

The Living Church

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



Following Up Confirmation

John Heuss

Page 18

THE GIRLS' FRIENDLY PREPARES FOR THE FUTURE *Rolsen.*

The Junior GFS of Trinity Church, Covington, Ky., in its creative handicraft typifies part of the program of the society. [See page 13.]

It's time to start thinking about presents for the June Brides...



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No. 41—Bound in white leatherette, size $5\frac{1}{4} \times 7\frac{1}{4}$ ", printed in red and black. Contains Form of Solemnization according to the Prayer Book, space for listing witnesses, and full length marriage certificate. Enclosed in envelope.

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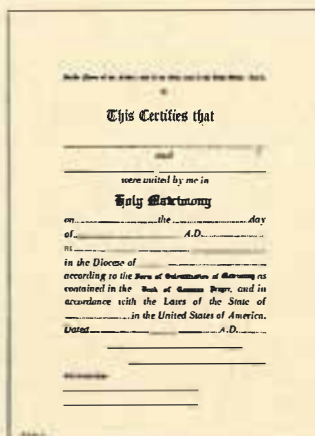
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No. 16—Single sheet marriage certificate, printed in red and black on bond paper, with envelope. Size, $7\frac{3}{8} \times 10\frac{1}{8}$ ". (See illustration at right.) 10 cents each, \$1.00 per dozen.

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No. 07273X—Morocco, size $4\frac{3}{8} \times 2\frac{7}{8}$ ", round corners, gold edges, moire paper lined, gold roll, gold cross, India paper, with marriage certificate. \$6.00

No. 07310—Washable Moroccoette, size $5\frac{5}{8} \times 3\frac{5}{8}$ ", round corners, gold edges, gold cross, with or without marriage certificate. \$3.00

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No. 07373X—Morocco, size $5\frac{5}{8} \times 3\frac{5}{8}$ ", round corners, gold edges, moire paper lined, gold roll, gold cross, India paper, with marriage certificate. \$6.50

When ordering white prayer books, please indicate second choice. Our purchases are still rationed. We will not always be able to fill your order, but we shall do the best we can.

Marriage Manuals

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By Floyd Van Keuren. Few books face marriage as realistically and thoughtfully as this one does. Among topics discussed are: Personal Equipment for Marriage, Dynamic Love, Facing Facts, Techniques for Troubled People. Paper, \$1.00

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By Richard Roseveare. A straightforward explanation of the Marriage Service and something of what is implied by it. Paper, 15 cents



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LETTERS

Civilization and the Marriage Canon

TO THE EDITOR: A fitful recollection of Gibbon's *Decline and Fall of the Roman Empire* seems to assure your correspondent that one of the major causes for the collapse of Roman civilization was moral decay indicated by an alarming divorce rate. The close parallel between that civilization and our modern one in this regard has, of course, come to the attention of everyone interested in sociology.

It is with great joy, therefore, that we read the recently proposed canon on Holy Matrimony, which makes divorce an impossibility. The proposed canon makes clear that no marriage which has led to divorce could possibly have been a real marriage in the first place—as you yourself have pointed out—and therefore, we arrive at a state of society in which only annulments, never divorces, may be granted.

The future, we are sure, will owe a profound debt to the sage framers of the Marriage Canon revision who have, by thus striking to the very heart of the trouble, saved American civilization from otherwise certain collapse.

(Rev.) GALE D. WEBBE.

Arden, N. C.

Principles in Action

TO THE EDITOR: Regarding your editorial and subsequent remarks criticizing Dr. Fletcher's presence in the picket line, may I call attention to your own editorial of April 7th which says in part: "... in the field of social relationships, the relation of the individual to society in an industrial age, Christian leadership has fallen far behind. . . . We are badly in need of straight thinking and sound guidance for the application of Christian principles to a world of corporations and labor unions, of international commerce and banking, of scientific industry and industrial science, and of power politics in business and labor relations as well as in international affairs?" Dr. Fletcher's *action* expresses just what you so aptly find as part of the need of our precarious world today.

You remind us, "To be sure, there have been pronouncements by distinguished Christian bodies. . . . But they are on what the diplomats term the highest level of policy-making, and they simply do not permeate to the rank and file or have the slightest influence on the daily life of the average Christian." Are not the readers of THE

LIVING CHURCH forced to conclude that its editors have the courage to indulge in these "pronouncements" as satisfying conscience, but that they recoil from the testing of controversy, from the challenge of putting these principles into action when Dr. Fletcher manifests the *very principles they recommend*?

Let me quote from your editorial again: "Surely organized Christianity ought to be giving the world some clear and definite leadership in this grave crisis. Surely the far reaching issues of the day ought to be defined in the light of Christian ethics, and a beacon projected into the darkness of the world, whereby the individual who would live according to Christian teachings could set his course."

WARD MCCABE.

Cambridge, Mass.

Correction

TO THE EDITOR: I request your cooperation in correcting an error in the announcement of the week-day services at St. Stephen's, Coconut Grove, Fla., in the "Guide to Church Services" in THE LIVING CHURCH ANNUAL. The announcement should read: "Holy Communion daily at 8 A.M. except Monday and Friday at 10 A.M."

This daily celebration is frequently attended by our missionaries traveling to and from the Latin American countries, as well as winter visitors from Northern and Eastern cities. This correction will assist them in making their plans for the continuance of their weekday worship away from home.

(Rev.) REX WILKES.

Coconut Grove, Fla.

Christian Education

TO THE EDITOR: Has not the time come in the life of the national Church for the General Convention, by new legislation, to take under its immediate care the primary and vital function of Christian education? Cannot it be made the duty of a group representative of the national Church 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 and day schools, courses in adult education, etc., representing the best the Church can produce at this time?

There are in the Church many people of large experience whose resources have never been tapped. Some of them have given intelligent study to the matter for half a lifetime. Naturally, among them there will be found persons with different emphases. But this is true in the Church itself, and the Church is all the richer in witness because it is. With written formularies to guide us, surely a consensus of sound Church teaching can be reached.

It does seem that in the light of past experience, more helpful guidance might be given by the national Church in training her children in Christian truth and doctrine.

(Rev.) ARTHUR B. KINSOLVING.

Baltimore, Md.

The "If's" About Unity

TO THE EDITOR: As one of the signers of the tract, "Time for Decision," I read with interest the article by the Bishop of Chicago [L.C., April 7th].

That which neither Bishop Conkling nor you in your brief paragraph of explanation

of the tract point out is that the Bishop of Washington was primarily asking for a vote that would clarify the air. He suggests a resolution bringing before the Convention a proposed basis of union (which proposal, incidentally, we have not yet had from the Commission), and then continues, "If a strong majority favored such a resolution (accepting the proposed basis of union) both we and the Presbyterians would know that there are good grounds for moving ahead. If it were defeated, all concerned would know just where we stand. If it passed only by a small majority, the probability is that both the Presbyterians and ourselves would consider it fruitless to continue negotiations at the present time."

All of us are aware that there is a considerable group in the Church who feel so strongly about the preservation of our historic orders that were any move made along any lines that have been suggested so far to unite with the Presbyterians they could not conscientiously go along. For them any move toward organic unity at present would indicate schism.

There is another group that feels this small minority does not matter. I am personally convinced that the large majority of the Church feels that it matters very much, and that we will not go into any scheme unless we can all go into it with the whole Church united. It seems to me highly desirable that this majority opinion should be registered. For this purpose something much more definite than a resolution to continue the negotiations on the part of the General Convention, such as the Bishop of Chicago suggests, should be offered.

That the Church may be reassured that no schism or division within our own ranks will be contemplated seems to be required.

We await the proposal of the Commission.

(Rev.) RUSSELL S. HUBBARD.

Bar Harbor, Maine.

St. George's, Paris

TO THE EDITOR: I feel that I must write without further delay to thank you for so kindly including Chaplain DuBois' appeal for St. George's in your excellent newspaper. I must also thank all those who have so generously subscribed. We owe a very great deal to our American friends, and when the history of this church is written, their goodness will not be forgotten. Our future is not yet as certain as we should like it to be, but those of us who have the

The Living Church

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

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Departments

BOOKS	19	EDUCATIONAL	28
CHANGES	30	FOREIGN	12
DEATHS	29	GENERAL	7
DIOCESAN	21	LETTERS	3
EDITORIAL	16	Q. BOX	6

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.

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Trinity Sunday

Mother Church, with her customary thoroughness, has set aside in The Kalendar a special Sunday known as Trinity Sunday, both to commemorate that basic doctrine of our faith, and also to mark the beginning of the long Trinity season in the Church Year. This season, coming after all the greater Feasts and Seasons of the Church Year, wherein we have been thrillingly instructed in The Faith, is now given a long period in the Kalendar, during which we endeavor to put into practice what we have learned, and to begin growing in the Faith which we have professed. Accordingly, the color of the Vestments for this long Trinity season is green, the sign or symbol of growth. Never grow weary of the color of green in that long season of Trinity, which in this particular Kalendar year lasts for twenty-three Sundays in all,—for as long as we have green we have growth. What a wonderful plan it would be for all of us Episcopalians to make out a little spiritual schedule for ourselves this Trinitytide, to develop some growth in those phases of our lives in which we KNOW we are weak. Let's learn to WAIT upon The Lord, and not try to crowd Him for results. Let's root out our tendencies to self-righteousness and criticism of others, and pray for them instead. Let's kill gossip and scandalmonging by not letting it get beyond our very teeth. Let's take those major sins of Pride, Anger, Envy, Covetousness, Lust, Sloth, Deceit, and Bad Example, and examine ourselves over these twenty-three weeks of growth, and see how far we can grow AWAY from them. The Church has given us this long Trinity season for a purpose.

It is part of our spiritual diet, and only the frivolous, the fitful, and the thinly-rooted Episcopalian is going to grow weary of this long period, given wherein we may prove ourselves to Our Blessed Lord.

Instead of what we have written above, it would have been so easy to have succumbed to the temptation of attempting some definition of the doctrine of the Holy Trinity, and thus soon have been in beyond our depth. We are NOT theologians. We are simply lay-folk, and all we need to know about this profound doctrine we get from our Prayer Book Offices of Instruction, wherein we affirm among other things: "First. I learn to believe in God the Father, Who hath made me, and all the world. Secondly, in God the Son, Who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, Who sanctifieth me, and all the people of God. And this Holy Trinity, One God, I praise and magnify, saying, Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

And for those who love the hymns of our Church, get out your new hymnal at No. 268, or the old one at No. 525, and both study and sing that glorious old Irish Hymn, St. Patrick's Breastplate,—"I bind unto myself today, the strong Name of the Trinity," and when you've really learned it, send for us and we'll join you in wafting its grand chords up to High Heaven, from whence doubtless they came to us.

God speed us all to keep this Trinitytide in faithfulness and deep devotion, and not to grow weary in well doing.

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May I add that Requiem Masses will be said for the two persons commemorated by memorial subscriptions.

(Rev.) CHARLES E. B. NEATE.

Paris.

Introduction of Legislation

TO THE EDITOR: It would save a great deal of time at the General Convention, particularly for the Committees on Canons, if those who intend to offer resolutions or legislation of any kind would take care to ascertain if similar legislation is to be offered by others and to consolidate their efforts. It is particularly desirable that enthusiasts for some measure refrain from trying to have it introduced both in the House of Bishops and in the House of Deputies.

At the last General Convention such dual introduction was forestalled and much time was saved. Any legislation moving over a one way street either from the House of Deputies to the House of Bishops or vice versa has a better chance of passage than if it is started from both ends at once. In the latter case it dies, as it does not have time to clear through the committees before the Convention ends.

(Rev.) CLAUDE A. BEESLEY.

Wichita Falls, Texas.

Distribution of Tracts

TO THE EDITOR: Having to travel considerably, I meet a great many people on buses, etc., who are very often glad to talk. Most of them seem to be wondering about a vast amount of propaganda which is now being put before the public, in moving pictures especially.

In covering this subject, I have been carrying in my pocket some of the folders which are put out by the Forward Movement, entitled, "The Episcopal Church." All too often the clergy have never seen one of these folders and in most cases the Churchmen never saw or heard of them.

In consideration of the above, I am putting forth an effort to mobilize ten thousand men of the Church to distribute a minimum of one hundred thousand copies of this folder this year. If they are merely placed on a desk, table, work bench, or other place where persons can pick them up, they will be taken and read.

The writer would be glad to pay for the folders, were it possible. As it isn't, the men will have to pay for those they use.

C. E. GRANT.

Portsmouth, Va.

Church Services in Munich

TO THE EDITOR: It has been with considerable restraint that I have delayed writing this letter to you for your correspondence section. It is in answer to the damaging accusations made by Cpl. Richard Larsen in regard to the neglect of our Churchmen in the Munich area during occupation by our forces.

A few weeks ago Bishop Larned answered these accusations in a factual and altogether comprehensive statement, showing his intimate knowledge of the Episcopal coverage of this field, both past and present. It is a great source of satisfaction to me to know that so able and consecrated a Bishop is looking after our affairs in Europe.

Today, however, I read another article in your correspondence section [L.C., May 5th] from (Ex-Cpl.) Richard Larsen stating that it was during September and October, 1945,

when there were no Episcopal chaplains or Episcopal services in Munich—at least, none to his knowledge.

On August 20, 1945, I was relieved from assignment at the headquarters of the Third U. S. Army (Forward), Bad Tolz, Germany, 25 miles south of Munich, and I was assigned as assistant Third Army chaplain with headquarters in Munich. I succeeded Chaplain George W. Metcalf, a priest of the Church, who was being redeployed to the United States. During July and August, Chaplain Metcalf had weekly celebrations of the Holy Communion at a beautiful and reverend chapel in the headquarters building of the Third Army in Munich. During the same time I held weekly services of Holy Communion at the chapel in Bad Tolz where General Patton and many of his headquarter personnel were in regular attendance. During this time it was not at all unusual to have men drive 40 or 50 miles to make their Communions. There were also numerous invitations from various military installations throughout the area to have celebrations with them. It was my privilege to carry the Sacraments as far as 100 miles away.

Chaplain Metcalf's services in Munich and my services at Bad Tolz were announced weekly in the *Stars and Stripes* and also over Radio AFN, Munich. I am certain of this because these announcements were sent out from our office.

After relieving Chaplain Metcalf in Munich the latter part of August, Chaplain Gordon Hutchins, a priest of the Church, was assigned to the headquarters at Bad Tolz and he continued the Episcopal services in that area.

During September, 1945, we noticed that the announcements as sent to the *Stars and Stripes* did not always appear as requested, and as a result Chaplain James H. O'Neill, Third Army chaplain, called a meeting of all the chaplains of the Munich area, and it was decided to send out a weekly mimeographed form to all military installations in the area, listing the time and place of all services to be held. The Episcopal services always appeared in this religious news-letter.

I remained in Munich until November 1, 1945, when I was redeployed to the United States, and then Chaplain Hutchins assumed charge of the services there. As Bishop Larned stated in his letter, Chaplain Hutchins conscientiously carried on these services.

During my duty in Munich I held frequent mid-week celebrations for Churchmen passing through the city, and again I was privileged to carry the Sacraments to distant places. At the invitations of chaplains of near-by army hospitals I conducted services for the patients and staff. The day before I left Munich for home I traveled 100 miles to a Field Artillery Battalion at Bad Aibling for Holy Communion and baptisms.

The foregoing lengthy account of my activities is not for the purpose of showing that I was a busy overworked chaplain. All conscientious chaplains did the same and more, but I recount this simply to clear up a misunderstanding that Munich and vicinity was a neglected area.

I sincerely regret that Ex-Cpl. Larsen did not find the Church. We did our best to provide Episcopal ministrations, and I am very certain that other Churchmen in that area did not have similar disappointing experiences. I know of hundreds who did not.

(Ven.) WALTER W. MCNEIL, JR.,
Archdeacon of Wyoming.

Torrington, Wyo.

Editor's Comment:

On Archdeacon McNeil's encouraging note this correspondence must now be closed.

Clerical Collar

TO THE EDITOR: May I add a word to the "Clerical Collar"? Many years ago my husband, a clergyman, entered a drugstore on Long Island. At almost the same moment a man entered supporting a clergyman taken suddenly ill on the way to the cemetery in a funeral procession.

