

The Living Church

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

**A New Approach to
Prayer Book Revision**

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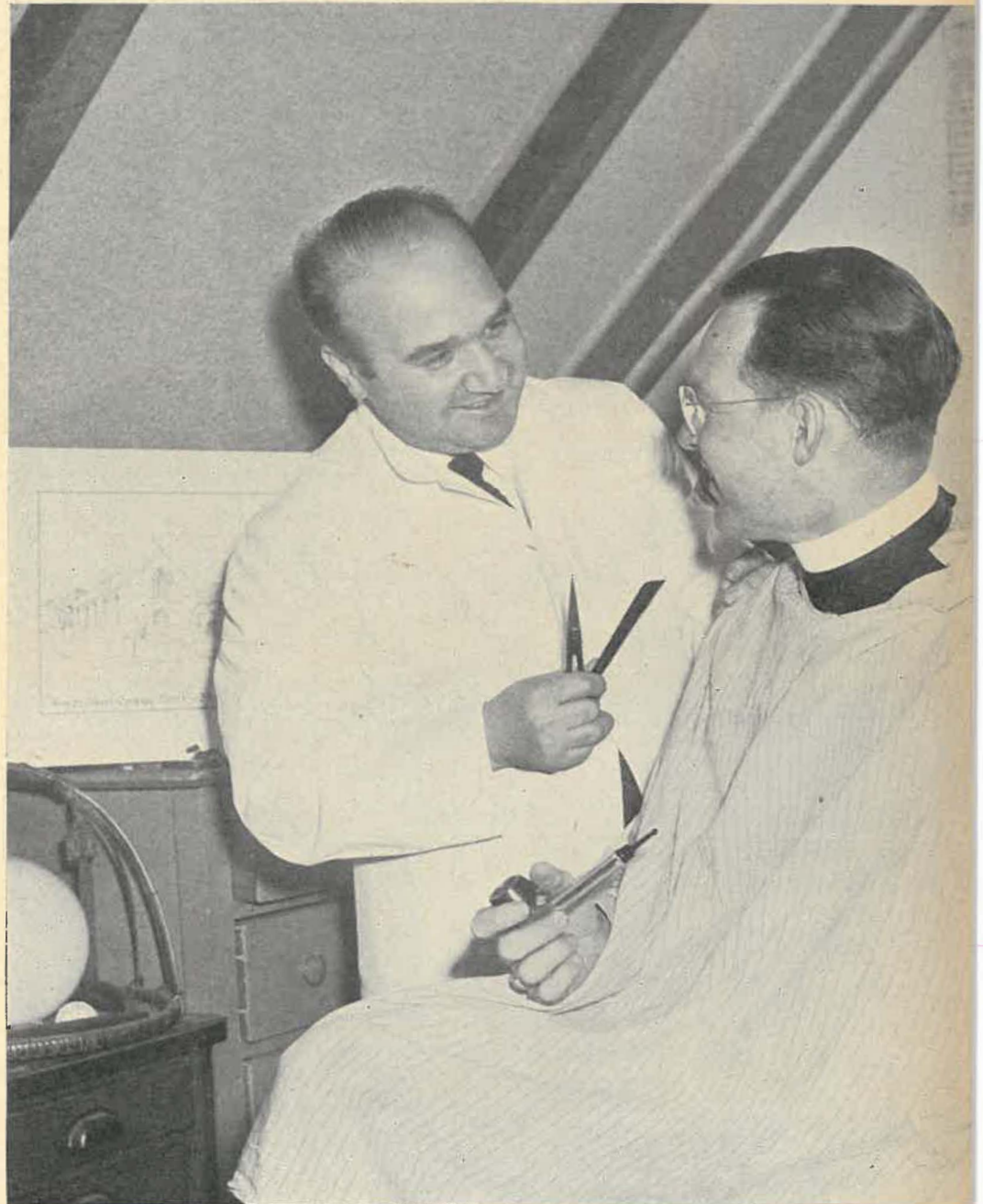
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Editorial

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THE BARBER OF ST. ALBAN'S

Frank G. Sibilgia cuts Dr. Miller's hair for the building fund of St. Alban's Church, Albany, Calif. [See page 10.]

Earl Rose.

*Two Recent Imports
from Mowbrays, London*

**The Great
Commandment**

By Peter Green

The author's purpose in this book is to draw attention to the grave danger of the secular spirit spreading from the world to the church. He warns us against accepting the oft repeated statement that in order to commend the Gospel, the clergy must participate in fighting the social evils of our time. He is convinced that this is wrong. Their business is otherwise. The Gospel is not to be tested by its temporal fruits. Paper, \$1.00

**The
Sunday Gospels**

**Sermons in Outline for
the Christian Year**
By J. H. Ward

Every busy parish priest will appreciate this little book of outlines. Treated as prompters to set the mind at work, these studies of the Gospels will be of great service to those who find the task of preaching week by week to the same congregation a little trying. The Sunday Gospels enable us to find an absorbing theme, and in addition, present, in short form, that which is essentially the Bible. Paper, \$1.00

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Christian Education

TO THE EDITOR: Bishop Dun, as a new member of the Division of Christian Education of the National Council, has rendered the Church an important service in moving to enlarge and strengthen the Division by increasing its personnel, planning curricular material for various groups and needs, and awakening a lively interest in this essentially important function of the Church. As matters now stand, however, there is, as has been pointed out by Dr. B. I. Bell, but one trained expert in the subject on the enlarged board. I should like to pose the question: Has not the time come in the life of the National Church for the General Convention to take steps by direct legislation to bring together the men and women of experience and wisdom who can be trusted to work out courses in Christian teaching adapted to the needs of different groups, rural and city Church schools, parochial and diocesan boarding schools, adult education, etc., representing the best that the National Church can produce at this time? There are many people of large experience in the Church whose resources have never been tapped. Some of them have given intelligent study to the matter for half a life-time. Of course, there will be found among them persons with different emphases. But so it is in the Church itself. With written formularies to guide us in principle surely a consensus of sound teaching can be reached. This was done with marked success not very long ago, in a doctrinal sphere, in the Church of England under the fine leadership of Archbishop William Temple, and no school of thought was left out. It was found instead that each had something to contribute. Is it too much to hope that the National Church will take more immediately under its care the primary and basic duty of training her children in Christian truth and doctrine, instead of leaving it to a division of the missionary council of the Church, a council which has accomplished such notable success in home and foreign missions?

(Rev.) ARTHUR B. KINSOLVING.

Baltimore, Md.

TO THE EDITOR: The article, "A House Not Divided," in THE LIVING CHURCH of February 24th, by Bishop Whittemore of Western Michigan should be read, marked, learned, and inwardly digested by every thinking priest and layman of the Church.

Anyone who has come in contact with our chaotic picture of religious education in the Church today can only use one word to describe it—futile. As a Church we have been dealing with the problem "as one that beateth the air." In general we present a sorry, confused picture in every phase of religious education, beginning with the National Council, through the seminaries, and down to the average parish policy. We see confirmation instruction of only three or four weeks, Church schools all using different kinds of curricula with little or no attempt at integration, indifferent attitudes on the part of priests, parents, and teachers. And in the few large and apparently flourishing Church schools that I have seen, there is a good deal of room for doubt if they are concentrating upon building informed, loyal, consistent Churchmen or are merely adopting schemes which attract large numbers.

As the Bishop states, we should learn what to teach and how to teach it and "bring into focus and cooperation all the scattered groups who are trying to save the Church single-handedly." The immediacy of this fundamental fact should be so apparent to General

Convention that it should have first place on the agenda. If our people don't know even the fundamentals of our faith and the Church can't agree on what or how to teach them, what is the point in all this concern with such schemes as Presbyterian Unity approaches or High Church-Low Church squabbling? The fact remains that we don't teach our people anything by ranting in editorials, giving book-review sermons, or appointing committees and passing resolutions in general conventions. We only show, both to our own people and to outsiders, that we are "a house of confusion."

As a final answer to our blundering policy, which the Bishop correctly calls "neurotic," we have only to look at some of the bodies that have successful policies of religious education, particularly the Lutheran groups. There we find integrated national policies on curricula, teaching methods, intensiveness of training for teachers and pupils, and united planning from the seminaries down. Of course there are things we could find wrong with the Lutheran systems, but at least they have a system that is producing results. How long could a Lutheran pastor get away with giving only three or four weeks of confirmation instruction? They have a system and it works; we have a "house of confusion."

Bishop Whittemore has suggested a program which deserves the enthusiastic support of every deputy to General Convention, every clergyman and layman who loves the Church and grieves to see her teaching so impotent and ineffective.

May God grant us the grace "in His true light to see light" and the wisdom to put first things first.

(Rev.) GLENN M. SAWDON.

Burlington, Iowa.

Attending the Roman Mass

TO THE EDITOR: My esteem for THE LIVING CHURCH has grown less and less to the point of nullity when, after showing up the Roman Catholic Church for what it is, in the editorial, "Catholic or Protestant?" (L.C., September 25, 1945), the editors could nevertheless recommend or approve of attending Mass in a Roman Catholic church in preference to participating in a Presbyterian or Congregational service. Why, Mr. Morehouse, several weeks ago, referred to his stopping in at Mass in a crossroads Roman Catholic church because someone had been derelict in setting forth the correct hour of the service he had planned to attend in the Episcopal church of the local community—

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.00 a year. Foreign postage additional.

and yet he thus countenanced Roman Catholicism after writing of its "unprincipled politics, the moral decay in lands where Rome is dominant, the destruction of Church order . . . , the still unrepented approval of persecution . . . , the throttling of scholarship, the liturgical ineptness!"

Of course, I do not wish to be a supporter of a publication that I believe to be guilty of hypocrisy, as I have to believe THE LIVING CHURCH to be unless and until Mr. Morehouse is able to convince me to the contrary. Evidently, Mr. Morehouse does not think it worth the effort—or he is compelled to realize that his actions have been at strange and startling variance with his words.

I do wish that you would publish this letter, because I would like your readers to know that at least one individual, no matter how unimportant he personally may be, looks upon the attitude of THE LIVING CHURCH toward Roman Catholicism (shown in its countenancing attendance at Roman Catholic Mass) as harmful to the welfare of and contrary to the teachings of our Church.

C. G. MILHAM.

Hanover, N. H.

Editor's Comment:

With all of its "unprincipled politics," etc., the Roman Church is nevertheless a part of the Catholic Church, and its Mass is a valid and worthy offering to God (see Article XXVI). When services of our own Church are for any reason unavailable, let Churchmen who prefer to do so attend denominational services; to those who believe it is "the Mass that matters," the Roman Catholic Church is generally the only practical alternative.

Prayer Book of 1549

TO THE EDITOR: It is frequently stated that the Prayer Book of 1549 is the best product of the Anglican school of liturgics. This is hardly true. It is in the main a paraphrase of a Gallicanized Roman missal of the Sarum type, and has continued many of the late medievalisms which are not found in the classic liturgics.

To look at the Eucharist: the bread and wine are to be placed on the altar with no offering of the elements either at the offertory or in the Prayer for the Church. Luther said, "Away with the abomination called the offertory!" 1549 took him seriously. Both these defects have been corrected in Amer-

ica. The intercessions in 1549 follow the *sanctus*, a continuation of the misplaced intercessions of the Latin missals. In the Eucharistic Prayer proper, the classic Trinitarian form is destroyed, the Invocation is put before the narrative of the Institution, and the natural sequence is destroyed. At the end we find a paraphrase of the *supplices te rogamus* of the Roman Use. This is said to be a relic of an invocation and has all the characteristics even to ceremonial. It is hard to understand at any time, and 1549 makes it even more obscure by changing "angel" to "angels."

As to the Roman, Orthodox, and Lutheran liturgies: The Roman Use as found in Bishop's "Genius of the Roman Rite" is a dignified austere offering of the Eucharistic sacrifice. In its present form it is so overlaid with late medieval ceremonial that it is hard to recognize the parent rite. The Eastern Rites are of haunting beauty, but they are so crowded that the priest is doing one thing, the deacon another, and the choir still a third at the same time. The Lutheran Liturgy is lacking in the heart of the Eucharistic Prayer. It has only "*die Worte*," on which Luther insisted. There is no Thanksgiving or Invocation. This deficiency is being supplied in a proposed revision where a Eucharistic Prayer of the Trinitarian form from a Gothic source is found.

The place of the *gloria in excelsis* is open to question. In 1549, as in the medieval Latin missals, it follows the *kyrie*, and thus separates the relic of the old deacon's litany from the collect which collects the intentions of the Sunday. It is a hymn that sums up all that has gone before in the Eucharist, a recapitulation of the whole redemptive life of our Lord. The place at the end is sound scripturally: "And when they had sung a hymn, they went out."

There is no "scrambled service" in the American Prayer Book; the work of the late Bishop Slattery, Canon St. George, and Dr. Gummy is not to be set aside lightly.

FRANCIS F. E. BLAKE.

Unadilla, N. Y.

Reading the Epistle

TO THE EDITOR: Laymen are appealing to me for a definite Anglican authority for the permission of a layman to read the Epistle at the Holy Eucharist. They write that some bishops and priests refuse to permit or consent to it, giving the impression that there is no authority for it. There is such authority. On January 3, 1939, the Bishop of Kensington, chairman of the Readers' Board for the diocese of London, in the "annual returns" states the authority under the heading, "Reading the Epistle." "Notice is hereby given that the Bishop of London has given his consent to the Epistle being read at celebrations by a commissioned or licensed reader when he is invited to do so by the incumbent."

(Rev.) HARRY S. RUTH,
Director-General, O.S.V.

Burlington, N. J.

Is It Holy?

TO THE EDITOR: It seems to be the blessing or the curse of our branch of the Holy Catholic and Apostolic Church to have a perpetual case of the jitters in regard to the meaning and application of the words catholic and protestant. I am not a statistician but I wonder how many miles of paper, how many millions of words, are wasted on this peculiarly Episcopalian form of indoor sport, while the vital issue of the effective functioning of the Body of Christ in a world

(Continued on page 24)

The Seventy-Eighth Annual Meeting of the
CONFRATERNITY OF THE BLESSED SACRAMENT
Will Be Held on the
OCTAVE OF CORPUS CHRISTI, JUNE 27TH
 At the Church of the Incarnation
 10331 Dexter Boulevard
 Detroit 6, Mich.
 Mass for Communions—7:00 a.m.
 Breakfast 8 o'clock—25c
 Council Meeting 9:15 a.m.
SOLEMN PONTIFICAL MASS—10:30
 Celebrant
 The Right Reverend Reginald Mallett, D.D.
 Bishop of Northern Indiana
 ✠
 Luncheon (75c) will be followed by the Annual Conference of Associates
 Breakfast and Luncheon reservations to Church Office, 10331 Dexter Blvd.
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 2000 Second Blvd. Detroit 26, Michigan

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

Member of the Associated Church Press.

THIS WEEK

\$5.85—That's an odd price! This is the reaction of most of our friends when we told them we were going to have to increase the subscription rate of *The Living Church* (see editorial, page 12). Traditionally, magazines have gone up or down in price a dollar at a time. However, we believe that the price is fair, representing a 17% increase in price to everyone. As the editorial says, we can operate successfully on this basis only if those who can afford to pay more will do so as generously as they have in the past.

Subscribers who wish to pay up for another year at the \$5.00 rate are invited to do so. That is why we have made the announcement in advance. We suggest that you also take advantage of the existing gift rate—\$4.00 for each subscription after the first—to send the magazine to a friend for a year. After July 1st, the new rates will be in effect, but until then we shall welcome payments at the old rate, understanding that those who can afford to subscribe on a sustaining basis will do so of their own volition.

