolf could cite. Speaking of the time in prison, he said:

"Physically, it was a hard experience. But spiritually it was a glorious experience. Every time that my physical being seemed unable to endure it, God, either by a physical manifestation or by a manifestation in the spiritual realm, sent me an abundant outpouring of His grace. I believed that God had sent this experience to me for His own purposes. With His help, I was enabled to use it, day by day,

in His service. I learned why pain is in the world: God reveals Himself to those who suffer."

Fr. Woolf spoke of his joy when he reached Lisbon and was able again, after six months away from an altar, to make his Communion. He was warmly welcomed by the rector of the Anglican church in that city. Another happiness was the presence of a cousin, a mining engineer in Portugal, who met him at the train. "I was glad to see a member of the family again," Fr. Woolf said.

An opportunity to officiate at the other great Sacrament of the Church came to Fr. Woolf on the *Drottningholm*. A newspaper correspondent from Berne, Switzerland, was on the ship, with his bride. He wished to be baptized, his wife being equally eager. Using an improvised font, Fr. Woolf held the Baptism, another newspaper correspondent and the candidate's wife being the witnesses.

Since he was only "detained" in prison, Fr. Woolf was permitted to wear his customary clothing, which is strictly clerical. He was also allowed to have with him his Bible, Prayer Book, and *Monastic Diurnal*,—this last the translation made by the Rev. Dr. Winfred Douglas.

HEALTH IMPROVING

There has been considerable concern as to the effect on Fr. Woolf's health of this experience. He is a vigorous young man, in his 35th year, in his college days a football player of some distinction. The strain on his health was very great. But he and his family are assured that he will entirely recover his former tone. He has no immediate plans, and is with his parents in his old home. Beginning in September, he will attend several clergy conferences. Officially, he is until his term ends in October, still rector of the American Church of St. Paul in Rome.

Two or three Church leaders who have talked with Fr. Woolf since his return, have expressed themselves respecting the effect upon his ministry of this experience. One of them said: "I feel deeply that Fr. Woolf's whole future life and ministry will be enriched by this trial. His value to the Church is immeasurably increased."

One felt in talking with him that this was indeed true. He was quiet, poised, ready to be interested in what was about him. Profoundly serious as he was when relating or commenting upon his experience, he was also quick to laugh at certain incidents of the voyage to America—which, like all voyages, had its humorous side. He also not only opened but also set up and related the history of a beautiful portable altar with everything required for a Low Mass, which is one of his treasures. He is a man called of God: everything, large and small, important and trivial, shows this. The Church is served to the full by such a priest.

Labor Day in Wartime

LABOR DAY is a typically American holiday. Unlike the situation in pre-war continental Europe, where May Day was frequently marked by sanguinary conflicts between workers and police, in this country the holiday on the first Monday in September has long been a peaceful one participated in by all classes. Since 1894 it has been recognized by Congress as a legal holiday, and for many years it has been observed in every state in the union.

Because of its widespread general observance, the significance of Labor Day has frequently been overlooked and it is often regarded solely as a day for games, picnics, and relaxation. But Labor Day stands for something more important and significant in the American scene.

Essentially Labor Day is a tribute to the dignity of human labor and of the common man. Not only the worker in the factory but the farmer, the engineer, the executive, and the artist have their recognition in the Labor Day observance. Everyone who earns an honest living, whether by the sweat of his brow or the swirl of his brain, has a share in that recognition.

In wartime Labor Day has a special significance. Even before the United States was in the war as a belligerent, this country was increasingly being geared to the war effort as the "arsenal of democracy." America had a production front against the Axis fully a year before Pearl Harbor.

Today it is of the utmost importance that the production front be maintained and expanded. Great strides have been made on this front in the first nine months of the fighting war. Ships are being launched ahead of schedule. Factories have reached a higher level of efficiency than ever before. The American worker stands shoulder to shoulder with his brother in uniform in the common fight against the Axis.

Organized labor has made tremendous gains in the past decade and thus is in a better position today than ever before to bear its share in the war. With greater power has inevitably come a like increase in responsibility. The responsible leadership of organized labor, both in the CIO and in the AF of L, recognizes this increase in responsibility. The outlawry of jurisdictional strikes is the practical fruit of this recognition.

Unfortunately there is still a considerable amount of irresponsible leadership in organized labor, just as there is in capital and management. A leading national magazine recently gave evidence of such irresponsibility in one of our leading industrial cities. In fairness it should be said, however, that irresponsibility—whether of capital, management, or labor—is exceptional rather than typical. Most workers, like most businessmen, are honestly trying to do their full share in the national war effort.

AS in previous years, the Federal Council of Churches, through its department of the Church and Social Service, has issued a Labor Sunday Message, designed to be read in the churches and given wide circulation in religious circles. The introductory part of this message, dealing with the Christian Order, is especially significant. It says:

"Christianity judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production

of that which is necessary, useful, or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon coöperation, and true social unity is achieved by the goodwill that emerges from love.

"Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to economic necessity. In the Christian view, divisions of class, race, and nation are concepts too small to unite men for effective community life. A class can be temporarily united by hate or fear to fight another class but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of the solidarity of the human family is essential to a better ordering of society."

CONTINUING, the Labor Sunday Message points out that labor has now achieved a power which matches the power of management and ownership, adding:

"The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. The democracy for which American soldiers are dying is the same democracy for which other American citizens should be living."

The message calls upon Churchpeople to have "both sympathetic and critical relationships" with all economic groups and notes that in relationship with labor especially our churches are handicapped by two limitations—the lack of adequate representation of labor in Church membership and leadership, and the fact that Churchpeople generally are uninformed concerning the purposes and problems of the labor movement.

To meet these deficiencies the message recommends that a greater effort be made to bring laboring people into the churches and give them positions of leadership, that Church groups should obtain the counsel and participation of labor representatives in education and social action programs, and that labor should be reminded that "the truly good life cannot be found apart from the spiritual and moral resources of character." In short, the Church is urged to "have such a relationship with both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls."

No mention is made in the Federal Council's message of the menace of inflation which hangs over our country. Already, despite the effort to fix ceilings, prices of many essential consumer goods have increased alarmingly. The effort to fix retail prices without controlling wages has proved inadequate.

It is expected that President Roosevelt will deal with this situation in his Labor Day "fireside chat" and will set forth a program for stabilization of wages and farm prices. This will be a bold step but apparently a necessary one if the tyranny of "invisible greenbacks" is to be avoided. Temporary hardships may be caused to some elements of the population, but they are negligible in comparison with the hardships undergone by the fighting men at the front, and they are in the interest not only of the nation as a whole but, in the last analysis, of those groups as well.

For inflation is a dangerous spiral. No increase in wages and farm prices could be expected to keep pace with the rocketing cost of living. Only by attacking the problem forthrightly and energetically can the evils of inflation be prevented or, at least, minimized.

Labor Day this year is of greater significance than ever before. It is noteworthy that in vast areas of the world no such holiday would be possible today and labor has, in fact, been reduced to a level close to slavery. It is, therefore, the more important for us to recognize and maintain the dignity of labor in an aroused and determined America.