The layman looking at my husband said, "You are a clergyman, aren't you? Will you take charge of this funeral on its way to the cemetery as the rector is very ill?"

Of course, my husband was glad to be of service, and, since the clergyman had his vestments, Prayer Book, etc., with him, the funeral procession went on as planned.

(Mrs.) MARGARET D. BREWER.

New Haven, Conn.

Dr. Bell Asks a Question

TO THE EDITOR: Gratitude is due to the Rev. Charles D. Kean who by his courtesy has made possible a continued discussion of the Evangelical Episcopal Fellowship. Inasmuch as he addresses his letter in your issue of April 21st largely to me, may I ask a brief space for comment? I do this not because I have any private concern in the matter but rather because a good many other people share my curiosity about the organization in question.

It is not that we have heard too little about it, as Mr. Kean supposes, but rather too much, and that too confusing. Some of its members insist that it is composed of "Liberals," i.e., of those who think man can save himself by his own endeavor with little or no intervention by God; but then we are told, by people who seem to know what they are talking about, that this is quite wrong, that the EEF purged itself some time ago of "Liberals" and "Liberalism" and now is "Barthian" (Mr. Kean says not "Barthian" but "Tillichian"), convinced that man for salvation can do nothing, must do nothing, but by act of faith accept the fact that God has already redeemed him lock, stock, and barrel. Is the EEF "Liberal" or "Tillichian," we ask.

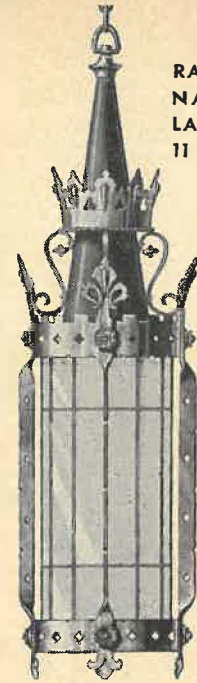
Mr. Kean now tells us that it can be both, and is. The opposites are reconciled, he says, by common loyalty to what he calls "Protestantism," a sureness that faith is "logically and continually prior to organization, hierarchy, sacrament, and any other external manifestation." In the first place, this principle does not reconcile or even touch upon the soteriological difference mentioned above. In the second place, it seems scarcely more than a reiteration of the Christianly obvious for, if this be Protestantism, not only are Anglo-Catholics Protestants (which indeed in a true sense they claim to be) but also the Pope himself. Catholic theology insists that neither the Church nor the Sacraments nor any means of grace is *effectual* except it be released by the faith of the believer. Does Mr. Kean know of any reputable Catholic theologian who says otherwise?

What then does unite these disparate ways of thinking? Mr. Kean suggests that they find sufficient coöperation in attempts to revise the Marriage Canon (presumably to get rid of our Lord's plain command about remarriage after divorce), and in an effort to unite into one organic body ourselves and the Presbyterians (apparently on any basis at all, which is not being respectful to thoughtful Presbyterians, not to speak of ditto Episcopalians), and in what he calls "etc." One would like to know just what that word refers to.

These contentions seem, somehow, to constitute a singularly uninspiring program

(Continued on page 31)

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The Question Box



Conducted by CANON MARSHALL M. DAY

• *What is the origin of the rubric in the Communion Service: "Here or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions"? Is there any liturgical precedent for this? Might they not come more fittingly after the Prayer for the Church?*

The purpose of the rubrics on page 71 is to gather all special and voluntary additions to the Liturgy in one place, before the beginning of the Anaphora, or offering. It would seem fitting that these prayers, which may affect the intention with which the congregation is offering the Sacrifice, should come before that offering begins. The oblation of the elements resumes the Liturgy, or act of the whole Catholic Church. Of this the Great Intercession has always been an important feature, so merely local prayers should not be publicly added after the Prayer for the Church, or before the Benediction.

• *Is Ammidon's article of March 24th on intercessions a plea for the Anglican use of the Ave Maria, and has Pope John's prayer a place in our Church? Where is the biblical authority for prayer to the saints?*

Ammidon's essays are not "articles" accepted or requested by the magazine and therefore related in some way to its editorial policy. They are paid advertisements and have simply the authority of the firm which pays for them. The advertisement seems to me to be a general plea for the recognition of the Blessed Virgin's position as the highest of the saints, rather than a plea for the use of any particular devotion.

The first two parts of the Hail Mary rest squarely on St. Luke's Gospel, Chapter 1, verses 28 and 34. These alone were used at first, but the final sentence asking for her prayers was added in the West sometime in the 13th century. It is not used by the Eastern Orthodox Churches, nor in the Little Office of Our Lady in the Dominican and Bridgettine Office. I personally feel that it puts the use of this devotion on sounder ground. A request for prayers is much less like divine worship than an act of praise.

Scripture and common sense testify repeatedly to the legitimacy of asking our living friends and fellow Christians to bring their prayers to the support of our own. Likewise they testify to the truth that the departed are more truly alive than we are. In Revelation, Ch. 6, v. 9-11, and Ch. 18, v. 20, we find the saints represented as praying for the victory of God's kingdom and rejoicing in the victory of that kingdom over the earthly Roman Empire. The New Testament abounds also in testimony to the essential one-ness of all believers in the Mystical Body of Christ, that we are "in Christ," and that the departed are "in Christ."

FIVE MINUTES TO TWELVE!

Yes, it is late, very late; some feel it is too late to save our world from the devastating results of another World War. Many people, bewildered by the confusing events of our times, ask the question "Is there anything that can be done to avoid the catastrophe of atomic warfare?" In our Church there is one Group that believes there is still time. The Episcopal Pacifist Fellowship is a growing organization of deeply consecrated people who have formed a program which they believe has answers, concrete and definite, for world peace—answers based upon our Lord's Way of redemptive love.

Begun Armistice Day 1939 when the guns in Europe had just opened up their first barrage and listing only 117 members, the Episcopal Pacifist Fellowship has for the last six years worked ceaselessly on its Plan of Action.

Numbering at the last roll call over 500 members (a 400% increase during the war years) the E.P.F. presents to its members a disciplined way of life and to the Church a concrete means of establishing international accord.

It has two memberships open to all baptized members of the Protestant Episcopal Church, clerical and lay: An Associate Membership for those who do not wish to take an absolute stand regarding all types of war, but who wish to bear witness to its horrible evil: Their pledge is as follows:

"In loyalty to the person, spirit, and teachings of Jesus Christ, my conscience commits me to His way of redemptive love; I agree that war is monstrous evil and confess the sin, personal and social, which leads to involvement in it; and dedicate myself to the establishment and maintenance of a true peace, advocating such social, economic and international readjustments at whatever cost to class privilege and to nationalistic prestige and self-interest, as may be necessary to remove causes for war and to abolish it as a fact."

The pledge for full membership, unchanged since the inception of the Fellowship, is as follows:

"In loyalty to the person, spirit and teachings of Jesus Christ, my conscience commits me to His way of redemptive love and compels me to refuse to participate in or give moral support to any war."

All inquiries regarding membership in or the activities of the Episcopal Pacifist Fellowship should be addressed to

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WHITSUNDAY

GENERAL

UNITY

Churches in Canada
Approach Union Cautiously

The problem of Church unity in Canada was brought to the public without any preliminaries, when the *Toronto Globe and Mail* ran a headline on the first page of the May 31st issue, "Anglican and United Churches Discuss Union." Discussions on the matter of unity have been underway for three years, and it was intended that a report on this matter would become public property and be open for discussion when the report had been received by the Synod and Council of the Church of England in Canada, to meet this September.

At the General Synod, held in 1943, it was resolved to send to other Christian bodies in Canada an invitation to discuss the problems of Christian unity. The United Church of Canada was quick to accept the invitation, and representatives of both communions have been conversing for the past three years. Conversations with the Presbyterian Church are in the formative stage, owing, it is said, to the invitation's getting to the wrong quarter and suffering delay in the forwarding. Until recently the Baptists had no central organization which might receive the invitation to discussion. The Baptists seem prepared to rectify this.

The representatives of the United and the Church of England in Canada have now produced a report of their conversations. It is to be presented to the Anglican General Synod and also to the General Council of the United Church. The proposal is that the report be received by the synod and the council and be commended to the two Churches for study for a period of three years. Archbishop Owen of Toronto, the Primate of the Canadian Church, has asked the Rev. Roland F. Palmer, superior of the Canadian SSJE and a member of the Anglican group, to present the report before the House of Bishops preceding the General Synod.

Two columns in the *Globe and Mail* made the negotiations public by way of an interview with the Very Rev. John Paterson Sclater, chairman of the United Church committee. Bishop Lyons of Ontario, chairman of the Anglican group, is described, in the article, as a moderate High Churchman, sound but not extreme. The newspaper also mentions the proposals for union between Episcopal Church and the Presbyterian Church USA.

Without prejudice to the report when released for discussion, the following facts

are given with regard to membership, doctrinal basis, and general outlook of the two Canadian Churches. According to the latest census, Anglicans show a membership of 1,750,000, while the United Church has about two and a quarter million members and adherents. The United Church consists of the former Methodist group, two thirds of the old Presbyterian Church, and a small group of Congregationalists. The United Church has a set of 20 doctrinal articles which acknowledge the ancient creeds of Christendom and set forth orthodox teaching on the Trinity and Incarnation. Its teaching on salvation appears to be the same as contained in the 39 Articles but does not teach the extreme view of election found in the Westminster Confession nor the view of sanctification peculiar to the Methodist Articles. The teaching on the Sacraments is less definite than that found in the 39 Articles. In polity the United Church is Presbyterian and is governed by Church courts. In interviewing Dr. Sclater, the *Globe and Mail* reports him as saying that the two main barriers that remain are confirmation and the ministry.

It should be emphasized that there is no proposal for corporate union at the present time. Neither Church is ready for that because considerable prejudice exists on both sides. United Church people complain of what they take to be a stand-offish and superior attitude of Anglican Church people. There is a feeling in the Church of England that the United Church sits lightly on its doctrinal basis and tolerates a gospel of humanism. There is a proposal that United Church polity, customs, etc., be explained fully in Anglican colleges and vice versa.

Leaders of both groups state quite definitely that they intend to make haste slowly and to remove obstacles before proposing union. Dr. Owen has issued a public statement deploring the premature announcement of the "conversations."

CHURCH CALENDAR

June

9. Whitsunday (Pentecost).
 10. Whitsun Monday.
 11. Whitsun Tuesday.
 12. Ember Day.
 14. Ember Day.
 15. Ember Day.
 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.

PRESBYTERIANS

General Assembly Considers
Unity, Other Mutual Interests

By ELIZABETH MCCrackEN

Most of the sessions of the General Assembly of the Presbyterian Church in the USA, which met in Atlantic City, May 23d to 29th, dealt with matters of interest to all Christian people: evangelism, Christian education, social relations, missions, work with young people, and other familiar divisions of religious life and work. Several sessions considered questions of particular interest to members of the Episcopal Church.

Foremost among these was the question of union with the Episcopal Church. This was one of the sections of the report of the Department of Church Coöperation and Union, of which the Rev. Dr. Ralph Waldo Lloyd, president of Maryville College, is chairman. Dr. Lloyd gave some details of the new proposals, entitled "Bases of Union," drawn up by the members of the commissions of both Churches and to be presented to the General Convention by the Commission on Approaches to Unity in September. This document has not yet been made public and has been seen by only a few persons who are not members of one or the other of the two commissions. "Bases of Union provides," Dr. Lloyd stated, "no reordination or extension of ordination of Presbyterian ministers, and protects Presbyterian principles and the Presbyterian form of government." He expressed the hope that the Episcopal General Convention would "take a definite stand" on the new proposals.

DR. COFFIN GIVES SOME DETAILS

The Rev. Dr. Henry Sloane Coffin was called upon by Dr. Lloyd to speak. Dr. Coffin reminded the General Assembly that unity is effected by the Holy Spirit, not by General Assemblies or General Conventions. A plan, he said, is merely a device of man through which the Holy Spirit may work. He then went on to cite details of "Bases of Union" not mentioned in detail by Dr. Lloyd. The office of bishop, he declared, was closely coöordinated with that of the presbytery, in the new proposals, in such wise that "a bishop would discharge many of his functions in concurrence with the presbytery, in the ordination and installation of a pastor, and in the dissolution of a pastoral relationship." The Episcopal Commission on Approaches to Unity, he said, had desired an extension of ordination of Presbyterian ministers

now already ordained to the Presbyterian ministry, but this had been refused by the Presbyterian Commission.

Dr. Coffin mentioned another provision of "Bases of Union," whereby a congregation may request the bishop and the presbytery to require from a minister at his installation in a church a pledge to administer the doctrine and worship in accordance with the forms to which that congregation has been accustomed. Dr. Coffin emphasized, as had Dr. Lloyd in his report, that "Bases of Union" safeguarded the Presbyterian Church in every way.

The report and the speeches were admittedly vague, in view of the fact that the text of "Bases of Union" was not available, not yet having been printed nor otherwise distributed. Both Dr. Lloyd and Dr. Coffin assured the General Assembly that the proposals maintained intact "the best of both Churches as now constituted"; but it was recognized that only a study of the actual document could fully show just how this was to be done. "Bases of Union" will be ready for distribution in about five or six weeks. Since it was the Episcopal Church which made the overture to the Presbyterian (in 1937), it was pointed out that formal action by the Presbyterian Church must await formal action of the Episcopal Church, to be taken at the General Convention. The Assembly voted by a large majority that the Commission on Negotiations with the Episcopal Church be continued.

There was very little discussion, chiefly because of the absence of the report. Dr. Charles T. Turck, president of MacAlester College, St. Paul, made a speech, on behalf of a Committee of Laymen of which he is the chairman, asking for immediate action. He expressed the hope that the two Churches might be united within the next two years. Dr. Turck went on to urge that the Presbyterian Church in the USA seek union with "at least one other denomination" besides the Episcopal Church, and continue negotiations for reunion with the Presbyterian Church in the US, which seceded from the Presbyterian Church in the USA after the Civil War. This Church is usually called, not by its official title, but by the name, the "Southern Presbyterian Church."

Dr. Lloyd declared that reunion with the Presbyterian Church in the US was regarded by the Department of Church Coöperation and Unions as the first responsibility of the "Presbyterian family." It was emphatically stated that negotiations to that end were not "hampered by the negotiations with the Episcopal Church." The Rev. Dr. W. Talliaferro Thompson, of the faculty of Union Theological Seminary, Richmond, Va., who was attending the General Assembly as a "fraternal delegate" from that Church, said:

"Votes recently taken indicate that 70% of the Presbyterian Church in the USA favor reunion. Some are ready now; others are prepared to enter into it when there shall be no considerable minority opposed to it. That time has not yet come. There is still a considerable minority which is opposed.

"For nine successive years our Committee on Church Coöperation and Reunion has been continued, working on this problem. This



R.N.S.
NEW MODERATOR: *Dr. Frederick W. Evans, elected on the first ballot.*

should not discourage us. I believe that a long courtship is more likely to result in a successful marriage than a short one. Be patient. Great numbers hope for the time when we Presbyterians shall be one, united, nation-wide Presbyterian Church."

MARRIAGE AND DIVORCE

Another question, regarding the remarriage of divorced persons, was of special interest to members of the Episcopal Church. The Rev. Dr. William Lampe, retiring moderator of the General Assembly, reported to the Assembly, for the General Council, that many ministers of the Presbyterian Church are becoming lax in their observance of the rule of their Church in respect to the remarriage of the divorced. The Assembly voted unanimously to give authorization to the Stated Clerk to send a letter to every presbytery and every minister, reminding them of the rule of the Church and directing all presbyteries to warn their ministers and to take disciplinary action in cases of violation of the constitutional rules:

"All ministers who are requested to marry divorced persons should exercise great care lest they join together those whose marriage the Church cannot approve. Upon satisfactory evidence of the facts of the case, they may re-marry the innocent party to whom a divorce has been granted on Scriptural grounds, but not until assured that a period of one year has elapsed from the date of the decision allowing the divorce.