The Standing Liturgical Commission has acted with wisdom in deciding to make the trend of its thought known before asking the Church to embark on a systematic revision of the Prayer Book. Dr. Bayard Hale Jones, in his article on page 8, describes the new proposal of the Commission. So natural and useful does it seem that one is inclined to wonder what all the shouting was about a few months ago. The difference is that the Commission, in effect, has asked the whole Church to sit in on its deliberations, and to take no step until it has been discussed fully and freely. Dr. Jones, co-author of *The American Prayer Book*, is a member of the Commission.

It has been whispered that the articles in *The Living Church* are hard going. We must admit that (for their own good, of course) we sometimes offer our readers articles that demand intellectual effort. Yet these are really only a small proportion of the total. A good example of the down-to-earth category is Bishop Atwill's article on Holy Matrimony and Church Etiquette. In this month of brides, it will be useful to many a Church family.

A Vocational Giver is Barber Frank Sibilia of Albany, Calif. His dedication of scissors and comb to the Church, and the results, are described by the Rev. Dr. Randolph Crump Miller in his article on page 10. Dr. Miller, besides being rector of St. Alban's, is professor of philosophy of religion and religious education at the Church Divinity School of the Pacific.

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Is Your Equipment Adequate?

SUMMER is a fine time to clean house in the parish house or basement and to get completely ready for the fall opening. One way to realize the true state of your school, on its material side, is to take an inventory of what you have, listed frankly. Starting out with pencil and paper you might note something like this:

Old book-case (door crooked) hasn't been cleaned out for years. Teachers' boxes, several partly broken, names of teachers corrected with pencil (all very untidy within; go back to Fr. J's time—he thought they were a good idea). Sand table in corner (several boxes and cartons stored on it; hasn't been used since Christmas). Four primary tables, rigged up by a former janitor (too long for the space we have; legs wobbly; too low for the first graders). Pile of broken lesson sets, goes back several years. Seven jars library paste, all dried up because tops off. Assorted pencils, scissors, crayons, colored construction paper scattered through cupboards.

If you are responsible, or can get yourself appointed on an official committee to clean up, you can soon put most of this stuff out in the middle of the room, leaving all shelves and storage space clear. Then put nothing back unless it is certain it can be used in the school's program. Throw the rest away. Don't even try to hold it for "some poor school that might use it." Nobody can use junk.

A SUMMER REFORMATION

Try starting with a clean slate. List every class, with the estimated number of children in September in each. Then make exact list of all the supplies each class *should* have, ideally. Your list might read: First Grade—7 children. Need: 8 chairs, 14 inch; table, about 4 feet square, 26 inches high (see catalogs); blackboard, low; separate shelf or drawer for supplies. Then, *new* supplies for the class: pencils, crayons, chalk, eraser, scissors (if needed). What a thrill to find all these at the opening day. Class orderliness and tidiness may become a habit, given a clean start.

All this done for each class will make a long list. But there are greater needs to be listed. Recalling the arrangements of this past year, ask the question, Was this class adequately located? Did it have its own room, or was it sharing the noise of other classes over partitions? How about electric lighting, heating? Is it cluttered with the gear of Scouts, Auxiliary, or other groups? Is it time pictures were changed? Are there any pictures, etc., from last year still stuck around?

From this severe criticism, plan your improvements. Probably there should be

painting. Could a bright wallpaper be agreed upon by all? Thus details grow, and the proper persons are approached. Parish politics may call for big names, or working through some committee. But after a few weeks your lists and your plans begin to be known around the parish, even in the summer, as the "Plan to Renovate and Equip the Sunday School Rooms." A total price will have been secured for all the furniture and improvements, and it will be noised about that "We need two hundred dollars for the Sunday school."

SPEND SOME MONEY NOW IN PREPARATION FOR FALL

It will come, easily. And with it an opportunity for making a fresh start throughout the school. Everybody will be interested. The teachers will rejoice. The changes will last for years. Other things will follow. Better secretarial work, records, system. The teachers released from petty annoyances of hunting equipment. It will not change everything to perfection, but it will help.

All this is good strategy. It will call attention to the fact that the Church's school is vitally important, that somebody is actively concerned about it. Most older people are filled with sentiment about children—in the abstract—and will give generously, when asked, for "children's work."

The average teacher is usually more concerned with the preparation and delivery of her lesson than with her equipment. Teachers have a right to expect that when they arrive the physical circumstances of their class shall be as completely ready as possible. It is not that teachers are lazy, but that they should be free to give their whole thought, in advance preparation, to the main work of teaching.

Much project teaching, it is true, calls for special materials arising from the venture in hand. But most of these are brought by special assignment (if the teacher knows her art and does not cheat her pupils of their responsibilities) and are not the stock materials of the school room.

One splendid teacher had her own parent-teacher meeting to plan the year's work. At a tea at her home, one day last August, she asked the mothers of the children she would teach that fall, "What can you do to make this year's class more interesting?" The outcome was new curtains and pictures for the class room, several new books for the browsing table, and subscription to Church papers and a parent's magazine by all. They agreed, best of all, to try to have one parent present to help with the class each Sunday.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problems.

TRINITY SUNDAY

GENERAL

R & A FUND

\$200,000 Gift for Chaplains' Work

One half of the \$400,000 allocated to the pastoral work of army and navy chaplains through the Reconstruction and Advance Fund has been contributed to the Fund through Bishop Keeler of Minnesota by the Citizens Aid Society of Minneapolis. Mrs. George Chase Christian, president of the society, recently made the announcement of the \$200,000 gift.

Specifically designated for chaplains' work, the gift will be administered by the Army and Navy Division of the National Council.

In announcing this generous gift, Mrs. Christian requested that it be designated to the Fund through the diocese of Minnesota and St. Mark's Cathedral in Minneapolis.

Commenting further upon the gift, Mrs. Christian spoke of it as one in appreciation of the splendid work of chaplains during the recent war and as a means of helping them continue their pastoral contacts with men of the armed forces now that peace has come. [See page 16 for the story of further gifts from the society.]

RADIO

Philadelphia Rector Broadcasts

"Life's a Lot of Fun" is the topic of the Rev. W. Hamilton Aulenbach's address on the early "Church of the Air" program on June 16th. He is the rector of Christ Church and St. Michael's in Germantown, Philadelphia, Pa.

The program is being broadcast over the Columbia network, and originates from the CBS station in Philadelphia at 10:00 A.M., EDT.

ORTHODOX

Bishop Manning Honored by Serbs At Dedication of Memorial Chapel

St. Sava's Cathedral, New York City, was crowded to the doors on June 2d, when a chapel in memory of Michael I. Pupin, the noted scientist of Serbian lineage, was dedicated. Bishop Dionisije, head of the Serbian Orthodox Church in America, Bishop Ireney of Dalmatia, and Bishop Nicholai of Ochrida and Zicha took part in the ceremonies. Bishop Manning of New York, a friend of Dr. Pupin, received an unusual honor, bestowed in the course of the services. He was presented

with a *grammata* (testimonial), by Bishop Dionisije, while Bishop Ireney and Bishop Nicholai stood with him. All three of the Eastern Orthodox bishops exchanged with Bishop Manning the kiss of peace.

The tribute of the Serbian Orthodox leaders to Bishop Manning reads as follows:

"A *Grammata*, being a Testimonial Expression of Gratitude and Recognition to the Right Rev. William T. Manning, Bishop of New York:

"Whereas, Your Grace has completed twenty-five years of indefatigable and magnificent activities as the spiritual head and Bishop of New York, and

"Whereas, Your Grace has reached another milestone in this earthly life [Bishop Manning's 80th birthday on May 12th], and

"Whereas, Your Grace has deservedly been recognized by your great spiritual flock as a truly good pastor and fearless defender of eternal Christian faith, and

"Whereas, Your Grace has proved always to be a true and real friend of the Serbian Orthodox Church and the Serbian people, with sympathy, words, and deeds;

"Therefore we, the undersigned, in the name of the Serbian Church and in the name of our Serbian community connected with the Cathedral of St. Sava, do most heartily extend our warm congratulations to Your Grace on both these anniversaries, and

"We offer our humble prayers to the Merciful Creator asking that He may grant

Your Grace many more years to live among us and to be a joy and consolation to your great American people and to us Serbians, who cherish profound love and respect for Your Grace."

The *grammata* was signed by the three Serbian Orthodox bishops, by the Very Rev. Dr. Doushan J. Shoukletovich, dean of St. Sava's Cathedral; and by D. S. Tripp, president of the parish, and B. T. Martenovich, one of the trustees. It was illuminated and bound in red morroco.

PRAYER FOR THE SERBIANS

Bishop Manning received the *grammata*, and then offered a short prayer, saying:

"We pray that the Serbian Church may soon be delivered from the martyrdom that it is now suffering, that the Serbian people may be restored to that freedom that they have so greatly earned and deserve. We also pray that the great leader of the Serbian forces [General Draja Mihailovich], now facing danger, may be granted strength to meet his ordeal."

At the conclusion of the prayer, Bishop Manning proceeded down the nave, blessing the people, while the choir sang the Serbian anthem, asking long life for a distinguished guest. Bishop Manning left the cathedral at the end of this part of the service.

The chapel, to be known as the Chapel



PRESENTATION OF TESTIMONIAL: Bishop Dionisije (right) reads the *grammata* to Bishop Manning of New York at the dedication of the chapel in memory of Dr. Michael I. Pupin.

International.

of All Saints, was then dedicated by the three Serbian bishops. It is designed in the Byzantine style, in harmony with the beautiful *ikonostas*, painted by the Rev. Canon Edward N. West. The reredos of the new chapel is a new work by Canon West. It is a fine and impressive representation of the Crucifixion.

After the service there was a luncheon at which Dr. Edwin Armstrong, Dr. Pugin's successor as professor of electrical engineering in Columbia University, was the chief speaker.

American Church to Reconsider

Reunion With Moscow Patriarchate

Further steps toward reconciliation of the Russian Orthodox Church in America with the Church in Russia are expected to result from a *sobor* of the American Church scheduled to open in Cleveland November 19th. The *sobor*, or general council, will be the first held since 1937 and will be attended by eight bishops, 300 priests, and 300 laymen representing Orthodox dioceses in the United States and Canada.

Previous attempts to bring about reunion of the so-called dissident Russian Church in this country with the Moscow Patriarchate ended in a stalemate last December when the Council of Bishops, meeting in Chicago, decided to postpone final decision on proposals suggested by Archbishop Alexei of Yaroslavl and Rostov, who was sent to the United States as a special representative of Patriarch Alexei.

The Cleveland *sobor* was originally planned for 1947, but the date was advanced in deference to wishes of Church leaders who are pressing for a speedy solution to the long-debated question of spiritual reunion with the Moscow Patriarchate. At a meeting of Church delegates in New York last December, according to informants, a vote showed 90% present favored reconciliation with Moscow on the basis of full autonomy for the American Church, while only 5% declared against any form of association. The remaining 5% favored a subordinate status for the Church in America. [RNS]

VISUAL EDUCATION

Council Film Shows Food Problem

The National Council's Visual Service has secured a number of prints of the motion picture, *The Pale Horseman*, which are now available for parish showings.

The film is a record of health problems following in the wake of war and the efforts of UNRRA and the Allied armies to curb famine and control epidemics in Europe and Asia. The picture can be shown in conjunction with the National Emergency Food Collection Drive to raise money and canned foods for starving countries which is now in progress.

The film is 16mm with sound narration and musical effects. Rental is \$2.50 per day.

CANADA

Bishop Dedicates War Memorial

At Bracebridge SSJE Chapel

Bishop Wright of Algoma in Ontario, Canada, dedicated a war memorial at the Chapel of the Society of St. John the Evangelist in Bracebridge, Ontario, on May 24th.

The memorial has been placed outside on the east wall of the chapel. It consists



COWLEY WAR MEMORIAL: A life-sized figure of Christ the King at the Mission House in Bracebridge, Ontario.

of a life-size figure of Christ the King on an oak cross suspended over a small stone altar table. The figure is the work of Emmanuel Harn of Toronto.

The memorial was erected not only in commemoration of the parishioners and friends of the society in Canada who gave their lives, but also as a thank-offering for those who returned safely.

Education Commission Formed

At Synod of Montreal

A commission which will study "the whole question of Christian education," particularly in day schools, was set up by the Montreal diocesan synod of the Church of England in Canada at its recent four-day meeting in Montreal.

The commission will seek ways in which to make the day school curriculum "more definitely Christian" and will attempt to impress upon school authorities that "there is a central body of Christian dogma which belongs to all Christian Churches."

It is expected that the commission will also demand the establishment of a Canadian college for teachers where advanced studies would be given "in accordance with the Christian tradition."

The appointment of the first full-time chaplain for a Canadian university was approved by the Montreal synod. The chaplain will take over his duties at Mc-

Gill University, Montreal, in September if funds are made available by the executive committee of the synod. "McGill is a parish in itself," a lay delegate declared. "It cannot be adequately served by clergy of nearby parishes." [RNS]

MISSIONARIES

Dietitian Leaves for Puerto Rico

Miss Helen M. Pond, former missionary to the missionary district of North Kwanto, Japan, has been transferred to the missionary district of Puerto Rico. Before the war, Miss Pond was a dietitian at St. Luke's Medical Center, Tokyo, having held that position 18 years. After she was sent to Manila as a dietitian for St. Luke's Hospital there, she was interned by the Japanese. She will join the staff of St. Luke's Hospital in Ponce, Puerto Rico, and plans to sail around the middle of June.

RELIEF

Last World Council Service Report

A total of \$3,258,910 donated by Church groups and individuals has been sent to Europe for relief purposes through the Commission for World Council Service since its organization in February, 1945, it was reported at a meeting of the American Committee for the World Council of Churches in New York.

During the same period the Commission shipped overseas 19,557 bales of cotton, 2,677 cases of shoes, and 1,747 tons of other goods valued at \$1,222,282.

The report represented the Commission's final accounting prior to its absorption by Church World Service, Inc., newly-formed agency consolidating the work of the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service. [RNS]

YOUNG PEOPLE

Mid-West Conference

The Youth Conference for the province of the Mid-West was held at the De-Koven Foundation, Racine, Wis., May 8th to 11th.

John R. Phillips of Indianapolis was re-elected to the National Youth Commission. The other delegates, Betty Street of Chilli-cothe, Ill., and Joseph Warren of Evans-ton, Ill., were ineligible for reelection. In their place, John Everitt Booty of St. Paul's Cathedral, Detroit, and Don McGookey of Grace Church, Sandusky, Ohio, were elected to the NYC.

The Rev. Gilbert A. Runkel, Jr., of Adrian, chairman of the division of young people's work of the diocese of Michigan, was elected by the clergy as the advisor from the Fifth Province on the NYC. He replaces the Rev. Sheldon T. Harbach of Dayton, Ohio, whose term expired.

Eleven of the 13 dioceses in the province were represented.

ENGLAND

Cathedral Restoration Begun

The dean and chapter of the Cathedral of St. Paul, London, consider that the time has come to appeal to the people throughout the Empire for assistance in raising the funds necessary for the imperative reparations and improvements to the war-damaged structure.

A rough estimate has already been published showing that, over and above, the large sum to be provided by the War Damage Commission for the main repairs, a minimum sum of £100,000 will also be required for various special purposes.

To limited inquiries and confidential memos submitted to selected societies and institutions within the city of London itself, there has been a remarkable response. A considerable proportion of the sum required has already been paid and promised.

ARGENTINA

Bishop Evans Appointed To World's Largest Diocese

The Rt. Rev. Daniel Ivor Evans, who was consecrated in 1939 in Westminster Abbey in England as assistant Bishop to the Bishop of Argentina, has been appointed Bishop of the new diocese of Argentina and Eastern South America with the Falkland Islands.

The former diocese of Argentina and South America was the largest in the world, comprising an area of 6,000,000 square miles and extending over Argentina (except the territory of Tierra del Fuego), Uruguay, Paraguay, Bolivian Chaco, and Brazil. The diocese of the Falkland Islands covered 2,160,960 square miles and included the Falkland Islands,



RNS.