Safe Return

WE rejoice at the safe return to America of so many of our fellow-citizens from Japan and the occupied portions of China, who reached New York recently on the exchange liner *Gripsholm*. Among diplomats, Ambassador Joseph Clark Grew, a loyal communicant of the Episcopal Church as well as a distinguished statesman, headed the list. Many of our own missionaries, with those of other communions, were among the passengers, chief among them being the Rt. Rev. Alfred A. Gilman, Bishop of Hankow. With him were scores of others who have added bright pages to the annals of the Church in the Far East.

We welcome all of these returning missionaries. Their courage in remaining at their posts even under enemy occupation, as long as they could be of any service to their people, is admirable. Because some of their fellow-workers are still in enemy-controlled areas, it may not be feasible for them to tell the whole story of their experiences, and this their fellow-Churchmen will understand. But we are all eager to hear as much as we can from them, and we assure them of our relief and rejoicing at their safe return. Many a prayer of thanksgiving rises from the Church's altars on their behalf, and their quiet heroism in the hour of testing will not be forgotten.

The Men's Corporate Gift

THE women have their United Thank Offering, by means of which the Church's missionary work is immeasurably strengthened.

The young people have their United Youth Offering, for which an appeal is being made on Youth Sunday, September 27th.

The children have their Birthday Thank Offering and their Lenten Offering, through which they do their share.

What about the men? Is their only share to pay the bills for the women and children? Haven't they a right to a thank offering in their own name?

A men's thank offering was approved by General Convention in 1940, and the National Council was directed to set up the machinery for it. The National Council designated it as

"The Men's Corporate Gift" and appointed a learned committee to decide what to do about it.

Two years have passed. Nothing more has happened. Why not?

"Talking It Over"

This is an open letter to the Rev. W. B. Spofford, who takes me to task in his department under the above title in the *Witness* of September 3rd.

Bill, you know better. You accuse me of trying to "have it both ways" because in one column I "boast of being one of 87 religious leaders to call for a complete victory of the United Nations," and in another I "rejoice that the 'holy water' religion of a decadent Czarism is again being imposed on the peasants of Russia, under the protection of Hitler."

Nonsense. I am glad to be one of the 87 (now 93) signers of a fine Christian statement calling for victory as a prelude to a fair peace—"but God forbid that I should glory (boast), save in the cross of our Lord Jesus Christ" (Gal. 6: 14). And the same issue contained a news item, duly credited to International Christian Press and Information Service, telling about Rumanian Orthodox missions in occupied Russia. I did not "rejoice" in them; I recorded them. Have you forgotten, Bill, the difference between editorial and news columns? That's usually the first lesson in journalism.

But I also refuse to accept your implication that Eastern Orthodoxy is always and necessarily an inferior grade of religion. Did you ever read any of the works of Berdyaev, or Arseniev, or Fedotoff? Russian Orthodox, all; and they are sound in religion and Christian sociology. The Rumanian Orthodox aren't all dummies, either, Bill. And some of the most powerful opposition to the Nazis came from Rumanian Orthodox leaders.

If you'd like it for the record, I hereby state that I do not approve of any kind of proselytizing—Orthodox, Protestant, or atheist—under Nazi auspices. On the other hand I don't approve of Communist "cow's dung science and atheism" either. If you like it, O. K., though it doesn't seem very becoming to a Christian journalist—but don't try to smear me with it.

CLIFFORD P. MOREHOUSE.

Ecclesiastical Sabotage

A FEW weeks ago we read in the columns of the *Presbyterian*: "One of the striking services of recent Sabbaths was the union communion service held in the Gaston Church [Philadelphia], Dr. William R. Craig, pastor, on the evening of July 12. The two other churches participating were the Cookman Methodist and the Church of St. Simeon (Protestant Episcopal). The message was given by the Rev. J. B. Deaver Cooke, of the Cookman Methodist Church."

Surprised at the participation of an Episcopal church in a "union Communion service" of this nature, we wrote the rector of St. Simeon's Church, the Rev. Charles B. Dubell, asking for further information. In reply the rector told of cordial relations between his parish and Gaston Presbyterian Church, the congregation of which worshipped in St. Simeon's Church for over a year after the burning of their own church building in 1930. Coming down to the service in question he wrote:

"Now as to the service on the 12th of last month, three of the churches had decided to worship together for the 12 summer evenings, and that was the evening for us to gather

at Gaston. The Rev. Dr. William R. Craig, the pastor of Gaston, administered the service of the Holy Communion in accordance with the liturgy of his Church, shortening the words of consecration as much as possible, and the Rev. J. B. Deaver Cooke, pastor of Cookman Methodist Episcopal Church, assisted him, with the elders of the two churches passing the Bread and Wine to the congregation. My own part in the service was to give the Meditation, based upon the words of the Master as recorded by St. Luke: 'With desire I have desired to eat this Passover with you before I suffer.'

The rest of Mr. Dubell's letter gives a resumé of his meditation, which appears to have been a good one.

What shall we say about such a service? Apparently the rector of the Episcopal church and his congregation entered into it as a gesture of good will. Presumably they had no intention of defying the canons, customs, and traditions of their own Church—but they did so with about as devastating completeness as could be imagined.

If priests and people of the Episcopal Church can join with Presbyterians and Methodists in an evening observance of the Lord's Supper, with the Presbyterian minister "shortening the words of consecration as much as possible," and "the elders of the two churches passing the Bread and Wine to the congregation," then the Episcopal Church must be admitted to

have no distinctive witness to the sacramental teaching of the Catholic Faith. There is no need for a Commission on Approaches to Unity, or concordats, or basic element plans. There is, in fact, no justification for bishops and priests or, indeed, for the existence of the Episcopal Church at all. Faith and Order become words of no significance whatever, and there remains no reason why the Episcopal Church should not be merged (or submerged) in the surrounding Protestantism.

We have no doubt that in the present instance the rector and congregation concerned acted in good faith—but their action was nonetheless deplorable.

The participation of a priest of the Episcopal Church and his congregation in a "united Communion service" such as this is nothing short of an act of ecclesiastical anarchy. We cannot think of any more effective way to sabotage orderly negotiations toward Christian unity or to cause disunity within our own Church.

Through the Editor's Window

LIVY the Office Cat calls attention to an interesting coincidence. In the year (1929) in which the Church had the most burials, it also had the largest income. Perhaps, he concludes, what we need is more burials. . . . Back to your mousing, Livy, and stay away from that file of ANNUALS!

Religion and Life

XIX. What is the relationship of the Church to economic systems, such as capitalism, communism, syndicalism, etc.?

By the Rev. Richard S. M. Emrich, Ph.D.

CHRISTIANITY is concerned with all of life, and its principles should guide our thinking in the economic sphere. To deny this is atheism, for it is an attitude which maintains that in some spheres God does not reign. As Christians, we maintain that all of life is the Lord's. We are forced into this position by the following reasons:

1. Christianity must either be concerned with economic systems or be irrelevant to those who spend their lives in business.

2. Christianity cannot ignore a sphere of life which is capable of injuring God's children. For the mass of mankind, a healthy life of the spirit presupposes a certain material security, and if the Church ignores this, it is possible to doubt her sincerity.

3. The great ages of faith have been those in which Christianity has spoken to all of man's life.

4. Since God "faces" toward the world and is working out His purpose in the world, any purely other-worldly religion which does not concern itself with institutions and systems is less than Christian.

5. Since Jesus is God incarnate, the Redeemer is the Creator, and the life of the Redeemer reveals the divine laws for all of man's life. Because our Lord

is a revelation of reality, Christianity possesses unique authority. It proclaims not just what *ought* to be, but what *is* the truth of man's life.

