

The Living Church

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



CHURCHGOING ON HORSEBACK

How to Wage Peace

Theodore O. Wedel

Page 9

Every Sunday morning in July and August, Fletcher Williams, director of Happy Valley Camp for Boys and Girls, near Port Deposit, Md., had the campers saddle their horses and led the cavalcade to St. Mark's, Aiken, three miles away. The horses were hitched to the fence while their riders attended the service.

"TOP" CHRISTMAS GIFT BOOK
for MEN IN SERVICE

"A Z You Were!"

**26
MESSAGES**

by Chaplain
ALVA J. BRASTED
(Colonel, Retired)



**27
CARTOONS**

by Corporal
EDGAR ALLEN, Jr.

THE AUTHOR

Colonel Alva J. Brasted, retired, was appointed an Army Chaplain March 3, 1913. During the first World War he served in France; later he spent four years in the Philippines. At present he is editor of *The Army and Navy Chaplain*, as well as Executive Secretary of the Chaplains' Association. Chaplain Brasted served as Chief of Chaplains from 1933 to 1937. He retired from active duty December 1, 1943.

THE CARTOONIST

Corporal Edgar Allen, Jr. is a native New Yorker—born in Brooklyn, January 19, 1916. He has been sketching people since he was first able to hold a pencil. Before entering the Army (Oct. 14, 1941) Corporal Allen was doing free-lance cartooning and contributed to various magazines throughout the country. At present he is continuing his cartoon work for Uncle Sam, in the Chaplains' Corps of the Army.

THE BOOK

Twenty-six practical messages with accompanying cartoons, join forces in visualizing for the *man in service* the thought and meaning of twenty-six qualifications which should characterize every good soldier of both God and Country. This is not, strictly speaking, a religious book, neither is it completely humorous. "AZ You Were!", an **IMPORTANT** and **TIMELY** book, is a new approach to human and Christian ethics for today and tomorrow that the man in service will appreciate. *Pocket size for convenience.* Price, \$1.25

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LETTERS

Honor Rolls and Flags

TO THE EDITOR: Periodicals are slow in reaching us here "somewhere in the Southwest Pacific." Consequently, the February 6th issue of *THE LIVING CHURCH* did not reach me until yesterday. I was very much interested in Chaplain Francis Read's letter concerning honor rolls and flags and heartily second his views. In order that your readers may give this significant matter sufficient consideration, I should like, if I may, to add a few thoughts of my own.

Honor rolls and American flags should most emphatically appear in all churches of our country, the former in time of war, the latter at all times. I personally admire Fr. Souder and Mr. Cutler as Christian gentlemen, but I think their stand on this question is decidedly wrong. In saying this I know I am voicing the sentiments of many others—both servicemen and civilians.

One sometimes hears the argument advanced that the Church is the one place where all nationalities should be able freely to worship. Is the presence of an American flag a barrier to worship? The presence of the flag of National Socialist Germany would be because it symbolizes tyranny, murder, oppression, and the worst form of Bismarckian "blood and iron." Here we all prize the Jap flags we pick up as souvenirs but we hate what they symbolize—treachery, torture, unspeakable cruelty, and fanaticism. But the American flag stands for freedom, not only for Americans, but for all God-fearing people. It is incomprehensible that the God who created all men free should deem a symbol of freedom out of place in His house.

As an army chaplain I have frequented parish churches and cathedrals in Canada and Australia. In every one I've found a Union Jack, the flag of Canada or Australia, and an American flag. In all there are honor rolls. That is a real source of inspiration, not only to the servicemen of our Allies, but to our own as well. Is it not ironical that our flag should be displayed in churches outside our borders and kept out of churches within them?

One day in this campaign we were moving across rugged coral ridges. Advancing in the other direction were medics carrying litters with great difficulty. They put them down on the path and I went in turn to the men on the litters. After I had helped one seriously wounded soldier to make an act of contrition, and repeated the Lord's Prayer with him, he accepted a cigarette, and a drink from my canteen. Then he began to talk about his home, his church, and the flag. As I left him he said with feeling, "Chaplain, no matter what happens to us, I know Old Glory will keep on flying."

That typifies the spirit of our courageous fighting men. Times without number men have shown me snapshots of the honor rolls and flags in their home churches. In every case it brought a sense of joyful reassurance.

I make this earnest plea that in every church in our land there be prominently displayed an honor roll and an American flag. That will be a concrete sign that church-people back home are keeping faith with the men who are daily suffering and dying that liberty for all may be maintained on this earth.

ROBERT C. SMITH, SSJE,
Chaplain, 1st Lt., AUS.

Unitarian Seepage

TO THE EDITOR: Several months ago I chanced to pass the door of a Unitarian church in this city where a new minister was being installed, a cultivated man from

COCOANUT CREAM PIE

¼ Cup Cold Milk
½ Cup Sugar
⅛ Tsp. Salt

2 Tbsp. Flour
1½ Cups Scalded Milk

3 Egg Yolks
1 Tsp. Marion-Kay Nectar
Cocoanut



Blend sugar, flour and salt with cold milk. Add scalded milk while stirring and stir constantly. Cook on "Low" heat until thick. Add beaten egg yolks, then cook 2 minutes longer. Remove from range, add Cocoanut. Cool, then pour into a previously baked pie shell. Cover top with meringue, made of 3 egg whites stiffly beaten, to which 6 level tbsps. sugar have been gradually added. Brown in oven.

If your Society wants to raise money, write for information about Vanilla, Butter Flavor, Liquid Onion, Etc.

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down Boston way. Among the speakers on the occasion was an eloquent Baltimore rabbi who started out by saying, "You know we Jews are the original Unitarians." The faces of some of the lay trustees were a study.

I recently read Sholem Asch's *Apostle*, in which nothing is made of St. Paul's conversion or of his intense yearning to have his fellow Jews see the Light that had dawned upon him. Instead, Christianity is presented as a Messianic cult within Judaism, and both St. Peter and St. Paul go to their deaths in the city of Rome with the great Jewish formula upon their lips: "Hear, O Israel, the Lord thy God is one God." The fiction of this best-seller is brilliant in its way and quite appealing in a sensate age, but as an historical novel it is basically false throughout and one of the subtlest contributions portraying the reduced Christ that has appeared in recent years. In the author's autobiography which came out in the *Atlantic Monthly*, Sholem Asch tells the story of how as a boy he was mistreated by young Polish Christian bigots in his Warsaw home. This may account for the intense passion with which he has written, first, *The Nazarene*, in which Judas Iscariot is the strong man of the original Twelve, although Jesus said of him, "Have I not chosen you twelve, and one of you is a devil?" and Mary Magdalene, the classic redeemed penitent of Christianity who fell at Jesus' feet on Resurrection morning, crying, "My Lord and my God"—this woman is portrayed as the perfumed, alluring courtesan, matching in Hebrew annals Cleopatra of Egypt.

I often wonder why we find indiscriminate and encomiastic references to such books as these even in the religious press. Never was the full Nicene faith in our Lord's deity more important than it is for the world today, and yet seldom have there been subtler attacks upon our Lord's divine authority.

(Rev.) ARTHUR B. KINSOLVING.

Baltimore, Md.

Women and the Ministry

TO THE EDITOR: While I do not favor ordaining women as priests as a normal procedure, it seems to me that in the case of the Chinese deaconess who was advanced to the priesthood [L.C., August 13th] to meet an emergency, it was more important that hungry souls be fed the Bread of Life than that the priesthood be invariably reserved for men.

JOSEPH HOLTON JONES.

Richmond, Mass.

[See Editorial, page 8.]