WORLD YOUTH CONFERENCE PLANNERS: Members of the committee on arrangements are shown at a meeting in Geneva, Switzerland, at which preliminary plans were discussed for the World Conference of Christian Youth to be held in Europe next year.*

Tierra del Fuego, Chile, Peru, Bolivia (except Bolivian Chaco), Ecuador, part of Argentina up to the border of Santa Cruz, and parts of Colombia.

The jurisdiction of the new see covers an area of more than 8,000,000 square miles.

GERMANY

An Old Catholic Priest But No Church For Services

Cpl. Carroll Mears, in a letter to THE LIVING CHURCH, writes: "Since there was no Episcopal chaplain in Regensburg, I thought I would try to find out if there were an Old Catholic church here. After a long search I finally discovered an Old Catholic priest by the name of Fr. Braun.

"Fr. Braun has no church in Regensburg, but he holds services at his house and at Bruderhauskirche every other Sunday. On alternate Sundays he goes to the town of Landshut to conduct services.

"One of the things that we discussed was the holding of a Communion service for Episcopal soldiers in Regensburg every second Sunday. I have already sent a notice to two army newspapers, the *Stars and Stripes* and the *American Traveler*, asking them to publish the dates of the services.

"We also discussed a union service between the Russian Orthodox, Old Catholic, and Episcopal Churches.

"Fr. Braun asked me if I could find an Anglican bishop or find out if there is one in southern Germany, since the Bishop in this diocese is very sick and cannot administer Holy Confirmation.

In a postscript to the letter Corporal

Mears requests that Church literature, vestments, and anything else that is not being used be sent to the church, because "we can certainly use them." Any gifts may be sent to Cpl. Carroll Mears 3396790, Co. D, 1st Medical Battalion, A.P.O. 1, c/o Postmaster, New York, N. Y.

JAPAN

Priest to Testify at War Trials

The Rev. John G. Magee, former missionary in China and now chaplain to Episcopal students at Yale, has been called to Tokyo by the War Department to testify in the war crimes trials. He expects to leave America almost immediately to return to Japan.

Mr. Magee was in China from 1918 to 1940. Most of that time he was in charge of the Church of the Victorious Word, of which he was the founder. He also operated three schools.

*Seated at the table, counterclockwise, are: M. Philippe Maury, France, World Student Christian Federation secretary; Mme. Suzanne de Dietrich, WSCF secretary; Arnout Van Schelven, before the war secretary of the Dutch Students Christian Association; Louet Feiser, recently elected secretary of the Amsterdam YMCA; Pastor Lykkegaard Nielsen, national secretary of the Danish YMCA; the Rev. Stewart Herman, Jr., secretary of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches; the Rev. Robert C. Mackie, general secretary of the WSCF; Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches; the Rev. Henri Louis Henriod, Switzerland, World Alliance for International Friendship Through the Churches; Pastor Heinrich Hellstern, Switzerland, chairman of the relief committee of the Swiss Evangelical churches; and Fin Hov, secretary of the Norwegian YMCA.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

European Children

Previously acknowledged	\$2,932.65
St. Matthias' Church School, Sum-	
merton, S. Car.	10.00
J. S. H.	3.00
	\$2,945.65

Children in France

Previously acknowledged	\$4,549.68
Mrs. Edw. D. Mohr	8.00
St. Peter's Guild, Rockport, Texas	8.00
Miss Caroline B. Cooke	2.50
	\$4,568.18

China Relief

A memorial to Lillian Evans	
(for children)	\$ 10.00
Rev. R. M. D. A., San Bernardino,	
Calif.	5.00
	\$15.00

A New Approach to Prayer Book Revision

By the Rev. Bayard H. Jones, D.D.

Member of the Standing Liturgical Commission

THE SUBJECT of Prayer Book revision will never be an entirely dead issue until the Church itself is dead. The aspiring spirit of devotion is never completely content with the old forms. "When ye glorify the Lord," said the Son of Sirach, "exalt Him as much as ye can; for even yet will He far exceed." Every earnest minister wants to make every service something more than mere "minutes of the previous meeting," and to add his note to the mighty chorus of praise of the whole Church. "When ye exalt Him, put forth all your strength, and be not weary; for ye can never go far enough" (Ecclesiasticus 43:30).

This does not mean any removing of the ancient landmarks. The grand outlines of Catholic worship were determined at the beginning by the nature of the Christian religion. The enormous variety of the forms of the historic liturgies enshrines a most impressive unity of fundamental structure, which must go back to apostolic origins. Each great division of the Church has its own unity of worship, an overall pattern fixed in liturgical forms. But there may be wide variety within that unity, as in the groups of English and of Latin rites. And yet no fixing of the rite in an invariable *canon* or *anaphora* can silence the spirit of extempore prayer: it always finds its way toward some kind of liturgical innovation. The Eastern Churches provide parallel but variant anaphoras for special occasions of the Christian year; the Western has multiplied exceedingly the provisions for proper services, and supplemented the official forms with great quantities of popular devotions in the vernacular.

Hence it is precisely in the periods of greatest growth, change, and vigor that the demand for more expressive, varied, and appealing worship rises highest. Only in the doldrums of religious interest does the urgency wane. The British were inclined to be gently ironical at our Revision of 1928, begun some 20 years after the publication of the Prayer Book of 1892 (itself the second revision since we parted with the Mother Church), and to intimate that "revising the Prayer Book is the national diversion of the United States." It did not occur to them that their own use of a liturgy which had not been changed for over 250 years was a deadly commentary on the Laodicean state of their Church since the time of Dutch William, and on the stifling of their convocations for 135 years; nor yet did they foresee that their Church was on the verge of a most extensive and radical process of revision, which is very far from completion at the present day.

The world events of the present century, shaking the foundations of all life, have shocked all branches of the Anglican Communion from their old complacency; and all are most actively engaged in the reconsideration of their inherited forms of worship. But in our own country, there

are additional reasons for a particular pressure for Prayer Book revision. These reasons lie not only in the inadequacy of the Prayer Book for the needs of the current age, but in the incomplete and frustrated state of the Revisions of 1892 and 1928.

CONSTITUTIONAL DIFFICULTIES OF REVISION

Ever since 1835, the process of revision has been made almost prohibitively difficult. At that time, the Book of Common Prayer was established on exactly the same legal basis as the Constitution of the Church, to be altered only by the same process. Any change must be passed by one General Convention; certified back to the constituent dioceses for three years' study; and then passed again by a subsequent General Convention, but this time by a most exacting procedure: it must obtain a majority of all bishops entitled to vote (not merely of those present), and must be passed by a vote by orders in the House of Deputies, which demands a clear majority both of the clerical and of the lay representatives voting in diocesan units. In other words, it must be approved finally by virtually three Houses, a House of Bishops, a House of Presbyters, and a House of Laity.

Just how difficult this process is may be gauged by the fact that a negative vote of only six bishops in a House depleted at the end of a long and exhausting session caused the rejection of the *Agnus Dei*, by defect of a "constitutional majority"; and also by the fact that a poll of the House of Deputies in a vote by orders takes over half an hour. If every phrase of a Proposed Book must be forced through the meshes of that screen, the demands on the time of our supreme legislature become almost impossible.

The Revision of 1892 thus preoccupied the time of General Convention over a space of 12 years; that of 1928 for 15. The actual achievements of the former revision were exceedingly few, in comparison with the energy and ability expended upon it. The efforts then put forth were almost completely absorbed in breaking down the indurated and insensate opposition to any change, and in demolishing the ancient fetish of uniformity, which had taken the form of a fatuous insistence that all congregations of the Church ought to be saying exactly the same thing at the same time! The latter revision accomplished some really considerable results; but at the end it was abruptly closed out and liquidated, in an admittedly incomplete and unsatisfactory state, out of sheer weariness with the interminable process and a justifiable impatience to enter upon the enjoyment of the new heritage of worship.

Out of this situation arose the establishment of the Standing Liturgical Commission, with a specific mandate to "collect

and collate material bearing upon future revisions of the Book of Common Prayer." The objectives of this Commission were intended to be both conservative and constructive. It was designed that the Commission should be able to cushion the demand for instantaneous revision of perhaps some quite small particular, in which intense feelings were involved, by affording assurance that such a point would be permanently filed, and unfailingly considered when the proper time came for action. But the Commission was intended to be something more than a kind of *Sacrarium* or ecclesiastical dust-bin for the disposal of inconvenient matter. To "collate" obviously means to compare, consider, and prepare for eventual use. The constructive function of the Commission was envisaged as that of a continuing body of liturgical scholars, who by prolonged study of the expressed desires of the Church, might evolve something better suited to the Church's needs than could be achieved by any temporary Revision Commission appointed *ad hoc*, and usually selected quite miscellaneously for political and geographical reasons.

The Commission came to realize that it had one function not expressed in the canon, but essential to the discharge of its canonical duties. It is not enough to prepare the material for a revision for the consideration of the Church; it is necessary to prepare the mind of the Church for a consideration of the revision, else the unfortunate experiences of the last two attempts will simply be repeated. We have been much concerned to devise a better *method* of achieving any revision at all.

PROPOSED DRAFT REVISION

We offered one possible solution of this problem to the last General Convention. We had accumulated very formidable files, containing innumerable proposals from all parts of the Church, and affecting every office, and nearly every page, of the Prayer Book. We were convinced that an eventual revision was imperatively necessary to meet those very apparent needs. For years we had been laboring at long annual sessions of the Commission, toward the end of evaluating all those suggestions; of granting equitable relief to the insistent desires of various parties, ominously expressed in the form of unauthorized divergences from the established standards of our worship; of incorporating the very considerable body of new knowledge of liturgical principles not available at the time of the last revision; and of coordinating the various offices of the Prayer Book to a harmony and mutual consistency which has never been achieved by the process of piecemeal emendation in any previous revision.

Accordingly, we proposed that in 1949, on the occasion of the fourth centennial of the First Book of Common Prayer, we should publish our accumulated findings in

the form of a complete draft revision of the Prayer Book. This was not, however, to be accompanied by any request whatever for legislative action. It was intended to be simply a report to the Church. It would be discussed, and criticized, and improved upon by all persons interested, over a period of years—indeed, as many years as might be desired. Only if, as, and when an equilibrium of opinion had been reached, and a substantial unanimity developed in the Church, some future Liturgical Commission might see fit to present a reconsidered form of it, embodying all worthy suggestions, and really representing a general agreement, for adoption as a whole.

This proposal was promptly rejected by the House of Bishops in 1943, on the ground that pressing problems in time of war forbade entertaining propositions for revision at that time. It is probable that they did not quite grasp that we were not advocating an immediate revision, but a new approach to the problems of revision. It is true that we clung to our original idea, and our purpose of presenting this matter anew to the General Convention this fall, up to the time of our annual meeting this spring. Bishop Parsons' article in *THE LIVING CHURCH*, "What About the Prayer Book?" [January 20, 1946], was written to commend this procedure. But at that meeting of the Commission, we suddenly realized that the bishops were right. It is true that too many great issues confront the Church at this moment to make it in the least wise to plunge into a general revision of the Prayer Book; and the bishops' instinct was correct, that our original ambitious plan of a complete draft book would inevitably have that effect, no matter how tentatively we put it forward, or how strongly we would deprecate such an effect.

Furthermore, though the general plan was clearly in our minds, and a great amount of constructive work had been accomplished in detail, we had to acknowledge that the total project was so great, and the problems, especially of correlation, were so profound, that it was not probable that the next three years would suffice to bring it to perfection.

EXAMPLES OF NEW PROCEDURE

What the situation called for was some more gradual approach: something which would not precipitate an instantaneous revision, and which would more slowly and surely prepare the mind of the Church for an eventual successful action, without the almost insuperable difficulties of previous attempts. And then we realized that there lay before our eyes several examples of such a procedure, far better than the grandiose project of a single draft book.

The lectionary, for instance, was worked out in trial use over a period of eight years, with constant improvement in the light of experience and of suggestions from every source. At no time were there any rows about it; and eventually it was adopted in 1943 without appreciable opposition, as being what *THE LIVING CHURCH* editorial called it at the time, "uniquely the product of the whole body of the clergy; for it has been developed by actual use" [October 3, 1943]. Likewise the Hymnal of 1940, which aroused considerable controversy, was kept under consideration and

amendment until the general opinion of the Church was ready to accept it, and General Convention adopted it without demur.

Moreover, for a considerable time the Church in South Africa has done some most effective pioneering in applying like principles to Prayer Book revision; and

the Church in Canada is now following in its footsteps. South Africa issued draft forms of individual offices—at first only for study, later authorized for prolonged periods of trial use. As many revisions were made as were necessary by this pragmatic test. And the results were formally

Holy Matrimony and Church Etiquette

By the Rt. Rev. Douglas Atwill, D.D.

Bishop of North Dakota

WEDDINGS are often social functions as well as religious rites; but the social event part of a wedding has no recognition within the walls of the church. That is in part the reason why they who cherish the ages-long traditions of the Church and who believe that they are worth preserving ask that women who attend the service come with their heads covered. It is a trivial matter but it does help to the recognition of a distinction between a social gathering and a religious service.

It is a beautiful service rich with meaning which the Church provides for the solemnization of Holy Matrimony. Its impressiveness and significance are heightened when the congregation is religiously responsive and they are hampered when its attitude is religiously indifferent or careless. All of those most interested are eager for its beauty, and that beauty is enhanced when the congregation is reverent. Quiet is an element of the reverent atmosphere. So the congregation, which generally assembles early, sits quietly. If there are greetings and an exchange of friendly comments, they are made in undistracting tones of voice. It is an anomalous condition which comes as a shock to religiously sensitive persons if a buzz of conversation is heard arising in the church such as one might hear in a theater's audience before the rising of the curtain. The same considerate attitude of restraint is expected also of the wedding party and others who attend the rehearsal. Loud talking and hilarious laughter are out of tune with the surroundings. It is a real embarrassment to the rector if he must ask those for whom he is a sort of host to be more quiet and to remember that they are in the church.

Polite persons who have been invited will be present ready to be seated five minutes before the hour set; they will stand at the first chord of the wedding march or at the entrance of the wedding group, and will remain standing reverently throughout the service; they will not leave until after the parents of the bride and groom have left the church. They will join audibly in the *amens* and in the Lord's Prayer, which is to be said not by the minister alone, or by the minister and the bride and groom, but by all of the people; they will with attentive minds and partici-

pating souls give heed to the meaning of the service and will silently join in the petitions for God's blessing upon the man and the woman who are being married and share quietly but fervently in the prayers that they may keep the vow and covenant betwixt them made, may love, honor, and cherish each other, and may so live together that their home may be a haven of blessing and of peace.

The service is so definitely of a religious nature that any music which is not itself religious in tone becomes inharmonious. Were it not for the restraining authority of the rubrics, we might be subjected to pagan love songs or to meaningless and vapid sentimentalities. The rubrics are definite and here, as in other public services of the Church, they provide that the words of musical selections are to come from the Scriptures, the Church's Hymnal, or from the Book of Common Prayer. This direction sometimes bars the use of a selection which is a favorite of the bride and that is always to be regretted; but as an offset to that there is a gain in that the beauty and spiritual consistency of the service are maintained.

In the grouping of the attendants at the foot of the chancel steps and at the altar gate there are some positions which are prescribed for convenience. The bride is always on the groom's left and at her left is her attendant. The groom's attendant is on his right. The bride comes down the aisle on her father's right arm. Often there is debate about this latter at rehearsals. I am not an expert in secular etiquette but in this matter of Church decorum I know that awkwardness and confusion are avoided by this position of the bride on her father's right arm. Beyond such simple requirements, the rest of the arranging of the ushers and other attendants is the bride's responsibility and is left to her desires.

The wedding service of the Church is one of great beauty. It is purely a Christian service, designed by Christian minds for Christian people. It attains its greatest beauty when it is used in the presence of a Christian congregation displaying a Christian attitude of reverence, of earnest prayer, and of strong faith in the spiritual power of the Church's blessing and of God's benediction upon the engagements of their children.

adopted only when the new forms had become entirely familiar, adequately tested, and universally approved.

