

The Living Church

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



IS YOUR RECTOR IN THIS PICTURE?

The caption of this official navy photograph fails to identify the members of this group of naval chaplains engaged in calisthenics. Is your rector in this picture? The physical conditioning, the training course at the Navy Chaplains' School on includes elementary seamanship, first aid, Navy regulations, and other subjects.

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LETTERS

The Holy Trinity

TO THE EDITOR: Some of us in a study group were considering the doctrine of the Holy Trinity and its reflection in the liturgy of the Church. One member pointed out that, while there was a great deal of emphasis on God the Father and on God the Son, there was very little on God the Holy Spirit, and almost no prayer addressed directly to the Holy Spirit. This was felt to be a mistake, in view of the Church's teaching that the Three Persons are "of one substance, power, and eternity." With this the undersigned was forced to agree; and, upon subsequent reflection, he can find but three instances in the entire Book of Common Prayer of direct petition to the Holy Spirit: (1) the third of the "Invocations" in the Litany; (2) the *Veni Creator Spiritus* in the Ordinal; and (3)—tucked away in the relatively seldom used *Office of Institution of Ministers*—the prayer "O God, Holy Ghost, Sanctifier of the faithful. . . ." Can any readers think of any more?

(Rev.) FRANCIS C. LIGHTBOURN.

Glassboro, N. J.

Union With Presbyterians

TO THE EDITOR: The Rev. Archibald Campbell Knowles of Olney, Pa., in your issue of July 4th, directs four questions to "your readers of the Presbyterian ministry." I presume to make answer because I know there are very few Presbyterian ministers who ever see *THE LIVING CHURCH*. To really reach the Presbyterian clergy such letters ought to get printed in *The Presbyterian Tribune*.

But the answers to Mr. Knowles' questions are easy. Here they are: 1. Q. "Do they really wish to become priests of the Holy Catholic Church, which sacred office our ordination service confers?" A. No, we do not wish to become priests because we already are priests of the Holy Catholic Church. There is nothing in Presbyterian ordination which vaguely implies that it is ordination to any sect or branch. Presbyterian ministers are ordained as ministers of the Holy Catholic Church. 2. Q. "Do they consider that they are already priests of the Holy Catholic Church?" A. Yes. 3. Q. "Do they accept the Prayer Book ruling that only a priest can perform certain offices?" A. That ruling always has been accepted in the Presbyterian Church but not on the authority of the Book of Common Prayer but rather on the authority of our own Westminster Standards which originally came from the Church of England 300 years ago. 4. Q. "Do they fully believe, as explicitly set forth in the Prayer Book canon of the Mass or Holy Communion, in the sacrifice of the altar, the Real Objective Presence of Christ in the Blessed Sacrament and in the necessity of a validly and episcopally ordained priest as the minister?" A. This question is too involved for a single word answer. Presbyterians do believe in the Real Presence in the Holy Communion but evidently not as Mr. Knowles believes by use of the word *objective*. We insist, however, that there are many Episcopalians who would not agree with Mr. Knowles' theory of the sacrament. We would say yes to the portion of the question following the words "Blessed Sacrament." Our presbyters are episcopally ordained. They also are, in their ordination, given more authority than is given to the priest of the Anglican Church. They are permitted to administer the rite of confirmation as bishops.

(Rev.) CARLYLE ADAMS.

Utica, N. Y.

Clergy Shortage

TO THE EDITOR: May I beg a little space for some important considerations?

1. The claimed shortage of chaplains provides a wonderful opportunity for our clergy, who should seize it whenever possible.

2. At all costs our bishops ought to avoid methods liable to create another unemployment scandal when chaplains are ready to return to parish work again.

3. There must be men retired through age and disability (some of us know there are) fully able to meet a temporary parochial shortage.

4. This third item would lessen calls on the Pension Fund and enable the trustees to go outside of the rules once more, by making extra provision for the married pensioners receiving only \$50 a month—or less, through inability to pay their own premiums while unemployed. It is a crime that California State pensioners should be so much better treated (\$100 for married) than our clergy. Make a special appeal for funds if necessary and show a Christian spirit in these days of ever-higher prices. A. JOHNS.
Santa Barbara, Calif.

Criticism

TO THE EDITOR: In an editorial in a recent number, you suggest that there might be a criticism of the Almighty because men die from drinking sea water. One might equally well criticize the Almighty if a man stood in front of an approaching train with equally disastrous results.

A citizen of Philadelphia almost 200 years ago showed that thirst could be relieved by soaking in salt water. Enclosed you will find statement from the Franklin Institute of Philadelphia quoting a sea captain who found that 15 minutes' soaking is equivalent to drinking two oz. of water, proving Benjamin Franklin to be correct.

S. F. HOUSTON.

Philadelphia.

Editor's Comment:

We hasten to disclaim any intention to criticize God in the editorial mentioned by our correspondent. Our point was that He does permit catastrophes to happen when men violate His laws—a point with which Mr. Houston evidently agrees.

The Living Church

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

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"Heavenward Bound"

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"Heavenward Bound" is beautifully done, attractively covered, and those priceless black-and-white drawings by the inimitable Clare Dawson are worth the price alone, really,—that is, if you really love religion, and goodness, and Our Lord, and His Church.

It's price is \$1.75, plus postage,—but again, your estimate of its value and worth may not match ours, and, accordingly, we are quite willing to send you a copy ON APPROVAL, and this may give you that opportunity of opening that charge account with us that you've been contemplating, but haven't gotten around to.

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STRICTLY BUSINESS

THREE of the staff and their husbands or wives, as the case may be, were up in the wilds of northern Wisconsin the other weekend. Fish fans, the husbands spent most of their time on the water searching for muskies. The best they could do was 10 or 12 inches, which, in Wisconsin muskie measurement, is the equivalent of one or two inches in brook trout. Personally, I'm surprised the fishermen weren't ashamed to return home at all, and out of consideration for the poor fellows I'm careful not to reveal their names. But since there is only one male member of the LC staff now located in Milwaukee, even the poorest detective would be able to name one!

* * *

TIME, the weekly news magazine, featured an M-G book a week or two ago in its Religion section, giving two columns to Bishop Heaslett's story, *From a Japanese Prison*. It's a good story of the Bishop's experiences after his arrest as a spy suspect. I think every LC reader will want to know the story.

* * *

BUSINESS reply envelopes are one of the tools of every firm that does any amount of direct mail business. We use thousands of these each year in soliciting renewals and new subscriptions. When an envelope is sent back to us, the sender pays no postage. We pay four cents. Occasionally one of these envelopes is made use of in another way. A child may get hold of it and just drop it into a mail box, or a recipient may use it to send us an anonymous message or a handful of tracts.

I want to point out here that misuse of business reply envelopes is a violation of federal postal regulations and carries a heavy penalty. I do this, not because we object seriously to the additional amount of "postage due" we have to pay out (it doesn't amount to fifty cents a year), but because the post office is continually on the lookout for offenders and because most persons don't have any idea at all that they are violating postal regulations.

* * *

CONFERENCE time is here again, and Philipp Fey, our book store manager, is now down at Kanuga displaying M-G books to clergy and lay conferees. He'll be back at the 41st Street store by the end of the month—after a side trip to Nashville.

Leon Mc Carvey

Director of Advertising and Promotion.

The Question Box

By BISHOP WILSON

• *Of what does the work of a deaconess consist? What are the general requirements for admission? What does training for it involve?*

The order of deaconesses is the one sphere of work for women officially recognized by the Church. It ought to be better known and there ought to be more deaconesses. At the present time there are 103 of them in active service. Some of them are in parish work under the immediate direction of the rector, handling social service activities, religious educational programs, organized work among women and girls, etc. Others are employed by a diocese for institutional work in public hospitals, sanatoria, jails, reformatories, and so on. Still others are in missionary fields teaching, nursing, mothering the children—in short doing most of the work of a resident pastor where a missionary priest makes his occasional rounds for the administration of the sacraments. Canon 25 sets forth the requirements for admission and a list of specific duties. "A woman of devout character and proved fitness, unmarried or widowed, may be appointed deaconess by any bishop of this Church." She must be 25 years of age and be a high school graduate. She must be a candidate for two years during which time she receives special training. She must pass examinations and be recommended by the standing committee of the diocese. Then she may be formally set apart at a public service by the bishop. There are training centers in New York, Philadelphia, Chicago, and Berkeley, Calif. A commission of General Convention is now at work to provide clearer specifications and better coordination for this ministry of women in the Church.