The Living Church

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

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE.....Managing & Literary Editor
ELIZABETH MCCracken.....Associate Editor
LEON McCauley.....Director of Advertising and Promotion
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MARY MUELLER.....Circulation Manager

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STRICTLY BUSINESS

THE SITUATION in New York subways is something that can't be duplicated anywhere else in the world, and, with the crowding of all sorts and conditions of men, a person can rarely be packed into one of the cars without seeing or overhearing something hilarious.

Just recently I was standing near a large woman—of the rather defiant type not at all uncommon on the subway. She was, to describe her vividly, built like a battleship—the battleship with the large stern. A thin man was trying to squeeze by her, but apparently she had a good standing place and didn't mean to be moved. The man shoved and tugged, but since she weighed three times what he did, he made no progress. Finally he exclaimed exasperately, "Lady, will you let me go 'round, or do you want me to go over?" She moved.

* * *

A RIGGER is, in Manhattan, a man who has himself pulled up the side of a building by ropes attached to a small platform. Once up, he proceeds to work down, cleaning the building as he goes. You see this sort of worker every where in Manhattan, and since his work is dangerous to pedestrians, as well as to himself, he must be licensed. For some reason the fact that he is licensed is always posted on the job. All of which is just explanatory to the fact that last week on Fifth Ave. I saw this sign:

All Leepin
Licensed Rigger

If you doubt me, see the Manhattan phone book.

* * *

HAITIANS, apparently, don't insist on the same veracity in their news organs that Americans do. At any rate, one journal in Port au Prince recently reported that Bishop Voegeli had secured \$300,000 for the building of 12 schools, and a rival journal headlined: "It is Not True!" It wasn't.

Bishop Carson recalls something similar back in 1927. A journal announced 400 nuns were arriving to take over the Bishop's educational and social work. When the boat landed four nuns, members of the Sisters of St. Margaret, walked down the gang-plank.

* * *

LEONIDAS POLK, the fighting Bishop of Louisiana, was a romantic and strange man, but that he was ever President of the United States L. C. readers will be amazed to learn. So say Mary and Charles Beard in their *Basic History of the United States*, according to G. W. Johnson in the New York *Herald-Tribune*. Of course they meant James K. Polk. Leonidas was a general but never a politician.

Leon Mc Casey

Director of Advertising and Promotion



BOOKS



JEAN DRYSDALE, EDITOR

How to Pray

THE MANNER OF PRAYER. By William Douglas Chamberlain. Westminster Press. 163 pp. \$1.50.

Another book on prayer, presuming to teach people how to pray is no novelty in these days. How well Mr. Chamberlain has succeeded in his purpose is open to question.

The main value of this book is that it contains more than 300 New Testament references, carefully indexed, concerning Jesus' teaching and practise of prayer.

The chapter headings for the most part are taken from petitions of the Lord's Prayer and this forms the basis of discussing the manner of prayer. At the end of the book, the author sums up the parts of prayer by listing the five familiar ones, adoration, confession, petition, intercession and thanksgiving. To these he adds "recognition of the family ties in God's household and the invocation of his blessings upon all his children" and "submission to his will."

Anyone seeking concrete help in the technique of prayer will be much disappointed in this book; those in quest of fresh ways of applying Scripture to prayer will find it useful.

FREDERICK B. MULLER.

Guidance for Institution Trustees

INSTITUTIONS SERVING CHILDREN. By Howard W. Hopkirk. Russell Sage Foundation, 1944. Pp. 244. \$2.00.

For years both trustees and executives of children's institutions have been clamoring for such a volume. They have been hindered by the dearth of literature for practical use. The best of recent material has been contained in monographs, pamphlets, and special articles published in limited editions and not easily available.

Mr. Hopkirk is uniquely qualified to write this volume, not merely as executive director of the Child Welfare League of America, but because for a decade he served as the League's special consultant on institutional needs. Furthermore he combined this nation-wide experience in surveying children's institutions with five years' service as superintendent of the Albany Home for Children. Hence the book reflects his sound combination of professional thoroughness and common sense, of high idealism and practical judgment.

Concerned that America has too large a quota of backward institutions, the author contends that the two most serious and most common faults are understaffing and the employment of unqualified workers. "Most of our institutional workers stand in want of specially acquired skills, and so are impotent to relieve dependency, neglect, and the behavior problems that afflict their children."

Although the author's primary concern with the raising of standards of care

gives him a certain intenseness of conviction he constantly lightens the touch. "Even the most selfish worker will become interested in the food children receive, if he is served from the same dish."

Fortunately this volume gives adequate recognition to the place of religion in effective group care of children. It is discussed with both fulness and imagination. "If religious faith and activity characterize enough of the staff, and if the practice of religion be a happy experience to these adults, such influence on the children may be one of the most powerful contributions that an institution can offer."

In short the book should be immediate required reading for every trustee and every executive of every Episcopal institution for dependent children.

C. RANKIN BARNES.

Origin of the Scriptures

THEY TOLD ABOUT JESUS. By Ethel Cutler. The Woman's Press, New York. \$2.00.

In spite of 50 years of study and research, coupled with a great deal of teaching and preaching on the subject, very few laymen know much about biblical criticism. The sum total of their knowledge seems to be a rather vague feeling that much of the material they had in Sunday school probably isn't true. While a knowledge of higher criticism can scarcely be called essential to faith in Jesus Christ, a knowledge of the origins of the Scriptures and particularly of the Gospels can be of the greatest value. Miss Cutler has filled a real need in an admirable manner. This book is not an ordinary annotated study of Gospel origins. It is a sound scholarly book, yet as interesting and readable as a novel. The reader is met with the impact of a real spiritual force which moves through the pages strengthened by the occasional use of the best of modern and ancient religious poetry. Particularly well done are the chapters entitled "The Gospel for the Romans" and "Christianity's Story for Theophilus."

A fine bibliography with ample notes on the quality and material in each of the books listed is found in the back of this volume. No clergyman who reads this book will be disappointed; in fact, he will find what many have looked for, a short, accurate, spiritual account of the origins of the Gospels which the average layman will read with enthusiasm.

NORMAN L. FOOTE.

CHURCH CALENDAR

September

10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
24. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels (Friday).
30. (Saturday).

The Living Church

FOURTEENTH SUNDAY AFTER TRINITY

GENERAL

PRISONERS OF WAR

**British War Prisoners
In Germany Ordained**

Eight British prisoners of war interned in Germany have been ordained as "ministers" of the Church of England in a ceremony believed unprecedented during the present conflict, according to word received in New York City by the War Prisoners Aid of the YMCA from headquarters in Geneva, Switzerland.

Theological students before joining the armed forces, the ordinands continued their studies in German prison camps. It is believed that the ordinations were performed by an Anglican bishop of a non-belligerent country, or by a neutral bishop of a Church in communion with the Church of England.

Editor's Comment:

We hope to provide more details about this inspiring event in a later issue. Perhaps a Bishop of the Church of Ireland was permitted to visit Germany; possibly a Swiss or Dutch Old Catholic bishop consented to serve.

NATIONAL COUNCIL

**Rev. J. A. Seabrook in Division
Of Christian Social Relations**

The Rev. Dr. Almon R. Pepper, executive secretary of the National Council's Division of Christian Social Relations, has announced that the Rev. J. Allan Seabrook of Mitchell, S. D., has accepted his appointment as assistant secretary in the Division.

The new National Council officer attended school in Kemptville, Ontario, then went to Trinity College, University of Toronto, graduating in 1932 with a B.A. degree. He returned to Trinity College Divinity School and graduated in 1934 with the degree of L.Th. and M.A.—the latter degree being from the Philosophy Department of the University of Toronto.