Therefore our Liturgical Commission decided to proceed along the lines of these successful methods, which seem adequate to obviate the unsatisfactory procedure and inadequate results of our last two revisions. We still desire to make our official contribution to the world-wide observance of the 400th anniversary of the First Book of Common Prayer. But we propose to do so in the form of a series of *Prayer Book Studies*, to be published by the Liturgical Commission from time to time as the material may be ready, and to continue as long as may be necessary, with as many revisions and reconsiderations as may be desired. Each issue will deal with a single office or feature of the Prayer Book, and will propose a revision of that limited field, accompanied by a full and frank discussion of the points at issue, and the reasons for the changes offered.

It is the intention of the Commission to offer these studies only as reports, and only for study. Whether, later on, they should, or indeed could, be sanctioned for trial use, is none of our immediate concern. Nor are we looking forward to any legislative action upon them in detail or as a whole at any particular time. As far as we are concerned, *Solvitur ambulando*. Let all that sort of thing develop by a natural growth. It is a matter in which we do not propose to take the initiative.

NATURAL DEVELOPMENT

There is no question that something of this order is the correct method. The Church as a whole should develop its own liturgy; it should not be made for it by any group of technical experts in an ivory tower. This was the method of the primitive liturgies. They were spontaneous examples of natural growth. New features sprang up locally, then made their way by their own proved merits in actual use, first to adjacent territory, eventually in many cases even to far distant regions of the Church. Nowhere were they promulgated and imposed by ecclesiastical authority. They grew exactly as the "natural epics" of primitive civilization grew; they are to be sharply distinguished from the artificial, synthetic, and individualistic service schemes of Calvin and Luther, of the Irvingites and the "Liberal Catholics."

So in our day the living liturgy of a living Church should be allowed to grow and develop from its own living roots. It is nothing to be improvised or invented or "put over" by any group, large or small. Those who have long loved and studied the Prayer Book may be of some use in shaping and balancing the material; but its actual substance should emanate from the Church itself. Such certainly has been the single-minded purpose and method of the Liturgical Commission in its labors hitherto. Our one dominating objective has been to preserve the existing *proportion of the faith*: to see that new liberties or enrichments in one direction are duly balanced by equal concessions in another; and to aim at a result which would enable each member of each party in the Church to feel sincerely and correctly that his own position was strengthened, his devotions enriched, and his witness enhanced.

Vocational Giver

By the Rev. Randolph Crump Miller, Ph.D.

A BARBER is building a church with his scissors and comb. By what he calls "vocational giving" he has raised over \$10,000 in the past four years. He cuts hair and the money comes in. In due time, the newspapers caught the story, and Morton Downey told about him on his national radio show.

Frank Sibilias was born of Italian, Roman Catholic parents. When he came to San Francisco, he joined the Episcopal Church, and soon he was an active member of a little church which met (and still meets) in a store. He was enthusiastic in providing leadership for the building fund, and it was not long before some lots were purchased. He wanted to do more, so he consulted with his vicar, and out of it all came a new idea: *vocational giving*.

It began in a small way. Members of the congregation began getting haircuts during Mr. Sibilias's spare time, and the money which would have been paid for a haircut went into the building fund instead. A steady stream of customers from the church resulted in a slow but constant increase in funds. Always the idea was to serve God through this new form of stewardship, in which skill was dedicated to a holy purpose.

TIPS FOR THE CHURCH

The spirit of his work soon reached across the bay from St. Alban's Church in Albany to his Mark Hopkins Hotel barber shop in San Francisco, and his regular customers began making donations to the building fund. They paid for their haircuts just as anyone else, for a barber has to make a living, but they began making their "tips" for the church, and the donations became larger until several reached \$100, and one customer from Chicago recently gave \$1,000.

Here were average people, coming to a fashionable barber shop, talking religion, and cheerfully donating to this great work. Business improved. During the United Nations Conference some of the delegates heard of this idea and made contributions. The clergy and visiting Church celebrities are always dropping in. In 1945 Mr. Sibilias raised over \$1,400 because he believes in giving of his vocation.

It is not the spectacular and dramatic success that is important; it is the Christian devotion behind it. Others in the congregation have caught the idea. One little boy shines shoes and puts the money in his Lenten box. A woman who sells cosmetics puts half her commission in the fund when the purchaser is from the congregation. Another woman is using her skill in puppet shows to make her contribution to the building fund. An accountant helps members of the congregation with their income tax reports, a writer sells his books, a banker cannot take fees, a housewife follows the oldest form of vocational giving by baking a cake for the food sale.

It is an old idea. John Wesley put it in terms of capitalism when he said: "Earn

all you can; save all you can; give all you can." The old idea of stewardship is behind the philanthropic work of such men as John D. Rockefeller. Many religious groups practice tithing. But all of these doctrines involve money.

SERVING GOD IN ONE'S VOCATION

Frank Sibilias's "vocational giving" begins at a different point. It is not just a matter of giving of possessions or money. It is that his work as a barber is a vocation, and he serves God in his work. Not only is his money God's money, but his work is God's work. A dishonest man doing anti-social tasks could still use his money to save his conscience; but if he thought of his job as God's, he would have to find a job that met God's approval. It is not a money matter. If it were simply a money-raising proposition—a stunt—it would not work. The principle goes deeper, striking to the heart of Christianity.

A barber who talks religion with judges, industrialists, and bishops is going to find other outlets for his energies. When Mr. Sibilias found out that there were no barbers at a seamen's hospital, he organized a team of barbers to go to the Millbrae Hospital twice a month, with the barbers' supply house giving the tools, towels, and even barbers' chairs for the task; and throughout the war he was there every other Wednesday. He has also worked with juvenile officers in furnishing a special ranch for those under the supervision of the courts.

The spirit of his vocation infuses every aspect of his life. He carries a little book which lists every donation that has been made. In it are names of famous people and names of those who just drifted into his shop and caught the spirit of the enterprise. One was a young officer just back from China, who had read about "vocational giving" out there and dropped in to see what was happening. Many chaplains coming through the port of San Francisco were guided to the Mark Hopkins barber shop from the diocesan house a block away.

Many of his customers are among the leaders in the business world. Some of them are not interested in his project, but many of them greet him, "Hello, Frank, how's your church coming?" And even those who are not religiously inclined think that Frank's conversation is better than the usual barber's chatter. It is these business men who get interested enough to give him \$100 once a year. They have given him beef, butter (not this year), coffee, rolls, and many other items for church barbecues.

When a particularly big gift comes in, he phones his vicar at any hour. He calls just often enough to keep his vicar's morale at the proper level. He averages \$25 a week, \$100 a month, \$1,200 a year—and more; and there is no sign of its letting up. It has not built the church yet,

but slowly the total cash is mounting.

He has a special deal for the clergy. He cuts their hair for nothing and puts the total cost in the building fund. He goes regularly to the office of Bishop Block of California and cuts the Bishop's hair while the secretary takes dictation. The Bishop's \$2 goes to the building fund.

Frank Sibilia describes what he means by vocational giving: "Though we give of our own substance, we can also give of our

vocation in direct service to God. Vocational giving is simply the giving of our extra labor and extra income derived from our work and in relationship to the congregation of the church. It does not matter what job one has. There is work to be done, and consecrated imagination can discover it. The strange thing is that as one gives of his vocation for the strengthening of the Church, his own business also prospers. Try it in your own life and see."

and we can never love or venerate it as much as He does."

He speaks of the crucifixion as "an object lesson, too, both of what sin tries to do to God—to expel Him from His world; and of His own love, which even so could not be killed. The consummation of His work was therefore 'affixed' to His Death upon the Cross, and thereupon our work begins—the incorporating of ourselves into Him; the building up of the Mystical Body of Him whose Plenitude consists of Himself along with ourselves, so that through Him we enter ever better into supernatural union with His Father."

An internment camp must be a place of shadows, for they darken wherever objects stand against the sun. Fr. Martindale's experience speaks through these simply worded pages to the accidental listener, to the casual reader: "We rejoice, then, in Our Lord, His Life, and His Death, and joyfully unite ourselves with them, certain that thus we move forward to a full sharing in His Resurrection and that 'more abundant life' towards which Bethlehem, Holy Week, and Easter lead us."

Mystery lies not in darkness but in light.
PORTIA MARTIN.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

What Protestants Teach

THE FAITH OF A PROTESTANT. By W. Burnet Easton, Jr. New York: Macmillan Company, 1946. Pp. 76. \$1.50.

The author of this small volume is an ordained Congregational minister, who is at present religious director and assistant professor of religion at Massachusetts State College. Mr. Easton has been associated intimately with the student Christian movement and with the Christus Victor movement.

The intention of this book is to present in the non-technical language of laymen the major beliefs of Protestant Christianity. The task of Mr. Easton's work was undertaken on the assumption that Protestantism "is strongest when the average lay member is Christianly informed, understands his beliefs, and knows the reasons for them." What the author has attempted to accomplish is just what our chaplains have been urging the Church to do, namely, to teach Churchmen the historic Christian doctrines and to re-state the reasons for the faith that is in us.

The book opens with a brief, though none the less profound, analysis of "our time." The crisis of this era may be caught up in the one word, *secularism*, "a turning away from God, an attempt to live life, in whole or in part, without God." Modern thought is prone to classify and to segment life into two parts, secular and religious, which is just another subtle way of consciously or unconsciously limiting God. To limit God, however, is to make Him a demon, something less than the Almighty Creator and heavenly Father! From that beginning, the reader is informed, as it were "in a nutshell," concerning the basic concepts of the doctrines of Man, of God, of the Trinity, of Jesus Christ (Lord and Man), of the Resurrection, of the Church, of the Kingdom of God, and of all these teachings that form the nerve-center for Christian social action in the historical situation.

The more Catholic-minded brethren of the clergy should not forsake this book for reasons connected with the title. To the man who earnestly desires to pursue a diligent venture into the deeper realms of theology this volume will provide a helpful starting-point and a stimulating guide. The liberal will profit by Mr. Easton's teaching, using it as an introduction into

neo-orthodoxy. The layman will be richly rewarded, for the author speaks his language. Admittedly, one could wish that the writer had said more, particularly on the doctrine of the Sacraments, but one should not be prejudiced by what has not been offered, preferring to accept gratefully the gift given.

JAMES P. CLEMENTS.

Echoes From a Concentration Camp

CREATIVE LOVE. By C. C. Martindale, S.J. New York: Sheed & Ward. Pp. 48. \$1.

This small book of 48 pages between stout covers contains six "readings" which were presented over the British radio during Holy Week. They are simply written for they were intended for the ears of those who happened to tune in at the time of broadcast, "listeners . . . in the main 'Christian,' that is, men and women who in some sense pay homage to the Name and Person of Jesus Christ, our Lord." Serene light shines across these pages which are "concerned with Christ's Death upon the Cross . . . yet . . . constantly insist upon 'life,'" which "emphasize that we are saved not only from something, but, to something."

Concentration camps have broken the morale of many persons who return to their homes with tales of horror and starvation. The author of this book spent five years in an internment camp in Denmark. He does not directly mention this. His publisher tells us on the jacket. He spent five years in an interment camp, yet he chose to write for Holy Week a series of "readings" on *Creative Love*, "acknowledging that God created the world; that He could have had no motive for doing so save His goodness—that is, in terms of 'wills,' His love. Therefore God loves the world: it is a finite reflection of His Reality, His Wisdom, and His Beauty,

A Novel About Insanity

THE UNBROKEN HEART. By Robert Speaight. Detroit: The Basilian Press, 1946. Pp. 261. \$2.50.

The trouble with the topical novel is that it is short-lived. Its ideas become out-moded often within a short time after publication. Nevertheless, the brilliant Robert Speaight has written such a novel in *The Unbroken Heart*.

Desmond O'Brien's early indications of insanity frighten his aunt, who turns him over to a high-minded psychiatrist. Much of the book's interest lies in the analytical method employed to restore initiative and bring about a normal attitude in the young patient. Delusions are gradually dispelled and, with the help of a Roman Catholic friend whose wife Desmond loves and believes he has murdered, the victim recovers.

The macabre plot is matched by the aunt who never grew on any feminine bush. Although an Irish aristocrat, she resembles a puritanic spinster with a Minerva front and a Juno insides. Yet the reading of this novel is an intellectual stimulant, it being a clever exposé of the gap between the romantic and the classic in both art and life.

If the author could feel drawn to write the story of live characters like his Billy O'Shaughnessy and his Mulvaney, he would undoubtedly produce a masterpiece, for he has great talent.

And in *The Unbroken Heart* to meet with Arnaldo Petti and his selfless love for Desmond is a benediction. Signor Petti is the Italian music master for whom at daily Mass the *Domine, non sum dignus* was the beginning and the end of his praying. "That utterance of the soul's unworthiness and weakness was the only rock upon which the life of contemplation could be built" and by implication the sure road to perpetual sanity. Would there were more such Christians everywhere.

ELIZABETH MABEL BRYAN.

CHURCH CALENDAR

June

16. Trinity Sunday.
 17. St. Barnabas.*
 23. First Sunday after Trinity.
 24. Nativity St. John Baptist.
 29. St. Peter.
 30. Second Sunday after Trinity.
- * Transferred from June 11th.

Your Business and Ours

DURING the war period, THE LIVING CHURCH FAMILY has steadily been growing. As circulation increased, our objective of a fully self-supporting magazine of comparable size and quality to the secular magazines drew measurably nearer. Last fall, we were looking forward to many possibilities, including more pages, a colored cover, more pictures, more departments, and many other improvements at various points.

However, THE LIVING CHURCH is now faced with the same situation which almost every member of the FAMILY is facing in his personal affairs. The postwar price increases to which we have been subjected have punctured the bubble of immediate attainments of most of our objectives. Indeed, if we are to cover General Convention as adequately as we have covered it in the past we face a deficit running into several thousands of dollars.

Our printing cost has increased by more than 60%. The price of paper has gone up by an almost equal percentage. Illustrations are also far more expensive. Our rent has been increased. Salaries and other overhead expenses are up. In fact, sizable increases have been registered in every item of cost and expense. To put the matter succinctly, our net profit for the year ending April 30, 1946, was \$72.00; and our budget estimate for the current year indicates a considerable loss if we operate on the same basis, even without allowing for any price increases beyond those of which we have already been notified.

During the past fiscal year, it is true, income has also increased. Indeed, our circulation and advertising are both at a higher level than ever before. But the fact remains that this year we face a serious deficit unless we take the necessary steps to meet it now. In taking these steps, we are confident that we have the support and understanding of the great body of

readers of THE LIVING CHURCH whom we like to think of as a family, with a common vital interest in God and His Church.

The first step is an increase of the subscription price from \$5.00 to \$5.85. This is in line with similar increases by many secular periodicals. We have also increased the single copy price from 10 cents to 15 cents and the bundle (wholesale) price from 7 cents to 10 cents, as previously announced, and have substantially increased our advertising rates. The price of \$5.85, or a little over 11 cents a copy, represents the absolute minimum on the basis of which we can produce a magazine adequately covering the news, the work, and the thought of the Episcopal Church. We hope that those who can afford to pay more as sustaining subscribers will do so, since our calculations are based on the continuance of this kind of support. A table of rates, indicating both the long-term savings and the higher sustaining rates, is published at the foot of this page.

Our second step is to calculate two kinds of General Convention coverage—one, the complete and well-illustrated record of the General Convention which our readers have learned to expect; the other, the best job we can make of Convention coverage, without special expense, in issues of normal size. Confident that the Church as a whole, and THE LIVING CHURCH FAMILY in particular, wants top-notch Convention coverage enough to provide the necessary wherewithal, we are appealing for a fund of \$4,500 for the purpose. We do not doubt for a moment that the fund will be fully subscribed; but the final answer to this question rests with the readers of this editorial. Gifts in any amount, large or small, will be welcomed. Checks may be made payable to the Church Literature Foundation (the non-profit institution devoted to the support of Episcopal Church literature, with special emphasis on THE LIVING CHURCH) and sent to THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis., with notation "for Living Church General Convention Fund."