• *Why do so many "high" Churchmen, when entering a "low" Church where there is no reserved Sacrament, genuflect to the altar?*

Habit, probably. The usual custom is to bow toward the altar where the Sacrament is not reserved and genuflect where it is reserved.

• *May a priest administering the Sacrament of Baptism also be a godfather? If a godfather or godmother is not able to be present at a Christening, may a proxy take his or her place?*

The priest is the agent of the Church in administering Holy Baptism. The child and godparents are the people to whom and for whom the sacrament is administered. The priest can scarcely fill both capacities. Proxies are often used where a godparent cannot be present, but care should be taken that the absent one understands he is actually a godparent and accepts the responsibility.

• *What is an "Orison hymn?"*

The word "orison" is simply an old word for prayer. An orison hymn is one which is sung kneeling in the spirit of prayer rather than in the spirit of praise.

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Jackson M. Bruce, Milwaukee attorney
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Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago

Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee

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FOURTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Convention to Elect Bishop of Washington

The standing committee of the diocese of Washington has called a special convention for the purpose of electing a bishop for the diocese to succeed the late Bishop Freeman of Washington on Thursday, July 29th, in the Church of St. Stephen and the Incarnation.

FINANCE

Still Going Strong

June was another good month for missionary collections and when July 1st arrived 84 out of 100 dioceses and districts had paid 100% or more of the amount then due on their expectations. The total collected was \$66,499 more than for the same period in 1942 and the percentage of amount due 114% against 104%.

RURAL WORK

Madison Conference

BY JANE CLEVELAND BLOODGOOD

The campus of the University of Wisconsin at Madison presents an extraordinary spectacle this summer of 1943. Someone suggested a combination of a woman's college, Annapolis, and West Point might best describe the effect but it is really much more complex than that. For, with the Wacs, Waves, Marines and "Marionettes," soldiers, sailors, cadets, Class 4's, and under 18 men students, there are the graduate students and civilians attending a courageously large number of special institutes and conferences. One of these, for example, is the six week session of the Linguistic Institute with its global stress on languages; another, the Workers' School composed primarily of labor union leaders and students; also an Industrial Relations Institute for Church leaders from industrial communities, these last two running concurrently and at times combining with the Town-Country Leadership Summer School of the university's College of Agriculture under the direction of Prof. J. H. Kolb.

This is the 21st year in which the National Episcopal Conference on Rural Church Work has been a part of the Town-Country Leadership School. It is always interesting to see the numbers and strength of the Episcopal delegation. This year the opening banquet was held be-

cause of war conditions at Wesley Foundation instead of as usual at the university's Memorial Union building. The Episcopal delegation, national in representation, was only rivalled by the Reformed Evangelicals and scattered about among these two were smaller groups of Methodists, Baptists, Congregationalists, Presbyterians, etc.

This year the special conference took place on July 8th and 9th, the last two days of the school, and was led by Prof. Kolb, the Rt. Rev. Msgr. Luigi G. Ligutti, executive secretary, National Catholic Rural Life Conference; Dr. Martin Anderson, president, Eastern District, Norwegian Lutheran Church of America; Dr. Mark Dawber, executive secretary, Home Missions Council (interdenominational).

Again, because of war conditions, the Episcopal delegation was housed in a new location and held their special sessions and had their meals and celebrated their daily Eucharist at St. Francis House, the Episcopal student center. The joint sessions with the School for Workers and Industrial Church Leaders were also held at St. Francis House while the morning classes were held in the College of Agriculture, wherever a stray spot could be found in the university's overworked classrooms. The university classes were five in number and dealt with American Social Ideals, Our Economic World, Rural Community Organization, Family and Personality, the Agricultural Front, the problems of the war as they effect community life—rural and industrial.

FIELD TRIP

One afternoon and evening the entire school took buses to Baraboo for a field trip. There they saw a Federal housing project and visited the USO where leaders talked to them about personalities and problems in connection with the Badger Ordnance Plant, a huge national powder factory covering acres of Sauk Prairie.

On Sunday, July 4th, the Episcopal delegation attended the early service at St. Andrew's Episcopal Church. A breakfast was served them afterwards by the vestry of the church and Commander Lambert of the Naval Radio Training School on the campus, a newly-confirmed member of the parish, gave a talk on the Navy school. Later the delegation went to Grace Church for the Choral Eucharist and sermon by one of their number, the Rev. Charles M. Serson, SSJE, of Canada. In the afternoon the traditional tea was given for them by the Rev. and Mrs. F. J. Bloodgood at St. Andrew's rectory, and in different vein an explanatory talk on T. S. Eliot's "Ash Wednesday," a poem of the path of conversion, by Dr. Mildred Kemper, a young woman interne at the University Hospital.

The poem itself was read by Frank Smith of Nashotah House after Dr. Kemper's explanation.

TENSION AND DRIVE

It is apparent that in a program described by a conference member of long standing and great popularity, Mrs. Glover, "as healthily confused" it would be impossible to touch on even the high points. For some the pressure was described as too much. All felt that the tension and drive of the school was the reflection of a confusing period in American life. Prof. Perlman in opening his course on Our Economic World gave interesting background thinking for understanding labor problems in which he is a specialist. He compared labor unionism to the medieval guild which grew up among men of the same trade as a protection against scarcity of jobs and an opportunity for collective bargaining. This "guild" psychology which is a psychology of scarcity—not enough jobs to go around—runs counter to the national spirit of this country which is a psychology of abundance due to the size of the land and, in the early days, unlimited economic opportunity. Mrs. Curti in her basic course in psychology, revealed her own position when she listed religion as a tool useful to adjust an individual's behavior. The joint forum was keynoted by Dr. E. C. Lindeman of the New York School of Social Work with a talk on Social Tensions. These tensions were taken up day by day by a group as varied as society itself. There were the rural workers, men and women, Episcopal and all the others in the school with, the last two days, Lutherans and Roman Catholics added. There were members of the workers school, delegates from the Garment Workers Union and with the labor union leaders and students and church workers in industrial centers. Subjects taken up in the forums were: Labor Tensions, Farm Tensions, Minority Group Tensions, Cooperatives, Techniques in Church Work, the Place of the Church in the World. During the evening of "Findings" the Episcopal Church group all voted to continue these joint forum sessions but felt that the size of the 1943 forum had been unwieldy and that much smaller groups would have been more valuable for the translation of ideas into action. One of the more entertaining features of the forum was Dr. Lindeman's position as a sort of philosopher *in excelsis* looking benignly down on the clashing, sweating Christians in the arena. His final accolade to the forum was the pat on the back that he had never seen such a genuine, suffering struggle for truth in any Church group and that as men were "incurable idealists," as his mentor, Oliver Wendell Holmes, put it,

he had our hope for putting the ideals into practice. Mr. Lindeman's other quotations were from John Dewey.

CANADIAN MONKS

Personalities vary in the personnel of the Rural Workers Conference but many return year after year. This year two sisters of the Order of the Holy Nativity and two Fathers of the Society of St. John the Evangelist attended. The sisters were Sister Philippa and Sister Sheila Raphael of the Oneida Indian Mission near Green Bay, Wisconsin. They spoke as did Fr. Christian, the missionary priest at Oneida, on the history and work of the mission. Fr. Serson and Fr. Morley of the Canadian Branch of the Society of St. John the Evangelist came from Bracebridge, Ontario, for the conference. They gave talks on the Eucharist and on their work in the Muskoica region in Canada. Movies of their mission house and the life all around them in the many remote missions that they serve were shown twice to members of the conference. Other visual aids to education were the slides and movies of the Rev. W. Francis Allison of the diocese of Newark and the Rev. Walter Morley on City Mission Work of Chicago. The Rev. Bravid Harris, secretary for Negro Work, told of the need for more Negro clergy and the recruitment and training of women workers. The Rev. Daisuke Kitagawa spoke on Our American Japanese.

New officers of the Rural Workers Fellowship, elected for a two-year period, are: Bishop Whittemore of Western Michigan, as honorary president; the Rev. Robert G. Purrington, Athens, Ohio, president; the Rev. W. Francis Allison, Belvidere, N. J., vice-president; Miss Bernice Jansen, Orangeville, Mich., second vice-president, and the Rev. Ralph J. Kendall, Eutaw, Ala., secretary-treasurer.

RELIEF

Substantial Increase

The Church Committee for China Relief announces that the churches had "surpassed the goal of doubled Christian aid to China in the year ending May 31st as compared with last year."