From 1934 to 1937 Fr. Seabrook was attached to the diocese of Ottawa, Canada, in charge of the Gloucester mission, with the exception of one summer which he spent at the University of Chicago.

Fr. Seabrook attended the School of Social Service Administration, University of Chicago, and graduated with the degree of A.M. in Social Service Administration in 1939. He worked as a case worker for

the United Charities of Chicago from October, 1938, to October, 1939, in the Stockyards District Office. While in Chicago Fr. Seabrook also served as assistant at the Church of the Redeemer under Dr. E. S. White and did chaplaincy work for the Chicago City Mission Society.

In October, 1939, he went to Mitchell, S. D., to become the first director of the South Dakota Children's Aid, which is the first licensed agency in the state for the foster care of children between the ages of three and fifteen. Bishop Roberts of South Dakota and the Rev. John O. Patterson were largely instrumental in organizing it. Fr. Seabrook's experience involved the setting up of a receiving home known as Abbott House, caring for children from all parts of the state, setting in motion a foster home and adoptive home program, financing the agency, and interpreting the needs of children to the people of the state. While in South Dakota, Fr. Seabrook has been a member of the State Oral Board for the Civil Service Commission and he has given extension courses in Child Welfare and Public Welfare under the State University, in addition serving as locum tenens for 21 months at St. Mary's Parish, Mitchell.

Fr. Seabrook is now a citizen of the United States, and is canonically resident in South Dakota. He is married and has one daughter.

Dr. Pepper stated that Fr. Seabrook's special responsibility in the Division will be in connection with social service institutions and agencies operated under Church auspices.

INTERCHURCH

**World Council's Postwar Problems
Discussed in Geneva Conference**

Forty men from 12 nations met in a three-day conference near Geneva to discuss postwar problems relative to the World Council of Churches. The conference decided that the main need of the Churches during the reconstruction was help in the process of renewal and not merely replacement of that which has been destroyed. It was said to be essential, therefore, that both pastoral and lay ministries have priority in restoring manpower.

It was also found desirable for the sake of efficiency and the ecumenical cause that Churches contribute not only with earmarked funds, but also with a considerable sum taken from the over-all contributions to further the tasks of the common

Ecumenical Reconstruction Fund. Another aim of reconstruction was said to be the building of the ecumenical movement by forming centers like Sigtuna in various sectors. The general impression was that, in spite of isolation, the Churches move forward together as militant missionary Churches, and that they all make the same spiritual discoveries.

CALL TO REPENTANCE

The conference issued the statement that "there can be no true forgiveness unless there also be repentance, since God forgives at the high price of the Cross. New wars are prepared by vengeance and hatred, but sentimental forgiveness to those who feel no repentance only encourages evil. The Church stands for reconciliation, but under the Cross. The Church demands, with sufficiently strong executive power, a federative organization of an international order for securing a lasting peace and to permit a peaceful change."

**Five Churches Join
To Operate College**

In an unusual display of interdenominational cooperation, five major non-Roman bodies—Presbyterian, Methodist, Baptist, Episcopal, and Congregational—have united to take over Westminster College in Salt Lake City.

A campaign to raise \$25,000 for maintenance of the college—the college is now under Presbyterian control—during the transition period was recently conducted.

Under the charter, to be renewed in 1945, the college will be owned and operated by the five denominations, and will be expanded from a junior school into a four-year senior college.

NURSERY SHELTER

**Mrs. Simpson's Garden
Bears Fruit**

Two years ago Mrs. Isaac Simpson of Auburn, Mass., was looking for an organization to donate \$100 to. She had given what must have been a garden party de luxe for the children in England, netting \$75, and the English order she belongs to, the Princess Alice Lodge, Daughters of St. George, added \$25 to make it \$100. "I work for the Red Cross at All Saints' Church in Worcester," writes Mrs. Simpson, "and one of the ladies gave me THE LIVING CHURCH for January and in the back of it was just what we were

looking for"—an announcement of THE LIVING CHURCH Nursery Shelter at Barton Place, Exeter, England. The \$100 was dispatched promptly with a letter asking for pictures of the nursery shelter and information about it for the Princess Alice Lodge.

Mrs. Simpson was told of the article written by Miss Halstead, superintendent of the shelter, which appeared in a June issue of the magazine, accompanied by pictures. A few weeks ago another letter came from Auburn, Mass., enclosing a check for \$150 this time. The ladies of the Princess Alice Lodge, as it turns out, had been very much interested in the pictures of the children and the article, and this year Mrs. Simpson's garden was the scene of another, and most successful, garden party, sponsored by the Lodge. The \$150 was the product. The children of Barton Place are grateful to Mrs. Simpson and the Princess Alice Lodge for their interest—and for their remarkable parties.

RADIO

The Episcopal Church of the Air

The Church of the Air, sponsored by the Columbia Broadcasting System, entered its 14th year of continuous broadcasting September 3d. The Episcopal Church of the Air has been a feature of that program almost from the first. The Rev. Dr. G. Warfield Hobbs has personally conducted the Episcopal broadcasts for 13 years, and up to his retirement this summer.

In the 14 years of Columbia's Church of the Air, the Episcopal Church has had 104 broadcasts, the 100th having been from Washington, D. C., by the Archbishop of York, the 104th from New York by the Rev. John D. Bodger of New Guinea.

Distinguished Churchmen from many parts of the world have spoken on the Episcopal periods. Among them were the Archbishop of Canterbury when he was Archbishop of York, the Bishop of London, the Primate of Canada, the Bishop of Antigua, the Bishop of British Honduras, and a long list of distinguished bishops of the Church in the United States, as well as other Church leaders, clerical and lay.

The National Council's division in charge of radio has never failed to have early each November, a "Presiding Bishop's Day," which is now a recognized annual feature of the Columbia program. Bishop Murray was the first Presiding Bishop to use this period, and he was followed successively by Bishops Anderson, Perry, and Tucker.

Columbia officials frequently express surprise at the amount of "fan mail" which follows these Episcopal Church broadcasts. The record was Presiding Bishop Tucker's first broadcast, which brought 17,627 letters and cards. The average is something over 700 letters and cards.

On September 17th at 10:00 A.M., EWT, Bishop Hobson of Southern Ohio is scheduled to speak.

CANADA

Sisters of St. John the Divine Observe 60th Anniversary

The Jubilee program in celebration of the 60th anniversary of the Sisters of St. John the Divine in Toronto, Canada, is now under way. Starting with the Sisters' retreat August 24th to August 26th, the celebration is to be climaxed with a corporate Communion of associates throughout the world September 10th. There will be a choral Eucharist in the Convent Chapel at 8:00 A.M. and a solemn Eucharist at 11:00 A.M. in St. Thomas' Church, with the Most Rev. Derwyn T. Owen, Primate of All Canada and Visitor of the Community, as the special preacher. Bishop Kingston of Nova Scotia, a warden of the community, will preach a sermon. The program will close with a sung Eucharist in the Convent Chapel on September 15th, Octave Day of the Feast of the Nativity of the Blessed Virgin Mary. Retreats, quiet days, and receptions for friends, associates, and members of other orders are being held at various times throughout the celebration.