Christianity has an inevitable concern with economic systems. To deny this is to emasculate the Christian religion and to make it into a luxury on the edge of life. It is because it has been presented as a "personal religion" in a day when men are concerned with society that it has become irrelevant to many people.

Granted this, what is the relationship of Christianity to specific economic systems?

1. Christianity can never identify itself with any economic system. To do so would mean that the Church would become a façade for that system when it began to decay. We must maintain a transcendent reference which judges and condemns the inhuman qualities of every system. The silence of many Churchmen on the evils of capitalism has led many sincere laboring men to the conviction that Christianity and capitalism are tacitly allied.

2. It is the duty of the Church, recognizing that man is made for fellowship with God and is of infinite worth in the eyes of God, to judge every system which treats man as a tool or a "hand" and frustrates the development of his personality. This means a

fearless condemnation, based upon full knowledge of the false presuppositions and injustices in communism, capitalism, etc.

3. It is the duty of the Church to interpret to the world the purpose for which an economic system exists, and by its principles to guide the world in the changes that will follow this war. An economic system is made for man and not man for an economic system.

4. We must recognize that people with Christian convictions will differ as to the practical steps that must be taken. There will be differences between Republicans and Democrats and Socialists, etc., but all members of Christ can kneel in fellowship at the altar.

5. The Church Universal can and does give to us broad principles and judgments upon which to act. Experts can apply these principles to specific situations in various communities and countries. The Church officially must speak generally, but its members must apply the principles, and each parish should foster study groups and a parish program concerned with society.

NEXT IN THE SERIES: *The Rev. James M. Duncan answers the questions: "What is the relationship of Church to democracy and what is democracy?"*

SPECIAL SCHOOLS

Rehabilitation Plan Helps Children Make Adjustments

In the northern part of New Hampshire, situated near the White Mountain range, in Franconia, is a family group, the Johnsons, who are working to rehabilitate students who have had difficulty in making adjustments to home or school environment.

In 1925 the Johnsons decided to open their home to a few selected students. Dr. Sarah Johnson and Dr. Hiram L. Johnson, who are trained in the fields of psychiatry and general medicine, carefully analyze the student's problem and special treatment is worked out for the individual. School work is carried on either under private tutors at the Johnsons or in the local Academy. Supervised sports under a competent sports' director are also offered.

EMPHASIZE CHURCH

Feeling that the Church can make a definite contribution to the rehabilitation of a maladjusted person, the Johnsons have given Church work a prominent place in their program. A well organized routine begins with Morning Prayers before breakfast, which is followed by school work, including sacred studies, music, art appreciation, dramatics, and current events. Evensong and a social evening conclude the day. There is Holy Communion once a month. Preparation for private Confirmation is offered if public classes are not advisable.

A definite part of the program of the



DR. SARAH JOHNSON: *Heads a unique venture in Christian education.*

Johnsons is the entertainment of the Mountain Mission by Mail children during Church Week in August and again at a gala party the last Sunday in December.

SEMINARIES

Church Divinity School of the Pacific Opens 50th Year

The 50th year of the Church Divinity School of the Pacific, Berkeley, Calif., opened on August 24th with a Quiet Day led by Bishop Gooden, Suffragan of Los

Angeles and president of the trustees. Bishop Gooden took as the basis for his meditation the 17th chapter of John, "the second Lord's Prayer."

The Church, the clergy, and seminarians are set apart. Church methods of raising money must not be measured by "worldly" standards. The minister who is offered cocktails at weddings must refrain without spoiling the party. He quoted Phillips Brooks: "Think not overmuch of what the world says about you, but think of what God would say about you." The clergyman is not the hired man of the vestry, but he is the hired man of the Lord Jesus Christ. Vestries often think more of the "year book" than of the prayer book. Intellectual preparation is not the whole story of divinity school life. The Bishop said he had forgotten most of the facts learned in seminary, but he never forgot his professors, or the chapel, or the annual appearance of the Bishop Seabury chalice and paten.

Ten new students are in residence, representing all parts of the United States and Mexico. Eleven returning students and three special students make up a student body of 24, plus registrations of 20 students from neighboring institutions.

INSTITUTE SCHOOLS

St. Augustine's and Okolona Industrial Enlist in War Work

Two more American Church Institute schools are enlisted in war work in new capacities, according to announcement by the Institute headquarters in New York.

St. Augustine's College, Raleigh, N. C., which has previously had an extensive program of war activities, will during the 1942-1943 school year set up the Enlisted Reserve Corps, as authorized by the War Department. Under this plan a certain number of college students "possessing superior qualifications" will be permitted to volunteer as enlisted reserves and placed on inactive status in order to continue their education. By this plan the War Department hopes to create for the Army and Navy a reserve pool of officer candidate material.

Some advanced students have already volunteered for the Enlisted Reserve Corps at St. Augustine's, and other applications have been received from present students and freshmen candidates.

Okolona Industrial School, Okolona, Miss., announces the establishment of a war salvage department in connection with its trades division, in which metal products such as cooking utensils, tubs, electric, and household appliances are reclaimed and repaired, thus enabling householders to carry on in a nearly normal way, in spite of shortages in vital metals and materials. The trades division is also helping citizens of the community to keep their property in a good state of repair. In many cases, able-bodied young men are already in the armed services, leaving no one at home capable of doing needed repairs. Young men of the school under supervision of the director of trades are doing this work.



CHURCH SCHOOL WEEK: *The children of the New Hampshire Mountain Mission by Mail visit the Johnsons twice yearly—during Church School Week in August and at a December Christmas party. The picture shows a group at recess during the August session.*



PARISH ADMINISTRATION

By Don Frank Fenn

This book was written primarily for the clergy, but the third section of it, which deals entirely with the Church School is one which should be read by anyone interested in Church School management and administration. The *Anglican Theological Review* in writing about this book says: "It is written with great clearness and frankness. . . . The author emphasizes principles of action rather than petty rules." And the *Holy Cross Magazine* says: "We are especially interested in the author's solution for the Church School problem. That in itself, quite apart from all his other meaty suggestions, is worth a careful study."

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SPRINGFIELD

Community Program Brings Results

An unusual piece of community service is being accomplished in Trinity Parish, Lincoln, Illinois. The Rev. Arthur L. Bice is rector of the parish, which has 126 communicants.

In April Fr. Bice organized a dancing club for the young people of the community. The club has met a real need, for there is no Y or similar organization in the county, and hence there was no place to which young people could go for good times, especially to dance, unless they frequented local taverns.

The growth of the club has been phenomenal. In the short span of three months 240 young people paid the annual membership fee of one dollar and became regular visitors at "Trinity House," which is the parish house of Trinity Church. Of the first 200 who joined, 17 (almost 10%) had no Church affiliation and were not attending services in any church. Of this group of "non-churched" three have been recruited for the choir, and nearly all the rest are active members of the parish junior league. Some of these young people are in the confirmation class which Fr. Bice is to present to Bishop White early in the fall.

Club work has stimulated such interest among the parish's own young people that there has been a real deepening of their loyalty and devotion to the Church. Fully half of the congregation at the early Mass on Sundays is composed of high school students. And nearly all of the children and young people of the parish are regular contributors to the parish budget. Until 1942 this group was never asked for a pledge, but collectively they are giving about \$200 a year in their weekly offering envelopes.