For the year ending May 31, 1943, the Episcopal Church gave for China relief, \$29,253.24, through the Presiding Bishop's Fund for World Relief. For the same period in 1942, the Episcopal Church gave \$21,754.77, so that while the giving has not doubled, the record shows a substantial increase, and in addition there was a special gift of \$3,000 for the work of Mme. Chiang Kai-Chek among the orphans of China.

The recently organized Church Committee on Overseas Relief and Reconstruction, of which the Rev. Dr. Almon R. Pepper is a member, has given the Church China Committee its endorsement and has approved of asking the churches for at least \$500,000 in 1943-1944. This would be 10% more than was given last year.

Contributions to the Presiding Bishop's Fund continue to come in, and China is frequently designated as beneficiary.

Total receipts of the Fund for the month of June are \$5,581.07. Most of this money will be allocated to: Church Committee for China Relief; War Prisoners' Aid, YMCA; Refugees; the children of Russia and Greece, through the Russian and Greek War Relief Associations; the American Bible Society, and the International Missionary Society.

RACE RELATIONS

Interfaith Committee Seeks Repeal of Exclusion Act

The Citizens' Committee for Repeal of Chinese Exclusion has been formed in New York with the support of the leaders of the Protestant, Roman Catholic, and Jewish faiths to urge the right of the Chinese people to enter the United States on a quota basis and to become American citizens through naturalization.

Citing "three prime reasons" for supporting a bill to repeal the Chinese exclusion laws, Richard J. Walsh, editor of the magazines *Asia and The Americas*, and chairman of the committee's executive group, declared that such a bill would be "a measure of war expediency to strengthen Chinese morale," an act of "overdue justice" to a friendly people against whom "humiliating discriminations" have been made, and a means of cementing the good will of a nation which is "doing a heroic job in the Pacific for the Allies."

Members of the committee include:

Bishop Stevens of Los Angeles; Paul Hutchinson, managing editor, the *Christian Century*; the Rev. Harry E. Fosdick, Riverside Church, New York; the Rev. R. A. McGowan, assistant director, Social Action Department, National Catholic Welfare Conference; Dr. F. Ernest Johnson, executive secretary, Department of Research and Education, Federal Council of Churches of Christ in America; Bishop Herbert Welch, former resident bishop of the Shanghai area of the Methodist Episcopal Church; Dr. Daniel A. Poling, editor-in-chief, *Christian Herald*; Dr. Guy Emery Shipler, editor, the *Churchman*; and Dr. Kenneth S. Latourette, professor of Missions and Oriental History, Yale University.

Highland Park Committee Adopts Resolution

A resolution expressing appreciation and thanks for the calmness displayed by citizens of Highland Park, suburb of Detroit, during the recent race riots, and commending the police force for its "impartial protection of life and property" was adopted last week by the city's Inter-Racial Commission, of which the Rev. G. Paul Musselman is president.

Highland Park suffered little in the race riots. Only one or two incidents were reported as having taken place within the city limits. The Rev. Mr. Musselman stated, "Our police were sure of the backing of both races and rioters downtown were heard to tell each other, 'Keep out of Highland Park.' The whole mood of our people was that law and order should prevail."

GREECE

Metropolitan Offers Life

The Metropolitan of Athens, Archbishop Damaskinos, offered to let Nazi occupation authorities take his life and those of members of the Greek Orthodox clergy in an attempt to save the Greek people from the German hostage system, the British radio reported in a recent broadcast, according to International Christian Press and Information Service.

Last November Archbishop Damaskinos refused to swear in the puppet regime of Premier Lothothetopoulos in Athens, and authorities were forced to call in a clergyman of lesser rank to perform the ceremony.

AUSTRALIA

Anglicans, Roman Catholics Issue Joint War Unity Statement

A joint statement of war unity has been issued in Sydney, Australia, by the Anglican and Roman Catholic Churches, the Melbourne Radio reported in a broadcast to North America recorded by the United States government monitors.

The statement was issued under the signatures of the Anglican Archbishop of Sydney, the Most Rev. Howard West Kilvinton Mowll, and the Roman Catholic Archbishop of Sydney, the Most Rev. Norman Thomas Gilroy.

Appealing to all Christians of both faiths to work for society's reconstruction through coöperation in the war effort, the statement declared that, in the "common peril which threatens us all," all persons professing the Christian faith "have a common ground on which to rally."

Citizens were called upon to observe three duties: First, to exert an influence for honest and efficient government; second, to "obey constituted authority and coöperate with the government for the common good"; and third, to "acquire a general knowledge of the rights, duties, and limitations of the state and the trend of the administration."

NORWAY

Quisling Clergymen to Have Salaries Doubled

The salaries of Quisling clergymen in Norway have been doubled, apparently in an effort to stem the increasing tide of resignations, especially in parishes where opposition by loyal church members has been particularly evident.

Meanwhile, the Quisling church department has begun an examination into the sources from which the anti-Nazi clergy, who have refused to accept salaries from the state, are being supported.

This step follows the recent order by Quisling Finance Minister Frederik Prytz taxing the income of loyal clergymen who have been forced to rely on church collections or private contributions for their upkeep.

ARMED FORCES

Effective Service of Army and Navy Commission Hampered

"For some reason the names of many men and women leaving parishes for service are not reaching chaplains or rectors of parishes near Army or Navy centers," the Army and Navy Commission announces, adding the suggestions that "parents should keep parish clergy promptly informed; clergy should send names to diocesan Army and Navy commissions; chairmen or secretaries of commissions should forward them to chaplains or rectors of parishes near Army or Navy centers. Chaplains are clamoring for more effective service in this highly important matter."

The commission suggests also that parents and clergy should urge men and women entering any branch of the Army to record themselves as members of the Episcopal Church. Such a record is of immense help to the chaplain. The Army allows this record. The Navy still adheres to the threefold classifications of Jew, Protestant, Romanist.

With a quota of 333 in the Army, the Episcopal Church has 275 chaplains commissioned and on duty, according to the Army and Navy Commission's latest report. There is an Army waiting list of 34. In the Navy the Episcopal quota is 37, and there are commissioned and on duty 105, with a waiting list of 31.

Figures mount in distribution of supplies to chaplains. The commission reports a total of 284,041 Prayer Books for Soldiers and Sailors distributed; 210,000 pieces of Forward Movement literature; 41,000 Holy Communion folders and 187,884 Church War Crosses. More than 220 portable altars have been supplied, and 100 Communion sets, as well as over 3,000 pieces of altar linen.

Naval Chaplains

Among the 56 graduates of the Naval Chaplain School, Williamsburg, Va., on July 4th were the following: Frederic F. Bush, jr., Lloyd S. Charters, James P. Clements, John Edward Griffiths, Robert Stanley Lambert, Loren M. Lindquist, Alfred B. Seccombe.

Navy College Training Program for Chaplains

Details of the Navy College Training Program for chaplains were announced the week of July 5th by the Navy Department.

This phase of the V-12 program is designed to insure a continued flow of trained clergymen into the Navy as chaplains. It permits bona fide candidates for the ministry to be inducted into the Navy and to hold the rating of apprentice seamen, with the uniform and pay of that rating, while proceeding with their studies. Questions concerning enrollment should be sent either to the nearest office of Naval Officer Procurement or to the Chaplains' Division,

Bureau of Naval Personnel, Navy Department, Washington, D. C.

The distinctive feature of this program, as compared with the basic V-12 program for other specialized fields, is that it calls for denominational approval of candidates, and places the seminary portion of the training completely in the hands of the various Church bodies.

For an applicant to be eligible, his denomination must endorse him, and be prepared, upon satisfactory completion of the college and seminary training, to grant him full ordination and ecclesiastical endorsement for appointment as a chaplain.

An applicant for pre-theological and theological training must:

1. Be a United States citizen; morally and physically qualified; show evidence of potential officer qualifications in appearance and scholarship records.

2. Meet physical standards as follows: high school graduates with less than two years of college work must meet basic physical requirements including minimum visual acuity of 18-20 in each eye; college juniors and seniors, college graduates, and seminary students will be required to meet physical standards including minimum visual acuity of 12-20 in each eye.

3. Be unmarried and agree to remain unmarried until he has been enrolled for the theological training in a seminary.

4. Meet the age requirements as follows: High school graduates with less than two years college work must be over seventeen years of age and under twenty; college juniors and seniors, college graduates and seminary students must be over seventeen years of age and under thirty.

5. Must receive endorsement from denomination.

High school graduates with less than two years of college work will undergo the next V-12 screening test November, 1943, and if selected, may apply for theological training after being inducted. College juniors and seniors, college graduates and seminary students, however, will apply to the nearest office of Naval Officer Procurement, and if accepted, and endorsed by their denomination, will enter directly into the chaplaincy training program.