While it is the custom in the business world these days to make new prices effective without advance notice, we have sent out this month's bills at the old rate and shall honor any \$5.00 subscriptions received up to July 1st as full year subscriptions. Indeed, after that date, as in the past, we shall provide for those who cannot afford the full price, to the extent that resources permit. We regret keenly the necessity of increasing the cost of one of the necessities of life to our readers, many of whom have not profited by the inflation brought on by the war and its aftermath. Yet we have not been able to find any other way of absorbing the drastic increases in our costs. Even a very large increase in circulation would not do the job, for the margin between cost and price has become so small that each new subscription brings only a small net return.

We have not by any means given up our "postwar plans." But we have been forced to revise them and to postpone those which represented an appreciable increase in costs until the business world becomes sufficiently stabilized to permit long-range planning. Meanwhile, we shall continue, to the best of our ability, to provide the FAMILY with a prompt, accurate, and complete record of the news, the work, and the thought of the Episcopal Church.

New Subscription Rates

The following subscription rates for THE LIVING CHURCH will be in effect beginning July 1, 1946:

(a) Regular

One year	\$ 5.85
Additional 1 yr. Gift (sent with own)	5.15
Two years	11.00
Three years	15.00
(Foreign postage \$1.00 additional)	

(b) Sustaining

Class A, one year	\$100.00
Class B, one year	20.00
Class C, one year	10.00
Class D, one year	7.00
(Intermediate rates may be selected if desired)	

“A Man Who...”

ONE OF the most important duties of the forthcoming General Convention will be the election of a new Presiding Bishop. The election is to a permanent office until a retiring age*; it is recommended that a primatial diocese of Arlington be erected in the part of Virginia adjacent to the District of Columbia, so that the Presiding Bishop will have a definite diocesan jurisdiction.

The mode of election—an archaic remnant of the days when his principal duty was to serve as presiding officer of the House of Bishops—gives that House almost complete control over the choice of the Presiding Bishop. A nominating committee composed of members of both Houses presents a slate of candidates to the House of Bishops. At the time of the last election, the bishops chose to reject the committee's nominees and elect someone else. The election is then ratified by the House of Deputies, just like any other episcopal election during or immediately preceding General Convention.

It would be a more democratic procedure if the Presiding Bishop were elected by a majority of both Houses, as a diocesan bishop is elected by a majority of both clerical and lay members of the diocesan convention.

At the moment, however, we are not primarily concerned with the method of electing the Presiding Bishop, or with the details of his office and status. We are concerned rather with the general question of the kind of man needed for this most important job in the Church in the years that lie immediately ahead. It need hardly be said that the Presiding Bishop chosen at Philadelphia this fall will be in large measure responsible for the success of the Church in meeting its great postwar opportunities and responsibilities. It is to be taken for granted that the entire executive staff at Church headquarters will resign so that he may be free to select his own assistants. By canon, the Presiding Bishop is the executive head of the entire missionary, educational, and social program of the national Church. His appointments and his policies, undertaken in consultation with the National Council, can mean the difference between great achievement and utter disaster. He should therefore be free to choose his own cabinet and staff, and should not be expected necessarily to carry over the appointees of his predecessor, though in many instances he may decide to do so.

The line between achievement and disaster is very thin in these times. The traditional Episcopalian tendency to seek out a “safe” man is a very dangerous tendency indeed in a day when excessive caution and timidity can lead only to rapid retrogression. No bishop who fits Isaiah's taunting definition of fading Egypt—“Rahab Sit-Still”—is really a safe choice. No bishop whose diocesan statistics show a static condition during his episcopate is a safe choice. Vigor, decisiveness, courage, ability to absorb new ideas to meet new situations—these are attributes of character urgently needed if the new Presiding Bishop is to pilot the Church safely through the turbulent seas upon which it is now embarked.

Some day, perhaps, this Church will lose its fear of the title “Archbishop.” It may be that the fear is due to a misapprehension of what those who want the title have in mind. A Presiding Bishop is essentially a presiding officer among the bishops. The Church has—wisely we think—decided to make him also the executive head of its missionary, educational,

and social work. But the adoption of the title “Archbishop” would imply still another function of the primatial office—a function which Bishop Tucker has in great measure filled by the authority of his personal character: It would imply that the Presiding Bishop is also the spiritual leader of the Church. An archbishop is not only the chief pastor of the chief pastors; he also has a spiritual relationship to the lowliest communicant and the newest baptized child. Because of the deep spirituality of our retiring Presiding Bishop, and because of the Forward in Service program instituted under his leadership, the goal has been brought nearer. Bishop Tucker has been an archbishop in fact, though not in name; it is that type of spiritual leadership that we have in mind when we claim the traditional and historic title of Archbishop for our Church's head.

This editorial is not written with any particular “candidate” in mind. Frankly, we have no candidate. Various names have been mentioned to us, in letters and in conversation, and we must confess that most of them appear to have been considered on a “vote-getting” basis with a strong overtone of Churchmanship. It need hardly be said that we should be very happy indeed to have a Presiding Bishop who shares our own views; but in the field of Churchmanship, it seems to us that what is primarily needed is a man who, whether “High” or “Low,” is genuinely and deeply spiritual; is fully loyal to the faith and order of this Church, as set forth in the Bible, the creeds, the Prayer Book, the Constitution and the Canons, and is able to appreciate the sincerity, loyalty, and value of other kinds of Churchmanship than his own.

THE NEW Presiding Bishop should be a man who can faithfully and adequately represent the Episcopal Church in its growing ecumenical relationships, and in its contacts with the nation and the world. He should be one who can guide the Church into closer relationships with the entire Anglican Communion, and who can give proper leadership to our bishops in the Lambeth Conference. He should have a world-wide vision of the Anglican Communion, so that he can integrate the work of our Church with that of the Church of England, the Canadian Church, the autonomous Chinese and Japanese Churches, and the other self-governing branches of Anglicanism, to avoid overlapping and to promote a unified impact throughout the world.

He should be able to represent the Church and to speak for it, in its relationships with the Eastern Orthodox and the Old Catholics on the one hand, and with the Protestants on the other, guiding this Church into coöperative and friendly relations with each, without compromise of its own position and spiritual genius. He should be one who will select fit representatives of this Church as delegates to the World Council of Churches and to the Federal Council, so that we may continue to take a leading and constructive part in these important ecumenical agencies. He should be able to represent our Church with dignity and firmness in any relations with the Roman Catholic Church, bearing in mind that our communion is as ancient and honorable a part of Catholic Christendom as is the Church of Rome.

In his relationship to the nation and the world, the new Presiding Bishop should be one who can effectively speak for the conscience of America, either alone or with the leaders of other Christian bodies, so that the voice of the Church may not go unheard in the councils of the nation. We do not

*“The first day of January succeeding the General Convention which follows his attainment of the age of 70 years.”

mean that the Presiding Bishop should be a lobbyist, or that he should resort to political methods. But we mean that he should not hesitate to speak out in the name of Christ and His Church, when moral and spiritual issues are at stake, whether in Washington or in the activities of the United Nations and the conferences on which may hang the issues of peace or of a Third World War.

One of the most important tasks facing the next Presiding Bishop, his secretariate, and the National Council is that of recovering from the educational debacle of the past generation. No individual blame needs to be apportioned for the catastrophe which has befallen religious education. All education has been involved in it, and the breakthrough of secularism into the popular mind is the result of attitudes at home, in the secular schools and colleges, in entertainment and the arts, in politics, in the pulpit, in literature — the list of causes is endless.

However, the list of cures is far from endless. The cure must begin with a reorganization of the Church from top to bottom to make it once more a teaching Church. While we have been busy at home and abroad, our own children in our own parishes have been drifting off into secularism. The new Presiding Bishop, and the National Council, must be ready to recognize that there is no gradation of importance in the three fields which are their joint responsibility — missionary, educational, and social. All are equally important; indeed the first and the last are wholly dependent on the effectiveness of the second. And if the Church's missionary and social record is not much to be proud of, the reason is that (in the words of the Statement of 100 Chaplains which appeared in our issue of March 4, 1945) "the young men and women of our Church . . . are uninstructed in the faith and unaware of its devotional, social, and moral implications."

A GAIN and again, the national administration of the Church has exhibited a fatal myopia on the subject of "missions." The Church's educational and social work have been slighted and starved, and sometimes strangely distorted, in order to fit in with the missionary emphasis. While it is a wonderful thing for the Church's corporate expression to be primarily one of giving the Christian religion to those who do not have it, the social developments of the past generation have led to a dangerous dilution of Christian belief within the Church itself. The rectification of this situation is one of the most urgent duties facing the new Presiding Bishop.

The job of Christian education is also, and perhaps primarily, a job for diocese and parish. But no diocese or parish can exercise the national leadership which must be exercised if the Church as a whole is to strengthen its educational resources. Missions and social action, as well as education, are also primarily the job of diocese and parish, but no one would think that this relieves the National Council of responsibility in these fields.

Hence, we feel that awareness of, and competence to deal with, the educational crisis is an utterly essential qualification for the new Presiding Bishop.

In the field of missions, the new Presiding Bishop must be one who is aware of postwar needs and opportunities, and able to guide the Church in the discovery of new horizons. Abroad, there is the reconstruction and reorientation of our work in China, Japan, and the Philippines; the evangelization of the former Japanese mandated areas which are now open to us; the tremendous challenge of Latin America; the rethinking of our missionary responsibilities in Africa and India;



MARIE PFEIFER

MOST members of THE LIVING CHURCH FAMILY have at one time or another received letters signed by Marie Pfeifer. For twenty years she has been a vital member of the staff of this periodical, generally working quietly in the background while others received the by-lines and the credit.

Marie Voeltz, as she was at that time, came to THE LIVING CHURCH in 1926, while our publication office was on Fond du Lac Avenue in Milwaukee. She began as a stenographer, and soon became secretary and general assistant to this editor, who was then learning his job as managing editor. We learned our jobs together, and whenever I had to be away from the office, she kept things running smoothly and efficiently.

When I became editor, in 1932, Marie Pfeifer (as she was after her marriage to Carl Pfeifer) continued as my secretary, and carried much more responsibility, often serving as news editor and sometimes as acting managing editor. On more than one occasion, when the editor and managing editor were both away on business or because of illness of one of them, she got out whole issues of THE LIVING CHURCH virtually single-handed — and did it so well that no one would have known the full staff had not been performing its usual functions.

At the entrance of this country into war, when this editor went to Britain on a war-time mission and subsequently was called to active duty in the Marine Corps, Mrs. Pfeifer took over the direction of the Milwaukee office and became business manager of THE LIVING CHURCH. She worked closely with the acting editor, Peter Day, to keep THE LIVING CHURCH appearing regularly and meeting all obligations under the difficulties of war-time shortages and paper rationing.

Meanwhile Mrs. Pfeifer's own family was requiring more and more attention, as her young son Billy grew older and more active. Now 6 years old, he is entitled to more than the loving care of his grandmother and the part-time attention of his mother. She is therefore retiring from her office work, to give her full time to her home, her husband, and her son.

Always a loyal member of the Lutheran Church, Marie Pfeifer has come to know and to love our Church along with her own. She has been so intimately associated with THE LIVING CHURCH in every aspect of its work that it is difficult to think of this periodical without her. We are going to find it very hard to get along without Marie Pfeifer; but we recognize the prior claims of her family upon her, and we wish her well as she retires from our staff.

CLIFFORD P. MOREHOUSE.

the reconstruction and revitalization of Christian Europe; and the support of Eastern Orthodox Christianity in its spiritual rebirth behind the "iron curtain" of Soviet Russia. At home, there is the problem of bringing the Church's message to our migratory population, to the rural areas, to the workers in industry and commerce, to the young men in our peace-time army and navy, to our Colored brethren both in the North and in the South, and to any individuals or groups not within the reach of normal parochial ministrations. There is the administration of the work of missionary districts and aided dioceses, with the aim of leading them as rapidly as possible toward the goal of self-support and diocesan status, so that the energies of the national Church may be released for new missionary enterprises. All of these require broad vision, sound

judgment, and wise leadership on the part of the Presiding Bishop.

In the field of social relationships, there will be new challenges and new opportunities for the effective leadership of the Presiding Bishop. We are undergoing a social revolution as profound and far-reaching as the political revolution of 1776. Whether we like it or not, the social structure of America is being radically altered under pressure of powerful forces; and the relationship of an America of modified capitalism to a Western Europe of increasing socialization and an Eastern Europe of soviet Communism is being weighed on the scales of economic balance of power. The stresses between labor and capital, the recurrent questions of minority racial and religious groups, the shifting of populations, and the rise of new industries — all of these things present new opportunities and new challenges to the Church. The Presiding Bishop should be one who is aware of these changes and able to read their signs and portents, recognizing that in a changing society the external manifestations of the Church may change but her timeless mission remains the same — to bring the saving truths of the Catholic Faith to all sorts and conditions of men, and to build the Kingdom of God in the midst of the greed and selfishness of the secular world.

TO SUM UP: If the Church is to go forward in the postwar period, the next Presiding Bishop must be a man who:

- has made a better-than-average record in his own diocesan administration.
- is "unsafe" in the sense that he is not afraid to act boldly, vigorously, and decisively in meeting new situations with new programs; and to act ruthlessly to weed out incompetence and inefficiency.
- appreciates the sincerity and value of other kinds of Churchmanship than his own.
- is thoroughly loyal to the Creeds, the Prayer Book, the Constitution, and the Canons.
- is aware of and competent to deal with the educational needs of the Church.
- can lead the Church into new horizons in its missionary work.
- will exercise wise and effective leadership in the field of social relationships.

Other qualifications could be mentioned — some of them obvious, some less so. It goes without saying that the Presid-

ing Bishop should be a man who can cooperate without compromise, who is a judge of men and can make wise appointments, who can lead without dictating. Above all, since he is not a secular administrator but a religious leader of two million souls, he must be a man of God, rich in his own spiritual life and able to impart something of that spiritual richness to all with whom he comes into contact.

Bishop Tucker, the first Presiding Bishop to hold the office with its present far-reaching powers and duties, has laid solid foundations upon which his successor will be able to build. God grant to the House of Bishops the grace to follow the leading of the Holy Spirit in choosing a man who can build a superstructure worthy of the foundations.

"Sex in Christian Marriage"

WHEN Fr. Watts' article, "Sex in Christian Marriage," was printed in *THE LIVING CHURCH* for May 26th, we felt that we were answering a demand to give it a wider distribution than it had had in the excellent diocesan paper of Chicago, *Advance*, where it originally appeared. Since its publication in *THE LIVING CHURCH*, however, we have been receiving numerous requests for copies of the article in leaflet form by rectors and others who desired it for use in advising young people approaching maturity.

We are now prepared to issue Fr. Watts' article in a four-page reprint if there is sufficient demand to justify a large printing at a low price. If enough orders are received, *THE LIVING CHURCH* will be glad to make his article available at the following prices, with postage additional: 5 cents each, 4 cents each in quantities of 10 or more, 3 cents each for 50 or more copies. You will assist us greatly by placing your order immediately.

Church Membership

SEVERAL readers have written to direct our attention to a statement in the June 1946 issue of the *Christian Herald*, in which it is indicated that the Episcopal Church lost 63,813 members last year. The statement is contained in a tabulation of membership statistics of religious bodies in the United States and an accompanying article in which it is indicated that there was a net gain in American Church membership of 1,076,153. Almost all the larger communions show substantial gains. Only seven groups, mostly smaller ones, show losses and of these the loss attributed to the Episcopal Church is the second largest.