"They should also refuse to unite in marriage any member of any other denomination whose remarriage is known to the minister to be prohibited by the laws of the Church in which such person holds membership, unless the minister believes that in the peculiar circumstances of a given case his refusal would do injustice to an innocent person who has been divorced for Scriptural reasons. In case a minister be in doubt as to the propriety of a proposed re-marriage, he may seek the advice of the presbytery through its moderator or through a committee, appointed for that purpose."

MINISTRY OF WOMEN

An overture asking for the admission of women to the ministry was, according to

the rules, submitted to the Committee on Bills and Overtures. That committee will forward it to the presbyteries. If regarded as a matter for action by that body, the question will be submitted to the General Assembly of 1947 for consideration. If not so regarded, the recommendation concerning it will be "no action."

Members of the Assembly explained, in response to questions, that a similar overture had been made in 1931, but that "no action" had been recommended and none taken. Women in increasing numbers are studying the same subjects required of men preparing for the ministry. No assurance could be given, it was said, that the overture would receive action in 1947.

THE LAY MINISTRY

Action was taken, however, on "lay preachers." The General Council of the Assembly presented Reference II, which set forth the problem of churches not able to secure the services of ordained ministers. The Council recommended an amendment to the Form of Government of the Presbyterian Church, permitting the licensing of lay men and women to preach and to teach. Certain standards must be met, and it was stated clearly that such lay preachers were in no sense in the ordained ministry nor eligible for it by virtue of their licensing in the lay order.

After some discussion, it was voted to submit the amendment to the presbyteries for action. One speaker in favor of the amendment said that such action would help toward union with the Episcopal Church, which has "lay preachers"—by which he meant our lay readers.

CONSCIENTIOUS OBJECTORS

One discussion of the General Assembly might have been held by the National Council. Indeed, similar discussions have been heard there on the same subject: the obligations of the Church to its members who are conscientious objectors and who were inducted, according to law, into Civilian Public Service. The Rev. Dr. George A. Buttrick, chairman of the committee in charge of this matter, reported to the Assembly that the great majority of the Presbyterian conscientious objectors had now been discharged but that 38 men still remain. Dr. Buttrick stated that though 1,250 individuals and 450 Presbyterian churches had made contributions over the past five years, amounting to \$80,000, the total expenses charged to Presbyterians in Civilian Public Service have amounted to \$125,000, leaving a current amount of \$45,000 unmet.

A motion was made that the \$45,000 be raised by an apportionment from every synod in the same proportion as for the Restoration Fund [the Presbyterian "Reconstruction and Advance Fund"]. Although all agreed that the money should be repaid to the "Peace Churches" which had originally advanced it, the motion was laid on the table. It was then moved that the Reserve Fund of the Restoration Fund be drawn upon for the purpose. This motion was lost.

The Rev. Dr. Stuart Nye Hutchison, a former moderator, who opposed the use of any part of the Restoration Fund, offered

to form a committee to raise the \$45,000 by personal appeals after the completion of the Restoration Fund. The Assembly voted finally to direct the General Council to receive gifts toward the \$45,000.

SOCIAL EDUCATION AND ACTION

The report of the Standing Committee on Social Education and Action, presented by the Rev. Dr. Morris C. Robinson, chairman, aroused the same alert attention on the part of both conservatives and radicals as the report of the Commission on Social Reconstruction does at the General Convention. The report was the longest of any presented. Among its sections were: Atomic Energy, International Relations, World Order Movement, The Church and Alcoholic Beverages, Racial and Cultural Relations, and Industrial Relations.

Two sentences in the section, Industrial Relations, to which objection was made, led to a misunderstanding and to erroneous head-lines in the secular press. A paragraph on strikes and lockouts ended with these words:

"If this demand of the government [for the resumption of work] be resisted, government may invoke civil penalties but under no circumstances should peace time military draft be used to force the end of work stoppage. Such use of military power is nothing short of totalitarianism."

"No action" was what was voted on these two sentences. They were, by vote, merely deleted from the report. The matter, it was said, was not in the province of the General Assembly, but the responsibility of the government, duly elected by the citizens of the land.

REPRESENTATION AT THE VATICAN

The General Assembly passed a strong resolution and ordered a copy to be sent to President Truman, the Secretary of the State, and each member of Congress, protesting against the presence of Myron C. Taylor in Rome as the President's personal representative at the Vatican. The ground of the objection was that this is a violation of the separation of Church and State as set down in the Constitution of the United States.

PUBLICITY AND PUBLIC RELATIONS

Still another matter acted upon by the General Assembly of special interest to the Episcopal Church was publicity. One member referred to the fact that the distinguished Stated Clerk of the General Assembly, the Rev. Dr. William D. Pugh, had made exactly the same trip to the war areas as Cardinal Spellman, and then demanded with feeling:

"But did any of you see pictures of Dr. Pugh in the news reels, or find columns about him and his trip in the daily papers for weeks on end, with more pictures? No, none of you did. Why? Because the Roman Catholic Church has a powerful publicity organization."

A resolution was adopted without debate that the Presbyterian Church establish through its General Council a Public Relations Department "to bring the work of the Church to the notice of the people through the means of public communications." The General Assembly already has

a Department of Publicity. Its new manager, the Rev. Walton W. Rankin, was introduced to the Assembly. He was in charge of the well-appointed press room throughout the meeting.

The Assembly voted that the Committee on a New Church Paper be given authority to employ a staff and make contracts whenever the minimum list of 100,000 paid subscriptions is secured, and when financially the way is clear. It also was voted that a 2% per capita apportionment to supply funds for this committee be requested of the Assembly by the General Council, with the added request that "presbyteries not yet having paid last year's apportionment do so to equalize the burden financially."

NATIONAL GUILD

Name Changed, Churchmen Hear At Dinner in Chicago

Six hundred bishops, clergy, and laymen filled the Gold Room of the Congress Hotel on Chicago's Michigan Boulevard to participate in the dinner arranged by the National Council of Churchmen on May 30th. When the toastmaster, Henry C. Tilden, prominent Chicago layman and treasurer of Seabury-Western Seminary, arose to start the program of the evening, however, his first announcement was that the name of the organization has been changed to that of the National Guild of Churchmen to avoid confusion with any other organization in the Church.

As was the case at the New York dinner of the organization, although eight bishops of the Episcopal Church and one of the Russian Orthodox Church were seated at the speakers' table, none spoke other than Bishop McElwain in saying the grace and Bishop Conkling in pronouncing the benediction. The bishops who were present were Bishop Mallett of Northern Indiana, Bishop Essex of Quincy, Bishop Keeler of Minnesota, Bishop White of Springfield, Bishop McElwain, retired Bishop of Minnesota, Bishop Conkling of Chicago, Bishop Ingley of Colorado, Bishop Sturtevant of Fond du Lac, and the Russian Orthodox, Bishop Leonty of Chicago. Bishop Daniels of Montana telegraphed his regrets at not being present because of unexpected obstacles.

CENTRALITY OF THE EUCHARIST

Edward T. Gushee, a vestryman of the Church of the Messiah, Detroit, Mich., was the first speaker of the evening. Speaking on the assigned subject, "The Sacrament of the Holy Eucharist," Mr. Gushee by means of the application of three canons of speech to the teachings of Jesus showed his audience the logic of the statement:

"If our Lord did not intend to teach the Real and Objective Presence [by the phrase, 'Except ye eat the flesh of the Son of Man'], if He was employing a trope or figure of speech and did not mean to be taken literally, when He used this trope 'to eat the flesh of,' He used a figure of speech which in the phraseology of the Bible means 'to do harm to a person, to calumniate him, to injure him.' Therefore, if our Lord did not mean to

teach the Real Presence, if He employed a figure of speech, He employed one which would convey to His auditors this sense: 'except ye calumniate or vilify me, ye cannot enter into the Kingdom of Heaven.' Which, on the face of it, is absurd."

In the centrality of the Eucharist and of belief in the Real Presence, Mr. Gushee developed the need of a whole series of actions on our part as Churchmen: frequent participation in the Eucharist with proper preparation; beautiful worship; respect for the sacerdotal power of the clergy, a respect that demands as much of them as of the laity. [The full text of Mr. Gushee's address will appear in THE LIVING CHURCH in the near future.]

PROBLEMS OF EDUCATION

Dr. Wilbur G. Katz, dean of the school of law at the University of Chicago and a vestryman of St. Paul's Church, Kenwood, Ill., spoke on "Education and Controversy." Admitting that although everyone is in favor of education, far less education takes place than we like to believe, Dr. Katz said:

"It is not that religious doctrine is abstract or difficult for us to understand. It is not merely that we are all infected in some degree with the skeptical turn of modern thought. These difficulties are in large measure results of a difficulty more fundamental. The basic difficulty is simple and it is hard to locate: what makes education a hazardous venture is original sin."

Explaining this statement of the difficulty of education, Dr. Katz said:

"We either rebel at the limitations of our minds and pridefully pretend to greater understanding than we have, or we withdraw in fear and despairingly pretend that we can understand nothing or that we have no desire to learn.

"We are all familiar with these human tendencies, and none of us is free from their crippling effects. This is all that I mean by saying that the difficulty with education is original sin. But the program of the Guild will fail unless it takes account of this hazard. Instead of propagating the teachings of the Church, it will meet on the one hand what seems to be apathy and on the other hand bootless controversy.

"In order to avoid this hazard, the program of the Guild must be conceived in a spirit of understanding sympathy with those who have not embraced the Prayer Book faith in its fulness. And sympathy, of course, does not mean condescension. I mean a spirit which flows from our appreciation of the limits of our own understanding of religion and of our own tendency to give up further study or to dogmatize our limited views. How can we be impatient with apparent apathy when we realize how cautiously and how slightly we have opened our own minds to the Spirit of Truth? How can we be coolly critical of the dogmatism of others when we realize how frequently we confuse our own partial understanding with eternal truth?"

Concluding his address with the statement that man meets the same frustration in his moral life and in social relations as in his intellectual life, Dr. Katz suggested that the Guild consider distributing a restatement of the Christian doctrine of man in terms which take account of the insights of modern psychology and psy-



CHICAGO DINNER OF THE NATIONAL GUILD OF CHURCHMEN*

chiatry and which have reference to the problems of the current age. He ended:

"We modern men are interested in ourselves. Perhaps it is not too much to expect that we might become educated on the same subject. If so, the way is clear from the doctrine concerning man to the doctrine concerning God and the sacramental life of the Church, and thus to the full doctrine of the Book of Common Prayer."

Vincent Y. Dallman, newspaper editor and a member of St. Paul's Church, Springfield, Ill., furnished the lighter fare of the evening with his remarks of the need of joy in religion. In the midst of his address, however, he brought his listeners up short with a terse statement of the position of "the grassroots Churchmen," who exercised a fundamental independence in the small churches as intellectual members not to be dragooned by any action of the General Convention, the National Council, or even of the bishops in actions which are contrary to their own convictions.

CHRISTIAN ETHICS THROUGH FAITH

Dr. Clark Kuebler, president of Ripon College and president of the National Guild of Churchmen, was the concluding speaker on the evening's program. His subject was "The Need for Instruction."

*Left to right at the speakers' table: the Rev. Dr. B. I. Bell, Bishop Sturtevant of Fond du lac, Dr. W. G. Katz, Bishop Ingley of Colorado, Dr. Clark Kuebler, Bishop Leonty of the Russian Orthodox Church, Bishop Conkling of Chicago, Mr. H. C. Tilden, toastmaster, Bishop McElwain, retired Bishop of Minnesota, Mr. V. Y. Dallman, Bishop White of Springfield, Mr. E. T. Gushee, Bishop Keeler of Minnesota, the Rev. H. K. Archdall of Wales, Bishop Essex of Quincy, Archimandrite Basil, and Bishop Mallett of Northern Indiana.

Agreeing that the world is coming to recognize the need for the Christian ethic, he stated that that ethic is only attainable as a by-product of the Christian faith. The Church, therefore, he argued, is called upon to teach: the doctrine and history of the Church; how to live in the fellowship of the Church, which is Christian morality; and courage and the need of the Spirit to walk in the way of the faith and ethics of the Church.

Citing authorities in education who are insisting on the necessity of content over method, Dr. Kuebler said, "Religious education has to get back to the fundamentals," among which he listed belief in the Trinity and the Incarnation, the Atonement, the Real Presence, and the ministry. It is fundamental, he said, to teach only what we can prove in the Prayer Book.

Clifford Terry, vice-president of the Guild for the Midwest province, was in charge of arrangements for the dinner. Representatives were present from a wide area around Chicago, extending into Wisconsin, Indiana, and as far west as Colorado.

SOCIAL RELATIONS

Nation's Social Workers Meet

Seventy members of the Episcopal Church, engaged in social work in all parts of the country, met together for corporate Communion and breakfast at St. Paul's Cathedral, Buffalo, N. Y., during the sessions of the 73d National Conference of Social Work. Dean Welles was celebrant at the Communion and presided at the breakfast meeting, at which greet-

ings were received from Bishop Davis of Western New York.

The Episcopal representatives were among over 4,000 social workers who gave their major attention to plans and programs for reconstruction of the postwar world. An overtone of the conference was the possibility of the railroad strike, which finally became a reality and stranded many conference members for one or two days.

The Division of Christian Social Relations, representing the interests of the National Council, maintained a booth for exhibit and consultation. The Rev. Kenneth Nelson of the Episcopal City Mission of Los Angeles, the Rev. William Gehri of Memphis, the Rev. Gordon M. Jones of Toledo, and the Rev. William H. Kirk of Buffalo were among those representing diocesan departments of Christian social relations. Miss Elsie Clinton of St. Mark's Settlement House, San Antonio, Mr. and Mrs. Leon Lyle of Ottumwa, Iowa, and Miss Elsie Henderson of Hill Crest School, Ore., represented those from the greatest distances.

The various social work activities of the Church were represented by delegates from the Youth Consultation Service of the Episcopal Service for Youth (formerly Church Mission of Help), City Mission Societies, children's institutions and agencies, Seamen's Church Institutes, Grace Hill House, St. Louis, and Chase House, Chicago.

The Church Conference of Social Work, under the leadership of the Rev. Beverley D. Boyd, discussed the policy and practice of Church social work as it shows itself at the national, state, and local levels. The point of view and practice of

the Methodist, Lutheran, Presbyterian, Congregational-Christian, and the Episcopal Churches were presented together with those of the YMCA and the Salvation Army. More coordination and cooperation of the activities of the several Churches were recommended.

In 1947 the conference is to meet in San Francisco. Among the officers elected at the conference were Ralph S. Barrow of the Church Home Society of Boston, secretary, and the Rev. Almon R. Pepper of the Division of Christian Social Relations, as a member of the executive committee.

FINANCE

Building Commission Offers 60% Property Value Loans

The American Church Building Fund Commission has modified its rules governing loans for construction or repair of churches, rectories, or other parochial buildings.

Loans in amounts up to 60% of the value of the property offered as security may now be made, whereas the former limitation was 40% of the property value, the Commission announced.

Interest will be charged hereafter at the rate of 3% on loans made for periods up to five years; 3½% on loans made for periods beyond five years up to ten years; and 4% on loans made for periods in excess of ten years. Previously the rate has been 4% regardless of length of the loan period.

The question of applying the revised interest rates to currently outstanding loans is under advisement, and adjustments will be made according to a decision of the board of trustees which will be announced after its next meeting in November.

In addition to its other services the Commission has a cooperative arrangement with the Interdenominational Bureau of Architecture whereby expert architectural advice and assistance is made available.

The trustees of the Commission emphasize that it is not merely a money-lending agency. Through its loans and outright gifts from net income to the smaller parishes and missions, the Commission offers its services as a missionary agency of the Church, and hopes for the generous interest of all to whom its work may appeal.

RURAL WORK

Summer Conference in Madison

In announcing the National Episcopal Conference on Rural Church Work to be held at Madison, Wis., in conjunction with the Town-Country Leadership Summer School of the University of Wisconsin, July 9th to 18th, the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions and director of the conference stated: "The Madison school has been planned this year to be a

national training center for regional and diocesan rural leaders. Ten courses, special lectures, forums, and field work will provide both introductory and advanced study and experience on the rural Church and the rural community. The courses are grouped around the themes of the rural family, the rural community, the Church in rural society, and rural Church methods. A philosophy of rural life, agricultural economy, and rural agencies are covered in special courses by authorities in these fields."