All applicants will submit full information as to academic training, complete details on denominational affiliation, and such other papers as required by the Procurement Officer.

All applications will be forwarded to the Navy Department, and will then be referred to the denomination concerned, which will select from these applicants those acceptable to it as bona fide candidates for the ministry and whom the denomination is willing to recommend. Candidates so selected will be assigned to colleges and universities which are participating in the Navy College Training Program. A trainee may take his theological course in an accredited theological seminary of his choice provided it is located in the vicinity of a V-12 unit and said seminary will furnish the accelerated course.

Provision is made to allow men already on duty in the naval service, including those already in V-12, to apply for transfer to

the chaplaincy training course. Application should be made to the Bureau of Naval Personnel through the commanding officer.

Inasmuch as pre-theological and theological students will be on active duty as apprentice seamen with the uniform and pay of this rating, applicants now in the Navy with a higher standing will be required to accept the lower status if approved for training.

When students reach the seminary stage of their training, they are now permitted to wear a midshipman or cadet-type uniform with distinguishing insignia, although retaining the apprentice seaman rate.

The college portion of the curriculum is prescribed by the Navy and includes subjects in the fields of history, psychology, economics, political science, sociology, naval organization, languages, and a physical training schedule.

The seminary curriculum will be that prescribed by the seminary concerned. Each student will attend a seminary of his denomination, or of his individual choice, provided the school selected is participating in the Navy program. There will be no military drill in seminary.

Time required for the accelerated course is three calendar years pre-seminary, and two calendar years in theological seminary.

Students who fail to maintain a satisfactory record may be dismissed from the V-12 program and ordered to active duty.

United Canvass Card Used in Flying School

The card reproducing the "Men Unashamed to Pray" poster which was used in the United Church Canvass, has been used by Chaplain William J. Chase at Shaw Field, S. C. It was seen by a Roman Catholic colleague who liked the card so much that the two chaplains are printing their joint services on the cards and distributing them to all personnel in the flying school.

Chaplain Chase was formerly Chaplain to Episcopal students at Cornell University, Ithaca, N. Y.

PHILIPPINES

Correction on Internees

Information concerning how to address mail to certain specified persons interned in the Philippine Islands released by the National Council, [L. C., July 11th], turns out to be incorrect, according to communications just received from the Department of Interior, Office of the U. S. High Commissioner to the Philippine Islands. Previous official advices from the same source stated that internment of the persons named was at Baguio. The later communication says that the place of internment is Davao Internment Camp, Davao City. The communication says: "As of June 23, 1943, the International Red Cross reported to the Provost Marshal General, Washington, an official Japanese list of 182 American civilians interned in Baguio, Philippines. On the basis of this list and pursuant to our agreement with the

Provost Marshal General, this office notified you of the internment at Baguio of the above-named persons. As of June 30, 1943, the International Red Cross reported to the Provost Marshal General, Washington, an official list of 230 American civilians interned at Davao Internment Camp, Philippines, which we must assume to be located in or near the city of Davao on Mindanao Island. A considerable number of persons reported on the June 23d list, including the persons named above, are also included on the June 30th list. Under the circumstances we have concluded that the June 23d list was in error, at least in respect to those persons who were also reported on the later June 30th list.

It would appear that the error was entirely due to the agents of the Japanese government with whom the lists originated; however, it seems advisable that any letters or other communications which you may wish to direct to the above named internees should be addressed to 'Davao Internment Camp, Philippine Islands, via New York, N. Y.,' with sender's complete name and address on the back of the envelope."

From the foregoing, it would appear that Episcopal missionaries now at Davao camp are: Miss Helen Boyle, Miss Elizabeth Brushfield, the Rev. R. E. Abbitt, Miss Naomi Skeeters, and the Rev. J. D. Mears, Grace Mears, and Kathleen Mears, Mrs. Ada Clark, Miss Dorothy Mattocks, the Rev. L. McAfee, Miss M. Dawson.

This appears to account for all priests on the island of Mindanao, except the Rev. Henry Mattocks.

MERCHANT MARINE

Liberty Ship Named For Mrs. Roper

A new 10,500 ton Liberty ship for the Victory Fleet was christened at the Bethlehem-Fairfield Shipyard at Baltimore, Md., on Saturday, June 26th, the name S.S. *Janet Roper* being given in honor of "Mother Roper," for 54 years a distinguished worker for seamen. Mrs. Roper's eldest grand-daughter, Ensign Laurette A. Ryan of the WAVES, christened the ship. Mrs. Roper's three daughters, Mrs. Laura Roper Ryan, Mrs. Marion Roper Copp, and Miss Maude Roper, and three of her grandchildren were present. Others at the ceremony were the Rev. Dr. Harold H. Kelley, director of the Seamen's Church Institute of New York; Captain Alfred O. Moraso also of the Institute; Jonathan Finn who is writing a biography of Mrs. Roper; and J. M. Willis, vice president and general manager of the Bethlehem-Fairfield Shipyard.

Mrs. Roper, who died on April 5th, christened the freighter *Andromeda* in December last.

HOME FRONT

Parish Hall Used by USO

St. Barnabas' Church, McMinnville, Ore., has placed their parish hall at the disposal of the USO for the use of soldiers stationed at nearby Camp Adair.

The World I Want to Live In

By Charles William Phillips, Sgt., D.E.M.L.

"IT IS our duty," said Cardinal Newman, in one of the *Tracts for the Times*, "to live among books." A wise man, Cardinal Newman, and never wiser than when he penned these words. For, after all, we are (I trust) grown-up; we are beyond the necessity of learning from experience alone. We are able now to learn from the crystallized experiences of those who have lived, loved, and thought; those who have condensed the life and thought of 2,500 years of culture and civilization into the pages of books, the reading of which need consume but a mere life-time!

And it is to the reading of books that I wish to return when this soul-shattering, tradition-smashing, horrible business of war is over. For in books I can learn not only how to make a living, but also how to live. When this war is over, I shall return to my studies of anthropology, of psychology, and above all, of philosophy (the Thomists) and religion—the two most absorbing matters in the world.

I want to live in a world where I can read my books in comfort and peace. Hence, I want a world where thought and the expression of thought are free.

But, no man can read unless he has solved to some extent the problem how to keep body and soul together. Nor is it enough merely to "have a job." One's work must be stimulating, engrossing, sustaining to the soul. Hence, I want to live in a world where the machine is the servant, not the master of man. Such a world can only exist when control of the world's wealth is in the hands of the little people. How this is to be done, I am in no position to say.

I certainly hope it will not be Fascism, I hope with only slightly lessened fervor, that it will not be Communism, which is the chosen mode of economic life after this total war. Perhaps we may pin our hopes in some sort of distributism (*a la* Belloc, Chesterton, *et al*) or consumer-producer coöperation. Whatever it is that we shall have, the essential thing for which we must work is not *efficiency* (as though efficiency in production, any more than efficiency in consumption, were the criterion of economic welfare) but *humaneness*. We must think not in terms of competition, but of compassion; not in terms of wealth, but of weal. We must think not in terms of production, but of the man who produces; in terms not of consumption, but of the man who consumes.

ETHICS

And in all our economic life, we must put ethics first. We may be able to produce such-and-such goods in enormous quantities, but ought we to have them? Is it good for our souls? We must take seriously the saying, "What doth it profit a man?"

I want to live in a world where Sex (with a capital S) is not the be-all and end-all of conservation; not the main in-

terest of life; not the Alpha and Omega of existence. One would think that when God made man, male and female, He made them naught else. Exciting as sex may be—I am not denying that it must be exciting—it is not everything. And I want to live in a world that doesn't talk about sex as though sex were on a level with the weather. As St. Paul put it, "Let not these things be so much as mentioned among you." I'm all for sex-education, for many neuroses might have been prevented had sex been properly presented to certain of my contemporaries when they were children. But I am sick to death of sex as a topic of conversation! I want to live in a world where people can think of something else to talk about.

I want to live in a world where people behave themselves. I am tired of the excited and noisy efforts made in the behalf of misbehavior. I am tired of drunkenness and licentiousness.

EDUCATION

I want a world wherein the purpose of education is understood. I want to see the end of those universities which produce either 1) people who do not know anything about anything except how to make a living; or 2) people who do not know anything about anything. The universities which produce the latter are, in this soldier's estimation, utterly apart from the spirit of American democracy, for our form of life stems from Plato, Aristotle, the prophets and priests of Israel, the Church fathers, the schoolmen, the thinkers of all ages, climes, and races who have understood life and somewhat of the meaning of life. These modern schools, teaching as they do a hodge-podge of opinionated mutterings of rootless professors, cannot bring a student to taste of The West. I am all for educational liberty; I don't want educational license.