Needless to say, the figures are wholly inaccurate. The 1946 *Living Church Annual* shows an increase in baptized members of 42,438 during the period in question. This, however, includes the overseas missions. The increase for the Episcopal Church in the USA is 34,840 baptized members. Total membership in the USA, as given in the 1946 *Annual*, is 2,165,711.

Careful study of the statistics indicate that the *Christian Herald* apparently made its mistake by comparing the total membership reported in 1945 (including overseas missions) with the membership in the USA reported in 1946 (excluding overseas missions). These, of course, are not comparable figures.

It is unfortunate that the *Christian Herald* did not check its sources more carefully, and thus gave its large constituency a totally incorrect impression of the membership of the Episcopal Church, which showed a healthy gain for the period in question.

HOW GENTLY

HOW gently death prepares for his arrival
 With magical amenities of sleep;
 Hushed is forgotten breath
 In simulated death,
 And fretting impulses, allayed, can sweep
 No more the tired will to wan revival.

So when at last the thrilling tread of feet,
 Ecstatic welcome of enfolding arms,
 The comforting of wings
 Beyond imaginings,
 Announces Angel Death, here no alarms
 Affright: Here is rapture, known and sweet.

VIRGINIA E. HUNTINGTON.

MINNESOTA

Citizens Aid Society Gives \$200,000 to Hospital

The Citizens Aid Society, which has contributed \$200,000 to the Reconstruction and Advance Fund for chaplains' work [see page 5], has announced that a similar gift of \$200,000 was designated for St. Barnabas', the Episcopal hospital of Minneapolis, to be known as the George H. Christian Memorial, and to be used toward the erection of a new wing to the hospital.

The society was founded and endowed by George H. Christian in November, 1916, and was in active operation for more than a year before his death. A philanthropic and educational foundation, its benefactions have totaled \$3,418,231.45 since its organization.

The Citizens Aid Building in Minneapolis, erected in 1927 as a memorial to Mr. Christian, occupies the site of his former home. At the time of his death he was a communicant of St. Mark's Church, now the cathedral church of the diocese.

The first members and trustees of the society were the son of Mr. Christian, the late George Chase Christian, his wife, and William Peter Christian, who was secretary of the organization until his death in 1945. At the present time, trustees, in addition to Mrs. Christian, who is the president, are Charles M. Case and Franklin M. Crosby.

CANAL ZONE

Acolytes Honored for Service

After assisting in the admission of nine new members to the Order of St. Vincent, Noel C. Henriquez and Adrian C. Foulk, acolytes who have served 33 and 30 years, respectively, at the altar of Christ Church-by-the-Sea, Colon, Republic of Panama, were presented by their rector, the Rev. John R. Chisholm, with a silver chain and the silver medal of the OSV on June 2d. They are also charter members of the Christ Church chapter, which held its first admission service on September 1, 1918.

SOUTHERN OHIO

Convention Report Shows Oversubscription of R&A Fund

In his address to the annual convention of the diocese of Southern Ohio, held May 15th and 16th, Bishop Hobson spoke of the progress of the Reconstruction and Advance Fund. "When the national goal was raised to \$8,800,000, our total became \$300,000, which amount is three times the total Church's program expectations from the churches of the diocese for 1945."

Then Bishop Hobson considered the national program after which he asked, "But what is our contribution? The re-

ported amounts which have been given or pledged to the Reconstruction and Advance Fund, plus a conservative estimate of what can be expected from certain churches which have requested more time to complete their efforts, give, as of today, a grand total of \$408,092.50. Southern Ohio has won another great victory."

The convention passed resolutions accepting the goal of \$125,000 for the work of the Church in 1947 as the contribution of the diocese, concerning voluntary rationing, and registering gratitude for Bishop Hobson's leadership of the Reconstruction and Advance Fund.

A resolution favoring definite forward action at General Convention leading to organic union with the Presbyterians was passed by the convention.

ELECTIONS: Deputies to General Convention: Rev. Messrs. R. S. Lambert, N. M. Burroughs, F. B. Atkinson, Frank Moore; Messrs. C. P. Taft, Stanley Allen, Walter Rowe, Oscar Schaeffinger. **Alternates:** Rev. Messrs. John Weaver, Almus Thorp, B. R. Priest, R. Bull. The Rev. R. S. Lambert was elected as a new member of the standing committee.

TEXAS

Women in Yellow

Recently the American Hospital Association announced from their headquarters in Chicago that "The Women in Yellow" are the first hospital auxiliary in Texas to be eligible to join the organization by having met all the necessary requirements. Those who are credited with 100 hours or more of active service in the hospital within a year will be given AHA pins to wear. The distribution of these pins will be made at the auxiliary's November meeting.

It was about nine years ago, when the Jefferson Davis Charity Hospital was ready to move into a new building in Houston, Texas, that a request was made for a woman's auxiliary to help supplement the work of the nurses and other members of the hospital staff.

It was at this time, under the auspices of the Episcopal churches of Houston, lead by Bishop Quin of Texas, assisted by the Rev. Thomas Sumners and Mrs. R. H. Fonville, that "The Women in Yellow" was organized as the Jefferson Davis Hospital Auxiliary. The name is derived from the color of the uniforms which the women wear on duty.

The auxiliary has grown steadily until now there are 100 members who give active service in the hospital five days every week. This group is divided into ten committees. There is also a list of sustaining members who help finance the work.

The women assist doctors and nurses in the clinics with out-patients; feed, read to, and amuse babies and young children, both white and Colored; prepare attractive trays of food decorated with pictured covers and favors for special occasions; work under the dietician's direction in the kitchen; make surgical dressings and supplies; do necessary typing, filing, and other clerical work; supply books, magazines,

and portable radios for the patients; read to them, write their letters, make personal phone calls, and perform the little acts of service requested of them; plan and chaperone wholesome recreation and amusements for the student nurses in the nurses' home, as well as take them on short trips; and teach handicraft to those who want to learn while in bed.

The Rev. Skardon D'Aubert, present sponsor and chaplain, visits throughout the hospital, bringing hope, cheer, goodwill, and little comfort gifts to the patients. Special parties are given on each floor at Christmas time, Easter, and on holidays.

SPOKANE

Convocation Urges Advance Work

Action releasing \$1,000 of the district's revolving fund for immediate use in advance work was taken at the annual convocation of the missionary district of Spokane, held at the Cathedral of St. John the Evangelist May 19th and 20th. The fund, which was begun a year ago, received \$4,000 from its first annual offering taken in the various congregations. The convocation voted to allow the annual use of one-fourth of the accumulated total until that shall have reached \$30,000. Use is limited to the provision of additional ministrations "wherever that will promote the expansion and growth of the Church" in the district.

Bishop Cross in his address called for greater effort to recruit men for the ministry, in order not to depend so completely upon those drawn from other parts of the Church. During the past year four priests have come from Canada alone, while the district had one ordination to the diaconate and none to the priesthood.

In most other respects statistical reports showed substantial gains. Two-thirds of the district's commitment of \$46,000 to the Reconstruction and Advance Fund has been paid.

ELECTIONS: Deputies to General Convention: Very Rev. C. E. McAllister, J. D. Bronson. **Alternates:** Rev. E. J. Mason, G. F. Jewett. **Delegates to the Triennial:** Mrs. Power, Mrs. Frank Telecky, Mrs. Lynn Hurd, Mrs. Fred Reeves, Mrs. Lee Harrison.

MAINE

Bishop Opposes Hasty Unity

The 127th annual convention of the diocese of Maine was held in St. Luke's Cathedral, Portland, May 14th and 15th. Preceding the convention service a laymen's dinner was held for the first time in several years, and a new organization was formed, called "Episcopal Churchmen of Maine." Ralph G. Kennison of St. Mark's Church, Augusta, was elected president.

Concerning proposed union with the Presbyterian Church in the USA, Bishop Loring said: "You may possibly hear the view expressed that Episcopalians and Presbyterians must unite 'now or never.' I reject with all my conviction such a note of panic. No man, it seems to me, may rise

up and demand of God unity of any sort necessarily within one lifetime. I urge upon this convention sober yet thankful hearing of the words of the Commission dealing with this matter. Bishop Strider says, 'Ultimately the way we seek will be discovered, and it will be a road broad enough for all Anglicans, all their Presbyterian brethren, and ultimately all Christians of whatever name to travel as friends together. In the meantime we shall need, in the ranks of clergy and laity alike, statesmanship, patience, and a vast deal of Christian charity.'

ELECTIONS: Deputies to General Convention: Rev. Messrs. C. E. Whipple, C. A. Clough, R. S. Hubbard, T. G. Akeley; Messrs. F. C. Scribner, Jr., R. G. Kennison, Clarence Little, Dr. K. C. M. Sills. Alternates: Very Rev. W. D. F. Hughes, Rev. Messrs. V. M. Regan, W. E. Berger, R. F. Sweetser; Messrs. Gilmore Soule, Austin Beane, James Sewall, Dr. C. S. F. Lincoln.

F. C. Scribner, Jr., succeeds the Hon. S. St. F. Thaxter as chancellor. R. C. Kennison was elected a new member of the standing committee.

Delegates to Triennial: Mesdames Keryn Rice, B. E. Estes, K. C. M. Sills, Gilmore Soule. Alternates: Mesdames G. B. Hamilton, Frank Southard, H. L. Guiou, George Talbot.

LONG ISLAND

Missionary Work Begins at Home

"Modern secular America clearly does not understand the implications of the present world situation. The Church can analyze and interpret men's thoughts and actions in closer approximation to the truth than any other agency," said Bishop DeWolfe in his address to the convention of the diocese of Long Island, Garden City, N. Y., May 21st.

The Bishop announced a new policy in the diocese to acquire property for new churches and missions when a new community opens and be the first there, instead of the last as so often has happened in the past. As a beginning of this new policy a site has been secured directly adjacent to the United Nations headquarters in Lake Success, L. I.

Awards were presented to Louis P. Wilson of St. Mary's, Brooklyn, and Henry Graef of St. Michael's and All Angels, Seaford, for 50 years of service as vestrymen.

A resolution was passed asking Congress to include lay workers under the benefit of the Social Security Act. Another resolution requested that a committee be asked to report at the next convention on plans to incorporate the diocesan convention under the Religious Corporation Act of the state.

A budget of \$175,000 was passed, with \$70,500 for the National Council, \$80,000 for diocesan missions, and \$25,000 for advance work.

ELECTIONS: Deputies to General Convention: Rev. Messrs. H. S. Olafson, D. McP. Genns, W. R. Watson, Dean H. S. Wood; Col. J. A. Dykman, Dr. R. F. Barnes, Messrs. A. A. Atha, Frank Gulden. Alternates: Ven. H. J. Stretch, Ven. A. E. Saunders, Rev. Messrs. J. G. Sherman, R. R. Sloane; Messrs. F. D. Yates, H. L. Delatour, W. F. Leggo, J. F. Roeser.

Delegates to provincial synod: Rev. Messrs. Ernest Sinfield, J. E. Gerstenberg; Messrs L. H. Butler, E. A. Richards, W. E. Henry. Alternates: Rev. Messrs. L. G. Beissig, C. W. Hubon; Messrs. E. H. Arpet, T. W. Egly.

NEW YORK

Communicant Paints Murals

For St. Peter's Church Memorial

Paintings to be installed as a war memorial in the side chapel of St. Peter's Church in the Chelsea district of New

York City were exhibited to the parish at the annual parish meeting and on May 23d. The rector, the Rev. Richard A. D. Beaty, and the artist, Theodore Witonski, a communicant of St. Peter's, showed the paintings and explained their symbolism.



Warman.
ST. PETER'S MEMORIAL: The Rev. Richard A. D. Beaty, rector of St. Peter's Church, New York, and Theodore Witonski, the artist, display the painting memorializing the four parishioners who died in the war.

York City were exhibited to the parish at the annual parish meeting and on May 23d. The rector, the Rev. Richard A. D. Beaty, and the artist, Theodore Witonski, a communicant of St. Peter's, showed the paintings and explained their symbolism.

The central panel shows our Lord, blessing two young warriors, representing the four young men from the parish who gave their lives in the war. The panel at the right shows St. Michael; that at the left, St. George. The Rev. Canon Edward N. West has praised the design and color of the panels.

Mr. Witonski, the painter, expressed two years ago a desire to paint some murals for the side chapel, as a gift from himself. Fr. Beaty gladly accepted the offer and plans were made, in consultation with Canon West. Mr. Witonski is employed during the day, and has no place suitable for use as a studio to be used at night. Fr. Beaty set aside a room in St. Peter's rectory for the purpose.

A fund is being raised in the parish for the installation of the paintings. The names of all the young men and women from St. Peter's who have been or are in the armed forces will be inscribed and placed on the altar of the side chapel.

Ascension Day Festival at Trinity Part of Centennial Program

Ascension Day is always a great festival at Trinity Church, New York City. This year, the 100th anniversary of the conse-

crated for the occasion by Dr. Mead, was rendered.

The rector of Trinity, the Rev. Dr. Frederic S. Fleming, was the celebrant of the Holy Eucharist. The sermon was preached by Dean Fosbroke of General Theological Seminary. In the procession were the clergy of Trinity Church and the chapels of the parish, clergy formerly associated with the parish, and Bishop Littell, retired Bishop of Honolulu.

St. Luke's Nurses Graduate

Diplomas were given to 93 graduating nurses of St. Luke's Hospital, New York City, at a service in the Cathedral of St. John the Divine on May 23d. Lincoln Cromwell, president of St. Luke's, bestowed the diplomas. The sermon was preached by the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish.

DELAWARE

Convention Deals With World Aims

In his annual address to the convention of the diocese of Delaware, which met in Claymont, May 15th, Bishop McKinstry emphasized the Church's contribution to world peace and to the relief of famine and suffering in war-ravaged lands.

The convention by resolution urged the people of the United States and the government to take adequate action to pro-

The Feast of

St. Barnabas the Apostle

June 11th — Book of Common Prayer. Transferred in this particular year to June 17th.

Here is a grand Saint of God, who, while frequently referred to in the Acts of The Apostles, was definitely overshadowed by "head-liners" among the early Apostles. St. Paul, for instance, would have this effect, — and yet (this is funny) St. Paul, himself, would have been left completely out of the early Christian picture but for St. Barnabas (Acts 9: 26-27) and we have here another of those instances of powerful personalities rendered effective for Christ by quieter ones — exactly like St. Andrew bringing Peter, his brother, to Jesus. Remember?

There is another something about St. Barnabas that impresses us deeply. His original name was not Barnabas, but Joses, but because of his influence upon those about him the Apostles surnamed him Barnabas, which means "son of consolation," one who encourages, strengthens, stimulates. What a tribute! What a poser for present-day Christians! What sort of a surname would OUR fellow disciples give US if called upon. Think over that one. Apropos of this very point, listen to what we happened to overhear one Sunday in front of an Episcopal Church in one of our large cities where we happened to be at the time. A showy gentleman in a braided coat and trimmings, on his way into Church, passed another man similarly clad. This second man, speaking a bit loudly to an acquaintance near by, said, "Does Jim go to Church nowadays?" His acquaintance replied, — "I understand he's a Vestryman there." The rejoinder was: "My God, HIM a Vestryman?" Well, — there you have it. It might help if

we pondered our ways of living, and what OUR names would be if graded by those who really know us, and live and work with us. The name Barnabas will always be the richer in our remembrance because of this instance.

Another thing, we have always wondered why, in the choosing of names for our churches here in America, especially those choosing the patronage of the Saints, that so, so many forgot glorious St. Barnabas, just as they forgot St. Timothy, St. John Baptist, St. Matthias, St. Matthew and others.

One more thing, and we are through. St. Barnabas was reputed to have large personal means. We know definitely that he put those means at the disposal of The Church. Consecrated riches! We are not the narrow, perverted sort who rail at the rich, for, thank God, we have seen and know, and DO NOW KNOW Episcopal people of great wealth, who are so generous with that wealth in helping spread Christ's Kingdom, that they must be a very great joy and comfort to their Heavenly Father. How happy they will be in "that Great Day" to hear their Lord's "Well done, good and faithful servant."