"Episcopal Rural Work in 25 Years—Looking Both Ways" is the theme of the Episcopal sessions. These periods will be devoted to an analysis of trends in Episcopal rural work. This material is being assembled in the proposed report for General Convention by the Joint Commission on Rural Work. A number of bishops will be present and 50 selected rural clergy and women workers.

Episcopal headquarters have been established at St. Francis' House, Episcopal student center at the university, with residence for the group at Lincoln Lodge.

Of special significance is the fact that the session marks the 25th anniversary of the Town-Country Leadership Summer School sponsored by the University of Wisconsin. This is the oldest short course on rural work in the nation and has been directed throughout this quarter of a century by Prof. J. H. Kolb of the College of Agriculture.

RELIEF

The Facts Behind the Rumor

A story, source unknown, has appeared in some newspapers, to the effect that garments made by Churchwomen and others for the Philippines were not sent there, but were released to United States commercial organizations for resale.

The Philippine War Relief headquarters in Washington assert that there is no truth whatsoever in the story. They say further that since February they have had their own office in Manila and clothing is distributed by their medical personnel. Some of the clothing in early shipments was covered up and lost when enormous quantities of supplies were being landed in the preparation of the Philippines as a base for the invasion of Japan, but such lost bales are being uncovered and distributed.

The Philippine War Relief states that since February the Manila office has been able "to establish ten mobile medical missions which go with a staff of Filipino doctors, dentists, and nurses, into inaccessible mountain regions and devastated areas. They give medical and dental care to the most needy and also handle the distribution of clothing which is sewed by volunteer groups in America and sent to the Philippines by this agency.

"Therefore, despite the fact that a small number of bales of clothing were temporarily lost in the confusion of those hectic times, the great bulk of it has reached its intended destination and is being handed by responsible individuals directly to the

destitute who need it. It is unfortunate that this incident has been so publicized, as the accounts have been greatly exaggerated and incorrect."

CONVENTION

BSA to Hold Forums

Open forums will be a feature of the 49th national convention of the Brotherhood of St. Andrew to be held in Philadelphia, September 6th to 8th. The entire program of the convention has been planned to afford Brotherhood men and boys, Churchmen and clergy attending an opportunity to develop ideas and express themselves on the important issues to be discussed under the direction of leaders and speakers.

The theme of the national convention will be "World Brotherhood in Christ," and the leaders chosen to explore fields in which aggressive Christian leadership can be provided through prayer and service are: Bishop Jones of West Texas, the Rev. Thorne Sparkman of Chattanooga, Tenn., the Rev. John Brett Fort, diocesan director of youth in Western Massachusetts, and Dr. Clark Kuebler, president of Ripon College in Wisconsin.

Each leader will direct a forum and participate in panel discussions which will follow. Their broad educational background, intimate knowledge of the Church, wide experience and understanding of youth, and recognized effective leadership with laymen assures the national convention of a realistic approach to the vital issues to be considered.

No hotel reservation may be made by persons who have not registered for the convention. Registration blanks may be obtained from national headquarters, 105 W. Monument St., Baltimore 1, Md.

Workers Among Colored People To Meet in Philadelphia

The Rev. H. Randolph Moore of Los Angeles, vice-president of the Conference of Church Workers Among Colored People and chairman of the program committee, has announced that this conference has accepted the invitation of St. Thomas' Church, Philadelphia, to hold its session there September 4th to 6th preceding General Convention. The program committee also announced that Bishop Harris of Liberia, the Hon. Hubert T. Delany, domestic relations judge of the city of New York, and the Rev. Tollie L. Caution, secretary for Negro Work in the Home Department of the National Council, will participate in the conference and will give addresses. The Rev. J. Clyde Perry, of Birmingham, Ala., is president of the conference.

CONFERENCES

Theology in Action

The fourth annual conference on Theology in Action, which was formerly known as Religion as Therapy, will be held at

Adelynrood, South Byfield, Mass., July 5th to 7th. The subject for discussion will be "The Body of Christ."

The Rev. W. Norman Pittenger of General Theological Seminary will open the first session, speaking on "The Organic Nature of the Body of Christ." The Rev. Roland F. Palmer, superior SSJE and chaplain of the conference, will lecture on "The Organic Function of the Episcopate." "The Function of the Priesthood" is the topic to be discussed by the Rev. Alan W. Watts, chaplain at Northwestern University, Evanston, Ill., and Mrs. John R. Weske, Ph.D., will consider "The Function of the Laity."

Fr. Palmer will speak on "The Way to Unity" during the retreat, and the Rev. C. Kilmer Myers, a chaplain in the navy, will speak at the last session on "Unity Through Liturgy."

Shrine Mont Seminar

Presiding Bishop Tucker will be the honorary dean of the 17th annual Shrine Mont seminar for clergy to be held in Orkney Springs, Va., July 15th to 26th. The Rev. E. L. Woodward is the director of Shrine Mont, and the Rev. Churchill J. Gibson will act as conference chaplain.

Ten lectures will be given on "The Church and Christian Unity, from the New Testament conception through history and theology to the present day," by the Rev. William H. Dunphy. The Rev. C. Sturges Ball, former professor of practical theology at Virginia Theological Seminary, will deliver five lectures on "The Missionary Activities of St. Paul."

The Rev. Frederick J. Warnecke will speak on "Pastoral Theology," the Rev. Robert M. Olton, ex-Navy chaplain, on "Dogmatic Preaching for Authoritarian Times," and Mary Latimer James of the China Mission, on "Religion and Psychology." Each will deliver five lectures.

Evening lectures of the seminar will be open to all Shrine Mont guests. Members of clergy families will have the privilege of the special rates for the 11 days.

RADIO

"Church of the Air" Board Meets

Meeting with network representatives for their 16th annual conference, the board of consultants of CBS' "Church of the Air" have endorsed plans for the fall broadcast season.

The board members agreed that "Church of the Air" speakers should continue to discuss topics having nationwide appeal; that one of the prime objectives of the broadcasts is to appeal to the non-churchgoing public; that good sermons shall continue to be supplemented with good music with preference given to church and college choirs rather than to professional singers; that advance selection of sermon topics was deemed inadvisable on the basis that subjects selected in advance might not be timely on scheduled broadcasts.

The Rev. Dr. Vernon McMaster represented the National Council in the place of the Rev. Dr. D. A. McGregor.

SCOTLAND

Primus Tenders Resignation

The Most Rev. E. D. Logie Danson, Primus of the Episcopal Church in Scotland since 1943 and Lord Bishop of Edinburgh, has resigned his office for reasons of ill health.

Born in 1880, Bishop Danson was bishop of Labuan and Sarawak, Borneo, for 14 years. [RNS]

JAPAN

Presiding Bishop Sasaki Transferred to Sanatorium

On the advice of his attending physicians, Presiding Bishop Sasaki of the Nippon Seikokwai and also Bishop of Tokyo, was transferred from his quarters in the compound of Mejiro Church, Tokyo, to the New Life Sanatorium, Obuse, Nagano ken, on May 24th. Bishop Sugai of South Tokyo is taking charge of the Tokyo diocesan affairs in the absence of Bishop Sasaki.

According to Bishop Sasaki, he expects to convene the conference of Japanese, English, American, and Canadian bishops in Karuizawa about mid-June, permitting the Rev. H. J. Watts, the representative of the Archbishop of Canada, more time to arrive.

Church Rehabilitation Movement Opens Successfully in Tokyo

A special service to mark the formal opening of the movement to rehabilitate Episcopal churches in Japan took place in Tokyo on May 12th. The service was sponsored by the diocese of Tokyo and the Brotherhood of St. Andrew, and Lt. Col. Paul Rusch organized the affair. The army loaned a large hall. A GI stage crew from the Ernie Pyle Theater adapted the hall for the service. Douglas Overton, vice-consul at Yokohama, reported the service in a letter to a friend:

"Honestly, it was terrific. The stage was converted into a great cathedral sanctuary, altar in the center, hundreds of potted flowers, the orchestra on one side with a choir of more than 80 men and women massed behind the orchestra, bishops and clergy on the other side. Old Bishop Sasaki walked in the procession supported by two acolytes. He has been seriously ill and is very feeble. Bishop Yashiro of Kobe preached.

"We think about 5,000 were present. Anyway, they filled the hall and the galleries, stood in the aisles all down the side, crowded the entrances, and sat on the fire escape within earshot. I have never seen anything like it out here. All the St. Luke's nurses were there in uniform for the first time in five years. St. Hilda's School turned out several hundred strong, and some 300 or 400 Americans, British, and Australians were there.

"The thought that stuck in my mind was 'what a great triumph for the Church

that stuck to its guns throughout the war.' I thank God that Bishop Sasaki lived to see this day. I know every American there was astounded at the spectacle."

The Nippon Times reported the service in detail. It referred to the gathering as "the largest Japanese Christian service since the war."

"With the theme, 'Forward with Christ,'" the Times said, "the service was organized as the first concerted effort to reestablish the Episcopal Church in Japan. The offering will be used in the rehabilitation of destroyed churches in the Tokyo diocese."

ENGLAND

Dr. Arthur Winnington-Ingram, Former Bishop of London, Dies

The Rt. Rev. Arthur Winnington-Ingram, formerly Bishop of London, died on May 26th in London at the age of 88. He served as Bishop of London for 38 years until his retirement in 1939.

Dr. Winnington-Ingram came to the diocese of London from the slums of the East End, where he had done settlement work from Oxford House in Bethnal Green. He never lost his interest in improving conditions among the poor.

In 1926 the Bishop visited the United States. A strong believer in Anglo-American friendship, he asserted that American school children were taught to hate England and pleaded for a revision of teaching methods, saying that "the whole future of the world depends upon our two nations keeping together."

The fourth son of the Rev. E. Winnington-Ingram and a grandson of the Bishop of Worcester, Arthur Winnington-Ingram was educated at Marlborough and Keble College, Oxford. Ordained in 1884, he was appointed Bishop of London by King Edward VII in 1901, 17 years after he was ordained.

When he retired in 1939 he was succeeded by Dr. Geoffrey Francis Fisher, the present Archbishop of Canterbury.

Service for German Prisoners

German prisoners of war recently attended a special service in All Saints' Church, Bury, Lancashire, England, at which nearly 100 parishioners, including children, were present. The 153 prisoners marched from a detention camp a mile away under the supervision of two unarmed British soldiers.

"I am not under anybody's orders, and I have taken this service because I wanted to," the Rev. A. Wasey, vicar of All Saints', said. "The hope of all the world is that we be friends of each other. I hope we shall build up between the English and the German people so great a friendship that it cannot be broken."

The service was interpreted to the prisoners by a 19-year old German soldier. It was announced that services for the Germans will be held weekly in the Bury parish, where their camp is located. [RNS]

Tomorrow is Theirs

Opportunities of the Girls' Friendly Society

By Jane B. Hargate

Chairman of Publicity, Girls' Friendly Society

AT LEAST twice before in the 69 years of Girls' Friendly Society history in America the organization has adapted its program to meet an urgent need of the times. So it is again in this post-war period, when the girls of today must be trained as the leaders of a tomorrow that is pressing in upon us with breath-taking urgency. The Church's need was never more acute for that kind of leadership that results from the development of all-round Christian personalities.

A new type of Churchwoman has been emerging during the past decade, often from areas of purely secular activities. She seems possessed with an unprecedented awareness and conviction of the Church's program in relation to all of life's varied pursuits. For her, Church work, so called, no longer claims that last begrudged fragment of time and energy. Instead, she is exerting her genius for intelligent leadership. She is injecting new vitality into the whole women's program of the Church. The Girls' Friendly Society recognizes the need of the times for more such leadership. Hence, it is its purpose to begin training girls, while they are yet young, to take their eventual place in the adult life of the Church.

The inspiration for the Girls' Friendly Society in America came from news of the English society, founded in 1875 and reported to be the first girls' or women's organization in the Church of England. It was in Lowell, Mass., two years later, in 1877, that GFS—USA was born out of a very real need to give girls working in the textile mills an opportunity for Church fellowship.

During World War I the society again



GFS ORCHESTRA: *The juniors of Grace Church, Hamden, Conn., made their own instrument and had their own orchestra by following instructions in the GFS program, "Ride Your Hobby High."*

met a need. In helping to alleviate the housing problems for girls away from home many GFS lodges came into existence.

For many years a variety of social service needs in parishes and communities were met by the Girls' Friendly Society. However, gradually, and almost completely now, other agencies with trained

social workers and specialized facilities have taken over these functions.

NEED OF WEEK-DAY FELLOWSHIP

Today the need is to bring our little girls, 7 or 8 to 14 years of age, and teenagers to 21 years, into a week-day fellowship that will train them to be Churchwomen of character and ability. Realizing the importance of capturing the interest of youngsters at the "gang" stage, the GFS is placing its present emphasis on junior members. Acknowledged needs of this age group for creative activities and an opportunity to serve are recognized in a well-integrated program. Fun and fellowship are not crowded out, yet worship remains the center of it all. To guide the boundless energy of juniors into constructive channels of Christian social action there was introduced the current theme, "Adventuring in Friendliness." This serves, too, as a very timely, streamlined interpretation of the missionary effort that has always been an essential factor in GFS.

THE FRIENDLY TRAILER

No single project has so crystalized the potency of this slogan for both junior and teen-age members as the 1945-46 mission object, the Friendly Trailer. This was purchased and equipped last year and is being supported by the voluntary gifts of GFS members. It is for use in rural and industrial areas by Miss Olive Meacham,



IN LATIN AMERICA: *A Junior GFS on a hike near Nopala, Hidalgo, Mexico, typifies work of the Society in Cuba and Puerto Rico as well.*



secretary for that field on the national staff, but more affectionately known to the thousands of GFS members as the Trailer Lady. She has become their own missionary, as she and the trailer carry new experiences in worship, religious education, recreation, and creative activities to isolated rural communities or crowded industrial centers. At present Miss Meacham and the trailer are at work under Bishop Gravatt's guidance in several mill villages of Upper South Carolina.

EXAMPLES OF FRIENDLINESS

"Adventuring in Friendliness" has enriched the group experience of many GFS branches, whether it be sharing in a penpal correspondence or carrying out a project with neighbors at home. It was the latter which prompted members in Oswego, N. Y., to extend their joy in Christian fellowship to young people living in the refugee camp at Fort Ontario. Although many of them were Jewish, they shared gladly in the branch and parish activities to which they were invited. As a result, barriers were broken down in the community and townspeople had a new understanding and compassion toward these victims of Nazi persecution.

The Rev. John Yamasaki said recently, "The personal interest and gifts from the Girls' Friendly Society were often the only brightness in gloomy relocation camp days."

GROUP WORK ACTIVITIES

Program materials published by the GFS and designed particularly for the junior membership are widely used by other organizations and agencies engaged in group work activities for youth. Recent titles include *Let's Have Fun*, a profusely illustrated pamphlet with practical aids for helping juniors create their own programs in health and recreation. *Let's Be Creative*, a booklet on hand crafts, stresses the importance GFS places on creative activities in the development of Christian personality. *O, Come Let Us Worship* gives each girl her own delightfully illustrated resource for individual and group worship. *The Post-War World and You*, *United We Make America*, *Stepping Out*, and *A Growing Religion* are others that continue to serve as perennial aids for members who seek the Christian way to make democracy work.

A deep concern for understanding and strengthening family relations will be a focal point on the program of the National Council of the Girls' Friendly Society to be held June 24th to 30th at Denison University, Granville, Ohio. Also

ACTIVITIES OF THE FRIENDLY TRAILER:

(top to bottom) (1) At Christmas the children were attracted by a Christmas creche. (2) Mrs. Hargate demonstrates the loudspeaker of the trailer at Elyria, Ohio, while members of the GFS of St. Andrew's Church watch. (3) The trailer provides a background for the laying of a cornerstone at a community playhouse at Clearwater, S. C. (4) Parked on the Church's property at Clearwater for the winter, the trailer becomes the center of interest and activity for the neighborhood.

at this conference, the first since 1942, leadership training of present and potential leaders from all over the Church will demonstrate the task of GFS—to correlate a well integrated girls' program into the religious educational program of the parish church.