Trinity parish celebrated its 70th anniversary last year. The greatest accomplishment of the "anniversary effort" was to acquire a parish house for which the parish paid cash. The building, Trinity House, is a large two-story concrete building one block from the church. The edifice formerly housed the Lincoln Business College. A program of redecoration and repair is almost completed, and almost 500 young people pass through the doors every week.

NORTHERN INDIANA

St. John's, Elkhart, Establishes Crippled Children's Day Camp

In an effort to apply Catholic principles to their relations with each other and with the community, a group of St. John's parishioners, Elkhart, Ind., have set up a project in practical religion, whereby for four weeks 10 crippled children of the city are to enjoy day camp. The children were selected from among the 40 odd permanently crippled in Elkhart. Some were

victims of infantile paralysis epidemics, some have been incapacitated from birth, and others injured in accidents.

The 10 children are brought together each day to participate in handicraft, music and games, plus a wholesome lunch and a two hour rest period. They will be transported to and from their homes to the church by taxicabs.

Four of the young people of the church are present each day under the guidance of adult leaders. On Sunday evenings the entire group of young people meet, have a lively discussion group on materials provided by National Council. Reports are made on the progress of the children, weight increases noted, and general plans talked over. The Rev. Virgil Pierce Stewart, rector of St. John's, officiates at the Benediction of the Blessed Sacrament, as a conclusion to the Sunday evening meeting, thus connecting the whole program very closely with our Lord's Presence in the Sacrament.

SOUTH FLORIDA

Miami Church Honors Service Men

With appropriate exercises the Church of the Holy Cross, Miami, Fla., the Rev. G. W. Gasque, locum tenens, recently hung in the nave of the church an Honor Roll containing the names of 76 men from the parish who are now serving in the armed forces of the country. The list, which is growing weekly, contains the name of the rector, the Rev. Edgar L. Pennington, S.T.D., who is a chaplain in the Navy. At the 10 o'clock celebration of the Holy Communion every Friday a large number representing the immediate families of the men in the service together with other friends and members of the congregation offer special prayers for the safety and well-being of their loved ones in training, at the fighting front, and in enemy prisons and concentration camps.

SACRAMENTO

St. John's, Marysville, Dedicated

Formal services of dedication for the new \$35,000 St. John's Church, Marysville, Calif., were held on August 9th. Consecration of a new memorial altar and blessing of an American flag were also included in the service.

The Rev. Carl N. Tamblin, rector of St. John's, is also dean of the convocation of Shasta. Until demolition of the historic building, in December 1940, St. John's was the oldest church building in continuous use in the state. It stood as one of the historic monuments of the city, which at the time of the gold rush was the third city in California.

The new building was erected to provide adequate facilities for the expanding program of the parish. "St. John's must become a regional parish," said the Rev. Mr. Tamblin. "The resources of the surrounding areas have not been touched and unless such a program is established.

the Church will be neglecting one of its greatest missionary opportunities. Present plans call for a survey of the adjacent communities this fall in order to locate those who claim the Episcopal Church as their spiritual home."

FOND DU LAC

St. Augustine's, Rhinelander, Celebrates 50th Anniversary

St. Augustine's, Rhinelander, Wis., observed the 50th anniversary of the founding of the mission with a two day celebration on August 29th and 30th.

The mission founded in 1892 in the lumbering days of the community by Archdeacon George Jenner, then archdeacon of Superior, has prospered until today the congregation numbers over 200 communicants.

Among the priests who have served the mission are the Rev. George M. Babcock, deceased, the Rev. James M. Johnson, Bishop Campbell Gray, the Rev. Roy W. Mason, the Rev. J. Boyd Coxe, the Rev. John S. Letherman, now in the service, and the present vicar, the Rev. Clyde J. Miller.

The church built in its original form in 1894 has been added to until today there is a well equipped church, guild hall, recreation room, and vicarage.

EAST CAROLINA

Diocese Organizes Church Work In Industrial Defense Area

With the aid of the National Council's Committee on Work in Industrial Defense Areas, East Carolina is doing a great deal of work in and around Wilmington, where the North Carolina Shipbuilding Company is located. Mrs. W. O. S. Sutherland, who has been president of the Woman's Auxiliary of the convocation of Wilmington for several years, will give her full time to this work. She will have the assistance of the local clergy and volunteer workers from the several Wilmington parishes. Bishop Darst, who is deeply interested in this work, will speak at a service in one of the shipyard villages at an early date.

KANSAS

Church School Children Sponsor Service Men

Church school children of St. Paul's Church, Kansas City, Kans., have been asked by their rector, the Rev. Carl W. Nau to sponsor in their daily prayers one of the men of the parish who has gone into the nation's services. Every one of the men is remembered daily by the children, who use a prayer pledge card supplied by the Church school.

The card bears the statement, "I . . . will sponsor in my daily prayers, . . . (name of soldier or sailor) . . . who is

absent from home in the service of our Country."

The suggested prayer follows:

"Dear Heavenly Father, protect all at home and abroad, by land, by sea or in the air who are serving their country, and especially Keep him safe from all evil and grant us Thy Peace; through Jesus Christ our Lord. Amen."

MONTANA

75th Anniversary

Commemorating the 75th anniversary of the first Episcopal service in Helena, Mont., Bishop Fox, retired Bishop of the diocese, in addressing the congregation at St. Peter's Pro-Cathedral on August 9th, reviewed parish history from the time of Bishop Tuttle, 1868, to the present.

He pointed out that the past shows us the mistakes to avoid as well as the virtues to follow. During the last 10 years the parish debt has been reduced from \$30,000 to \$6,000.

DALLAS

Organ Dedication

On August 9th during a service of the Holy Communion in St. John's, Fort Worth, Tex., Bishop Moore of Dallas, dedicated a new pipe organ to the glory of God and in loving memory of a number of departed members of the parish.

According to the Rev. Sherwood S. Clayton, rector, the idea of a memorial organ had its inception in the mind of Mrs. W. F. Salt, who some five years ago made the first contribution to the organ fund. The present instrument, valued at some \$5,000, is the result of her good deed.

NEW MEXICO

Conference Center

At the foot of White Mountain, some 12,000 feet high, in the resort city of Ruidoso (Noisy Water), N. M., Bishop Stoney of New Mexico is planning a great conference center. Plans have been made for the chapel and rectory which are to be constructed of native logs. The clergy from the lower altitudes are to be assigned to the chapel and rectory during the summer vacation months.

LOUISIANA

New Orleans Churches Combine In Work For Service Men

Work among Episcopalians enlisted in the armed forces of the country and now stationed in or near New Orleans has been divided among the city churches, under the chairmanship of Philip O. James of St. Paul's parish. Otis J. Chamberlain is chairman for the work of the Church throughout the diocese.

Church work is also planned at the ship building plants in the vicinity of the city of New Orleans.

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WE ARE utterly convinced that the Church as a whole has not fully grasped the significance or the truth of the fact that She is a Family, pure and simple. We are the children of God, the Father; the Blessed Lord Jesus is our Elder Brother, as well as our Saviour; and we are all joint heirs of the Kingdom of Heaven.

As a Family, we have a family home. The Church. We go there to meet our Father and our Elder Brother, and we have Communion with Jesus there.

As a Family, we must support the home—not niggardly, but liberally, gladly, as we would an earthly home. Sometimes we fail to grasp this parallel and let the Family Home where our Blessed Lord is, get along on a starvation budget. That starves our Lord, as well as ourselves.