All these, and more lessons still, might be drawn from the life of quiet, blessed St. Barnabas. But better it would be, if, stimulated by his holy example, we might emulate him, and it is for such emulation that Mother Church brings him to your mind and heart once each year. What a heritage is ours! What a Church! What a challenge "to follow in their train"! But it takes the stuff. Do we have it?

vide immediate aid to war-stricken areas and return to rationing at home if need be. It was also resolved to recommend, as strongly as may be, the establishment of equality of opportunity in work, education, culture, housing, health, and recreation among all races in the United States.

The convention went on record as favoring the establishment of a constitutional federal world government among the peoples of the world as people rather than as states, such government to be implemented by whatever means necessary to enable it to establish and maintain justice, law, and order among its citizens.

ELECTIONS: Deputies to General Convention: Rev. Messrs. Robert Hatch, J. E. Large, W. C. Munds, N. W. Rightmyer; Messrs. E. N. Carvel, W. A. Haddock, H. D. Dravo, J. M. Stewart. Alternates: Rev. Messrs. P. A. Kellogg, H. N. Herndon, Walden Pell II, P. M. Ferne; Messrs. J. R. White, R. H. Forman, J. S. Resse - IV, Macmillan Hoopes.

PHILIPPINES

"Those Who Help Themselves"

Bishop Binsted has recently received word from two of his priests, reporting the extent to which the Filipinos and Chinese are endeavoring to help themselves. Their steady progress in financial and spiritual matters is a step forward in the reconstruction program of the world.

DILIGENT CHINESE

The Rev. H. J. Wei, rector of St. Stephen's Chinese congregation in Manila, reported the results of the Church Building Fund campaign which closed in January. With a total collection of \$6,000, given to Bishop Wilner, Suffragan of the Philippine Islands, for deposit, the parishioners scheduled their second campaign, which began in May, with a goal of \$10,000. The board of St. Stephen's Chinese School has repaid \$4,000 of the \$5,000 borrowed to refurbish the school after the war and will pay the balance during the next term.

FORMER PAGANS CONTRIBUTE

In an extract from a letter by the Rev. Edward Longid, Igorot priest in charge of the Mission of St. Mary the Virgin, Sagada, he says: "Our work in this district has progressed rapidly with the exception of Bagnen, Suyo, and the more remote out-stations. The reason for this is that we have been so busy at the central and nearer stations that we have not had the time to visit the remote stations as often as we desired. I believe that as soon as our catechists, who have been sick with typhus and malaria, are again able to work these stations will also make good progress.

"The building at Besao is already too small. Many who attend service have to stand outside. Our people are not only coming to the services, but they are making their Communion regularly. Many who had not made their Communion for years are coming and bringing others with them to be baptized. Paganism is giving way, and many of the old men who were

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former leaders of paganism have been converted.

"The people at Tanulong, St. Anne's, and St. Benedict's, have been raising money for the repair of their church buildings. In spite of the fact that more than 200 of the people of Besao lost their homes and granaries during the war, they have collected money and sold rice to raise money for the repair of the glass in St. Benedict's. One of the leaders of paganism in Sagada, who was evacuated to Tanulong during the war and who used to despise the Church, is now a faithful member and gave 30 pesos to buy boards for the repair of the church and school in Tanulong."

MISSISSIPPI

Dr. Capers Retires

The retirement of the Rev. Walter B. Capers, D.D., as rector of St. Andrew's Church, Jackson, Miss., effective June 11th, ends a period of service to the Church in which the name of Capers has

been known for many years.

Dr. Capers, as rector of Mississippi's largest parish, president of the standing committee of the diocese, and clerical deputy to the General Convention of the Church, has been influential in shaping diocesan policy in Mississippi since 1919, when he was called to St. Andrew's from Trinity Church, New Orleans. Dr. Capers was selected as a preacher on the Bishops' Crusade in 1928.

During Dr. Capers' ministry at St. Andrew's the R. H. Green Parish House was built, the church was remodeled, a new organ and tower chimes were installed, the Bishops' Memorial Windows were erected and dedicated, and all debts cancelled. More than 1,000 persons have been presented by Dr. Capers for confirmation at St. Andrews.

Dr. Capers is one of six members of his immediate family to enter the ministry; and is the fourth clergyman by the name of Capers to serve in the diocese of Mississippi. His father was the distinguished Confederate soldier bishop, Ellison Capers of South Carolina, and a brother was the late Bishop Capers of West Texas.

DEATHS

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

Edward John Haughton, Priest

The Ven. Edward John Haughton, 76, archdeacon emeritus of Springfield and rector emeritus of St. Paul's Pro-Cathedral in Springfield, Ill., died on May 23d in that city.

He was born in Simcoe County, Ontario, Canada, the son of Tobias Agar Haughton and Eliza Jane Banting Haughton. He was educated at Barrie College and the University of Toronto, receiving his B.A. in 1892. He attended the Berkeley Divinity School and was ordained priest in 1894 by Bishop Rulison. He married

Miss Virginia Wolf Baber of Pottsville, Pa., in 1896.

Upon his ordination he was curate at Trinity School, Pottsville, Pa., until 1896; curate of St. Luke's Church, Scranton, Pa., from 1896 to 1904; rector of Christ Church, Danville, Pa., until 1910, when he was called to St. Paul's Church in Springfield. He became rector emeritus in 1942 and has been archdeacon of Springfield since Bishop White was consecrated to the episcopate in 1924. Until his retirement he was a member of the standing committee of the diocese; an examining chaplain; and chaplain of the Orphanage of the Holy Child. He was a deputy to every General Convention between 1913 and 1937.

He was buried from the pro-cathedral on May 25th. Bishop Spencer of West Missouri read the Burial Office, and Bishop White of Springfield pontificated at the sung Requiem, celebrated by the Rev. F. William Orrick, his successor. Six vestrymen of St. Paul's acted as pall bearers, and six clergy of the diocese were honorary pall bearers.

John Crary Lord, Priest

The Rev. John Crary Lord, retired priest of the diocese of Newark, died after a brief illness in Morristown, N. J., on May 18th. Ordained to the priesthood in 1889 by Bishop Starkey, he served as rector of the Church of the Mediator, Edgewater, N. J., from 1890 to 1892, and the next two years as curate under the Rev. Henry Harrison Oberly of Christ Church, Elizabeth, N. J.

The chief, constructive work of his ministry was his long rectorship of All Saints' Church, Navesink, in the diocese of New Jersey, 1894 to 1921. In this latter

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By Frank Dean Gifford

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The undersigned, one time Secretaries for College Work of the National Council, have formed a committee to encourage the preparation, reprinting and distribution of literature, from books to tracts, through the Canterbury Clubs in the colleges, and the Church at large.

We invite correspondence, as to matter of any length that should be printed or reprinted, and as to material needed. We also would welcome offers of assistance from those interested in helping.

CANTERBURY COMMITTEE

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1927 - 1930	C. Leslie Glenn, Rector of St. John's Church, Washington
1930 - 1933	W. Brooke Stabler, Headmaster of Cranbrook School, Bloomfield Hills, Michigan
1933 - 1934	Thomas H. Wright, Bishop of East Carolina
1934 - 1939	Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C.
1939 - 1945	Alden D. Kelley, Dean of Seabury-Western Seminary, Evanston, Ill.
1946	Thomas V. Barrett, Secretary for College Work of the National Council

year he retired to Morristown where he resided until his death. During this period from 1921 to 1930 he was priest in charge of St. Paul's Mission in nearby Morris Plains. The present stone church was built during his incumbency.

Since his retirement in 1930 he has officiated frequently in St. Peter's Church, Morristown, until the last week of his life. After a Requiem Mass in this church, on May 22d, he was buried in All Saints' Memorial Churchyard, Navesink, N. J.

Fr. Lord married Louise Townsend of Elizabeth, N. J., who survives him.

Robert S. Whitehead, Priest

The Rev. Robert Serverson Whitehead, vicar of Christ Church Parish, Detroit, died on May 27th, after an illness of three months. He was 51 years old.

Mr. Whitehead was born in Chester, Pa. He was graduated from the Berkeley Divinity School in 1923, and in the same year he was ordained to the diaconate in Philadelphia. In 1924 he was ordained to the priesthood at the pro-cathedral in Philadelphia by Bishop Garland.

Mr. Whitehead served as curate in St. James' Church, Philadelphia, from 1923 to 1924; as rector of St. Philip's Church, Laurel, Del., from 1924 to 1930; and as curate in St. Agnes' Chapel of Trinity Parish, New York City, from 1930 to 1939, when he came to Detroit to take up his work in Christ Church Parish.

In Detroit he served as chairman of Free French Relief; chairman of the department of Christian social relations in the diocese of Michigan; a member of the diocesan board of examining chaplains; and as a member of the local Fair Employment Practices committee.

Mr. Whitehead is survived by his wife, Leah. The funeral service was conducted in the historic "downtown" Christ Church on May 30th by Bishop Creighton of Michigan, the Rev. Francis B. Creamer, rector of Christ Church Parish, and the Rev. Edgar H. Yeoman, assistant to Mr. Creamer.

Interment was at Wilmington, Del., and the service of committal was conducted by the Rev. Leonel E. Mitchell, rector of St. Clement's Church, New York City.

Mrs. Amelia Downes

Mrs. Amelia Downes, widow of the late John B. Downes, of Steelton, Pa., died in Philadelphia after a long illness on May 30th. She was a daughter of the late Rev. Jacob Miller, first priest in charge of Trinity Church, Steelton, Pa.

For most of her life a faithful and devoted member of Trinity Church, Steelton, Mrs. Downes had been president of the Woman's Auxiliary and of the parish guild.

The burial service was held in Grace Church, Talleyville, Del., June 3d, and the interment was in the churchyard of that church.

Mrs. Downes is survived by her two sons, Thomas Watson Downes, Wallingford, Pa., and Nelson Downes, Ridley Park, Pa., and a sister living in Philadelphia.

SECONDARY

Academic Building at Howe Completely Demolished By Fire

Fire of undetermined origin completely demolished the Academic Building at Howe Military School, Howe, Ind., on May 27th. The only parts of the building which remain standing are the four brick walls.

The fire was noticed at 12:45 A.M. and did not die down until five o'clock in the morning. The Howe, Sturgis, and La-

Grange fire departments were summoned immediately and answered the call promptly.

The building was constructed in 1907 and housed class rooms, biology, physics, and chemistry laboratories, and an extensive library of 10,000 volumes. The only articles saved from the flames were the school records. Other equipment destroyed included 25 typewriters.

Colonel Bouton, superintendent of the school, estimated that it would cost \$200,000 to replace the building and an additional \$100,000 to replace the equipment. The fire loss was fully covered by insurance, he declared.

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Bishop Jackson Delivers

St. Mary's Commencement Address

As a fitting climax to its commencement program, St. Mary's School, Springfield, S. D., had as its speaker Bishop Jackson of Louisiana. Bishop Jackson braved the railroad strike—at its peak—and other hazards, in order to keep this engagement of long standing, which served to cement relations which have existed for a period of years. He first became personally acquainted with the work among the Indians in South Dakota when, as a parish priest in Charlotte, N. C., he entertained Bishop Roberts. For the past three years the Woman's Auxiliary of the diocese of Louisiana has furnished a full scholarship for a member of the graduating class of 1946, Mary Hannah Ross.

Despite these close ties, Bishop Jackson had never been able to visit St. Mary's before, and it was with deep pleasure that he was introduced personally to the life of the school.

In accordance with St. Mary's traditions, the other events on the commencement program included a recital and a May Fete on the lawn.

At the baccalaureate service, the children sang Choral Evensong, with the Rev. Standish MacIntosh officiating and preaching the sermon. On commencement morning Holy Communion was celebrated by Bishop Gesner, Coadjutor of South Dakota. Senior chapel was conducted by the members of the senior class with the Rev. Paul H. Barbour as guest speaker.

SEMINARIES

Two Bishops, Father and Son,
Speak at Berkeley Graduation

Bishop Gooden, Suffragan of Los Angeles, was the commencement speaker, and his son, Bishop Gooden of the Panama Canal Zone, was the alumni preacher at the graduation exercises of the Berkeley Divinity School, New Haven, Conn., on May 31st. Both are Berkeley graduates, the one of 1904, and the other of 1934. Berkeley's honorary degree of Doctor of Sacred Theology was conferred on the Rt. Rev. R. Heber Gooden, Bishop of the Panama Canal Zone.

Five men were graduated from the school this year: the Rev. Hal M. Wells

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CLASSIFIED

ALTAR BREAD

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

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

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I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

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CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burseres, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. MacKrilie, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

PRIEST, Anglo-Catholic, to supply from August 1st through September 1st. Rectory and \$100. Write: Rector, St. Andrew's Church, 3105 Main Street, Buffalo, New York.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Experienced Organist-Choirmaster, 30 to 45 years of age, must be trained in conducting either mixed or boy choir. Wanted by growing parish. Offers excellent opportunity for properly qualified man in parish and community. Contact Rev. A. C. Morris, 1400 Washington Ave., Greenville, Miss. Telephone 2220.

POSITIONS WANTED

CHAPLAIN, one of Canada's leading Colleges (Episcopal), desires similar position or parish in U.S. Reply Box P-3093, The Living Church, Milwaukee 3, Wis.

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EDUCATIONAL

of the diocese of Long Island received the degree of Bachelor of Sacred Theology *cum laude*; the Rev. William I. Cool, Jr., of Pittsburgh and William Davidson of Montana received the same degree; and the Rev. Norman R. Spicer of Long Island and Edward O. Moore of South Dakota received certificates of graduation. The Rev. Francis W. Read, a returned army chaplain of the diocese of Los Angeles, and the Rev. George H. Palmer, a graduate of Nashotah House from the diocese of Newark, were given certificates of completion of a partial course.

Bishop Budlong of Connecticut, president of Berkeley, presided at the exercises and conferred the degrees. Bishop Gooden's commencement address was entitled "Christian Treasures for the One World," and constituted a strong plea for Christian support for the United Nations.

The Rev. Canon Sidney W. Wallace of Christ Church Cathedral, Hartford, Conn., was chosen to succeed himself as president of the alumni association; the Rev. Franklin J. Ruetz, Jr., navy chaplain, was named vice-president; and the Rev. George Fitzgerald of Westville, Conn., secretary-treasurer.

Dr. Battenhouse Joins ETS Staff

The Episcopal Theological School, Cambridge, Mass., recently announced the appointment to its faculty of the Rev. Roy W. Battenhouse, Ph.D. Dr. Battenhouse, who has been assistant professor of Church history at Vanderbilt University, will join the faculty as associate professor of Church history. Dr. Battenhouse took his Ph.D. degree at Yale University, and is the well-known author of many articles both in the field of Church history and contemporary literature. He will join the faculty in September.

ETS Society Advocates "Union"

The St. John's Society of the Episcopal Theological School, Cambridge, Mass., passed the following resolution concerning unity at its annual meeting, May 9th:

"Whereas, the Joint Commission on Approaches to Unity is about to submit its report for the consideration of the General Assembly of the Protestant Episcopal Church, 'Be it resolved, by the St. John's Society of the Episcopal Theological School in its annual meeting assembled that, (1) It advocates an organic union with the Presbyterian Church.

(2) It go on record as urging the General Convention to make a final favorable consideration of the proposal for union in accordance with the declaration adopted in 1937 by the General Convention and approved in 1938 by the General Assembly of the Presbyterian Church."