In reviewing the long history of the Girls' Friendly Society the readiness for adaptation to changing needs is apparent. In the past members very often remained members for life. Now, as the new emphasis on junior branches gains impetus, even the youngest and newest junior may

look forward to graduation into the adult program of the womanhood of the Church when she reaches 21. More and more older groups, who have been actively identified with GFS, have formed guilds or circles as units of the unified parish women's program.* That many of these former members share a genuine desire for strengthening the junior program is evidenced by their continuing support, financially and as active group leaders.

If girls of today are to become the Churchwomen of tomorrow—that kind of "new" Churchwomen adequate for the

vital task of the times—there is needed desperately the whole-hearted support of every Churchwoman in a worship-centered program for all girls, especially the younger ones. Such a program as that which seeks to develop strong bodies, alert minds, creative activities, and spiritual strength is building a reservoir of strength and power for the Church's future needs.

*To encourage this participation and to study further possibilities for increasing such integration a joint committee has just been appointed from the National Boards of the Woman's Auxiliary and the Girls' Friendly Society.

The Western Rite in the Orthodox Church

By Dr. Serge Bolshakoff

Oxford, England

ALTHOUGH the alleged separation of the Eastern Church from Rome took place in 1054, intercommunion between the Byzantines and the Latins continued much longer. The Benedictine abbeys continued to exist at the monastic capital of the East, Mount Athos, until well into the 13th century and their abbots sat in the Athonite chapter. St. Anthony the Roman, founder of the celebrated monastery in Novgorod in Russia, was a Benedictine monk. In medieval Novgorod people baptized their children indiscriminately in the Latin or Byzantine churches. The Latin monasteries existed all over the Byzantine East and met but little opposition. The intermarriage between the Easterners and Westerners continued as well as intercommunion, although officially there was a breach. Even the Turkish conquest did not change such a state of things. The bishops of Cyprus, although Byzantine, were in communion with Rome, at least outwardly. The Greek parish in Venice was in the most peculiar position, acknowledging both Rome and Constantinople, until well into the 17th century.

CHANGE OF ATTITUDES

Circumstances of the Russian history of the 17th century, which greatly influenced the entire East, produced the marked change of feeling. The Latins began to be considered monsters of perversion and corruption, their rite an abomination, and their very baptism invalid. To tolerate the Western rite in the Orthodox Church was something unthinkable. It would be an apostasy from Orthodoxy.

Efforts of non-jurors to unite with the Orthodox Church in the 18th century while preserving their Western rite and customs came to nothing. The Rev. William Palmer, an Oxford don, came to the same grief in the following century. The Russian synod consented to admit him into the Orthodox Church only if he would conform entirely to its rite, canons, etc. On that occasion the great Russian lay theologian, Alexis Khomyakoff, dissented from the general trend and advanced a plan of the Western Orthodox Church with its own rite and canons but with the same doctrine as held in the East. He was looked at askance, being too early a bird.

Yet a few decades later, during discussions with the Old Catholics, the possibility of the existence of an Orthodox

Church with the Western rite was tacitly admitted. These discussions, however, remained fruitless. Only after the first World War, in the twenties, a big step forward was made. Several Polish Old Catholic priests and their flocks were received into the Orthodox Church of Poland while preserving their Western rite. This case, little known in the West, remained for a long time an exception.

In 1937 a considerable group of French people, who formed the French Catholic Evangelical Church, applied to the late Patriarch Sergius of Russia to be received into the Orthodox Church while preserving their Roman rite in French and Western usages. Their request was granted and the late Metropolitan Eleutherius of Lithuania received them in Paris. Shortly afterward, Msgr. Winnaert, leader of the group, died. He was formerly a Roman Catholic priest. In 1939 the second World War broke out. In 1940 the Germans occupied France and the French Orthodox of the Western rite suffered a good deal of persecution on account of their allegiance to Moscow.

On last August 24th Metropolitan Nicuslas of Krutitsi came to Paris in order to reconcile the Russian dioceses in Western Europe with the patriarchate. The next morning he invited the French Orthodox clergy of the Latin rite to see him. They came and were received with the utmost kindness. The center of these French Orthodox is their Benedictine priory in Paris (26 rue D'Alleray, Paris XV). They have also a few parishes. During his stay in Paris the Metropolitan elevated the superior of the monastery, Dom Denis Chambault, to the priorate and ordained to the priesthood, diaconate, and minor orders several monks. On August 29th the Metropolitan visited the priory where he was received according to the Latin rite and conducted to the throne. After a short service the prelate preached in French before a large congregation, stating his joy to be among the Orthodox Benedictines and assuring them of the solicitude of the Patriarch. The community presented to their visitors relics of St. Denis of Paris in an ancient reliquary, as well as a set of vestments. Besides the Latin monks, the community includes also a few Russian monks of the Eastern rite, among whom Fr. Serge Chevich is the most prominent.

Fr. Eugraph Kovalevsky, rector of the parish of St. Ireneus in Paris, who was the first among the Russians to be ordained according to the Western rite, founded last year the French Institute of Orthodox Theology (Institut Saint Denis, 6 rue Saint Louis en l' Ile, Paris IV), affiliated to the Sorbonne and conferring degrees. The institute had 32 students the first year, one-third of whom were Roman Catholics and Protestants. The institute is a learned institution founded to promote Eastern Christian studies and the rapprochement between Eastern and Western Christians. Dom Lambert Beauduir, celebrated Roman Catholic liturgist, founder of Amay, gave a course of lectures in the institute. His subject was Western liturgies.

CONFRATERNITY OF ST. BENEDICT

Although Paris Benedictines are the first regular Latin community in the Orthodox Church since the disappearance of the Benedictine abbeys on Mount Athos in the middle ages, they were preceded in a way by the Orthodox Confraternity of St. Benedict, founded in 1928 by myself and others. The confraternity is a society of the Benedictine secular oblates, who give promise to observe a rule and wear the habit of Benedictine oblates on certain occasions. This confraternity is in close relations with the Anglican Benedictines, and I as warden lived for some years at Nashdom Abbey in England. The confraternity's aims are to promote mutual understanding between Eastern and Western Christians, particularly Anglicans and Orthodox, and to help the Orthodox hierarchy in the home and foreign missions. The visitor of the confraternity is always a prelate, and the confraternity has achieved a good many of its aims. It is expected that the confraternity will cooperate with the Paris Benedictines. The latter are engaged at present in scholarly and charitable activities; they also publish interesting papers.

The restoration of the Western rite in the Orthodox Church, together with its Latin calendar and usages, will indubitably promote more understanding of the Western mentality in the East and thus facilitate the full Eucharistic and dogmatic union between the Orthodox Church and Western Christians, particularly the Anglican Communion.

The Presbyterian General Assembly

¶ *The decisions, attitudes, and expressed opinions of the commissioners who participated at the General Assembly of the Presbyterian Church in the USA, which met in Atlantic City, May 23d to 29th, will have an appreciable effect upon our own Church because of the discussion regarding union with that Church which will take place at the General Convention in Philadelphia in September. Considering the importance of the news of that meeting, particularly as it related to matters of mutual concern to both Churches in fields of possible controversy, THE LIVING CHURCH arranged for our associate editor, Miss Elizabeth McCracken, to attend the General Assembly. Her report of the Presbyterians' meeting begins on page 7.*

IT WILL surprise no one and will please everyone among our readers, we think, to note, as they read the news story of the General Assembly, that many things were said and done with which the Episcopal Church can be and is in hearty accord: the concern for young people, for social justice, for missions, for Christian family life—for still other things. These matters are the prime concerns of all Christian people.

But it will also be noted that other things were said and done which are remote from the faith and practice of "this Church." It seemed to us that the Presbyterian Church was farther than at any time since 1937, when the proposal for a working together for organic union was made, from a position which could possibly be consonant not only with the Constitution and Canons of the Episcopal Church (which can be altered by General Convention) but also with the very foundations of the Church, which "cannot be removed." The commissioners were courteous and friendly, it need not be said, and voted to continue their commission. But they were firm in their stand on their own faith and form of government. In this particular of unshakeable determination to hold by that which they have received, the Presbyterian Church in the USA and the Episcopal Church are alike.

Conversations with leading commissioners between sessions showed that they expected the General Convention, meeting in September, to accept the "Bases of Union" and to effect the organic union according to the terms of that document. They had heard sufficient about its provisions to know that the Presbyterian Orders and Sacraments, as now constituted, had been "safeguarded" in that proposal; that no form or reordination whatever would be accepted; that bishops would act "concurrently" with the presbyteries.

This should surprise no one at all. The members of our own Commission on Approaches drew up "Bases of Union" with the Presbyterian Commission on Negotiations with the Episcopal Church. This is known throughout both Churches. What is less widely known is that there is a large company of clergy and laity in the Episcopal Church who are immovably staunch in their adherence to the faith and practice of their Church as these have been held "from the Apostles' time until now." These Episcopalians are deeply desirous of the reunion of Christendom; they number many who have devoted their lives to this consummation. Many of them wish union with the Presbyterians. All the members of this great company differ from the group called "Liberals" in their insistence

upon awaiting the day when union can be truly effected. Their loyalty to their Church will not permit them to agree to a compromise which would deny the very nature of the Church.

We venture to think that the Presbyterian Church has a similar company in its membership. Several Presbyterian ministers were cited to us, in conversation at the Assembly, as being "High Church Presbyterians," who were willing to give up nothing in order to bring about union with Episcopalians. Others, who were ready to yield some points, were described as "Broad Presbyterians." We know nothing about the actual counts, but we do know well what such descriptive titles mean, by recalling what they, or similar terms, mean in our own Communion. No one can prophesy, but we can express the hope that both Episcopalians and Presbyterians will "continue negotiations" until a proposal can be submitted which will meet with the approval of our practising Catholics and Liberals and the Presbyterians' "High Churchmen" and Broad members. It will take time.

The Presbyterians, as well as members of our own Church, have reproached the Episcopal Church because nine years have elapsed since the vote to seek organic union was taken. What do they think of the statement of Dr. W. Tallieferro Thompson, of the "Southern Presbyterian Church," with which the

PRAYER AT FORTY-FIVE

I WILL stop asking now.
I have begged sufficient favors in the past.
I will be quiet; I will try to find
My Friend.

I will keep still at last,
And cease my begging even for those I love.
Even for these, my prayers have not always
Been wise.

He knows already all they have need of,
While I have scarcely made an effort to know
The only One
Who will go on

Beside me to whatever town I go,
However far from friends who, close today,
May yet grow strange
Or move or die or change.

But He will travel with me all the way.
One binds not such a friendship in a day.
I will be quiet now and try to find
My Friend.

DOROTHY LEE RICHARDSON.

ATOMIC BOMB

A Footnote to the Lord's Prayer

OUR Father which art in heaven:
 Forgive us our cleverness,
 Our precocious minds,
 Our puerile souls.

Forgive us our trespasses.
 With attenuate heart
 And questing brain
 We toy with frightfulness;
 Button-pushers, gadget-mad,
 We are giddy with pride.

Lead us not into temptation.
 We dare, we presume, to play
 With Thy atoms,
 Exulting in mass death,
 And childishly cry to one another,
 Look, see, what man can do!
 Irresponsible, over-weening,
 We plan the global death,
 The astronomical annihilations.
 Father, forgive, we know not what we do.
 We think Thy world our own
 And leash Thy lightnings, train Thy thunder
 At our whim.

Thy will be done on earth.
 What hath man wrought!
 He quells an icy fear of atoms
 Under his thumb,
 And the intoxicated mind is unrepentant.

Deliver us from evil.
 Send Thy winds of Spirit
 To destroy our arrogance;
 Thy blinding Light
 And reveal us to ourselves.

*For Thine is the Kingdom and the Power and the Glory
 Forever and ever. Amen.*

VIRGINIA E. HUNTINGTON.

Presbyterian Church in the USA is seeking reunion, that nine years have passed since *those* negotiations were begun? We agree with Dr. Thompson's quaint metaphor: that a "long courtship is more likely to result in a successful marriage than a short one." He said with great earnestness: "Be patient about the time that these plans take."

THE members of our Church will be glad that the Assembly took so definite and firm a stand on the question of the remarriage of divorced persons. It may surprise some to find that the rule in the Presbyterian Church in the USA is as strict as our own canon. The language, to be sure, seems to be less mandatory; but we are assured that its meaning is the same. Presbyterian ministers were said to have been "lax" in the matter of remarrying the divorced. Such laxity has led to this very firm stand.

We think that our Division of Youth will note with satis-

faction the success of the Presbyterian Church in organizing its young people. The Westminster Fellowship has 500,000 members, young men and young women, of many races. One of the most impressive occasions of the Assembly was the entrance of the Fellowship Choir at the meeting for Interracial Fellowship—a long line of young people, in choir vestments, singing "Onward Christian Soldiers." We are making progress in our work with young people, but we have not yet done so well as the Presbyterian Church.

In regard to industrial problems and other questions considered by their Standing Committee on Social Education and Action and our Joint Commission on Social Reconstruction, there is very much in common between the two Churches, as we all know. In this field, representatives of both Churches work together in the Federal Council of Churches, and have so done for years, beginning long before the Episcopal Church joined the Federal Council.

And this brings us to our conclusion: we have great principles of life and work in common with the Presbyterian Church; in many fields we can work together even more closely than in the past. What then? We would speak in the memorable words of Bishop Manning, in a sermon preached one summer morning in the Cathedral of St. John the Divine, to a great congregation of students from the summer schools. Bishop Manning said:

"The best way to bring about the reunion of Christendom is for Presbyterians to be better Presbyterians, for Episcopalians to be better Episcopalians, for Roman Catholics to be better Roman Catholics, for Methodists and Baptists to be better Methodists and Baptists. As they all are loyal to the faith and practice of their own Churches, working together as they can for the welfare of their fellow men, they will fit themselves to become loyal members of a Universal Church, Holy, Catholic, and Apostolic, when the great day shall come which shall see such a complete reunion of all Christian people on this earth."



Afterthoughts

DEAR LIVY: I am asking you confidentially if I should be worried about my preaching. Specifically, do you think I am giving out "opium for the people"? After a service a faithful vestryman called my attention to the lines in my service leaflet, as follows:

Sermon: The Rector
 Offertory: Anthem—"Sleepers, Wake" . . . Nicolai-Bach
 Anxiously,

PADRE.

DEAR PADRE: Did the anthem wake up the sleepers? If not, try No. 496, "When wilt Thou save the people?" For next Sunday, I suggest No. 257, "Hasten the time appointed."

In haste,

LIVY.

"ONE WEEK after our last annual meeting, hostilities began to cease," says a diocesan Woman's Auxiliary president in her printed report. Livy the Office Cat says the meeting must have been a particularly vigorous example of the Church Militant!

Following Up Confirmation

By the Rev. John Heuss, Jr.

Rector, St. Matthew's Church, Evanston, Ill.

EVERY parish priest has often been disappointed by the way members of the confirmation class drift away when the regular period of instruction is over and confirmation has taken place. Not all, of course, fall away, but any honest priest will admit that enough do to create alarming concern. The easiest way to account for this evidence of the small impression the Church has made on its prospective communicant is to rationalize it on the grounds that the secular forces of the community were too much for the new communicant to combat. The home did not cooperate, secular interests were more glamorous, or the school program demanded more and more of the child's time. No one will deny the serious competition which secular interests give Church participation. Nevertheless, when every conceivable reason has been thought up why some confirmation candidates fall away so speedily, the disturbing fact still remains, that most of them fall away for no other reason than that no satisfactory effort is made to continue the high interest which exists during confirmation instruction.

GROUP ACTIVITIES NOT ENOUGH

If we are to hold those who have been recently confirmed at a high point of interest, we must not drop the members of the confirmation class like hot potatoes as soon as they have been confirmed. Nor is it enough merely to direct these new communicants into some sort of group activity within the Church. It is a good thing for the boys to be acolytes, for the girls to participate in junior altar chapters, for both of them together to enter all the phases of youth work in the parish program, and for those who are older to find their proper place in the adult activities of the Church. If this is all that is done, however, it will be quickly found that group activity appeals to some and makes no appeal whatever to others. To expect the parish groups to sustain the interest and loyalty of the new communicant is to ask for disappointment. The rector has no right to pass his personal responsibility for the newly confirmed members of his class along to the parish groups.