In 1884, on the Feast of the Nativity of the Blessed Virgin, the order's founder, Mrs. Hannah Grier Coomes, was professed as a Sister of St. John the Divine after she had served her novitiate with the Sisters of St. Mary at Peekskill, N. Y. So the first Canadian sisterhood was founded, and the Mother Superior with one novice who had had a short training at Peekskill started their new life in the little house on Robinson Street in Toronto. Since then, the sisterhood has grown and has undertaken many works, including All Saints' Hospital, Springhill, Nova Scotia, the Convalescent Hospital in Toronto, the Church Home for aged men and women in Toronto, and St. John's House for elderly ladies, St. Michael's Mission in Montreal, St. John's House, Edmonton, Brunswick House, which provides temporary shelter for women and children, and in the field of religious education, the Qu' Appelle Diocesan School, the St. Christopher's House, the Shernfold School in Ottawa for underprivileged children who are mentally retarded, and Camp Haydon, for the children of the Shernfold School, St. John's-on-the-Hill for epileptic children, Bishop Mountain Hall, in Quebec, a home for children. Besides this care for the sick and the underprivileged and the work in education, the sisters have a church embroidery room where with patient craftsmanship they sew vestments, altar linen, and other articles for the Church. They make wafers and priests' hosts in the altar bread room; they conduct numerous retreats and quiet days for individuals and groups, and they carry on much parochial work, having charge of branches of the Mothers' Union and other societies, visiting Sunday school children in their homes, supervising altar guilds and addressing meetings of various kinds. The newest work of the sisters is in connection with The Terrace, a residence for business and professional women opened in four of the Brunswick

Avenue houses in Toronto in the autumn of 1937.

There are now associates of the community in many cities, and these women, organized into wards, do special work for the sisterhood. Many individual associates whose homes are not near enough for affiliation with any group, but who are in regular correspondence with the Sister Warden, are bound closely to the Sisters by their prayer life.

For 60 years the Sisters have had as their motto, "Whatsoever He saith unto you do it," and they have endeavored to put these words in practice both in outside fields and in their community life of prayer. They ask the prayers of all.

CHINA

"Our Kunming Mother"

A rather lost-looking American flier stopped at a crossing on a crowded street in Kunming, headquarters of the American air command in free China, to ask a policeman where he might find some one who spoke English. A certain small boy observed this, as he observes everything, darted out and captured the tall American single-handed, and took him home.

The flier was in luck, for the boy's parents were Bishop and Mrs. Y. Y. Tsu, who could not know American life better if they had traveled on the Mayflower; in fact, not so well. From that day on, the Tsu home never knew the meaning of solitude. For the men with town leave Mrs. Tsu became "our Kunming mother," as one of them expressed it with a fine disregard of relative ages. Kunming has few American or British residents.

An inspired friend in Chungking had presented Mrs. Tsu with an electric waffle iron. The men were allowed to beat the eggs, and even 12 men at a time could be kept happy with waffles and wild honey. Besides waffles they were thrilled to have brownies, rather blond brownies for there was seldom any chocolate, but walnuts were plentiful. The milkman's interest was aroused and he did all he could to get fresh milk for Tuesday nights, the men's special time, and now and then a flier coming in over the mountains from India could bring a quarter-pound can of cocoa. Mrs. Tsu had one of Kunming's few pianos which, of course, became a focus for any group of men in the house.

The Church property consists of two Chinese dwellings, front and back, with the court between. The Tsus lived in the rear house; the front one is St. John's Church. The men came to the regular services when they could; later, when they could not go so far from the airfield, services were arranged for them at special times. They spoke highly of their chaplains but said the camp services never really felt like church.

Forty-four Americans are buried in Kunming, and the Chinese women wanted to do something for the American mothers of these men who died so far from home. One woman who keeps a beautiful flower



CONSECRATION IN WEST INDIES: Bishop Colmore of Puerto Rico represented the American Church at the consecration of Bishop Davis of Antigua. Left to right, the picture shows Bishops G. S. Hand, retiring diocesan; Hardie of Jamaica; Davis, the new Bishop; Anstey of Trinidad, Archbishop of the West Indies; Colmore; Tonks of the Windward Islands; and Burton of Nassau. The photograph is by an army chaplain, the Rev. A. L. Swarens.

garden in memory of a daughter who died some years ago offered flowers from the garden and made wreaths which the women took to the burial ground and placed on the graves, taking pictures afterward to send to America. The Kunming women have a memorial committee now, through whose efforts young people in the Kunming schools have been planting flowers and bushes to beautify the burial ground.

The women have a useful information committee, to answer the men's constant queries on where to buy what for how much, or what to order in the restaurants. Some of the older women decided that men away from home anywhere must have mending to be done, and have formed a service committee for that and other kind deeds. A sight-seeing committee has also been popular, arranging trips to many places of interest or beauty, providing talks on Buddhism before visiting ancient Buddhist temples, and so on.

The men especially enjoy being entertained in Chinese homes. For this, Mrs. Tsu and her friends enlisted the interest of students returned from the United States where some of them had enjoyed American hospitality. Expense was a difficulty here, for many of the university people and other educated families who most wanted to do it were just the ones hardest hit by inflation, who could not afford any extras at all. When Mrs. Tsu was talking about this out at the airfield with Chaplain Tull, he suddenly remembered that he had some cartons—whole cartons—filled with American costume jewelry which had been assembled for use among the native people of the South Sea Islands. By some strange mistake it had turned up, useless and in the way, in Kunming. Chaplain Tull turned it all over to Mrs. Tsu to be sold. Half the proceeds

go for entertaining the American men, and half for the Episcopal Church's student center which is located in another part of the city and is struggling to accumulate a building fund.

Chaplain Tull was most anxious to find some good work that the American men could do in Kunming. One day Deaconess Julia Clark appeared at the Tsu's with 20 forlorn Chinese orphans, rescued out of Burma. She was taking them to the Roman Catholic orphanage, which seemed the only possible place. Mrs. Tsu wondered whether this was something for Chaplain Tull's men. If the children's support could be provided, they could be housed in part of a school which was founded years ago by Bishop Yu En Su, late assistant bishop of Shanghai, when he was priest in charge at Kunming. Chaplain Tull leaped at the chance, and at the party which was arranged so that the guardians could meet their little wards, every man grabbed a child. There were not enough children to go round.

Mrs. Tsu and the four children arrived in Boston early in June to join Bishop Tsu, who has been in the United States on special duty for more than a year.

RUSSIA

Students Enrolling in New Theological Institute

Some 100 students from all parts of Russia are expected to be enrolled when the newly-created theological institute in Moscow begins training priests for the Russian Orthodox Church. Fifty students are at present taking entrance tests before the opening of classes this month.

No candidates will be accepted, according to Nikolai Kolchitsky, manager of

affairs of the Russian Orthodox Church, who have been divorced and remarried, since under Orthodox canon law, persons who have been married twice are not eligible for the priesthood.

Kolchitsky revealed that the number of Russian bishops and dioceses is increasing constantly as new areas are being liberated. The total number of dioceses has not yet been determined, however.

DENMARK

Attempt to Assassinate Primate Reported

An attempt to assassinate Bishop Hans Fuglsang-Damgaard, Primate of the Danish Lutheran Church, is believed to have been made at Copenhagen.

According to the account received in Stockholm, a woman who pretended to be in need of help and advice telephoned the Bishop and requested an appointment to discuss her problems. When the woman arrived at the Bishop's residence, an alert porter noted that she was escorted by an automobile occupied by several armed men. Suspecting that the men would follow the woman into the house, the porter refused to open the door, and the woman and her accomplices finally left.

Protective measures were immediately taken to safeguard the Bishop.

Church circles fear that the courageous cleric, who has been outspoken in his condemnation of the Nazis since the occupation of Denmark, has been marked for the same fate that overtook the Rev. Kaj Munk last January. The noted anti-Nazi clergyman and dramatist was found murdered in the woods near his home at Vedersoe. Danish Nazis were believed guilty of the crime, which stirred religious circles throughout the world.