As a Family, we do not all think alike. Neither did the Twelve Disciples. Neither does any natural earthly family. But, we are a Family, we in The Church, and we are bound together by ties of love and kinship which can never really be broken.

As a Family, we view marriages or unions with other Families with reserve and caution, not leaping to merge the unbroken traditions of Our Family with the standards and traditions of other Families, whose standards we cannot believe in or accept, just to gain an "in-law," if you know what we mean. We do not give permission to our children to be married to those of other Families according to the rules and standards of those other Families.

As a Family, with an unbroken tradition, an unbroken standard, an undiluted Faith, and an undimmed love of Our Father and Elder Brother, we can face even the present cracking world with poise, for we have in us, all the elements of what God asks of His children here on earth. May we, therefore, as a Family, hue hard, *terribly* hard, to the standards of Our Family, and preserve them against all that would shatter, disrupt, dilute, and thru dilution, dispel them.

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The Norwegian Church

By W. A. Wigram

Correspondent for European Affairs

Swedish sources report that Norwegian police have been instructed to seize vestments of churchmen who have been dismissed or who have resigned from the State Church and send them to the church ministry. Should vicars refuse, police have authority to arrest them, according to the New York Times. Fr. Wigram explains some of the background for such an order.

IT IS hard for Americans, with their heritage of religious freedom that is the result of their history, to realize that such freedom is really a trust to be guarded, and not an indefeasible right. So they may perhaps take warning by the present fate of a land like present-day Norway, that is as free by heritage as America, and which till now has thought of its freedom as equally secure.

In Norway, the Lutheran Church is "established" to a far greater extent than that of England. It is a recognized thing that its church fabrics and manses are national property in law, though the Lutheran clergy have again by law, the absolute right to use them for religious purposes. The clergy of that confession are paid by the state and the Lutheran confession of faith is the legally recognized religion of the country. We believe that to receive Confirmation from the bishop of that church is an indispensable preliminary to the exercise of the franchise, though of course there is full legal liberty for all other religious bodies.

THE LIVING CHURCH has already recorded how Quisling ordered the holding of a Nazi service in the Cathedral of Trondjhem, and enforced that order against the protest of the bishop and the people. Owing to that conduct of his, the bishop in question—Dr. Berggrav—was put under "house arrest," a proceeding that caused an indignant protest from all the nation.

The government was a trifle scared by this natural consequence of their own act, and began to hope for some compromise that the clergy could accept and which would "save the face" of authority. Thus, after reminding the clergy that they held their homes and incomes solely at the good pleasure of the government, they gave permission for a conference at Oslo to discuss the situation.

OSLO CONFERENCE

That conference met as determined, all the bishops being present, save, of course, the arrested Bishop Berggrav. Also present were all the deans of the Cathedrals, the whole body of the clergy, and by special invitation, representatives of the various non-conforming Protestant bodies in the land. The conference, thus faced with this choice between the sacrifice of all their worldly goods and homes, and infidelity to the faith which they had sworn to teach and propagate, passed one unanimous resolution to this effect: that if at any time

the state tries to make the church into a servant of its policy, then a break with the state becomes a religious duty. It added that if, in the present difficulty, the state wished to negotiate with the church, that church did not refuse such negotiation, but that its appointed representatives in such discussions were the duly appointed bishops who held rule in it, and that they claimed as a right indefeasible, the right to go on with their religious work as of old without interference.

Orders were issued by the bishops to all local church councils and clergy to continue their work as before; to wear as usual their clerical robes on public and private occasions, and to continue performing "all acts that one who is not a state official can do." This implied in such matters as marriage, in which the making and recording of the contract are definite legal acts, the clergy would not interfere if the state chose to appoint a legal official like an English "Marriage Registrar," to perform these functions. So far as a marriage was a religious act they would pronounce the blessing of the church upon it as of old. The bishops and deans, who have special functions in the Norwegian church, would continue to perform the episcopal acts, and would continue to wear their episcopal robes, and to use their episcopal titles. It may be noted that the "Quisling" government had declared that clergy who did not "collaborate" with the Nazi authorities would not be permitted those honorary privileges any longer: also that their stipends might be withheld. So now the church as a religious body stands openly opposed to the government, declaring, "Take all our property if you will, and confiscate our ancient churches if you dare. We stand by the faith that we have sworn to teach." It shows at least that "establishment" does not deprive a church of the power of spiritual action.

VESTMENTS

Meantime, for a student of history, it is interesting to see how inevitably the mere use or disuse of church vestments tends to become the "key-point" round which a really important ecclesiastical battle may be fought. Readers of church history may remember the "Vestiarian controversies" in the Church of England during the 16th and 19th centuries. It is of interest to have an example from our own times to show that the point on which those quarrels were fought does not prove any particular folly in either party of the Anglican communion. Meanwhile, every American of whatever church or denomination, with the heritage of religious freedom that is the right of his nation, must wish well to this Lutheran Church of Norway, that now tells Quisling and his German supporters that he is free to take every penny that the state has given them, but that they stand fast by the faith of their fathers.

DEATHS

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

William Francis Dickinson, Priest

The Rev. William Francis Dickinson, M.D., retired minister of the Church, and one time teacher, physician, and author, died at his home in Queen Anne, Md., April 21, 1942, in his 100th year.

He was born in Southhold, Suffolk County, N. Y., in 1843 and received his early education in the classical schools of his native county. He attended Carey College Seminary and received his medical education at Geneva Medical College. His theological education was received at Nashotah. He was ordained deacon in 1887 and priest in 1880. After his ordination he served for over half a century as a clergyman. He was assistant minister in several New York City churches and in the diocese of Long Island. In 1910 Dr. Dickinson became rector of St. Paul's Church, Hillsboro, Md. At the age of 70 he assumed the rectorship of historic old St. Paul's Church near Fairlee, Kent County, Md. He retired from the active ministry in 1920 and lived quietly at Queen Anne. He is survived by his wife, Mrs. Caro Saulsbury Pugh Dickinson.

Funeral services were held at St. Paul's Church, Hillsboro, Md., Bishop McClelland of Easton officiating, assisted by the Rev. John White.

Thomas Charles Maxwell, Priest

Funeral services were conducted from St. Paul's Church, Modesto, Calif., on August 20th for the Rev. Thomas C. Maxwell, vicar of the Church since February 1931. Bishop Sanford of San Joaquin read the lesson and was assisted in the services by the Rev. George F. Pratt, and the Very Rev. James M. Malloch. Other clergy vested were the Rev. Messrs. Ralph Cox, Chester C. Hill, Ernest A. Shapland, and Arthur L. Walters.

Mr. Maxwell died suddenly, having suffered a heart attack 10 days earlier from which he appeared to be recovering when a relapse occurred. He came to the District of San Joaquin from the diocese of Sacramento where he was in charge of Episcopal missions and for seven years chaplain of Folsom Prison, a State penitentiary. He was a clerical deputy from that diocese to General Convention in 1928 and the editor of the *Sacramento Missionary* for three or four years.

In his earlier days Mr. Maxwell was pastor of a Scottish Presbyterian Church and served parishes on the Malay Peninsula and at Singapore. He also was the pastor of a Methodist Church at Lindsay, Calif. At Singapore he also was chaplain to the English forces during the first world war.