I want a world wherein people go to church on Sunday. And I want, even more, a world wherein people *really* worship when they go to church. I want the world after the war to be a world in which people take the words of Our Lord quite seriously—and I mean "quite" quite literally.

I want a world wherein people believe in family prayers. I want a world wherein people read not only the comics and the newspapers, but a world wherein people read religious books, like the profound works of Sheen—*God and Intelligence*—and the stirring works of Belloc and Chesterton—(e.g., *The Question and Answer; Orthodoxy*).

In short, I want a world wherein the Word is central—with all that this connotes. A world sweetly ordered in the Wisdom of God, in Him Who Is, in Him Who became Man that we might become gods. Man has made himself a god and has gone to the devil. It will take a Man to bring him back.

Invasion

THE invasion of Europe has begun. British and American troops, with their landing on Sicily, have at last come to grips with the Axis on its home soil, and from now until the war in Europe ends, we may expect unremitting attack and counterattack.

Churchmen take pride in the fact that at least one of their chaplains—Lt. George B. Wood, of the paratroops—accompanied his men into action on this decisive field. There are probably many others, as well as the uncounted laymen of the Church who are carrying their full share of the battle in the ranks.

Soon America will know, as it has never known before, the cost of total war. From now on, scarcely a day will go by without new battles and skirmishes, and new casualties. May God comfort the wounded, the dying, and the bereaved, and give a speedy victory to the cause of justice.



Washington, D. C.

Dear family:

An unexpected pleasure is a doubly enjoyable one, and last week I had a rare and unforeseen treat. I had not expected to have any vacation this summer. After six weeks of training camp in North Carolina, I found plenty of accumulated work awaiting me at my office in Washington; and the change of the *Marine Corps Gazette* from a bi-monthly to a monthly publication (it was a quarterly when I came here) with no increase in the staff meant that I had plenty to do. And I am saving up any possible leave for General Convention this fall.

But to my surprise my chief, Colonel Metcalf, said as we were closing the office one day: "There are six days of the fiscal year left, and neither of us has had any leave. Suppose we each put in for three days." So we did, and on the last Sunday in June I found myself at the beginning of a brief but highly appreciated vacation.

First idea was to spend the time at home in Arlington, just puttering, reading, and loafing. But Sunday was the hottest of a month of sweltering days, and on the way home from church we had a bright idea. Why not visit Shrine Mont, the Church's resort and conference center up in the mountains of western Virginia, to which its director, the Rev. Dr. Edmund L. Woodward, had often invited me? My family vociferously agreed—the children hoping that there would be a place to swim. I immediately phoned Dr. Woodward. Yes, they would be delighted to take us, and we could get a bus early in the morning.

So 6:30 Monday morning found us at the bus station in Washington, and we were fortunate enough to get seats—no small achievement these days. The trip to Mount Jackson takes about four and a half hours. There we were met and driven up the 13 miles of beautiful mountain road to Orkney Springs. The original spring from which the hamlet takes its name has been a resort and health center since 1783; today it flows through a lovely rock garden at the entrance to the 120 acre tract of mountain land that makes up the property of Shrine Mont.

We were warmly greeted by Dr. and Mrs. Woodward, and we were delighted with the rustic but comfortable and spacious cottage that was assigned to us. The cottage was one that had

been reserved for Virginia's Churchman-Governor and Mrs. Darden, but that they are unable to use at present because of gasoline rationing and the pressure of official duties.

Shrine Mont is in every way a delightful place, whether for study and conference or just for a relaxing and enjoyable vacation. Heart of it is the reverent and beautiful Cathedral Shrine of the Transfiguration, built of native rock and set in a natural amphitheater that forms the outdoor nave. The shrine was designed by Dr. Woodward in 1925, and was largely built by his own hands, assisted by local workmen. He built it originally for his own satisfaction, on land adjoining his summer home, for the use of his family, friends, summer visitors, and any who cared to enjoy it. But from it grew the vision and the reality of Shrine Mont, now owned and operated in trust for the fellowship of the whole Episcopal Church. The shrine itself is detached from the local parish, and is under the direct jurisdiction of the Bishop of Virginia. Attached to it is a shelter chapel for use in inclement weather, itself an attractive screen-enclosed outdoor church.

Shrine Mont has associations that reach far back into the history of the Church, and outward to its communion with Churchmen of many lands. A stone from historic Jamestown is embedded in the footpace; a tablet with the words "Holy Catholic Church" in Chinese characters, brought from Anking by Dr. Woodward at the close of his ministry there, adorns the entrance to the sacristy. The shrine itself is a memorial to Bishop Gibson of Virginia; a crucifix in the shelter chapel once belonged to Bishop Weller of Fond du Lac.

Vespers at the shrine strengthened this feeling of universal fellowship. The other guests included a distinguished judge who is a prominent member of the Quaker fellowship; he felt at home in the quiet and reverent surroundings of the shrine, as have many others—Roman Catholics, Protestants, and Jews as well as Churchmen—yet the service was the familiar Prayer Book one of Evening Prayer.

The children had their swimming, and so did I, in the outdoor pool filled with cold mountain water that was refreshing and invigorating after the heat of the city. We climbed to the top of Shrine Mountain, 2014 feet high, at the summit of which stands a cross-topped observation tower. And in the evening we were glad to have a fire in the big open fireplace.

The time was all too short, but I don't know where one could get more rest and spiritual as well as physical refreshment than at Shrine Mont. We returned to Washington with regret that we had to leave so soon, but with a memory that will remain fresh for many months to come.

CLIFFORD P. MOREHOUSE.

Today's Gospel

Fourth Sunday after Trinity

“EVERY one that is perfect shall be as his master.”
 Pupils of ignorant teachers have small hope of knowing even as much as their ill prepared tutors. One who learns from an average teacher may equal his instructor. An unusually fine teacher expects his pupils to pass his own attainments in some points. Christ is our perfect Master—we cannot go beyond Him but He urges us to reach His standards and make them our own. As disciples (learners) of Christ we are to strive for perfection in every detail. His instruction is a perfect whole, so that we cannot pick and choose what we would follow but are required to keep His teaching in every particular. As we make our Communion let us pray for God's help to make us diligent students so that we may become perfect even as our Master.

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WASHINGTON

Windows Dedicated in Cathedral

The three central apse windows of Washington Cathedral, termed by authorities as among the most important stained glass windows in America, were dedicated at special services July 8th, in Washington Cathedral. Bishop Powell, Coadjutor of Maryland, officiated. The windows were dedicated to the memory of Josephine Wheelright Rust, Harry Lee Rust and Gwynn Wheelright Rust.

These windows have as their subject matter three phrases from the "Te Deum," on which the iconography of the whole of the apse of Washington Cathedral is based. They relate to the culminating events in the life of Christ, the Crucifixion, the Resurrection and Christ in Majesty.

OREGON

Jane K. Chase Resigns

Miss Jane K. Chase, who for the past six years has been the UTO worker for the rural and isolated in the diocese of Oregon, has resigned her position, effective June 30th. Miss Chase was also correspondent from the diocese of Oregon for THE LIVING CHURCH.

MONTANA

Young People's Conference

"Now, I want all of you to keep strict silence tonight, and until you have made your Communion tomorrow morning," said the Rev. Arthur Ward to the young people of Montana at their annual conference held recently. After the silence and the service one boy remarked, "That is the most helpful thing I ever did."

Directed by the Rev. Norman Foote, a large number of young people assembled to hear the Rev. George Masuda give daily meditations on Steps Towards the Kingdom, and Bishop Daniels of Montana on Why the Saints Attract Me, the Rev. Willis Rosenthal on My Rule of Life, and Dean Wilson on The Social Implications of the Sacraments, all of which headed into the general theme, The Kingdom of God and His Righteousness.

CALIFORNIA

Saint Andrew's Inn Acquires New Buildings

Saint Andrew's Inn, the only home for dependent boys in San Francisco, has acquired the fine plant formerly occupied by the San Francisco Methodist Orphanage, and moved into its new quarters July 1st. The former building of Saint Andrew's was erected over 30 years ago in what has since become an unsuitable industrial district. The new plant consists of two large modern fire-proof buildings completely equipped. Accommodations for 32 boys and

six staff members have been provided. Installation of a chapel is being made possible through the gifts of friends. Fred M. Nussbaum, superintendent, is a candidate for Holy Orders. Bishop Block of California, chairman of the board of trustees, has negotiated the purchase.