The attempted assassination of Bishop Fuglsang-Damgaard occurred as the Danish ecclesiastical underground paper, *Kirkens Front* (*Church Front*), called on loyal Danes to await orders from the Allied High Command before launching open revolt against the Nazis.

NASSAU

The Bishop On Cat Island

Bishop Burton of Nassau writes about some of his present activities. The Bishop said that he has just returned from visiting ten mission churches on Cat Island. "There I baptized many babies and adults, confirmed 88 people, said Mass and administered First Communion to all whom I had confirmed, preached to big congregations, and was providentially held up by a storm for 24 hours at a tiny settlement on D-Day. As our church there had been blown down in the 1941 hurricane and we have not had money enough to rebuild it as yet, I gathered all the people in the settlement in the schoolhouse that night and with kerosene lamps and lanterns held our intercession service. I don't believe any service in any of the great cathedrals of the world was more genuine and touching than that."

Why Not Spiritual Communion?

WE STILL lack first-hand information as to the reported ordination of a woman to the priesthood by Bishop Hall of Hongkong, and for this reason hesitate to comment upon it. But we can comment upon the general principles involved in the subject, especially since some of the discussion which has come to our attention has apparently missed the point.

In the first place, the general desirability of ordaining women to the priesthood is apparently not at issue. Those who support this particular (alleged) ordination do so because they feel it was, as Joseph Holton Jones says (p. 3) "to meet an emergency."

It is, in a sense, an "emergency" for Christian souls to be deprived of the covenanted means of grace. But it is not a particularly taxing emergency to God, who is well able to supply His grace in non-sacramental ways. The notion that God simply cannot save souls apart from the sacraments is uncatholic and unscriptural. The Holy Communion is, to be sure, "generally necessary to salvation." But it is not by any means absolutely necessary to salvation, especially when persons are deprived of it through no fault of their own.

A sacrament is a *covenanted* means of grace. Its efficacy depends completely upon fulfilling the conditions which God

has laid down through Christ and His Church. If any one of the conditions is missing, the Sacrament is no longer a covenanted means of grace. God is able to fill up the imperfections of an imperfect Sacrament, of course; He is able to do anything. But it is the universal teaching of the undivided Church that the deliberate celebration of a doubtful or imperfect sacrament is, to say the least, spiritually dangerous. It is much better and wiser to seek God's grace in non-sacramental ways, if the sacrament itself is not available.

The question whether a woman *can* exercise priestly functions is, to take the most liberal view, very doubtful. No branch of the Catholic Church has ever admitted women to the priesthood, and the Protestant denominations which have women ministers do not recognize the existence of the priesthood. The early fathers denounced certain heretical sects for departing from apostolic doctrine in this matter. It may be perhaps argued that the disability of women for this office in earlier ages was really due to their general social status rather than their sex. But such an argument is far too doubtful for a single Bishop to ordain a woman with any confidence that she can validly offer the Holy Sacrifice. The certitude which is the very essence of sacramental doctrine and devotion is accordingly destroyed. The obedience to God and His Church which is the *sine qua non* of human fitness to receive the sacrament is absent. A sacrament consecrated under such conditions cannot be considered a valid sacrament, and it is the duty of the instructed faithful to abstain from participation in it. It is most unfortunate for a Bishop to place his people in the situation of choosing between his notions and the Church's teaching.

The Epistle

Fifteenth Sunday after Trinity

September 17th

"GOD forbid that I should glory save in the Cross." The Cross is the revelation of divine love. It is the instrument by which redemption was accomplished. It is the symbol of salvation. If we glory or boast in the Cross we must remember that it is a sign, not only of something done but of a work which we must carry on in our lives. We, like St. Paul, must be crucified to the world and the world to us, living a life of sacrifice and self-giving. We must die to sin with Christ on His Cross. The more we live a new life in Him the more we may glory in the Cross and all for which it stands. The Cross must be a constant reminder of all that Christ has done for us and all we must do in and for Him. As we make our Communion let us pray for grace to take up our cross and follow Jesus and be crucified to all that is against His love.

St. Matthew

September 21st

"TO GIVE the light of the knowledge of the glory of God in the face of Jesus Christ." Illuminating understanding of God comes to us as we learn to know His blessed Son through the Gospels of St. Matthew and the other Evangelists. As we study their accounts of the words and acts of our Lord the light of the glorious Gospel of Christ, who is the image of God, shines upon us. The precious records are our guide and surety of what God promises to us and expects from us. The festival of an Evangelist should find us offering thanks for the "good news" they have preserved for us and should incite us to greater diligence in reading and meditating upon the Gospels, that we may receive more and more clearly "the light of the knowledge of the glory of God in the face of Jesus Christ."

IF A Bishop is confronted with the problem of an isolated group how much better it would be for him to consecrate a quantity of the Blessed Sacrament, and dispatch it at the hands of an authorized person—perhaps, in such an emergency, this very deaconess or a layman—for reception by the faithful in their isolated area. While this would be somewhat "irregular," it would be amply justified under the circumstances and fully in accord with apostolic custom. It would bring home to the isolated group with peculiar vividness their sacramental union with their bishop. However, the dangers and vicissitudes of travel in occupied China might rule out such a journey; in which case, the proper thing for the isolated group to do is to make an act of spiritual communion. The English Prayer Book enjoins this in much the same terms as the American:

"But if a man . . . by any just impediment do not receive the Sacrament of Christ's Body and Blood, . . . if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

Individual bishops and individual Christians cannot invent for themselves new conditions for the sacraments. For the sacraments depend entirely upon obedience to God's covenant, of which His Church is the interpreter. To act individualistically upon such a matter is a very grave breach of the unity of the Church, and is not justified by any plea of "necessity." Spiritual communion is always possible and fully sufficient for extraordinary conditions.

How to Wage Peace

By the Rev. Theodore O. Wedel, Ph. D.

Canon, Washington Cathedral

DURING these days and weeks there is meeting at Dumbarton Oaks a conference looking toward fashioning the future peace of the world. The hearts of all people of good will are turned toward this meeting of the Allied Nations almost as much as to the victorious armies and navies which are bringing our battlefield tragedies, we hope, to a speedy close. The people of the Christian Churches in America and Europe are especially concerned in this conference of peace-makers. Prayers are being said for it in hundreds of Christian assemblies, as they are being said daily in the Washington Cathedral.

The Churches of America, like the people of America, have learned something about peace-making in the past generation. The first World War was horrible and tragic enough. But how easy seemed the peace. We had destroyed a militaristic dynasty. The Kaiser was safely exiled in a castle. Democracy was spreading through nation upon nation. Along with Great Britain and France, America disarmed. We surrendered battleships and reduced our soldiery to a minimum. Was this not, so we thought, the swiftest way to peace? We passed beautiful peace-loving resolutions. We even persuaded the nations of the world to outlaw war—on paper. If only we preached peace long enough, so we were convinced, it would be assured. Its ideal was surely obvious. War was so wrong that its sinfulness could not fail to be recognized.

But we were fooled. And no group more so than the members of Christian Churches. The worst war in history burst upon us unprepared. The historian of the future can speak with amazement of our naïve blindness to realities. We have been saved from a rule of evil in the world as it were by a miracle. We had, indeed, like the people of Jeremiah's day, cried peace when there was no peace.

In what did our error lie? In our belief in peace, in democracy in our nation and between nations? In our hatred of war as evil? Surely not. As a nation we have many sins to score against ourselves in this 20th century, but the sin of militarism and lust for conquest by the sword has not been among them. The cause may have been our size and our wealth. We were no longer a hungry nation and peace comes easy to those who possess abundance. Yet whatever the cause, we were a generous and peace-loving people—as were, indeed, many other nations now fighting for their lives.