In February 1938 fire destroyed the Modesto church building during a storm and the new church which was dedicated a short time ago was erected under Mr. Maxwell's leadership.

His widow and four sons and a daughter survive: Ernest Maxwell of Hollywood, William Maxwell in an army training camp in North Carolina, Thomas C. Jr.

of Richmond, Calif., Robert Maxwell of Modesto, and Miss Marilyn Jane Maxwell, a student in the University of California.

Granville Taylor, Priest

The Rev. Dr. Granville Taylor, vicar of the Chapel of the Mediator, Philadelphia, and, since last October, rector of the mother Church of the Holy Apostles, died on August 17th after an emergency operation which was performed in Maine, where Dr. Taylor was vacationing.

Dr. Taylor was 55 years old. Born in Manchester, England, he came to Philadelphia at an early age and was educated in that city. He was a graduate of Swarthmore College, the University of Pennsylvania, and the Philadelphia Divinity School. In 1916 he was ordained deacon, and the following year, priest, by Bishop Rhinelander. His entire ministry was spent in the diocese of Pennsylvania and, at the time of his death, he was one of the most prominent priests in the diocese.

Dr. Taylor began his ministry at Holy Comforter Church in South Philadelphia. He was later assistant rector of St. Luke and the Epiphany, and in 1919 became rector of St. Paul's Memorial Church, South Philadelphia. In 1922 he became vicar of the Chapel of the Mediator. During his 20 years of leadership this congregation became the largest in the diocese and one of the largest in the entire Church.

In 1934 Dr. Taylor was elected dean of the Convocation of West Philadelphia, and he served in that capacity until May of this year. In November, 1940, he was elected associate rector of the Church of the Holy Apostles, which is the mother church of the Chapel of the Mediator. He became rector upon the retirement of the late Dr. George H. Toop in October, 1941, but remained as vicar of the Chapel of the Mediator also.

Dr. Taylor was a member of the standing committee of the diocese, a deputy to the General Convention, and he served on numerous committees in the diocese.

Funeral services were held at the Chapel of the Mediator on August 22d, and were attended by a large number of the clergy of the diocese, as well as by many of Dr. Taylor's parishioners.

John H. Yates, Priest

The Rev. John H. Yates, formerly rector of the Church of the Epiphany, Walpole, Mass., died in Boston, Mass., on May 28th, after a long illness.

He was born in Schenectady, N. Y., in 1886, the son of I. I. Yates and Emma T. Yates. He was educated at Union University and St. Stephen's College. He was ordained deacon in 1912 and priest in 1913.

During the first World War the Rev. Mr. Yates served as Chaplain in the Navy on the U.S.S. *Melville*, Admiral Sims' flagship, stationed at Queenstown, Ireland, and later on the U.S.S. *Dixie*. From 1919 to 1925 he served as rector of St. Mark's

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DEATHS

Church, Waterville, Me. Subsequently he served at St. John's, Haverhill, Mass., and Trinity Church, Wrentham, Mass.

He was known as the composer of organ preludes and the author of numerous poems and articles.

John Stevens Conover

John Stevens Conover, a leading layman of the Albany diocese, died August 23d, age 78. He was born in Princeton, N. J., son of Francis Stevens and Helen Field Conover. He was educated at St. Paul's School, N. H., and graduated from Princeton University in 1885. By profession an electrical engineer, he was associated with the General Electric Company for 44 years, retiring in 1931. He was a vestryman of St. George's Church, Schenectady, N. Y., for 33 years, and senior warden for the past 16 years. He served as parish treasurer through much of this time, and organized the first "Every Member Canvass," continuing to act as the chairman until two years ago. He also was chairman of the work for raising the parish quota of the Pension Fund. He served as treasurer of the diocesan council for eight years, was a member of the Cathedral Chapter, serving on other diocesan committees from year to year, and was a delegate to the General Convention in 1931, 1934, and 1937. In 1897 he married Mary Richmond Greene, who survives him. Also surviving are two sons, John Stevens Conover jr., and Francis Stevens Conover.

A Requiem Mass was held in St. George's by the rector, the Rev. George Bambach. Bishop Oldham of Albany assisted at the Burial Office. Interment was in Princeton, N. J., where the Rev. T. A. Conover assisted Fr. Bambach.

Requiem Mass Sung

For Fr. Wallis

St. Paul's, Staten Island, N. Y., was the scene on July 28th of a very beautiful and moving high Mass of requiem which was sung there in honor of the Rev. Guy L. Wallis, who died on July 24th. Fr. Wallis had been rector of St. Paul's for many years, until his retirement in 1940.

The Rev. Johnstone Beech, rector, was the celebrant. Other Staten Island clergy were in the choir. The Rev. Albert H. Frost, dean of the convocation of Richmond, represented Bishop Manning. Burial was the country churchyard of St. Andrew's, Staten Island.

CHURCH CALENDAR

September

6. Fourteenth Sunday after Trinity.
13. Fifteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
20. Sixteenth Sunday after Trinity.
21. S. Matthew. (Monday.)
27. Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. (Tuesday.)
30. (Wednesday.)

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Weekdays: Tues., 10; Wed., 8; Thurs., 7:30 A.M.

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, D.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday: 7 P.M.

THE CHURCH SOCIETY FOR COLLEGE WORK

*earnestly solicits gifts
and bequests*



MOUNT SAINT ALBAN
Washington, D. C.

UNIVERSITY OF MICHIGAN—St. Andrew's Church, 306 North Division Street; Harris Hall, Student Center, State and Huron Sts., Ann Arbor, Mich.
Rev. Henry Lewis, Rev. Frederick W. Leech, 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.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.
The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30, and 11.
Chapel of Christ The King, 445 Abbott Rd., East Lansing
Wednesday 7:10 A.M.; Sunday: 8:45 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.

N. C. STATE TEACHERS' COLLEGE—St. Phillip's Church, Elizabeth City, N. C.
Rev. S. N. Griffith, Priest
Sundays: 11 A.M.; Church School, 9:45 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. Robert N. Rodenmayer
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.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, 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' House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evening 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—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

CLASSIFIED

ANNOUNCEMENTS

Appeals

SECOND-HAND priests' cloak wanted. Wearer six feet tall. State price in reply. Box B-1660, The Living Church, Milwaukee, Wis.

St. Mary-of-the-Angels Song School, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

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

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. Desmond Morse-Boycott. Address St. Mary-of-the-Angels Song School, Addlestone, Surrey, England.

Memorial

John S. Conover died at his home in Schenectady, N. Y., Sunday, August 23rd. Burial services were conducted at St. George's Church by the rector and the bishop of the diocese. Interment was in the family plot at Princeton, N. J.

Mr. Conover was a lifelong and devoted churchman, senior warden and treasurer of his parish and on many diocesan boards. For many years he was treasurer of the Diocesan Council, a member of the Trustees of the Episcopal Fund and of the Trustees of the Diocese, and a deputy to General Convention.

His services to parish and diocese were beyond computation. He discharged the duties of his various offices with unusual efficiency and distinction and was always ready to serve in anything making for the welfare of the Church. Deeply interested in missions, he was ever ready to forward the program of the National Council and was active on numerous committees of laymen in the diocese. He gave of his money liberally to every good cause, but he also gave himself as well.