OHIO

Bequest

Grace Church, Sandusky, Ohio, has received a bequest of \$5,000 as provided for in the will of the late Caroline Lea Marsh of Philadelphia. Miss Marsh was brought up in Grace Church and was a member of one of the faithful families of the parish. Her father, the late Edward Marsh, was a benefactor of the parish and contributed materially to its present endowment.

NORTHERN MICHIGAN

Officers of Woman's Auxiliary

At the Woman's Auxiliary meeting, held at Fortune Lake, Mich., the following were elected officers: Mrs. George Gill, president; Mrs. E. A. Moore, 1st vice-president; Mrs. H. A. Kellow, 2d vice-president; Mrs. Ben Quirt, 3d vice-president; Miss Mildred Carlton, treasurer; Mrs. J. J. Hetherington, secretary. Delegates to Triennial: Mesdames Gilbert Sackerson, Jacob Alt, James Ward, J. G. Carlton, G. C. Weiser.

NORTH CAROLINA

Improvements Dedicated at Chapel Of the Transfiguration

The Chapel of the Transfiguration is picturesquely located beside a stream among the high mountains of the Blue Ridge, in the village of Bat Cave, N. C. Extensive improvements to the chapel have lately been made, the interior ceiled, exterior reshingled, new windows, and new electric lamps put in, an altar rail and choir seats added, the original altar lengthened, and a sacristy built with complete furnishings. This has been done at a cost of \$850, raised largely by subscriptions from members of the congregation and their friends. Gifts of altar ornaments, a missal stand and a rood-beam have also been made.

Correction

The deputies to General Convention from the missionary district of New Mexico and Southwest Texas were listed incorrectly in the May 30th issue. The correct deputies are: Very Rev. Douglas Matthews, Dr. Reginald Fisher. Alternates, Rev. D. J. Williams, D. R. W. Wager-Smith.

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Thrilling are the related experiences of mere existence in a small, confined police station cell, with four Japanese convicts as cellmates; solitary confinement in a large Yokohama suburb prison; life in Tokyo after being released from prison; and the greatest experience of all, the spiritual help that came to Bishop Heaslett in an unexpected way, but effective beyond belief. A book for all Christians to read if they are to understand fully the terms—justice, a true peace, and Christian love.

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THE SISTER SUPERIOR

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THE LIVING CHURCH

EDUCATIONAL

COLLEGE WORK

Donald M. Wright Chosen

Director of CSCW

The Rev. Charles H. Cadigan, president of the Church Society for College Work, announces the selection by the board of directors of Donald Murray Wright, as new executive director of the society. He will begin his duties on September 1st, replacing Lt. Charles Thomas, former director, who entered the Navy last December.

Mr. Wright has had 17 years broad business experience, including two and a half years as executive assistant at St. George's Church in New York City.

Donald Wright comes from a family which has been identified with the Church in many ways. In his family are two bishops; his grandfather was senior warden of Christ Church, Cambridge; and his father, treasurer of that same church for many years. His mother was one of the pioneer social service leaders in Boston, and he has brothers, uncles, etc., who are clergymen, and teachers. He is married to Lucia Durant of Milwaukee, great, great granddaughter of Bishop Kemper, first missionary bishop of the Northwest Territory.

The executive offices of the society have been moved from Mount Saint Alban, Washington, D. C., to Cranbrook, in Bloomfield Hills, Mich. The Wrights and their four children will take up residence at Cranbrook September 1st.

Conference on Ministering to Army and Navy Trainees

In an attempt to make more effective the ministering to Army and Navy trainees the College Workers of the province of the Southwest met in Fort Worth, Tex., on June 29th to discuss their problems.

The Rev. Gordon M. Reese, chairman of the department of College Work of the province, discussed points of technique and procedure. Differences between the last war and this were taken up with the resulting difference in the position of chaplains. Available literature was discussed and a reading list was recommended. Also taken up were the matter of placing men released from Army and Navy chaplaincies after the war. The resolution was adopted: "That we recommend to the Division of College Work of the National Council and to the Army and Navy Commission that they urge consideration by General Convention of the problem of placement after the war of clergy who have volunteered and served as chaplains."

Preaching in wartime, educational trends, race and class problems, and the desirability of additional conferences were also discussed.

CHURCH CALENDAR

July

18. Fourth Sunday after Trinity.
25. S. James. Fifth Sunday after Trinity.
31. (Saturday.)

SCHOOLS

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COLLEGES

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Write the Church School Editor of
THE LIVING CHURCH, 744 North
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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 understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

CHANGES

Appointments Accepted

BRADLEY, Rev. FREDERIC L., formerly rector of St. Paul's Church, Greenwich, N. Y., is now rector of Trinity Church, Camden, N. Y.

BROWN, Rev. LEO MAXWELL, formerly deacon-in-charge of St. Francis' Mission, Turlock, Calif., is now deacon-in-charge of St. Andrew's Mission, Taft, Calif.

CONNOR, Rev. JAMES W., formerly rector of Emmanuel Church, Corry, Pa., is now rector of Trinity Church, Shepherdstown, W. Va. Address: Trinity Church Rectory.

GRAY, Rev. D. VINCENT, formerly rector of the Church of the Good Samaritan, Corvallis, Ore., will be rector of St. Clement's Church, Seattle, Wash., effective Sept. 1st.

KENNEDY, Rev. HOWARD S., formerly rector of Emmanuel Church, Little Falls, N. Y., will be dean of All Saints' Cathedral, Albany, N. Y., effective September 1st. Address: 75 Elk Street, Albany 6, N. Y.

ROBBINS, Rev. WILLIAM H., formerly of the staff of St. George's Church, New York 3, N. Y., is now rector of St. Peter's Church, Cazenova, N. Y. Address: Mill Street, Cazenova.

TRASK, Rev. HOWARD S., formerly assistant at Pine Ridge Mission, Pine Ridge, S. Dak., is now priest-in-charge of the Yankton Mission, Greenwood, S. Dak. Address: Greenwood.

WILLIAMS, Rev. THOMAS JOHN, formerly rector of St. Mark's Church, Ynnisfall, Alberta, Canada, is now priest-in-charge of St. Helen's Church, Wadena, Minn. Address: St. Helen's Rectory.

Military Service

BENNET, Rev. WALTER McDADE, has resigned as rector of St. Stephen's Church, Huntsville, Texas, to become a chaplain in the United States Army. He is now at Chaplain's School, Harvard University, Cambridge, Mass.

BECKER, Rev. ROBERT T., formerly rector of

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LIBRARIES

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LIBRARY of St. Bede, 175 E. 71st Street, New York City. Closed for the summer after June 18, reopening October 4.

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THE LIVING CHURCH

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POSITIONS OFFERED

CASE WORKER. Children's Department (foster home finding and placement). Episcopal Church Institution. Graduate of accredited graduate school of social work, or with certificate from accredited school. Work along modern lines under expert supervision. Salary \$1700-\$1900 according to training and experience. Reply Box P-1778, The Living Church, Milwaukee 3, Wis.

VESTRY of old established parish in Pacific Northwest desires assistant to rector. Field demands a radiant personality and ability to assist with development of a rapidly growing area. Wonderful opportunity for man with these qualifications. Give complete details in first letter and enclose photograph. All correspondence confidential pending final negotiations. Reply Box P-1776, The Living Church, Milwaukee 3, Wis.

WANTED—Young man in summer home capable of taking charge of small sail boat, helping in garden, driving horse and doing odd jobs. References exchanged. Address Mrs. George Breed, West Yarmouth, Cape Cod, Mass. Or phone Hyannis 589.

TRAINED PARISH WORKER to direct religious education and to do office work in Eastern parish. Shorthand and typing essential. Some social work. \$1,000 and attractive apartment. Box B-1781, The Living Church, Milwaukee 3, Wis.

WANTED: SOCIAL CASE WORKER for church agency in large Eastern city. Adequate salary. Must be active Churchwoman, either graduate of school of social work or college graduate with social case work experience. Give references and record with application. Box F-1780, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

CANADIAN priest, not young, seeks parish. Middle west. Living wage and rectory. Reply Box C-1777, The Living Church, Milwaukee 3, Wis.

MIDDLE-AGED Churchwoman desires work in some Church institution in return for room and board and small stipend. Preferably in convalescent home for women run by sisters. Must be in the East. Reply Box M-1764, The Living Church, Milwaukee 3, Wis.