TRUST IN IDEALS

What was our mistake, I ask again? Analysis of our errors could take us far. I choose only one for comment. This could be called our sentimental, unrealistic trust in ideals. It is a trait which runs all through modern thought, even modern Christian thought. Teach ideals, so the

sentimentalist believes, and they will appear. Preach the beauty of goodness and you will produce it. Pass enough resolutions on the glory and wonder of peace and lo, it will be here. This is sentimentalism. It won't work in social living. It won't work between nations. George Meredith once defined a sentimentalist as one who does not pay for his fine emotions. To admire goodness is easy enough. To make pious resolutions costs nothing. But to produce goodness may require a miracle on the part of God. Our present war has hit our sentimentalism hard—at

¶ Because the eyes of the world are centered on the security conference taking place at Dumbarton Oaks in Washington, this sermon dealing with the future peace, preached by Canon Wedel in the Washington Cathedral, has particular significance for Church-people.

least as we look out on world affairs. Let us hope that it will teach us lessons in our social and private experience also.

To illustrate the difference between a sentimental and a realistic dealing with the problem of evil in the world, I venture to cite a simple example. How, as a matter of sheer fact, do we produce peace in a community, in a family, in a nation? Do we do it by passing beautiful resolutions, by total disarmament, by pacifist creeds? Not at all. We do it by establishing law and order and then hiring policemen and judges and jailors to enforce that law. We do it as God did with his chosen people. He gave them Ten Commandments and warned them of penalties if they broke them. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not covet. God's promises of peace are strewn through the Bible. But all are contingent upon obedience to the law first. Without law, and the enforcement of law if this is necessary, even a family turns into chaos. God is a God of love. But He is no less a God of law. In a lawless society, be it family or nation or even a church, love is impossible. Even our Bible begins with the Old Testament, not with the New. Law and prophets came first. Then came, in the fulness of time, the revelation of God's love. Not that law is not already love. It is just that. A father's punishment of his child can be love. But it remains law nevertheless. And it involves the use of force.

To repeat. No social order exists without law—not even the order of God's kingdom of love. And law must be enforced. Precept and exhortation may do much. Love between men may fulfill the law without the need of force. This is the glory of life in the Kingdom of Christ where true love can reign. But until love has been set free, the law must be main-

tained. There *can* be such a thing as a Christian policeman and a Christian judge and a Christian soldier. They serve the law. So long as that law is under God's ultimate law, it is sacred and blessed.

INTERNATIONAL MORALITY

But look at international morality and we see a stage of social development which has not yet arrived even at the rule of law. It is still the chaos of freedom—a freedom subject only to the voluntary checks of the several nations themselves. International morality can be compared to that of a western frontier town before civilization has caught up with it. California saw many such self-ruling communities during its famous gold rush, and they have vanished from our newer states only recently. How was community peace maintained in a frontier town? It frequently was not maintained. Force often ruled. Every man did what was right in his own eyes and protected himself with his own revolver. The powerful took from the weak. The first appearance of peace usually took form of the vigilante system. Chaos became unbearable. There had to be honor even among thieves—thieves of gold or of cattle or horses. Groups of citizens created voluntary alliances against the worst offenders. Horse-thieving, cattle-rustling, claim-jumping began to be crimes and were punished ruthlessly. The rough and ready justice of a hanging posse of vigilantes, as we read of them in our western novels, were no great models of civilized life. But they kept evil at bay. They made a peaceful community life at least possible for a few—until the coming of law and its due processes of protected peace in the form of sheriff and courthouse and legislation. And would any sentimental moralist now say that this rough and ready justice was wrong? Even good Churchpeople in a frontier town might have felt compelled to join a vigilante group against an outlaw. Mere pious preaching would not have produced peace or the reign of law. Nor would mere voluntary disarmament have done so. A reign of law even with the use of naked power had to be created first. Then disarmament could follow and the quiet ways of peace which, thank God, now hold sway over most of the towns and villages of our pleasant land.

As we look at our international scene of war and strife, can we not see parallels with the frontier morality of our American social development? We are at the stage of the vigilante posse, guarding the first rudiments of order. We have as yet no world law and no world government. It is possible that we might have had this if the League of Nations had enjoyed the chance of growing to maturity. For outlaw nations there are, and probably will be for a long time to come. We still need police, and sometimes plenty of them, in

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our Christianized America. Peace must come from law and law must rest eventually upon power. America at the moment has joined three other great nations to enforce the first requisite of lawful living among nations. But this is only the beginning. Now must come the rule of law itself. Peace among nations must be placed under the ægis of universal, eternal law. This is the only hope for a peaceful world.

THE CHURCH'S ROLE

Has the Church a role to play in this creation of peace under law? Yes, it has—a great, an indispensable role. I shall mention briefly three important tasks it can perform.

First, it can awake to realities and at least understand our momentous times. It can rediscover the God of the law and the costliness of making His rule prevail. Sentimental trust in dreamy idealism must be surrendered. Nothing has hurt the Christian Church more in recent generations than the impression abroad, among men of realistic experience, that the Church is merely a pious preaching society, one that sought escape from the ugly facts of politics and economics into a realm of other-worldly withdrawal. That is all that Karl Marx saw in the Christian Church of his day; hence he called its gospel opium for the people. He had some excuse, though his indictment hits at a twisted, not a genuine Christian faith. The Church, however, can and will rediscover part of its own forgotten message. It is rediscovering the God whom it serves as the God of law, the God of the nations, of politics and economics, as well as the God of the Church. The Church can heed again the sometimes forgotten words of St. Paul about the ruler in the secular state. "He is," says St. Paul, "the minister of God to thee for good. If thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

Secondly, however (and this is an important *however*), the Church, while recognizing and enforcing with its spiritual sanctions the rule of force of the secular state, remains critic of the state. The Church is the conscience of the nation. The law which the Church guards is God's law. And before the bar of the eternal law of God the Church can call man-made law to judgment. How easily secular law becomes itself corrupt. How easily power, be it of President or Congress, or legislative majority, or of capital or of labor, or of a military alliance, or of a possible League of Nations, escapes the restraint of ultimate divine justice. And who can voice the majestic ultimates of the law of God as can the Church. In the great debate about a postwar world of peace and of law which is agitating our nation today—this, surely, is the issue which the Church can underscore. By all means let us be realistic and dedicate force to the service of the law of nations. A trust in a League of Nations as a mere debating society may have to yield to more grim alternative. But who shall define the law for a world peace? Can our nation alone be trusted? Can three nations, or four, the monopolists of present power, be

trusted? For power corrupts. As our nation marches out into the future as a guardian, with armies and navies at its call, of peace under law, who will restrain it from selfish misuse of its stupendous powers? Here the call upon Christian conscience, upon Christian witness to the uncorruptible law of God, will be equally overwhelming.

And, thirdly, the Church has a task in the coming peace which is its own task, transcending the rule of force, however just and right, and transcending even the rule of law. I have, earlier in this sermon, criticized somewhat harshly sentimental ideals and preaching of peace. I have suggested that Christians themselves make a mistake when they forget God as the creator of law as well as of love. But this is only part of the truth. The Old Testament with its revelation of the stern commandments of righteousness is, indeed, part of the Bible. It is still the Holy Word of God. The chosen people had to learn the hard lessons of obedience to the law before they were prepared to receive the fuller revelation of the forgiveness of sins of the Cross of Christ. The Church is the guardian of both. It shares with the state responsibility for law and for justice and for right. But its vocation does not end there.