A devoted churchman, an ardent missionary and a faithful disciple of his Lord, he has left behind a memory and an example that will long be a stimulus and for which his parish and diocese are deeply grateful.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

BOARDING

BOARD Atlantic City near Church, beach, library. Good Food. Open September 8th. M. Neel, 103 Stratford Avenue.

ST. ANDREW'S REST, Woodcliff Lake, N. J. Sisters of St. John the Baptist. For women. Convalescence and rest.

BOOKS

USED BOOKS. We buy and sell new and used religious books and sets. Write for our free catalogs. Baker's Book Store, 1019 Wealthy St., Grand Rapids, Mich.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candelsticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. Redington Co., Department 805, Scranton, Pa.

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

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

CHANGES

Living Church Annual

The deadline for general copy for the 1943 **LIVING CHURCH ANNUAL** is October 1, 1942.

Clerical changes noted in **THE LIVING CHURCH** will be automatically made in the **ANNUAL** up to the actual time of going to press.

Address all material for the **ANNUAL** to **THE LIVING CHURCH ANNUAL**, 14 East 41st St., New York City.

Appointments Accepted

ASHBURY, REV. MAURICE D., formerly rector of Bath parish, Dinwiddie, Va., has been rector of Emmanuel Church, Bristol, Va., since June 1st. Address: 50 James Street, Bristol, Va.

BOND, REV. B. FOREST, formerly assistant rector of Trinity Church, Buffalo, N. Y., has been rector of St. Luke's Church, Brockport, N. Y., since September 1st. Address: 109 Main Street, Brockport, N. Y.

FERRIS, REV. THEODORE P., rector of Emmanuel Church, Baltimore, Md., is to be rector of Trinity Church, Boston, Mass., effective October 15th. Address: 233 Clarendon Street, Boston, Mass.

GOLDING, REV. JOHN THORN, rector of Martha's Vineyard parish, Martha's Vineyard, Mass., is to be rector of St. John's, Gloucester, and St. Mary's, Rockport, Mass., effective November 15th. Address: 165 Washington Street, Gloucester, Mass.

NOEL, REV. E. RUPERT, formerly priest in charge of St. Mary's Church, Middleboro, Ky., has been curate of the Church of the Messiah, Glens Falls, N. Y., since September 1st. Address: 196 Glen Street, Glens Falls, N. Y.

SCHILLING, REV. FREDERICK A., rector of St. Paul's Church, Kennewick, Wash., is to be rector of St. John's Church, Olympia, Wash., and priest in charge of St. David's mission, Shelton, Wash., effective September 15th.

SHIRES, REV. HENRY M., vicar of All Saints' Church, San Leandro, Calif., is to be rector of Christ Church, Alameda, Calif., effective September 30, 1942.

SMITH, REV. CANON E. B., formerly rector of St. Luke's Church, Monrovia, Calif., has been acting rector of St. Paul's Church, Bellingham, Wash., since September 1st.

WALENTA, REV. EDMUND JOSEPH, retired priest of the diocese of New Jersey, has accepted the appointment of resident priest at the Convent of St. Anne, Kingston, N. Y., effective September 1st.

WALTERS, REV. SUMNER, rector of Christ Church, Alameda, Calif., is to be rector of Trinity Church, San Francisco, Calif., effective October 1st. Address: 1668 Bush Street, San Francisco, Calif.

New Addresses

The Office of the missionary district of Alaska, now located at 418 Mutual Life Building, Seattle, Wash., will be moved on September 30th to The Bishop's Lodge, Nenana, Alaska.

MIZE, Rt. Rev. ROBERT H., retired Bishop of Salina, formerly of Salina, Kans., is now residing at 14 Medlock Drive, Phoenix, Ariz.

SCHNEIDER, REV. THEODORE J., formerly of 4742 Kingsessing Avenue, Philadelphia, Pa., is now at 803 West Broad Street, Quakertown, Pa.

Resignations

BROOKMAN, REV. DONALD M., formerly rector of Trinity Church, San Francisco, Calif., will retire as of September 30th.

Military Service

BAILEY, REV. LEONARD C. (S.F.), formerly of Arcadia, Fla., is in service with the American army in Australia. Address: First Sgt. L. C. Bailey, 450th Ordnance Co., Aviation, APO 922, care Postmaster, San Francisco, Calif.

CASADY, REV. P. M., is on leave of absence from All Souls', Berkeley, Calif., to serve as a chaplain in the Army.

FENWICK, REV. LAWRENCE M., has resigned

CLASSIFIED

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30. (Closed from June 12th to October 1, 1942.)

LINENS AND VESTMENTS

PURE IRISH LINEN for the Church. Limited supplies still available. Prices stabilized at March list. **Mary Fawcett Company, Box 146, Plainfield, N. J.**

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burse, and veils. Materials by the yard. See my new book, **Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.**

POSITIONS OFFERED

SOUND CHURCHMAN, about 30, college and seminary graduate, energetic, wanted to assist in large midwest parish of 1,100 communicants. Must be interested in church school and student work. Good salary, no quarters. Give experience. Box F-1652, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

WORKING HOUSEKEEPER. Position available in midwestern school. Box MW-1657, The Living Church, Milwaukee, Wis.

CHOIRMASTER—Boy choir specialist of national reputation desires position large progressive church in West. Draft exempt. R-1656, The Living Church, Milwaukee, Wis.

CHURCHWOMAN, mature, cultured, college graduate, trained in all phases of supervisory work: matron, foods, sewing, personnel, and social service worker. Desires change. Unencumbered, will go anywhere. Box S-1658, The Living Church, Milwaukee, Wis.

PRIEST available for small parish or mission for period of from three to six months. References. Box W-1659, The Living Church, Milwaukee, Wis.

RECTOR, young, Catholic-minded, desires change. GTS graduate. Has been in present parish for past eight years. Highest recommendations, including present wardens and vestrymen. Box M-1655, The Living Church, Milwaukee, Wis.

RETREATS

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

RETREAT for clergy at DeKoven Foundation, Racine, Wisconsin; from 5:30 P.M. Wednesday, September 16th to breakfast, Friday, September 18th. Conductor: the Rev. Edwin Leonard. Cost: \$3.50. Reservation (including \$1.00) must be sent to the Sisters in Charge, DeKoven Foundation, not later than September 14th.

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.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

from his rectorship of the Church of the Good Shepherd, Augusta, Ga., to become a chaplain in the Army.

MILLER, Rev. LINDLEY, who has resigned from the Church of St. Matthew, San Mateo, Calif., is now chaplain of the California State Guard.

Degrees Conferred

The degree of Doctor of Divinity was conferred recently on the Rev. ALFRED J. R. GOLDSMITH by the University of Arlington, Arlington, Va.

Marriages

Rt. Rev. and Mrs. Thomas Campbell Darst have announced the marriage of their daughter, Margaret Glendy, to Lieut. John Clayton Smith on

August 22d in St. James' Church, Wilmington, N. C.

Corrections

THE LIVING CHURCH ANNUAL for 1942 lists the Rev. Robert A. Goodwin as residing at 1623 Westover Avenue, Petersburg, Va. He is at 1623 Westover Avenue, Petersburg, Va.

HARRIS, Rev. JEROME, has not recently accepted the position as assistant pastor of St. Ignatius' Church, New York City, as stated in THE LIVING CHURCH, issue of August 30th. He has changed his address from 252 West 74th Street to 552 West End Avenue, New York City.