There is a far more effective way not only of sustaining post-confirmation interest but also of continuing needed instruction and guiding the all-important spiritual growth of the newly confirmed communicant. This way requires both time and hard work from the clergy. It is worth it, because it does get results. It is likely to be much more worth while to the individual communicant, and in the long run to the parish as a whole, than any other method. This post-confirmation plan is the simple one of regular personal consultations between the rector and the individual members of the new class. In parishes where

the confirmation classes are taught to make regular confessions there is no need for such a plan. There are many parishes, however, where this is not the case. Therefore, some arrangement for continuing personal consultations is of the utmost value. Indeed, even in parishes where confession is the rule, it is a wise and helpful thing to supplement it with a personal consultation on a wider basis.

THE METHOD OF PERSONAL CONSULTATIONS

How does such a plan work? The first rule that should govern the planning of private consultations is the rule of frequency. If the newly confirmed member is to be kept in close association with his rector and with the altar, it is well to begin with at least one consultation a month. In the smaller parishes where the numbers do not make it too difficult, it is perhaps better to have the newly confirmed in to see the rector privately twice a month. My own custom is to arrange for monthly meetings.

The second rule is to make the consultations as natural as possible. It is better to meet in some place other than where the newly confirmed class has been receiving instruction. Since in most cases this has probably been the church, it is well to find a different environment. The most natural place of all is the rector's office. It establishes very early in the new communicant's mind the idea that the rector is accessible. Moreover, there are likely to be fairly comfortable chairs in the rector's office where the atmosphere is one of friendly informality. Since the purpose of these personal consultations is to build a lasting bond between the new communicant and his priest, it is very important that the consultations proceed along the easiest and most friendly lines. The time spent together is not a class, nor is it a lecture with the priest doing all the talking. It is a consultation, which will bear the most fruit where it is most informal.

The third rule is to build toward confidence. The new communicant is bound to be apprehensive about this new routine. He is likely to think that he is being brought in to be asked embarrassing questions about his private life. The first meeting must not frighten him. It is well to encourage him to talk as much as possible. If this is done skilfully, it will be found that it is not long before the new communicant of his own volition is asking advice and opening up his problems in an atmosphere of confidence and naturalness.

The fourth rule is that of definite instruction. From the very beginning the priest should have a clear-cut plan for continuing confirmation instruction. Consultations are not just friendly little chats. They are a means of deepening spiritual life and broadening knowledge. It is a good method to give the new communicant

at the time of his first visit one of the devotional or instructional manuals of which there are many in the Church, and to set him the specific task of learning something definite between this consultation and the next. It is unwise to give him too much. The priest should let him learn one thing well, and then see to it that each new instruction moves ahead to something else. It is amazing how much a communicant will add to his store of religious knowledge in this way after he is confirmed. It is also dismaying to find what a small amount he has absorbed after sitting in the regular confirmation class.

The fifth rule is to encourage both private devotions and regular public worship. It is a very easy matter to increase the use of daily prayers when one has a chance to talk about them privately with a new communicant. Somehow the whole matter becomes much more important when it is talked about just between two people. Since, with regular consultations one has recurring opportunity to make suggestions, the danger of stereotyped evening and morning prayers is eliminated. The priest should make a regular effort to suggest new prayers, new devotions, and a growing estimation of private prayer life. Probably the greatest single result of private consultations will be marked regularity in attendance at public worship. It just does not happen that the person who regularly meets with his priest privately falls into the bad habit of not going to Church. In the first place, he feels that the priest is really interested in whether he comes or not; in the second place, he knows that he will have to give some explanation for not having attended regularly; and in the third place, his appreciation of public worship is deepening because his instruction is continuing.

The sixth rule is to lengthen the intervals between consultations as time goes by. There can be no unchangeable rule as to when this should be done. The consultations should be frequent—at least once a month, in the year that follows confirmation. In the second year, once every two months would seem to be enough. By that time the habits of good Church membership should be pretty well set. If the priest has time to see his confirmed members once every three months after the second year, he will find the effort rewarding in the extreme. It certainly would seem that anything less than twice a year would be too little.

TRAINING IN PENANCE

It will be found that these personal consultations will lead in almost all cases to a very natural and regular practice of the Sacrament of Penance, if it is desired. The first step in this direction is teaching self-examination to each person. It is well to do this early in the series of consulta-

tions. The newly confirmed person, after making such a self-examination, may then be encouraged to talk about it with the priest, who should leave it to the confirmed to emphasize what he believes is his chief fault. It is amazing how easily and naturally all ages of people will do this in the priest's study.

By this method they are getting accustomed to discussing their private actions and thoughts with the priest and are gaining confidence in the way he stands ready to help them. When this confidence has come into being, it is time to explain sacramental confession, with the priest suggesting that the next time the self-examination is made he would like to step into the church after they have discussed the results and give the penitent God's absolution. When the time comes for the

third periodic examination, the suggestion may be made that it be a real sacramental confession. Nearly all will be eager and ready for it.

Now the point of all this careful handling is not to "slip something over" on unsuspecting parishioners. It is merely to make natural and easy what is emotionally difficult when offered abruptly. The Church's healing ministry will have opened up to it a multitude of lives which otherwise would never have been touched.

The cure of souls can never be accomplished on a mass production basis. Each communicant is an individual child of God. He will remain loyal to the Church, keep his interest in the Church, and become a devout disciple of the Church if he is treated as an individual after confirmation as well as before.

ever before what it has meant to many men to cross the Jordan.

When you have finished the book, it will be hard for you to think of the River Jordan in such terms as one who says, "On the whole, it is an unpleasant, foul stream running between poisonous banks." That may well enough be the fact, but this delightful book is good evidence for anybody that there is far more to the truth than the facts.

BENJAMIN W. SAUNDERS.

The Latest Lewis Novel

THAT HIDEOUS STRENGTH: A Modern Fairy-Tale for Grown-Ups. By C. S. Lewis. New York: Macmillan, 1946. Pp. 459. \$3.

I hope no one will assume from its subtitle that this novel is "mere escape fiction." It is about as much of an escape from reality as is the Book of Revelation.

Ransom, the Cambridge philologist who journeyed via space-ship to Mars in *Out of the Silent Planet*, and traveled with supernatural aid to Venus in *Perelandra* to save the Eve of the new paradise from Satan, appears again in the present book and directs the forces of light against the aggressive forces of evil. The latter have organized the NICE (National Institute of Coördinated Experiments) and are planning to use it as a means of incarnating hell on earth.

The two central characters are Mark Studdock, a young, ambitious, and "modern" sociologist, who is drawn to the NICE because he thinks it will usher in a scientific utopia and bring him money and prestige, and his intellectual and also very "modern" wife, Jane, who finds herself eventually in Ransom's camp.

There is not room here to go into the plot, or tell of the amazing and richly satisfying way in which Christianity, classical mythology, and Arthurian legends are woven together. But for the sake of any reader who assumes that the book consists solely of weird adventures, I should like to say that Mr. Lewis' uncanny understanding of human psychology and man's moral nature is more conspicuous here than in any of his other novels, and the book is filled with flashes of philosophic insight, each of which can set the reader on a chain of thought long enough to pass the evening.

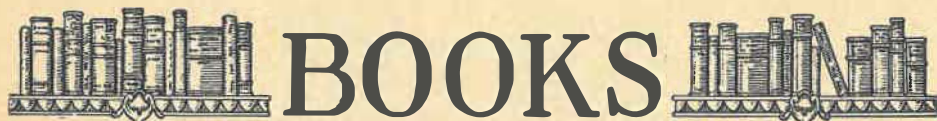
Some day, I hope, the critics will discover that Mr. Lewis is one of the most important novelists now writing. No other of recent years has so perfectly combined an incredible imagination with a serious purpose.

CHAD WALSH.

Calvin vs. Barth, et al.

THE NEW MODERNISM. An Appraisal of the Theology of Barth and Brunner. By Cornelius Van Til. Philadelphia: Presbyterian and Reformed Publishing Company, 1946. Pp. 384. Price \$3.75.

This book is not, as the title might suggest, an objective discussion of crisis theology. Dr. Van Til acknowledges at the outset that his purpose is definitely polemical. He regards Barth and Brunner as arch leaders of "fifth column activity"



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

The Story of the Jordan

THE RIVER JORDAN. By Nelson Glueck. Philadelphia: Westminster Press, 1946. Pp. xvi, 268. Indexes. \$3.50.

There is no other region on the earth's surface like the valley of the Jordan. No other geographical name has been spoken and written more in the language of three of the world's greatest religions. In the popular fancy of song and story upon religious themes, nothing else has more imaginatively and symbolically appealed to the minds of common people. And about this, "earth's most storied river," nothing like Dr. Glueck's book has ever been written. Here, remarkably enough, is a beautiful book, superbly printed, lavishly illustrated, from the pen of a scholar of world-wide renown and authority in his own field, which is as enchanting to the general reader as one could wish, a book which is hard to lay aside once one is well into it, easy to sit up with into the night.

This reviewer has wondered a good deal at this book. It is full of solid learning, rich with the fruits of scholarly research and expert archeological investigation. Yet a warm and vital personality becomes ever more clearly defined through its pages, and it glows with insight and awareness of spiritual values and significances. One wishes earnestly that toilers over forthcoming doctoral theses might take at least a little time to study the style of this author and perceive that scholarship need not be dull in expression.

It is worth while to compare the information here presented with that found in the best contemporary articles in encyclopaedias and dictionaries of the Bible, as well as with what has not so recently been written about the River Jordan and its valley by such men as George Adam Smith. This river and valley, which have so deeply affected history, are a subject about which a great many people have long known a great deal that isn't so. Dr. Glueck sustains amply and well, upon the

basis of his thorough study in archaeological exploration and excavation, the exceptions he takes to such opinions as that large parts of the valley have never been populated more densely than at present, some not at all, and that no cultures of high degree or importance existed or developed there until such times as are indicated in Old Testament history. He has himself examined archaeologically seventy-odd ancient sites on the east side of the Jordan valley, the presence of most of which was previously unknown. A great deal of light is shed on many Old Testament place-names and allusions to matters of history known to the ancients, which have been handed down through many generations most carefully by word of mouth, but which have escaped us.

The chapters of this volume are replete with allusions to both Old and New Testament terms, phrases, and texts. A good deal of this affords rich homiletical suggestion to those who can use it, particularly in expository preaching which people still like to hear everywhere. There are well over a hundred illustrations, and full use has been made of the advantages of aerial photography in selecting them, but some of the best pictures are to be found in the text.

Dr. Glueck begins with a geological account which is as entertaining as a good story. Then he takes you to the sources in the north, and in his learned and charming company, you follow the stream on its swiftly descending and tortuous journey southward, meeting living people all along the way both of the present and of long-past ages, with delightful excursions east and west of the river, until you come at last to the Dead Sea and the end, as the river itself does, pausing for the view, in both text and picture, that Moses, about the only Israelite who never crossed the Jordan in either direction, saw from the mountain-top. You see the river and the life of its region as it was and as it is, in all its historic and contemporary pattern and variety. You understand better than

(p. 4) which has in view the overthrow of modern Protestantism, Romanism, and "traditional orthodoxy." By the last phrase is meant the theology of the Reformed Church, which is called "consistent Protestantism" as opposed to "inconsistent Arminian Protestantism." The author would have been at home at the Synod of Dort.

Modern Protestantism is rightly described as affected by immanentism and by Schleiermacher. The direction of these is recognized as toward that form of pantheism which identifies God with the universe and which, to be consistent, must issue in the dismissal of religion except as an esthetic and ethical stimulant with no food value.

By tortuous processes the author comes to the conclusion that the crisis theology will lead to the same result. Romanism is summarily dismissed as incompetent to stem the surging tide. Gilson and Maritain are presented only by title; Przywara pays but "lip service to the causal creation idea" (p. 271). Only Calvinism as presented by Reformed Churchmen can meet the situation.

For a minister of the Reformed Church whose prime purpose is the preservation of his institution, this is a valuable book.

ROYDEN KEITH YERKES.

Sermons on Biblical Characters

TRIALS OF THE GREAT MEN OF THE BIBLE. By Clarence Edward Macartney. New York and Nashville: Abingdon-Cokesbury Press, 1946. Pp. 189. \$1.50.

To the clergy and seminarists, to whom homiletics is a concern, it would hardly seem necessary to commend the wealth of biographical material contained in Holy Scriptures. Yet perhaps the very abundance and heterogeneity of that human-interest literature may cause many preachers to skirt the edges of it. It is salutary to have an experienced and skilful preacher share with us his biographical sermons. This Dr. Macartney, minister of the First Presbyterian Church, Pittsburgh, has done in this modest volume. Biography is used extensively in introducing to inquirers the principles of the spiritual life, of prayer, of the living of the Christian Faith, when almost no other written agent (equally effective) is available. Sermons may, as this book witnesses, utilize to advantage this same means of conveying truth. Human nature, with its tensions, capabilities, short-comings, and variations, thrusts itself through the ages of past history and appeals to men and women with unfading freshness and appositeness. Because the hand of God was manifestly upon the prominent characters in the Holy Scriptures, and because the creative Spirit is seen molding their personalities, and governing their occasions to His divine purposes, human beings in our day may take heart and strive afresh to give themselves to the demands of Almighty God.

There are fifteen sermons here; nine are concerned with characters in the Old Testament and six with personages in the New. The meaning of the word *trial* is

that of testing, proving. So we are presented with Jacob and Judas, with Elijah and St. Paul, in the midst of the furnace, as it were, in which God is trying them like gold-bearing ore. Two of the sermons cover "trials" of our Lord; the Temptation in the wilderness and the agony in Gethsemane. If we raise our eyebrows at the author's beginning the solemn setting forth of Gethsemane with the words: "Some years ago, I had occasion to change trains at a railroad junction in the southern part of Texas," we shall be attesting his success in winning our attention. And this aforementioned quotation will also give a clear sample of the author's style, a familiar, utilitarian sort.

It is straightforward writing, with not many adornments, not more than a few lines of verse, here and there. Sometimes it is jejune and burly, but it is never "purple-hued" nor precious. These are not liturgical sermons, so the devotees of that worthy *genre* will be saved distress by realizing the very ordinariness of this collection. Dr. Macartney has a taste for historical incidents by way of illustration (he is the author of a half dozen historical books). So we have General Sherman traveling up the Mississippi, General Kilpatrick at Gettysburg, Benedict Arnold at Saratoga, and the like.

Episcopalians will find Dr. Macartney at all times reverent and conservative.

R. D. MALVERN.

Calvin for the Modern World

CALVINISM. By Arthur Dakin. Philadelphia: Westminster Press, 1946. Pp. 223. \$2.75.

The spirit of John Calvin is re-visiting the earth in our day in the neo-orthodox movement in Protestant theology. This book is therefore distinctly timely.

The author's purpose is to present a clear and comprehensive exposition of Calvinism as a theological system, a way of life, and an historical and cultural force. He has achieved it well. There is nothing in his presentation even of the most technical aspects of Calvinism which should confuse the reader of average theological intelligence. Moreover, Dakin has succeeded remarkably in letting Calvin speak for himself in his pages.

Probably very few modern Christians who stand outside the Calvinistic tradition have ever taken the trouble to study Calvinism systematically. Consequently John Calvin is well known—and roundly denounced—by the modern Catholic and the more modern liberal alike for his major heresies and for the "detestable enormities" which characterized the Calvinistic rule of the "saints" wherever it was established. This book will be very enlightening to any reader who shares this modern view and verdict.

Calvin was thoroughly orthodox in his Christology, and it was he who contributed to dogmatics the fruitful concept of the three-fold office of Christ as Prophet, Priest, and King. Although his view of the Scriptures was rigidly literalistic,

Calvin is the true founder of modern exegesis! And the modern Christian needs to capture the vision of the sovereign majesty of God, a vision which absorbed and animated Calvin utterly. Calvinism exaggerated some vital elements of the Christian faith which we today are too disposed to neglect. We may well seek to find in it some corrective medicine for the sick modern soul without reviving the system as a whole.