The law for the Christian, as St. Paul declares, is only the schoolmaster who brings us to Christ. The Church of the New Testament is the society of love, not of force. It is the society of forgiveness, and of reconciliation.

In our postwar world, when the sword of the nation's wrath against evil is sheathed at last, the full vocation of the Church of Christ has only begun. For now, with the power of law once again established, if only imperfectly, the power of love can have its chance. The Church is then called upon to obey not only the Ten Commandments, but the Sermon on the Mount. "Judge not, that ye be not judged." "Love your enemies." "Bless, and curse not." There is no escape for the Christian from commands such as these. And if escape from the law into mere sentimentalizing is easy, escape from the precepts of Christian charity is even easier. To the shame of the Churches of America, be it recorded that at the close of the last war the pacifist Quakers and Mennonites had to bear almost a monopoly of feeding and clothing our suffering enemies. May the Churches of America witness to Christ and the gospel of reconciliation with better grace in the days to come.

The Bible contains two Testaments. It witnesses to both law and grace. Our Christian vocation asks that we be loyal to both. We must fight for the right. We must also love our enemies, as knowing that we, too, are sinners before the selfsame God who asks us to wield a sword. The state is ordained of God. But the Church is the revealer of the love of God as the state cannot reveal Him. When the battle-flags are furled and the hush of silence falls on the battlefields, our call comes "to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

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Our little monographs on The Saints whose statues we have here, having evoked so many kindly comments, we venture upon another, St. Richard of Wych, but later to be Bishop of Chichester. Did all our present-day Bishops pattern their lives and work after this holy, happy and greatly beloved soul, what bee-hives of spiritual activity our various Dioceses would become! Thank God, we DO know in our day and generation some Bishops who are St. Richards in thought, word and deed, and if they don't watch out, they'll go down in American Church history as the most greatly beloved Diocesans of all American time!

The life of St. Richard was marked by poverty, ecclesiastical rejection by his sovereign — an expansive hospitality, and "a capacious charity" (don't you just love that?). He dressed simply, in good taste, neither smart nor shabby, and he loved to traverse his Diocese by both highways and byways, and for it his people loved him devotedly.

Always remember as having come through him the present charming Chichester Cathedral, with its very real Catholicity, both in atmosphere and worship (perhaps the most completely Catholic Anglican Cathedral in England), the quaint and lovely St. Richard's Walk or Wynd, so beautifully pictured by Cecil Aldin in his inimitable colored sketches of The English Cathedrals — and that priceless pearl of a prayer, known the centuries over as "St. Richard's Prayer":

*Thanks be to Thee, my Lord Jesus Christ,
For all the benefits Thou hast given me,
For all the pains and insults Thou hast
borne for me.*

*May I know Thee more clearly,
May I love Thee more dearly,
May I follow Thee more nearly.
Amen.*

We think, too, that you will appreciate the Collect for St. Richard's Day (April 3rd) found in Bishop Frere's arrangement of Propers for The Lesser Feasts in the 1928 Revision:

"Almighty God, who poured Thy grace richly upon St. Richard, and madest him a true overseer of Thy Church in this land: Grant unto the clergy, after his example, not seeking their own advancement — to spend themselves for their people's sake: through Jesus Christ our Lord. Amen.

Then, in order that YOUR Bishop may be a worthy follower of St. Richard, see to it, that every one of you pray for your own Bishop every day of your lives — and when EVERY Episcopalian in EVERY Diocese gets to praying EVERY day for their Bishop, then our beloved Church will simply rock with the power of the religion that now is only latent in Her!

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MASSACHUSETTS

The Cathedral Farmers And Farmerettes

Farmerettes, a group of high school girls, spent the last two weeks of August gathering and canning the vegetables grown by 40 farm boys this summer at the Cathedral Farm in Hubbardston, Mass., operated by the Cathedral Church of St. Paul of Boston. The Farm, under the care of an expert farmer, is annually given over to the young farmers in training and the Cathedral choir boys, under the direction of the Rev. Richard S. Knight of the Cathedral staff. The products of their labors—vegetables, apples, chickens and eggs—are sold weekly at a Boston booth, in addition to the standing order from one of the more exclusive metropolitan hotels. The promotion of health of the young people is one of the most valuable products of all.

Musical Experiment

A Junior Choir School for Girls at the Lincoln-Hill Camp, Foxboro, Mass., began on August 26th with a five days' curriculum of instruction and recreation. It is an initial venture in this field by the diocesan Department of Religious Education, with which the Episcopal City Mission has cooperated by lending its pleasant summer camp with facilities for swimming and sports. Among the instructors are the Rev. Carl J. Webb, rector of St. Philip's Church, Easthampton; Albion Metcalf, organist and choirmaster of St. Stephen's Church, Lynn; and Miss Lillian M. Boyd, of the sponsoring Department, whose executive secretary is the Rev. Charles F. Lancaster.

ALASKA

Dr. M. L. Bingham to Relieve

Dr. L. M. Disoway, On Furlough

Dr. Marion L. Bingham has been appointed furlough relief for Dr. Lula M. Disoway at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, according to announcement by the Overseas Department of the National Council. Dr. Bingham

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ham, who is a communicant of St. George's Church, New York City, and pediatrician on the staff of St. George's Clinic, expects to leave for the field on September 2d. She is an Englishwoman by birth, but has spent most of her life in this country and is a citizen. She has served on the staffs of Flower Hospital, New York; Mountainside Hospital, Montclair, N. J.; Lying-in Hospital, New York; Brooklyn General Hospital, Bellevue Hospital, and St. Luke's Hospital, New York.

For two years Dr. Bingham was medical director for women at the University of Tennessee, for one year assistant college physician at Vassar, and for the past two years has been associated with St. George's Clinic.

She has volunteered to take over the work at the Hudson Stuck Hospital for a time, that Dr. Diosway may enjoy a much needed vacation at her home in North Carolina.

CHICAGO

Catholic Club Meeting

The first meeting of the fall season of the Catholic Club of Chicago will be held at St. Luke's Church, Evanston, the evening of September 28th.

Bishop Conkling of Chicago will preach before the service of Benediction of the Blessed Sacrament. At the dinner the speaker will be Chaplain John Quincy Martin, who has just returned from the

Pacific. Fr. Martin has recently been assigned to the U. S. Naval Ammunition Depot, Crane, Ind.

PENNSYLVANIA

J. Edgar Hoover Asks Priest To Lecture on Crime

The Rev. Thomas A. Meryweather, a priest of the diocese of Pennsylvania, and executive director of the Crime Prevention Association of Philadelphia, was recently invited by J. Edgar Hoover, director of the Federal Bureau of Investigation, to deliver two lectures at the National Police Academy maintained at Washington.



COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.
Bishop Rhinelander Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

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

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Rev. Lloyd W. Clarke, Rector and Chaplain
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.



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

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 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.
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M.
Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.
Chaplain: Rev. Alan W. Watts
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowing, Vicar
Sundays: 8, 9:30, 11 A.M. Others as announced

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.
Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain
Sunday Services: 8, 9:30, 11 & 6 P.M.
Weekdays: Wednesday, 10 A.M., Friday, 7 P.M.

UNION COLLEGE—St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Daniel Corrigan, Chaplain
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
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Victory Service—4:30 P.M. Every First Sunday

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11 A.M.