COLLEGES

Food Boxes for English Orphans Presented to Graduation Speaker

Fifty boxes of food were sent to orphan children at Newcastle-on-Tyne, England, by the Canterbury Club of Hobart and William Smith Colleges, Geneva,

N. Y., as the group's final service for this term.

The food boxes were presented to Bishop Larned, Suffragan of Long Island and Bishop-in-Charge of Episcopal Churches in Europe, who was the Phi Beta Kappa speaker at the 121st commencement of Hobart College and the 35th commencement of William Smith College on June 10th.

The Canterbury Club, was assisted in preparing the food boxes by the faculty, administration, and students of both colleges.

CLASSIFIED

POSITIONS WANTED

EXPERIENCED Organist-Choirmaster or Choirmaster available July 1st. Trained in the English Cathedral tradition. Composer of note. Either mixed or boy choir. References. Moderate salary. Contact Rev. J. W. Kennedy, 217 Church St., Lexington, Ky. Telephone 4288.

EXPERIENCED Church Worker, female, desires position where she can use her skills in secretarial, teaching and social work. Has had positions in domestic and foreign missions and schools. Enjoys meeting people; is sound Churchman. Reply Box A-3096, The Living Church, Milwaukee 3, Wis.

PRIEST, 45, Catholic but not extremist wishes to correspond with any parish or bishop seeking clergyman. Good success as preacher and pastor. Testimonials and references. Reply Box M-3094, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIRMASTER, A.A.G.O., Candidate for Holy Orders desires position. Substitute, summer or permanent, in Chicago or vicinity. Reply Box W-3097, The Living Church, Milwaukee 3, Wis.

PRIEST AVAILABLE for Sunday supply only during July in New York City or Long Island. No living quarters needed. Reply Box S-3087, The Living Church, Milwaukee 3, Wis.

PRIEST—Moderate Churchman, married, 35 years of age, good speaker, Ph.D., ordained as a Roman Catholic priest, looking for permanent connection as assistant pastor or rector in a conservative Episcopal parish. Reply Rev. George Hetenyi, Ph.D., 7408 Outlook Ave., Oakland, Calif.

YOUNG UNMARRIED PRIEST, ordained seven years, varied experience both urban and rural, considered good preacher and pastor, not afraid of hard work, Prayer Book Catholic, desires mission or parish in North, east of Mississippi. Reply Box S-3091, The Living Church, Milwaukee 3, Wis.

SUMMER CAMPS

KAMP KAWANDAG—Great opportunity for boys to camp in Canada's famous Muskoka Lake region. Full outdoor program on lake and land. Church influences. Write: Rev. J. S. Ditchburn, Episcopal Chaplain, University Station, Baton Rouge, Louisiana.

WANTED

THE FOLLOWING BACK ISSUES of The Living Church: Nov. 15, 1942; Jan. 22, 1941; Feb. 5, 1941; Feb. 26, 1941; Apr. 30, 1941; June 25, 1941; Aug. 27, 1941; Jan. 29, 1941; Feb. 12, 1941; Mar. 26, 1941; May 28, 1941; and July 30, 1941. I will pay .50 each for the above named copies, provided they are in good condition, suitable for binding. Reply Box A-3095, The Living Church, Milwaukee 3, Wis.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

C H A N G E S

Appointments Accepted

The Rev. Robert D. Bohaker, formerly rector of St. John's Church, Cambridge, Ohio, became curate of St. Paul's Cathedral, Detroit, Mich., effective May 19th.

The Rev. Reno S. Harp, Jr., formerly rector of Trinity Parish, Washington, D. C., is now rector of St. Stephen's Church, Richmond, Va. Address: 6004 Grove Ave., Richmond 21, Va.

The Rev. Dr. David B. Matthews, formerly rector of St. Paul's Church, Brockton, Mass., will take charge of Trinity Church, Randolph, Mass., on July 1st.

The Rev. Douglas B. Northrop, formerly rector of St. John's Church, Tuckahoe, N. Y., will be vicar of St. Philip-in-the-Desert, Hawthorne, Nev., effective August 1st.

The Rev. Lawrence A. Nyberg, formerly rector of Trinity Church, Randolph, Mass., became a chaplain on the staff of the Detroit Episcopal City Mission on June 5th.

The Rev. Harry R. Ziegler, formerly rector of St. John's Church, Munising, Mich., took charge of Christ Church, East Tawas, and St. John's Church, Au Sable, Mich., on June 1st.

Changes of Address

The Rev. Charles E. Crusoe, whose former address was 106 E. 4th St., Tifton, Ga., should now be addressed at R.R. 3—Box 80, Albany, Ga.

Ordinations

Priests

Massachusetts: The Rev. Richard S. Knight and the Rev. Dana Forrest Kennedy were ordained to the priesthood in the Cathedral Church of St. Paul, Boston, on May 29th by Bishop Sherrill. The Rev. Mr. Knight was presented by Dean Edwin J. Van Etten, and the Rev. Mr. Kennedy was presented by the Rev. Albert J. Chafe. Archdeacon William S. Thomas of Pittsburgh preached the sermon. Mr. Knight is a member of the cathedral staff in Boston, and Mr. Kennedy is curate of St. Stephen's Church, Lynn, Mass.

Depositions

The Rev. Arthur Ellsworth Koch, on certificate that he abandoned the communion of this Church, on May 30th was deposed by Bishop Phillips of Southwestern Virginia in accordance with Canon 61, Sections 1 and 2, in the presence of the Rev.

Kenneth H. Anthony and the Rev. Van Francis Garrett.

Military Service

Separations

The Rev. Michael R. Becker, formerly a chaplain in the navy, is now vicar of Christ Church, Greenville, and Trinity Church, Rensselaerville, N. Y. Address: Greenville, N. Y.

The Rev. Ernest A. Phillips, formerly a chaplain in the army, is now on terminal leave and may be addressed at 7 E. Ridge St., Lansford, Pa.

The Rev. Wilbur D. Ruggles, formerly a navy chaplain, is now locum tenens at St. Stephen's Church, Ferguson, Mo. Address: 33 N. Clay Ave., Ferguson 21, Mo.

The Rev. Paul D. Wilbur, formerly a chaplain in the army, is now rector of Trinity Church, Covington, Ky.

Change of Address

Chaplain John E. Kinney, who was formerly addressed at Brooke Hospital Center, should now be addressed at Brooke Army Medical Center, Fort Sam Houston, Texas.

CHURCH SERVICES

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun. Mass: 7:30, 9:30, 11; Mat, Mass & V daily
Confessions: Sat 4-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11, 7:30. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Masses: Sun 8 & 10:45 (High); Mon 10; Tues 7:30; Wed 9:30; Thurs & Fri 7:30; Sat 12; HD 6:30 & 10
Confessions: Sat 4:30-5:30 & 7-8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4500 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

ST. JOHN THE EVANGELIST 59 Washington St.
Rev. Thomas Lee Brown, r
Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs 10) B 1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues thru Fri) This church is open all day & all night

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP
Weekdays: Thurs & HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D. r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong. Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High)

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11. Daily: 8:30 HC; Thurs. 11 HC

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, benediction; Cho, choral; Ch S, Church School; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, Rector; Ser, sermon; V, Vespers; v, Vicar.

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun Eu, 8 & 9; Mat, 10:30; Sung Eu & Ser, 11; Evensong & Instr, 4. Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int, 5:30; Fri, Lit, 12:30
Confessions: Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmor Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun Masses 7, Low; 9:30, Sung; 11, Sung with Ser. Low Mass daily: 7; Extra Mass Thurs at 9:30; Fri 8 Int & B. Confessions: Sat 4:30 & 7:30

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 Y.P.F.; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

WATERVLIET, N. Y.

TRINITY Rev. Ivan H. Ball, r
1330 First Ave.
Sun 7:30 & 10:45; Daily 9:30; Fri 7:30 EP
St. Gabriel's Chapel, 531 5th Ave., Sun 8:30 (Low)

(Continued from page 3)

of appalling paganism suffers proportionately.

We all acknowledge our historic heritage, our Sacraments and Orders, and our democratic safeguards, so do let us get on with it—this work of the Church. While the futile controversy goes merrily on, we shall never know how many newly confirmed members, interested or inquiring friends, or souls in need of instant help, are bewildered or repulsed where they should find sure and certain faith—the thrilling experience of spirit-

ual romance—the beauty of holiness—the Presence of God.

Perhaps we sometimes forget that a healthy Church is a holy Church. It has saints; it has Religious; it has faithful and frequent communions; it has humble and hidden lives of discipline and sacrifice; it has in short the multiple life of Christ. Is the Church holy? Are we holy, or at least increasing in the grace of that Holy Spirit we maintain is truly present in our Sacraments?

We forget, we complain, we argue, we accuse, and so we must say, "Have mercy upon us . . . forgive our sins, negligences,

and ignorances . . . grant us that peace and unity which are agreeable to THY holy will.

Not the will of myself, Mary Smith, who "doesn't believe" in the Sacrament of Penance; or of myself, John Jones, who considers incense and chanting essential to validity. We know all this and that we are often a little absurd, a little childish, a little lacking in dignity; and because we are at heart healthy and want to be holy we say together heartily the ancient words of the collect for the Fourth Sunday in Advent . . . Amen.

(Mrs.) LOUISA BOYD GILE.
La Jolla, Calif.

Church Services near Colleges

UNIVERSITY OF ARKANSAS
ST. PAUL'S Fayetteville, Arkansas
Rev. Marius J. Lindloff, r & Chap
Sun 8, 9:30, 11; HC, Wed & HD 10:30

BENNETT JUNIOR COLLEGE
GRACE Millbrook, New York
Rev. H. Ross, Greer, r
Services: 8:30 & 11 Every Sunday

BROWN UNIVERSITY
S. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thomson, r
Sun 8, 9:30, 11, 5; Daily 7:30

UNIVERSITY OF CALIFORNIA
ST. MARK'S Berkeley, California
Rev. Russell B. Staines, r
Sun 7:30, 11 & 6:45; Canterbury Club Sun 6
Weekdays: 12:10 Tues & Fri

UNIVERSITY OF CALIFORNIA
ST. ALBAN'S Westwood, Los Angeles, California
Rev. John A. Bryant
Sun 8, 9:30, 11; Wed 7:30; 1st & 3d Thurs 7,
2d & 4th Thurs 5:30

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL New York City
Rev. Stephen F. Bayne, Jr., Chap
During Summer Session, July 7—Aug 16
Sun MP & Ser 11; HC 9 Daily (except Sat) 8

CONNECTICUT COLLEGE
U. S. COAST GUARD ACADEMY
ST. JAMES' New London Connecticut
Rev. F. S. Morehouse, r; Rev. C. R. Jones, c
Sun Service: 8 & 11

CORNELL UNIVERSITY
ITHACA COLLEGE
Episcopal Chaplain's Office, Barnes Hall,
Ithaca, N. Y. Rev. Gerald B. O'Grady, Chap
BARNES HALL: Sun 9; Wed 7:30
ST. JOHN'S: Sun 8, 9:30, 11; Canterbury Club,
Sun 5

DUKE UNIVERSITY
THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. H. N. Parsley, Chap
Sun 8 HC in Univ. Chapel; 6:30 Canterbury Club

GEORGE WASHINGTON UNIVERSITY
ST. JOHN'S Lafayette Sq., Washington, D. C.
Rev. C. Leslie Glenn, D.D., r; Rev. James A. Pike,
J.S.D.; Chap
Sun 8, 10, 11, 8; Canterbury Club, 6, Daily: 7:30

HARVARD, RADCLIFFE, M. I. T.
CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6

HUNTER COLLEGE
ST. JAMES' New York City
Rev. H. W. B. Donegan, D.D., r
Sun 8, 11; Wed 7:45, Thurs 12, HC

UNIVERSITY OF ILLINOIS
CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 8, 10:45, HC; Canterbury 6

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Curate; EP, Evening Prayer; HC Holy Communion; HD, Holy Days; MP, Morning Prayer; r, Rector; Ser, sermon; v, Vicar.

UNIVERSITY OF IOWA
TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r
Sun 8, 10:45; Canterbury Club 4; Wed 7, 10 HC
in Chapel; HD as announced

MILWAUKEE-DOWNER, STATE TEACHERS
ST. MARK'S Milwaukee, Wis.
Rev. Killian Stimpson; Rev. Carl E. Wilke
Sun 8, 9:30, 11

MINNESOTA UNIVERSITY
ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap
317 17th Ave., SE, Minneapolis
Sun 9; Wed 7:15

HOLY TRINITY CHURCH, 4th & 4th
Sun 11

UNIVERSITY OF NEBRASKA
UNIVERSITY EPISCOPAL CHURCH Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30 11; Others as announced

NEW JERSEY COLLEGE FOR WOMEN
ST. JOHN THE EVANGELIST New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed & HD 9:30

OKLAHOMA COLLEGE FOR WOMEN
ST. LUKE'S Rev. H. Laurence Chowins, v
Chickasha, Oklahoma
Sun 8, 9, 9:45 & 11

RUSSELL SAGE COLLEGE
RENSELAER POLYTECHNIC INSTITUTE
ASCENSION Rev. Arthur L. Bice, r
548 Congress St., Troy, New York
Sun 7:30, 9, 11, 5; Daily: 7 HC; HD & Fri 10.
Breakfast served following the 9 o'clock Parish
Communion every Sun

SALEM COLLEGE & ACADEMY
ST. PAUL'S Winston-Salem, N.C.
Rev. James S. Cox, r
Sun 8, 9:45, 11, 5:45



TRINITY CHURCH
SANTA BARBARA, CALIF.

SANTA BARBARA COLLEGE
UNIVERSITY OF CALIFORNIA
TRINITY Santa Barbara, Calif.
Rev. Richard Flagg Ayres, r
Sun 7:30, 9:30, 11; 7:30 Evensong

SMITH COLLEGE
ST. JOHN'S Northampton, Mass.
Rev. Robert N. Rodenmayer; Miss Eleanor Snyder
Sun 7:30, 9:30, 11, 7:30; Tues & Thurs 7:30;
Wed 7:15; Fri 10

SULLINS COLLEGE
VIRGINIA-INTERMONT COLLEGE
KING COLLEGE
EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS
ALL SAINTS' CHAPEL & GREGG HOUSE STUDENT
CENTER Rev. Joseph Harte, Chap
209 W. 27th St., Austin, Texas
Sun 8, 9:30, 11, 6:30; Wed 10, Fri 7

TEXAS COLLEGE OF ARTS & INDUSTRIES
EPIPHANY Rev. H. Paul Osborne, Chap
Kingsville, Texas
Sun MP & Ser 11, HC every other Sun 8; HC
Fri & HD 10

UNION COLLEGE
ST. GEORGE'S Rev. G. F. Bamaach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues & Thurs 10;
Daily: MP 9:30, EP 5

WELLS COLLEGE FOR WOMEN
ST. PAUL'S Rev. T. J. Coffar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD & Fri 7

WELLESLEY COLLEGE,
PINE MANOR, DANA HALL
ST. ANDREW'S Wellesley, Mass.
Rev. Charles W. F. Smith; Mrs. Gorham Cross
Sun 7:30, 9:15, 9:50, 11; Thurs at College Little
Chapel 7; Canterbury Club, Mon 5

UNIVERSITY OF WISCONSIN
ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St., Madison 5, Wis.
Sun HC 8, 10:45; Summer, 7:30, 10; Daily HC
7:15, except Wed 9:30

ST. FRANCIS HOUSE Rev. Carroll E. Simcox, Chap
1001 University Ave., Madison 5, Wis.
Sun 8 10:30 HC; Evening Devotions 7; Mon, Wed,
Fri HC 7; Tues & Thurs 8; Sat 9; EP daily except
Sat 5; Confessions Sat 7-8

WOMAN'S COLLEGE
OF THE UNIVERSITY OF N. C.
ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

YALE UNIVERSITY
CHRIST New Haven, Connecticut
Rev. Clark Kennedy, r; Rev. William G. Kibitz;
Robert C. Dentan
Sun HC 8, 9:30, Solemn Mass & Ser 11; Daily:
HC 7:30