This book is as sound and readable a presentation of Calvinism as has yet appeared in our language.

CARROLL E. SIMCOX.

In Brief

THE HEART OF PASCAL, *being his Meditations and Prayers, Notes for his anti-Jesuit Campaign, Remarks on Language and Style, etc.* Drawn from the *Pensees*. By H. F. Stewart. Cambridge University Press; New York: Macmillan Company, 1945. Pp. xix + 120. \$1.50.

In 1942 Dr. Stewart published *The Apology of Pascal* in which he selected from the *Pensées* the thoughts bearing on the defense of Christianity. This is a companion volume in which he arranges the rest of the *Pensées* into ten groups according to their subject matter. The *Pensées*, thus arranged, are printed in the original French, and there is a short but illuminating introduction and notes in English. Both volumes are indispensable for a study of Pascal.

W.F.W.

ILLUSTRATIONS FOR PREACHERS AND SPEAKERS. By Keith L. Brooks. Grand Rapids: Zondervan Publishing House, 1946. Pp. 128. \$1.25.

Not many of these illustrations will be of use in sermons or addresses by preachers or speakers among Anglicans generally, but reading them, and thinking (in mental prayer or otherwise) about them, should benefit many. The terminology, the characters, and situations taken as illustrative of the various passages from the Bible—all except the latter are largely unfamiliar to us. This of itself is a humbling experience and one which brings forcibly to mind the idea that every Christian group, in which is present such love for our Lord as is here evident, has something to contribute to the sum of the Church's wealth. These are described as "Devotional Stories" in the writer's dedication, and to this reviewer may be best so considered. An excellent topical index makes them available to one looking for illustrations.

M.D.M.

Followers of The Lutheran Hour on the radio will enjoy a new collection of Dr. Walter A. Maier's sermons, recently published by the Concordia Publishing House, St. Louis: *Jesus Christ, Our Hope* (Pp. 289. \$1.75). Those to whom the eloquence and scriptural fundamentalism of Dr. Maier makes appeal will be glad to have in permanent form this collection of messages from the 12th annual Lutheran Hour.

H.B.V.

RHODE ISLAND

Bishop Perry Unable to Preside At His Last Annual Convention

Bishop Perry of Rhode Island, who has tendered his resignation to the standing committee of the diocese to take effect October 15th, was unable, because of illness, to preside at the annual convention of the diocese of Rhode Island, held in the Cathedral of St. John, Providence, May 21st. In his absence, Bishop Bennett, the Suffragan, presided. The standing committee was authorized to appoint a committee "to receive the names of such bishops and presbyters as shall be proposed as proper candidates for election as bishop." The convention also sent a message of affection and regret to Bishop Perry on both his illness and his resignation.

The convention voted to ask the Commission on Approaches to Unity to "make public with the utmost possible speed the recommendations which it will propose to the 1946 General Convention and all pertinent documents relating thereto in order that there may be sufficient time for study and discussion before the Convention assemblies."

The convention further resolved "that the diocese of Rhode Island . . . declares its support of efforts now in progress to effect unity with the Presbyterian Church and all other Christian bodies on the basis of the Nicene faith" and commended the continuing efforts for the accomplishment of the reunion of Christendom.

In various other resolutions, the convention urged the reestablishment of food rationing if necessary and the promotion of marital clinics within the diocese. A new canon was adopted providing for examinations for men seeking to be licensed as lay readers. They are to be examined by a board of not less than three nor more than five examiners, who are to be priests.

An appeal on behalf of the Reconstruction and Advance Fund of the Church was presented by the Rev. Horace W. B. Donegan, rector of St. James' Church, New York City.

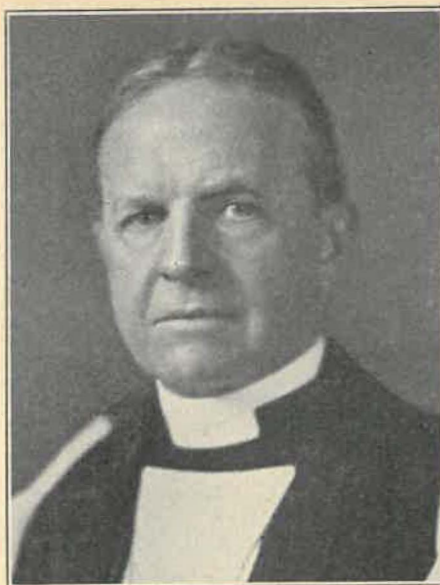
ELECTIONS: Deputies to General Convention: Rev. Messrs. J. B. Lyte, W. M. Bradner, A. F. Roebuck, J. V. Butler, Jr.; Messrs. J. N. Brown, C. R. Haslam, A. L. Kelley, A. E. Thornley. Alternates: Rev. Messrs. C. H. Horner, David Evans, H. C. Whitmarsh, A. R. Parshley; Messrs. W. E. Howe, J. G. Henshaw, W. C. Beard, H. L. Weller.

MISSOURI

Rural Work Conference Led by Cowley Father

The Rev. C. M. Serson, SSJE, of the Canadian Cowley Fathers, Bracebridge, Ont., was the leader of a two-day conference on the subject of rural work for the clergy of the diocese of Missouri, May 30th and 31st. The conference was held in Bishop Scarlett's home at Webster Grove, Mo.

Fr. Serson stressed the importance of long service in any contemplated work and



BISHOP PERRY: Illness prevented his presiding at his last convention as diocesan.

suggested the technique of a permanent well-paid clergyman assisted by several younger men in what is called the "greater parish field." He also suggested diocesan purchase and replacement plans for automobiles used by rural missionaries, since the upkeep of the car is one of the great expenses for men in rural work.

With thorough statistics, Fr. Serson demonstrated the relationship between soil conservation and rural health, and the correlation between erosion and Church decline. He claimed that the perpetuation of denominational differences in rural areas was largely economic.

Dr. Eugene Wetherell, president of the Bible College of Missouri, an interdenominational home missions school associated with the University of Missouri at Columbia, Mo., substantiated what the conference leader had said.

The diocese of Missouri is contemplating the undertaking of several new projects in the rural mission field.

LEXINGTON

Bishop Moody Takes Stand On Retirement, Marriage, Unity

Bishop Moody presided at the annual convention of the diocese of Lexington, held in the Church of the Good Shepherd, Lexington, Ky., on May 14th and 15th. It was the first meeting of the convention since his elevation to the episcopate on October 24, 1945.

At the business sessions of the convention Bishop Moody spoke extemporaneously on (1) the compulsory retirement of bishops at the age of 72 and seemed to favor leniency in the interpretation of the ruling; (2) the marriage canon, saying that he favors an ecclesiastical court of review, and a humanizing of the terms of the canon; (3) the contemplated union

of the Episcopal Church with the northern Presbyterian Church. Bishop Moody stated that he was opposed to the union, and that unless his opinion changed in the meantime, he would so vote at General Convention. He stated that he believes Presbyterians are as much divided on the question as Episcopalians; and that he is more and more convinced that the matter of union is being advanced on economic rather than on spiritual grounds.

With reference to a statement made by Bishop Dun of Washington, to the effect that the union would be equivalent to the formation of a new Church, Bishop Moody said, "I do not wish to belong to a new Church which has never existed before! I wish to belong to the Episcopal Church. It is in my bones."

In his first annual address to the diocese Bishop Moody said, "In coming to be your Bishop, I have made an earnest effort to survey the field, to determine its present condition, its needs, and my own duty in it.

"It has come to my attention that there has grown up in this diocese in the past certain irregularity in the observance of the stated canons of the Church, the Church law, both national and diocesan. These must cease. I intend to hold the communicants of this diocese, both clerical and lay, to a strict observance of the stated laws of our Church. We are not just a little group to ourselves, hidden behind the mountains. We are members of the Episcopal Church, a national organization, and of the great Anglican Communion which encircles the globe. We must live up to the obligations which that world view implies."

A meeting for the men of the diocese was held at which it was determined to organize under the name of "Episcopal Men of the Diocese of Lexington." The Rev. Edgar C. Newlin presided at the meeting. Keymen were instructed to further the plans made through work in their respective parishes.

On behalf of the diocesan Woman's Auxiliary, Mrs. Charles Judson Smith presented Bishop Moody with a check for \$1,100 to be deposited in the Bishop Abbott Memorial Fund Special for Mountain Missions.

A diocesan conference center, for the use of the diocese of Kentucky also if so desired, is to be constructed and known as the Patterson Camp. It will be on property leased from the diocesan Woman's Auxiliary and the Girls' Friendly Society. It will be developed through youth work camps to be conducted this summer under the direction of Glenn Adkins. Bishop Moody announced that "no hard and fast Churchlines will be drawn . . . we will not exclude people from the enjoyment of its (Patterson Camp's) privileges and its pleasures because they may happen to be of a different religious persuasion from our own."

At the opening service of the convention, Bishop Moody presented citations of the Order of Merit to the following: Archdeacon Francis M. Cooper, Maj. Gen. George B. Duncan, Maj. Clinton M. Harbison, Mrs. Margaret Preston Johnson,

and H. H. Harris. These awards were made for meritorious service to the Church or to the community through the Church.

ELECTIONS: Deputies to General Convention: Rev. Messrs. F. M. Cooper, J. W. Kennedy, D. C. Clark, Franklin Davis; Messrs. C. M. Harbison, E. L. McDonald, Herbert Anderson, H. T. Soaper. Alternates: Rev. Messrs. L. B. Catlin, W. F. Bumsted, N. E. Annable, Allen Person; Messrs. Walter Binder, H. H. Harris, Drs. J. R. Cowan, Henry Beaumont.

The following were elected members of the standing committee: Messrs. George Roth, Wadsworth Clark, Judge E. C. O'Rear. Newly elected members of the executive council are the Rev. Messrs. J. W. Kennedy, W. B. Dern, Mrs. Preston Johnston, Elmer Ware. John G. King, Jr., was elected treasurer succeeding his father.

CENTRAL NEW YORK

Preferential Ballots Taken On Marriage Canon and Church Unity

Almost 300 clergymen and laymen met in Utica for the annual convention of the diocese of Central New York, May 7th and 8th.

A panel and spirited discussion on the subject of the marriage canon was held the first day. A preferential ballot was prepared so that members of the convention might express their preference. The proposed canon of the Joint Commission on Holy Matrimony was shown to be preferred. Second choice was to leave it as it stands.

The Rev. Albert A. Chambers presented the official interpretation of the preferred canon. He said it "emphasizes the spiritual and mystical nature of marriage and holds that the existence of the marriage bond depends on the parties' inner consent of heart, mind, and will, and the spiritual freedom and competence to give such consent."

A series of addresses were given at the convention on the proposals for unity, particularly with the Presbyterian Church. A preferential ballot was also offered on this subject, the result of which showed an overwhelming belief on the part of the members that the unity of the Christian Church is the will of God, and, secondly, that approaches toward unity with the Presbyterians should be continued, hopefully looking forward to the time when differences might be corrected. A third preference on the ballot indicated that the convention felt the heritage and the standards, particularly in regard to the sacramental life of the Church, must be rigorously preserved and jealously guarded in these negotiations.

Bishop Peabody, in his annual address, stressed the need for the Church to go forward in missionary giving. At the same time, he commended the consecrated leadership which has resulted in greater giving to missions in the past few years. The needs of the future were emphasized by the increased budget it is expected the General Convention will adopt.

VOLUNTARY FASTING URGED

The Bishop also stressed the terrible need in Europe and the Far East for food, and called upon the people of the diocese to do their part to help those who

are in distress. As a result of this appeal a resolution was unanimously passed by the convention urging all members to accept voluntary fasting from wheat and fat products on Wednesdays and Fridays during this emergency and to give the money thereby saved to help feed the starving in other lands.

The department of missions showed that healthy progress was being made in diocesan missions. Reports from two missionaries indicated the splendid work that is being done.

ELECTIONS: Deputies to General Convention: the Rev. Messrs. W. M. Higley, H. E. Sawyer, F. T. Henstridge, A. A. Chambers; Messrs. G. P. Demler, W. D. Wilson, K. Underwood, F. W. Barker. Alternates: the Rev. Messrs. P. F. Rex, C. Sykes, P. S. Olver, F. P. Bennett; Messrs. W. F. Galpin, T. B. Kattell, F. W. Moore, C. J. Longstreet.

CHICAGO

Whitsunday Opens Relief Program

Bishop Conkling of Chicago is asking every Episcopal family of the diocese to observe Whitsunday, June 9th, as the opening of the Church's Famine Relief program. Communicants are being asked to sign pledges that they will "attempt to conserve a quarter of the wheat products, fats, and oils now used to prevent starvation overseas." These signed cards will be kept on family dinner tables until the food crisis is ended.

The Famine Relief program, in addition to stressing the need for food conservation, is collecting funds in each parish on Whitsunday to be used to purchase army surplus "10 in 1 ration" for distribution in famine areas by the orthodox churches.

The Famine Relief program is sponsored by the diocesan department of Christian social relations, of which the Rev. Floyd E. Bernard, rector of All Saints' Church, is chairman.

Bishop Nicholai Speaks At Catholic Club Anniversary

More than 300 persons attended the 22d anniversary of the Catholic Club of Chicago at its meeting at St. Timothy's Church, Chicago, May 22d, to hear Bishop Nicholai of Yugoslavia and the Rev. Leo Patterson of St. Alban's, East Chicago, Ind., tell of their pilgrimage to the Anglican shrine of Our Lady of Walsingham in Norfolkshire, England. The presence of the Serbian bishop, the exhibit of literature and holy objects from the Walsingham shrine, and the singing of the service of Benediction of the Blessed Sacrament by the choir of the Church of the Ascension made this meeting one of the high lights in the club's history.

Two Serbian priests were in attendance on Bishop Nicholai, who spoke at the dinner. He told of the many present-day miracles which had been manifested at this great shrine and urged all Anglicans who could not make a pilgrimage to the spot to make within their hearts spiritual pilgrimages to this venerable Anglican center of Mary's love. Father Patterson sketched the ancient history and modern restorations

and developments of the shrine where 32,000 pilgrims have visited in a single year.

NEWARK

Convention Provides for Women To Serve as Vestrymen

It was provided that women in the future will be able to serve as vestrymen of churches and missions in the diocese of Newark at the annual convention held in Trinity Cathedral, Newark, May 13th and 14th. Proposals that they be permitted to serve as wardens and delegates to diocesan conventions were, however, defeated.

Bishop Washburn, in his annual address, urged the Church to recognize its two-fold heritage and to make serious attempts toward the reunion of Christendom, based on the Chicago-Lambeth Quadrilateral.

LEAVES OF ABSENCE PROPOSED

Bishop Ludlow, Suffragan of Newark, proposed that a fund be raised in the diocese to provide six-months' leaves of absence for clergy after ten years of canonical residence, the time to be used for study and refreshment. A diocesan staff of five clergy would be maintained to fill parishes where the rectors were on leave.

The Very Rev. Alexander C. Zabriskie, dean of the Virginia Theological Seminary and a member of the Joint Commission on Approaches to Unity, addressed the convention on the subject of unity with the Presbyterian Church in the USA. The convention gave no instructions to its deputies to General Convention but informally expressed the hope that progress might be made toward unity with the Presbyterians.

The convention passed a resolution pledging its "unflinching support" to the United Nations. The Church of the Annunciation, Oradell, N. J., was received into the diocese as a parish.

ELECTIONS: Deputies to General Convention: the Very Rev. A. C. Lichtenberger, the Ven. W. O. Leslie, the Rev. Messrs. C. L. Gomph, L. W. Barton; Messrs. A. S. Murray, Spencer Miller, Jr., H. T. Stetson, Col. L. K. Lydecker. Alternates: Rev. Messrs. L. H. Hinrichs, J. T. Ledger, W. O. Kinsolving, G. M. Plackett; Messrs. F. H. Atkinson, W. Russell, H. J. Russell, H. R. Cruse.

Delegates to the provincial synod: Rev. Messrs. R. H. Flanagan, Theodore Andrews; Messrs. F. G. Stuart, W. M. Lockwood.