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

BUCKNELL UNIVERSITY—St. Andrew's Foundation, Lewisburg, Pa.
Rev. J. W. Schmalstieg, Chaplain
Sunday Services: 10:45 in Congregational Christian Church, North Third St.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, 11 A.M.; Wed.: H.C. 11:45 A.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
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Weekdays: 12 Noon

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DEATHS

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

Mrs. Forbes Snowdon

Funeral services for Mrs. Forbes Snowdon were held at Trinity Church, Wauwatosa, Wis., on August 29th. The Rev. George White was celebrant at the Requiem Eucharist in the morning. In the afternoon Bishop Ivins of Milwaukee conducted a Burial Service assisted by Fr. White. Mrs. Snowdon died on August 27th at her home in Wauwatosa after a long illness. Burial was in Cincinnati, her place of birth.

A school teacher before her marriage, Mrs. Snowdon came to Milwaukee as a bride in 1908. She first became active in church work at St. Stephen's, Milwaukee.

After her ability as an organizer became known, Mrs. Snowdon was asked to organize the Church's work among women in the diocese of Milwaukee and of the diocese of Eau Claire when it was first set up. She was the first president of the diocesan Woman's Auxiliary and Council after its reorganization; and when her term ended in 1929 Mrs. Snowdon presented her successor with a silver cross that has since been engraved and handed on to each new president.

Mrs. Snowdon served for more than 20 years on the board of St. John's Home and set up a coöperative committee partly to finance this diocesan project. The present home was built during her administration.

Mrs. Snowdon was elected to the bishop and executive board by the Auxiliary and was many times a delegate to provincial and triennial committees. She was for many years diocesan chairman of the Church Periodical Club and of the League of Isolated. She corresponded with Church people in isolated communities and helped to establish Sunday schools that met at private homes. Lecturing outside the diocese, she was very often asked to describe various cathedrals she had visited in Europe.

Being interested in civic affairs, Mrs. Snowdon was a member of the Women's Republican Club of Wauwatosa, the Colonial Dames, and the Wauwatosa Women's Club.

She is survived by her husband, a brother, Brookes Goodin; and two sisters, Mrs. W. H. Richardson of Harrisburg, Pa., and Mrs. Ralston Gass of Hollywood, Calif.

CHANGES

Appointments Accepted

BARRETT, Rev. W. J., M.D., reports that he is leaving Christ Church, Lead, S. D., for a month's rest in Los Angeles. Address: c/o St. John's Church, 514 W. Adams Blvd., Los Angeles 7, Calif.

LINDSAY, Rev. SMYTHE H., formerly executive secretary, diocese of Florida, and in charge of Christ Church, Pensacola, is now pastor of St. Luke's, a new church in San Antonio, Tex. Address: 104 Cloverleaf Ave., Alamo Heights, San Antonio 2, Tex.

MARTIN, Rev. RICHARD B., formerly rector of the Church of the Good Shepherd, Sumter, S. C., and St. Augustine's Church, Wedgefield, S. C., is now rector of Grace Church, Norfolk, Va. Address: P. O. Box 1003, Norfolk, Va.

NOCE, Rev. SISTO J., formerly priest-in-charge of St. Paul's Mission, Farrell, Pa., is to be priest-in-charge of St. Anne's Mission, El Paso, Tex., effective January 22d. Address: 600 S. Piedras St., Station A, Box 3097.

PLATTENBURG, Rev. STANLEY W., rector of St. James' Church, Columbus, Ohio, for the past seven years, is now rector of Trinity Church, Utica, N. Y.

Resignations

PARKER, Rev. ALBERT R., formerly priest-in-charge of St. Andrew's Mission, Framingham, Mass., retired September 1st. Address: Trinity Court, 175 Dartmouth St., Boston 16, Mass. Date of change: October 1st.

Military Service

GASEK, Rev. STANLEY P., formerly rector of St. John's Church, Cape Vincent, N. Y., is now an Army chaplain. He is at Fort Devens, Mass.

BARNETT, Rev. WILLIAM J. A., formerly rector of St. George's Church, Utica, N. Y., is now at Fort Devens, Mass., for training as an Army chaplain.

Ordinations

PRIESTS

ATLANTA—The Rev. MARSHALL J. ELLIS was ordained to the priesthood September 6th in the Church of the Incarnation, Atlanta, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. David C. Wright, jr. The Rev. Dr. A. G.

Richards preached the sermon. The Rev. Mr. Ellis is priest-in-charge of the Church of the Incarnation, Atlanta, at present, but he expects to enter the Navy as a chaplain.

WEST VIRGINIA—CHARLES W. FOX, JR., was ordained to the diaconate on August 28th in St. Philip's Church, Charles Town, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. R. L. Gordon. The Rev. H. C. Fox preached the sermon. The Rev. Mr. Fox is to be in charge of All Saints' Church, Clarksburg, W. Va.

FRANK ROWLEY was ordained to the diaconate in St. Matthew's Church, Wheeling, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. J. W. Thomas. The Rev. J. H. A. Bomberger preached the sermon. The Rev. Mr. Rowley is to be in charge of Grace Church, Elkins, W. Va.

Lay Workers

FRYE, LELAND, a member of Trinity Church, Syracuse, N. Y., and a postulant for Holy Orders in the diocese of Central New York, has accepted appointment as lay reader in charge of Christ Church, Manlius, N. Y., and St. Paul's Church, Chittenango, N. Y. Mr. and Mrs. Frie and their son have moved into the rectory at Manlius. Along with his parish work, Mr. Frie is taking special work at Syracuse University.

HARRIS, Mrs. CHARLES, the widow of the Rev. Charles Harris, has returned to the work on the Onondaga Indian Reservation near Syracuse, N. Y. She is living with her son, Russell, in the Mission House Rectory and she will have charge of the mission and its work.

TYLER, GEORGE, who has been assisting the Rev. Charles Sykes in the Tioga County Mission Field of the diocese of Central New York as a lay reader, has been appointed for one year as lay reader in charge of St. Matthew's Church, Moravia, N. Y., and St. Ambrose's Church, Groton, N. Y. Mr. Tyler has been an instructor in languages at both Wells College and Cornell University. Mr. and Mrs. Tyler and their four children will live in the rectory at Moravia.

Correction

The Rev. GEORGE M. BREWIN, whose article, "Coöperative Love," appeared in the issue of August 6th, is rector of Grace Church, Toledo, Ohio, not of the Church of Our Saviour, Salem, Ohio, as stated in that issue.

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Grace Church, Genesee & Elizabeth Sts. Utica
Rev. Harold E. Sawyer, Rector; Rev. Ernest B. Pugh, Curate
Sun.: 8 H.C.; 11 Morning Prayer & H.C.; 4:30 Evening Prayer; Weekdays: H.C. Tues. & Thurs. at 10; Fri. at 7:30



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CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murehison Duncan, Rector; Rev. Alan Watts
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

St. Paul's Church, 4945 S. Dorchester Ave., Chicago 15
Rev. H. Neville Tinker; Rev. W. C. R. Sheridan; Rev. Pierce Butler
Sun.: 8, 9 H.C.; 11 Morning Prayer; Daily: 7 (M.P.), 7:15 (H.C.)

St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: 7:30, 8:30, 9:30 & 11 A.M.; Weekdays: Daily, 7:30, except Wed., 7 & 10

CONNECTICUT—Rt. Rev. Frederick G. Budlong, D.D., Bishop; Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook
Sun.: 8, 10:05, 11 & 8; Weekdays: H.C. Tues., Fri., & Sat. 8; Mon., Thurs. 9; Wed. 7 & 11. Noonday service daily 12:15-12:30

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Every Sunday all summer: 8 H.C.; 11 A.M. Morning Service

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ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop
St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 Morning Prayer & Sermon; Saints' Days: 11 H.C.