NOEL, Rev. E. RUPERT, is listed in the 1942 LIVING CHURCH ANNUAL as being canonically connected with the diocese of Lexington. He is connected with the diocese of New Jersey.

Religion on the Sports Page

With the cooperation of the sports editor of the Minneapolis, Minn., *Star-Journal*, the Rev. Frederick D. Tyner, rector of St. Luke's Church, is experimenting with Church news printed on the sports page.

"What's Your Score?" asks one of his recent stories. He asks for Church attendance by "baseball players, tennis players, golfers and fishermen, young and old," and urges that they pray regularly for men in the war.



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, 2015 6th Avenue, North, Ala.—1262
Rev. J. C. Turner
Sunday Services: 7:30, 9:30, 11, 6
Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

ATLANTA—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425
Rev. T. V. Morrison
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.
Weekday Services: Wednesdays: 10:30 A.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471
Rev. Frederick Henstridge
Sunday Services: 8 and 11 A.M.; Holy Days, 9:30 A.M.
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.
Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802
Rev. F. C. Benson Belliss
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661
Rev. Edward S. White; Rev. E. J. Templeton
Sunday Services: 8 and 11 A.M.
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson; Rev. R. E. Savage
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

St. James' Church, Huntington & Federal Sts., New London, Conn.—659
Rev. F. S. Morehouse, Rev. C. R. Jones
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

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

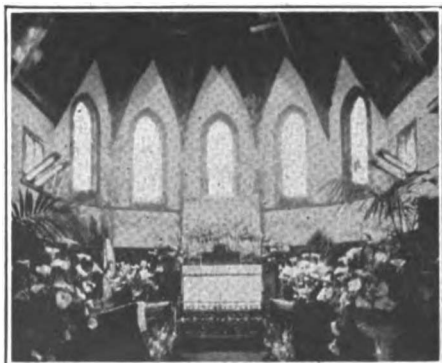
Delaware Seashore Churches—209
Rev. Nelson Waite Rightmyer
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.
St. Peter's, Lewes, 9:30 A.M.

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723
Rev. H. J. Weaver; Rev. S. C. V. Bowman
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30

HONOLULU—Rt. Rev. S. Harrington Littell, D.D., S.T.D., Bishop

St. Andrew's Cathedral, Honolulu, T.H.—1056
Rev. Ardy's T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon



ST. PAUL'S, SAN DIEGO

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Inaley Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.—1391
Very Rev. G. A. Robertshaw; Rev. William S. Hudson; Rev. I. S. Pollard
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 9 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434
Rev. William W. Fleetwood; Rev. C. S. Long
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481
Rev. Henry Clark Smith
Sunday Services: 8 and 10 A.M.
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956
Canon C. Rankin Barnes, Rev. H. B. Lamer, Jr.
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.
Weekday Services: Fridays and Holy Days, 10 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170
Rev. R. T. Loring; Rev. A. Ervine Swift
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.
Weekday Services: Mon., Tues., Wed., Fri., 7:30, Thurs., 10

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth
Sunday Services: Holy Eucharist, 8, 9:30, 11
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore, Md.—1798
Rev. D. F. Fenn; Rev. H. G. Miller
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop



GO TO CHURCH THIS SUMMER



MASSACHUSETTS—Cont.

All Saints' Church, Peabody Square, Ashmont, Dorchester, Boston—1162
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller;
Rev. A. V. Hamilton
Sunday Services: 7:30 and 9:15 A.M.
Weekday Services: 7 A.M.

Trinity Church, Copley Square, Boston—1895
Rev. John U. Harris; Rev. Donald W. Mayberry;
Rev. Frank E. Greene, Jr.
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Weekday Services: Wednesdays, 12:10 Holy Communion

Christ Church on the Common, Cambridge, Mass.—1088
Rev. Gardiner M. Day; Rev. Michael Martin
Sunday Services: 8, 10, 11 A.M.; 7:30 P.M.
Weekday Services: Tues., 10; Thurs., 7:30; Saints, 7:30, 10

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, 818 East Juneau Avenue, Milwaukee, Wis.—700
Very Rev. M. DeP. Maynard; Rev. E. H. Creviston
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 7:30 A.M.

Church of the Holy Communion, Lake Geneva, Wis.—96
Rev. E. A. Batchelder
Sunday Services: 7:30, 10:30

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemane, 905 4th Ave. South, Minneapolis—993
Rev. John Higgins
Sunday Services: 8 and 11 A.M.

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop

St. Peter's Church, Morristown, N. J.—1182
Rev. D. K. Montgomery; Rev. P. R. Blynn
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Mon, Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

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 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233

Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171

Rev. G. P. 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

Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. at 90th St., New York—1175

Rev. Dr. Henry Darlington; Rev. Herbert J. Glover; Rev. George E. Nichols
Sunday Services: 8, 11 A.M.
Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.

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.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City—2230

Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

NEW YORK—Cont.

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

St. Philip's Church, 214 W. 134th St., New York—2426

Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison
Sunday Services: 7, 9, 11 A.M.
Weekday Services: Daily

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 and Sermon 11

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.

Church of St. James the Less, Scarsdale, N. Y.—1888

Rev. James H. Price; Rev. William C. Kernan
Sunday Services: 7:30, 10, 5
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D., S.T.D., Bishop

St. Peter's Church, South Park, Ashtabula, Ohio—870

Rev. Dr. John E. Carhartt
Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450

Rev. E. H. Eckel, Jr.
Sunday Services: 7, 8, 9:30 (except August), 11 A.M.
Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadelphia—700

Rev. Frank L. Vernon
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.
Weekday Services: 7, 9, 12:30, and 5
Confessions: Sat., 4 to 5, 8 to 9 P.M.



ST. JOHN'S, SHARON, PA.

PENNSYLVANIA—Cont.

St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351
Rev. Edmund H. Carhart
Sunday Services: 7:45, 10 and 11 A.M.
Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport, R. I.—814
Rev. Lauriston L. Scaife, S.T.D.
Sunday Services: 7:30, 11 A.M., 7:30 P.M.
Weekday Services: Tues., Fri., 7:30; Wed. 11
Saints' Days: 7:30, 11

St. Paul's Church, Pawtucket, R. I.—1554
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.
Sunday Services: 8 and 11 A.M.
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859

Rev. John Vernon Butler, Jr.
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741

Rev. Donald Platt; Rev. Robert P. Casey; Chas. Townsend
Sunday Services: 7:30, 9:30, and 11 A.M.
Weekday Services: 7:30 A.M.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458

Rev. Donald H. Gratiot; Rev. J. W. D. Cooper
Sunday Services: 8 and 10:30 A.M.
Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536
Rev. John E. Culmer; Rev. G. E. Primo, Jr.
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700

Rev. Rex Wilkes
Sunday Services: 8, 9:30 and 11 A.M.
Weekday Services: Wednesdays and Holy Days 8 A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hobson, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093

Rev. Nelson M. Burroughs, Rev. E. O. Miller, Capt. Laurence Hall
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

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.E., 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.

Church of the Epiphany, 1317 G Street, Washington, D. C.—1073

Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thurs. 7:30 and 11 A.M.
Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B. Whittemore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.—1109

Rev. A. Gordon Fowkes; Rev. R. K. Giffin
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Peter's Church, Niagara Falls, N. Y.—1742
Rev. Charles Noyes Tyndell, S.T.D.
Sunday Services: 8 and 11 A.M.
Weekday Services: As announced