ORGANIST—Choirmaster, thorough knowledge of music for either liturgical or Prayer Book service. Boy or adult choir. Active Churchman. Ten years present post. Reply Box H-1767, The Living Church, Milwaukee 3, Wis.

PRIEST, thirty-seven, married, rector of downtown city parish, wishes change to city of one parish. Special training in young people's work. Questions promptly answered. Reply Box J-1779, The Living Church, Milwaukee 3, Wis.

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LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$ 454.69
Georgia	100.00
Rev. Launcelot Fleming	10.10
In Memory of E. T. B.	10.00
Students of St. Katharine's School, Davenport, Iowa	10.00
M. A. R.	6.70
In Memory of Ruth Prichard Jenkins	5.00
Howard F. Robinson	5.00
Ruth Brewster Sherman	5.00
XYZ	5.00
A. B.	2.50
	\$ 613.99

China Relief

Students of St. Katharine's School, Davenport, Iowa	\$ 10.00
XYZ (Madame Chiang Kai-shek's refugee children)	10.00
Mrs. John W. Beggs	5.00
Howard F. Robinson (for Chinese children)	5.00
Mrs. S. Naudain Duer	2.50
	\$ 32.50

Good Friday Offering

Grace Church, Hulmeville, Pa.	\$ 10.00
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Greek Relief

XYZ (for food or medicines)	\$ 15.00
Students of St. Katharine's School, Davenport, Iowa	10.00
Mrs. S. Naudain Duer	2.50
	\$ 27.50

International Red Cross

XYZ	\$ 5.00
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Philippine Missionaries

Mrs. E. M. Ferriss	\$ 5.00
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Save the Children Federation

Mrs. Edith R. Phillips (refugee children)	\$ 2.50
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War Prisoners Aid

Previously acknowledged	\$1,113.90
Georgia	100.00
Mrs. S. Naudain Duer	2.50
	\$1,216.40

Work Among Japanese-Americans

Georgia	\$ 100.00
XYZ	10.00
	\$ 110.00

CHANGES

Trinity Church, Covington, Ky., has entered Chaplains' School, Cambridge, Mass.

JONES, Rev. EMMETT G., is a Major in the United States Army not the Navy as was previously announced.

LEEMAN, Rev. JUDSON S., priest-in-charge of St. Peter's Church, Port Chester, N. Y., has enlisted as a chaplain in the Navy. Temporary address: c/o George B. Leeman, Olmstead Lane, Ridgefield, Conn.

McKINNEY, Rev. GEORGE W. F., rector of St. Paul's Church, Navasota, Tex., has resigned to enter Chaplains' Training School, Harvard University, Cambridge, Mass., July 12th.

Ordinations

DEACONS

ALBANY—On June 27th the Rev. ALBERT REES HAY was ordained a deacon at Zion Church, Hudson Falls, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. J. Hugh Hooper and the Rev. C. Kilmer Myers preached the sermon. He will continue to study at Hobart College, Geneva, N. Y., until this fall.

HAITI—On June 24th at Holy Trinity Cathedral, Port au Prince, Haiti, the following were ordained to the diaconate by Bishop Carson: Rev. RENE DELATOUR and Rev. CHRYSOSTOME O. M. LEDAN, presented by Archdeacon Morisseau; Rev. JEAN-JACQUES C. ST. VIL, presented by the Rev. Elissaint St. Vil; Rev. MACEDOINE CHARLES, and Rev. GEORGES HENRI STERLIN, presented by the Rev. Joseph S. Lindor. Archdeacon Morisseau preached the sermon. Mr. Delatour will be assistant in the associated missions of Aux Cayes, Mr. Ledan will be assistant in the associated missions of Matthew, Mr. St. Vil will be assistant in the associated missions of Arcahaie, Mr. Charles will work in the Mirebalais field and Mr. Sterlin in the Gros Morne field.

NEW YORK—On June 20th at the Cathedral of St. John the Divine, New York 25, N. Y., Rev. ALFRED

C. ARNOLD, JR., Rev. RICHARD A. JOHNSON and Rev. ELLISON F. MARVIN were ordained to the diaconate by Bishop Manning. Mr. Arnold was presented by the Rev. Alfred C. Arnold sr., Mr. Johnson by the Rev. Gordon B. Wadhams and Mr. Marvin by the Rev. Melford L. Brown. The Rt. Rev. Oliver J. Hart, S.T.D., preached the sermon. Mr. Arnold will be on the staff of Grace Church, White Plains, N. Y., with address: 33 Church Street, White Plains. Mr. Johnson will be on the staff of the Church of the Resurrection, New York 21, N. Y., with address: 115 E. 74th Street. Mr. Marvin will be on the staff of St. Mary's Church, Manchester, Conn., with address at 49 Park Street, Manchester.

OLYMPIA—On June 24th the Rev. HOLY HURTON GRAHAM was ordained to the diaconate by Bishop Huston at the Church of the Epiphany, Seattle, Wash. He was presented by the Rev. Elmer B. Christie and the sermon was preached by the Rev. George A. Wieland. Mr. Graham will be assistant at the Church of the Epiphany. Address: 1805 38th Avenue, Seattle.

PENNSYLVANIA—On June 16th Bishop Taitt ordained the following to the diaconate in St. Andrew's Chapel, Philadelphia Divinity School, Philadelphia, Pa.: Rev. ERNEST E. BRUDER, Rev. H. SHELDON DAVIS, Rev. JOHN N. HILL and Rev. BURKET KNIVETON. The candidates were presented by the Rev. Felix Kloman, Rev. John W. Walker, Rev. John H. A. Bomberger and Rev. Theodore E. LeVan respectively. The sermon was preached by the Rev. Leicester Lewis. Mr. Bruder will be chaplain of Christ Church Hospital, Philadelphia, Pa.; Mr. Davis will be in charge of St. Stephen's Church, Cecilton, Md.; Mr. Hill will be in charge of St. Faith's Mission, Upper Darby, Pa., and Mr. Kniveton will be curate of St. Paul's Church, Burlington, Vt.

WEST MISSOURI—On June 24th the Rev. DENMERE JOHN KING was ordained a deacon in Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop Spencer of West Missouri. He was presented by the Rev. E. W. Merrill and the sermon was

preached by the Rev. Harold B. Whitehead. He will be in charge of Grace Church, Chillicothe, St. Philip's Church, Trenton, and Grace Church, Brookfield, Mo.

PRIESTS

DALLAS—On July 4th in St. Matthew's Cathedral, Dallas, Tex., the Rev. HAROLD HUDSON WARREN and the Rev. WILLIAM HENRY FOX were advanced to the priesthood by Bishop Moore. They were presented by the Rev. Henry T. Bakewell and the Rev. Gerald G. Moore, respectively and the Rev. Homer F. Rogers preached the sermon. Mr. Warren will be priest-in-charge of St. Mary's Church, Hamilton, Tex. Address of both at present: 5100 Roas Avenue, Dallas, Tex.

MISSISSIPPI—On June 15th the Rev. JOSEPH BOYES JARDINE was advanced to the priesthood by Bishop Gray at St. Paul's Church, Woodville. He was presented by the Rev. Joseph Kuchnie and the sermon was preached by his brother, the Rev. C. L. Jardine. He will continue as priest-in-charge of St. Paul's Parish, Woodville, Miss., and associate missions.

NEW YORK—On June 20th at the Cathedral of St. John the Divine, New York 25, N. Y., the Rev. JAMES HART MORGAN and the Rev. WARREN HENRY SCOTT were advanced to the priesthood by Bishop Manning. They were presented by the Rev. James Green and the Rev. Shelton Hale Bishop respectively and the Rt. Rev. Oliver J. Hart, S.T.D., preached the sermon. Fr. Morgan will be on the staff of the Cathedral Choir School with address at 1047 Amsterdam Avenue, New York 25, and Fr. Scott will be on the staff of St. Philip's Church, New York 30, with address at 213 W. 134th Street.

OREGON—On June 29th the Rev. RICHARD B. BARTLETT was advanced to the priesthood at St. Stephen's Cathedral, Portland, Ore., by Bishop Dagwell who also preached the sermon. Mr. Bartlett was presented by the Very Rev. C. M. Guilbert and will be vicar of St. Alban's Mission, Tillamook, Ore.



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!

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop
St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

CALIFORNIA—Rt. Rev. Karl Morgan Block, D.D., Bishop
Grace Cathedral, San Francisco
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Craine; Rev. Allen C. Pendergraft
Sun.: 8, 11, 4; H.C. daily at 8 A.M. & Wed. at 10:30 A.M.; War Shrine Service Thurs. 8 P.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.
Other services as announced. Church open daily.

CENTRAL NEW YORK—Cont.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop
Church of the Redeemer, Blackstone Ave. at 56th, Chicago
Rev. Edward S. White, Rev. Elmer J. Templeton
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.



CHURCH OF THE INCARNATION,
DETROIT

CHICAGO—Cont.

St. Paul's Church, 50th & Dorchester Ave., Hyde Park, Chicago
Rev. H. Neville Tinker; Rev. Pierce Butler
Sun.: 8 & 11; Wed. and Saints Days: 10

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop
St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Week-days: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

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

Christ Church Cathedral, Main & Church Sts., Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9

St. James Church, Danbury, Conn.
Rev. Richard Millard
Sun.: 8 and 11 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinsty, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 9:30 A.M.
All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

IOWA—Rt. Rev. Harry Sherman Longley, D.D., Bishop
St. Paul's Church, 9th & High Sts., Des Moines
Rev. John S. Cole, Priest-in-Charge
Sun.: 8 and 10:45 A.M.

(Continued on next page)

GO TO CHURCH THIS SUMMER



(Continued from preceding page)

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Inasley Blair Larned, D.D., Suffragan Bishop
All Saints' Church, 7th Ave. corner 7th St., Brooklyn
Rev. Nelson F. Parke
Sun.: 8 and 11 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: Tues. 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, Santa Monica, Calif.
Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M. & 5 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, 8th and C, San Diego, Calif.
Rev. C. Rankin Barnes, D.D., Rev. H. B. Lamer, Jr.
Sun.: 7:30 and 11 A.M.; 7:30 P.M. Fridays & Holy Days, 10 A.M.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
Christ Church Cathedral, St. Charles & Sixth Sts., New Orleans
Very Rev. Wm. H. Nes, D.D., D.C.L.
Sun.: 7:30, 9:15, 11 A.M. & 6:30 P.M. Weekdays: 7:15 A.M. & 5:45 P.M.

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. C. Powell, D.D., Bishop Coadjutor
St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.
Rev. R. T. Loring, Rev. A. E. Swift
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues. 6:30, Wed. & Fri. 7:30; Thurs. 10

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30 and 11 and daily

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Christ Church, Cambridge
Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Tues. 10, Thurs. 7:30, Saints Days 7:30 & 10

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop
Grace Church, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor
St. John the Evangelist, Portland at Kent, St. Paul
Rev. C. H. Gesner, Rev. A. M. Wood
Sun.: 7:30, 9:30 & 11; Wed. & Holy Days: 9:30

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

NEW YORK—Cont.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 P.M. except 1st Sun. at 8 P.M.; Daily: 8 Communion; 5:30 Vespers

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., Rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele, Vicar (until Aug. 1)
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

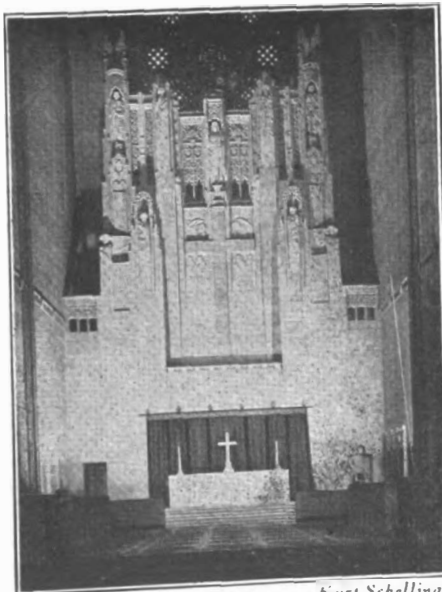
Church of the Resurrection, 115 E. 74th St., New York
Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson
Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

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

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

St. Philip's Church, 215 W. 133rd St., New York
Rev. Shelton Hale Bishop, E. C. Harrison, R.O.C. King, W. H. Scott
Sun.: 7, 9, 11 A.M.; Weekdays: 7 & 9 A.M.



Kurt Schelling
CHURCH OF THE HEAVENLY REST,
NEW YORK CITY

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Grace Church, Port Jervis, N. Y. (Tri-States)
Rev. Robert Gay, Rector
Sun.: 8 & 10:30 A.M. Holy Days as announced

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop

Church of the Incarnation, E. 105th & Marlowe, Cleveland
Rev. Robert B. Campbell
Sun.: 8 & 11:00

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

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Jr.; Rev. J. E. Crosbie; Rev. E. C. Hyde
Sun.: 7, 8, 9:30 (exc. Aug.), & 11 A.M.; Fri. & Holy Days: 10 A.M.

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

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

PITTSBURGH—Rt. Rev. Alexander Mann, D.D., Bishop

Church of the Redeemer, 5700 Forbes St., Pittsburgh
Rev. Francis A. Cox, D.D., Rector
Sun.: 8 and 11 A.M. Weekdays: 7 A.M.

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

St. Martin's Church, Providence
Rev. John V. Butler, Jr., Rev. Theodore H. McCrea
Sun.: 8, 9:30 & 11 A.M.

St. Stephen's Church, Providence
Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 9:30 (sung), 11; Weekdays: 7:30. P.B. Holy Days also 9:30

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rector; Rev. K. W. Cary, Asst. Rector
Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri.: 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

VIRGINIA—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

Calvary Church, Front Royal, "The Little Cathedral of the Shenandoah," Royal Ave. at 2nd St. Half mile from the "Skyline Drive."
Rev. Charles Noyes Tyndell, D.D., Rector
Sun.: 11 A.M., Holy Days 10 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.

Race Riots

&

The Church's Program

"The time has come when the Church must launch a Christian Offensive designed to take advantage of some of the tremendous opportunities resulting from the war."—THE PRESIDING BISHOP.

RACE RIOTS IN DETROIT screams a newspaper headline and back of that headline is much more than the story of clashes between Whites and Negroes. The story behind the headline is related to what Herbert Agar calls the "central moral problem of this war" and he adds that the war would not have happened "if we (all of us) had served more faithfully the ideas on which our civilization rests."

These are Christian ideas and ideals the Church is called upon to proclaim anew in what the Presiding Bishop terms a Christian Offensive which he proposes General Convention launch this fall.

The Home Front looms large in this Offensive and one of the dominant Home opportunities which the Presiding Bishop has in mind is with the Negro race. It includes thirteen million souls, four out of five of them still living in the South; most of them in rural areas. Among these 13,000,000 Americans, only 5,000,000 are reported as having religious affiliation of any kind.

Not since the Civil War has the Negro's cause been of greater significance than today. Partial recognition has come to him in industry, in education, in government, and in other lines of endeavor. The Church, too, has long been interested in the Negro and has made progress, though slowly, in its work with him. Today there are 63,000 Negro communicants in the

United States but by far the largest portion of these—59,000—are in cities whereas the bulk of the Negro population is in the rural sections.

Therein lies the Church's opportunity: we must develop the Church's rural Negro congregations; must build new and better church buildings; must better equip existing churches and must provide trained Negro leadership for these churches. In the new missionary program which the Presiding Bishop envisions in the immediate future there is a comparatively large place for expansion of our Negro work, chiefly on a cooperative basis with those dioceses where Negro population centers.

There is ample reason to believe this program can and will be successful. For, in spite of failures and slow progress, the Episcopal Church has shown a genius for work with the Negro, given the proper financial support and trained leadership. The best work has been done where church and school have been combined and where the program has reached out into the community with recreational, parents' club, and health and similar work.

Our most striking work with the Negroes is found in the nine institutions of the American Church Institute for Negroes, comprising six normal and industrial schools, one college, a student center and the Bishop Payne Divinity School in Virginia where a majority of our Negro clergy have been trained. The success of the Institute's work is due to a definite program, carefully conceived and efficiently carried out.

Such a program is that proposed in connection with the new missionary objective which the Presiding Bishop will recommend to General Convention. With dioceses and National Church working together, the work can go forward with a more aggressive and more productive ministry among the Negro people.

A start already has been made in the appointment of a secretary for Negro work on the National Council's Home Department staff. A bi-racial committee has been named to function as a board of strategy for the expanded program and careful planning in cooperation with our bishops is under way.

The next few years are strategic in relation to the whole future of the Negro race and the American scene. Race riots such as those which have occurred recently may well be avoided if the Church performs her task, a task which includes not alone evangelistic educational and social work with the Negro but an intensified work with our white population as well. As one Church leader has said: "The field of opportunity with the Negro race is absolutely unlimited. We cannot wait a day longer in seizing upon this opportunity."