SOUTHERN VIRGINIA

Council Removes Restrictions On Number of Colored Delegates

At the annual council of the diocese of Southern Virginia, which met in Williamsburg, Va., May 14th and 15th, the final step was taken in the removal of all restrictions as to the number of lay delegates to the council from the Colored congregations in the diocese. By a constitutional change, requiring a vote by orders, the council unanimously approved the election of lay delegates from the Colored congregations on the same basis as is applied to all the other churches in the diocese. This marks the culmination of a

movement covering a period of several years.

A resolution was adopted favoring premiums to be paid to the Church Pension Fund in the amount of 15% on clergy salaries, of which 3% should be paid by the clergyman and 12% by the vestry, to provide increased benefits for retiring clergymen.

The council appointed a committee to study the needs of the diocese, especially as to the building of parish houses, the enlarging of church buildings, and advance work in the parishes. On the basis of this survey, a Forward Fund campaign is to be conducted in 1947 and 1948 for the purpose of providing these needs.

Both the report of the committee on the state of the Church and the address of the Bishop indicated a healthy progress in the affairs of the diocese. Bishop Brown referred to the consecration of Bishop Harris of Liberia as the outstanding event in the Negro work of the diocese. Attention was also called to the need for intensified parochial missionary work.

An asking budget in the amount of \$62,000 for the Church's 1947 program was approved. This is an increase of nearly 20% over the 1946 program. The goal of \$2,400 with rectory for married men and \$2,000 without rectory for single men was set as a minimum standard for clergy salaries.

ELECTIONS: Deputies to General Convention: Ven. N. E. Taylor, Rev. Messrs. G. P. Gunn, Moultrie Guerry, C. W. Sydnor, Jr.; Dr. Mason Romaine, Messrs. T. H. Willcox, H. McR. Pinner, J. S. Darling. Alternates: Rev. Messrs. R. A. Goodwin, F. H. Craighill, Taylor Willis, A. C. Tucker; Dr. Luther Foster, Mrs. F. W. Darling, Messrs. G. R. Humrickhouse, C. W. Johnston. Thomas H. Willcox was elected chancellor.

NORTH CAROLINA

Annual Convention Report

At a pre-convention gathering, the clergy and laity of the diocese of North Carolina discussed two of the chief issues to come before General Convention, the proposed canon on marriage and divorce and the question of unity with the Presbyterians. The Rev. J. Q. Beckwith led the discussion on marriage and divorce, and the Rev. R. C. Masterson, the one on unity. No resolutions were passed at the convention, which met at the Church of the Good Shepherd, Raleigh, May 7th and 8th, concerning these issues.

After Bishop Penick's annual address, in which he strongly advocated an increase in the minimum of clergy salaries, the convention approved minimum salaries of \$1800 and rectory for single men and \$2400 and rectory for married men. This is to be submitted to the executive council to be acted upon as soon as possible.

ELECTIONS: Deputies to General Convention: Rev. Messrs. F. C. Brown, J. Q. Beckwith, D. W. Yates, M. G. Henry; Messrs. W. H. Ruffin, K. D. Battle, F. O. Clarkson, Cleveland Thayer. Alternates: Rev. Messrs. C. A. Cole, J. S. Cox, J. M. Dick, Ray Holder; Messrs. J. J. Parker, Graham Andres, U. T. Holmes, Jr., R. H. Lewis.

Delegates to the Triennial: Mesdames F. O. Clarkson, U. T. Holmes, Jr., John Huddle. Alternates: Mesdames E. C. Peoples, T. P. Thomas, T. J. Pearsall, Frank Spruill, Jr.

NORTHERN INDIANA

Council Approves College Transfer

Most important of the business conducted at the council of Northern Indiana, held in Mishawaka on May 8th, was the



COLLEGE PRESIDENT: *Mr. Cumings'* proposal was accepted by two dioceses.

approval of the transfer of Central Normal College, Danville, to the Church in Indiana [L.C., June 2d]. The president of the college, E. C. Cumings, made the proposal at the council which gave its almost unanimous vote of approval.

Bishop Mallett, in his annual address, suggested that the deputies to General Convention not be "instructed," but rather that the council elect men whose representation of the Church of the diocese would be unquestioned and trust them to use their judgment at the Convention.

He also repeated his intention to continue to decline to perform any parochial acts, such as officiating at weddings, funerals, baptisms, etc., except in the absence of a priest and that he will continue to perform only the functions of a bishop as directed in the Prayer Book. He requested the priests to recommend as candidates for Holy Orders only young men who are "godly and talented," because none are too good for God.

ELECTIONS: Deputies to General Convention: Rev. Messrs. D. H. Copeland, J. McN. Wheatley,

COMING EVENTS

June

- 12. Rural Workers' Fellowship Dinner, Madison, Wis.
- 14-17. Conference on Ministry, Province III, Washington, D. C.
- 16-17. Convocation of Utah, Salt Lake City.
- 18-20. Conference on Religious Education, Washington, D. C.
- 21-23. Conference on Ministry, Province I, Monument Beach, Vt.
- 24-30. GFS Council, Granville, Ohio.
- 25-27. College Clergy Conference, Province III, Williamsburg, Va.

R. J. Murphy, H. G. Kappes; Messrs. E. C. Borneman, R. G. Stagg, B. B. Bouton, Lacy Gibson. Alternates: Rev. Messrs. E. L. Groton, L. S. Olsen, L. K. D. Patterson, Peter Langendorff; Messrs. W. W. Crandell, Lewis Cole, Alexander Walton.

New members elected to the standing committee: Ven. J. McN. Wheatley; to the Bishop's council: Rev. C. R. Sheridan, Messrs. E. C. Borneman, R. G. Stagg, Arthur May; to the board of examining chaplains: Rev. Messrs. L. D. K. Patterson, C. R. Sheridan. Joseph Wolma succeeds Maj. J. A. Haberly as treasurer.

WEST MISSOURI

Rural Work Is Implemented By Actions of Convention

The annual convention of the diocese of West Missouri and the concurrent meeting of the Woman's Auxiliary, meeting at Grace and Holy Trinity Cathedral, Kansas City, May 21st, responded to an address of the Rev. Clifford L. Samuelson, associate secretary for rural work of the National Council, for greater emphasis upon the Church's responsibility to rural communities by supporting the Town and Country Institute and by voting an additional \$3,000 for missionary work in the diocese.

The convention by amendment to the constitution of the diocese also took steps to decrease the lay representation of the larger parishes in the convention. Parishes are represented by delegates to the convention in proportion to the number of communicants; by changing the provisions as to the number of communicants represented by a delegate, a relatively larger vote was given to the churches of the small towns and rural churches. The amendment was opposed vigorously by spokesmen for St. Andrew's and St. Paul's Churches, Kansas City. On the first ballot the clergy voted for the amendment, 17 to 0, but the laity were tied, 49 to 49. On motion for reconsideration, the lay delegates voted 48 to 26 to accept the amendment, with the delegates from St. Andrew's refraining from voting.

The convention was preceded by a diocesan dinner May 20th. The Rev. Dr. D. A. MacGregor, executive secretary of Christian Education of the National Council, and Fr. Samuelson were the speakers. Dr. MacGregor said in part:

"Today Kansas City and West Missouri are the center of the world, because here is the food center of the world. It is a center more important than politics or finance. . . . We have the power and wisdom to feed the world. The question is, Will we have the grace to recognize every man and woman in the world as a brother and sister? If we do not have the grace of brotherhood, we will have the scorn and hatred of the world—and we have too much of it now. If we do have the grace, you who have the wisdom and the power to grow grain and to raise hogs will do the greatest work that is given to any nation to do in the world today."

Fr. Samuelson spoke of the work of the Town and Country Institute in West Missouri last summer and showed motion pictures depicting it. He said:

"The Episcopal Church has to a large extent betrayed the trust of many rural communities to which we have given our

pledge. We have not been able to maintain a strong ministry in the country. The sad thing is that most of the Episcopal Church does not care. For 20 years an effort has been made to emphasize the importance of rural community work. I believe that we are beginning to realize it."

The action of the diocesan convention the next day corroborated that belief. The Woman's Auxiliary voted to make the work inaugurated last summer a permanent project and to support it to the extent of \$5,000 of a proposed budget of \$10,000, with the remaining \$5,000 to be sought from the national Church. The convention also voted unanimously for the project.

The convention voted unanimously to extend to President Truman "its confidence in and appreciation of [his] efforts at this time to bring this nation into peace and harmony, both nationally and internationally, according to the principles of living spoken 2,000 years ago by our Lord Jesus Christ."

Bishop Spencer in opening the convention said in his address:

"There is at least an appearance of peace in the world today. The tired guns are quiet. We hope that the selfishness evident everywhere, including the United States, will yield to the common good.

"With secular voices preaching Christianity, it is time some Christian should stand up and say, 'I second the motion.' Reconstruction and Advance is your chance to put on armor."

St. Paul's Mission, Maryville, closed for many years, was readmitted to the diocese by vote of the convention. The Rev. Arleigh Lassiter is in charge.

The Rev. Rodney Blanchard, chaplain to the Episcopal students of the University of Missouri, Stephens College, and Christian College, Columbia, and rector of Christ Church there, told of student work.

ELECTIONS: Deputies to General Convention: Rev. Messrs. C. W. Spruce, R. M. Trelease, E. W. Merrill, E. J. Downes; Messrs. W. A. Cochel, W. G. Holt, B. C. Howard, L. W. Garlich. New members of the standing committee: Rev. H. B. Whitehead; of the executive council: Rev. J. P. DeWolfe, Jr., Lon Schieszer.

CONNECTICUT

Bishop Budlong Advocates Continued Efforts Toward Unity

The 162d annual diocesan convention of the diocese of Connecticut was held in Christ Church Cathedral, Hartford, May 21st.

Bishop Budlong, in his address, advocated continued efforts toward unity of the Episcopal and Presbyterian Churches, but added that "any suggestion that unity is to be attained through the abandoning by our Church of what would be our primary contribution to a prospective united Church would point toward robbing the religious world of something supremely precious of which the Master made us stewards." He expressed the belief that the Presbyterian and Episcopal Churches were not ready to merge. "What was originally undertaken and what is still in progress is an approach to organic

unity. . . . We must pray and study and cooperate in the endeavor for a united Christendom."

Concerning the proposed new marriage canon he said, "The canons which govern us regarding marriage and divorce are not yet perfect but they do minister helpfully to scores of earnest people in our own diocese every year. . . . I am far, very far from being convinced that the recommendations of the duly appointed Commission which will be reported to the coming General Convention constitute a right or approximately adequate solution of this serious problem in which we are all so deeply interested."

Speaking of the change from whole-hearted cooperation during the war years to the present day atmosphere of suspicion which has involved us in political, industrial, and social complications, Bishop Budlong said, "In spite of all the good things which I know about so many of our own Churchpeople, it is appalling to realize in these hours of greatest danger and of greatest opportunity in the history of mankind that sometimes there are sparsely attended services of worship, that there are multitudes who take no active part in worship and service as stewards of God, and that too few seem to care much that thousands of people all around us show no evidence of realizing that God loves them and trusts them and needs them to represent Him to help Him save His world from spiritual suicide."

Bishop Gray, in his report as Coadjutor of the diocese, outlined a program of strategy for the missionary activities of the diocese including a plan for a diocesan missionary and the creation of a fund for the purchase of new missionary property. As chairman of the diocesan Army and Navy Commission he urged the integration of returning service men and women into the life and work of the Church, suggesting that at least one veteran be elected to the vestry of every parish.

ELECTIONS: Deputies to General Convention: Rev. Messrs. R. Cunningham, F. S. Morehouse, R. D. Read, T. S. Cline; Messrs. A. T. McCook, T. B. Lord, O. R. Beckwith, W. C. Hutton. Alternates: Rev. Messrs. R. S. Flockhart, R. C. Dentan, R. B. T. Anderson, L. Y. Graham; Messrs. R. M. Coit, G. E. Bulkley, A. T. Dewey, G. F. Greene. Executive council: Rev. P. B. Warner, R. M. Coit. Standing committee: Rev. Messrs. R. Cunningham, D. W. Greene, R. S. Flockhart, L. Y. Graham, E. J. Cook.

SOUTH CAROLINA

Bishop Outlines Diocesan Aims

Bishop Hart of Pennsylvania was the main speaker at the banquet held in connection with the annual convention of the diocese of South Carolina held in Orangeburg, May 14th and 15th. Brief addresses were given by the host, the Rev. Thomas S. Tisdale, and three clergymen retiring as active priests this summer: the Rev. Wilmer S. Poynor, rector of St. John's, Florence; the Rev. William B. Sams, rector of Christ Church, Mt. Pleasant; and the Rev. Dr. William Way, rector of Grace Church, Charleston.

In his annual address Bishop Carruthers of South Carolina urged more clergy for

the missionary areas of the diocese; a full time young peoples' worker; representation in the convention of Negro congregations; full support of the program of food conservation and voluntary food rationing to assist famine stricken peoples of the world; heroic effort to take full advantage of the great new missionary opportunity in the world.

ELECTIONS: Deputies to General Convention: Rev. Messrs. M. E. Travers, T. S. Tisdale, William Way, A. R. Stuart; Messrs. E. W. Duvall, B. A. Moore, C. S. Dwight, S. R. Lucas. Alternates: Rev. Messrs. H. D. Bull, W. W. Lumpkin, R. C. Patton, Harold Thomas; Messrs. N. B. Barnwell, T. W. Earle, W. H. Grimbball, Jr., Mark Reynolds, Jr.

Elected to the standing committee were the Rev. Messrs. A. R. Stuart and W. W. Lumpkin. The Rev. Messrs. William Way and W. W. Lumpkin were elected as examining chaplains.

LOS ANGELES

Health Insurance Plan

The executive council of the diocese of Los Angeles unanimously voted to insure all missionaries and other diocesan employees in Blue Cross at diocesan expense with the hope that vestries may follow the example and cover all clergy and employees of the parishes with adequate health insurance. Bishop Stevens of Los Angeles sponsored this effort.

BETHLEHEM

Pension, Unity, Marriage, Considered at Convention

Resolutions to General Convention were passed by the annual convention of the diocese of Bethlehem, May 14th and 15th, meeting in Wilkes-Barre, Pa., urging the acceptance of the suggested increased pension fund rate, action leading toward unity with the Presbyterian Church, continued study of the United Nations organization and program, giving it all the support possible, and the endorsement in principle of the proposals to amend the canons of the Church as submitted by the Joint Commission on Holy Matrimony.

In his convention address Bishop Sterrett stressed the need for definite forward action in our working with the Presbyterians; for aid to the suffering and stricken abroad; and for continued support for the World Council of Churches and the United Nations program.

DR. CAVERT TELLS OF TRIP

Dr. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches, spoke of the conditions observed by him in his six months stay in Europe, particularly in Germany. He concluded by stressing two reasons why the Church program of reconstruction and relief is of moral and spiritual origin and far transcends its size: "First, it is relief with a plus, it is a Christian witness given by Christian people taught by Christ to care; in it we cross denominational lines on which kind of effort the future of the world depends. Second, it may have significance for the political unity of the

world, for we never will get permanent world order by organization, but only as there is an undergirding of the spirit of Christian fellowship. The Church can be the greatest of all forces for the political unity of mankind."

The Rev. William Crittenden presented the National Council's new portfolio of suggestions.

ELECTIONS: Deputies to General Convention: Rev. Messrs. M. M. Moore, W. P. Thompson, Ralph Weatherly, Rodney Brace; Messrs. S. V. Wood, Edward Warren, Alfred Darte, George Brittain. Alternates: Rev. Messrs. W. K. Russell, T. B. Smythe, Clarke Trumbore, Glen Walter; Messrs. F. B. Bertolet, G. M. Jones, H. L. Pobst, Paul Gardner.

SOUTHWESTERN VA.

Women Delegates Attend Annual Convention at Staunton

This year, for the first time since the establishment of the diocese of Southwestern Virginia in 1919, the annual council recognized and accepted the credentials of women delegates. Mrs. Myrtle Scott, Ferrum, attended as a delegate, and Mrs. Vernon P. Ellinger and Mrs. Edgar A. Pole, Hot Springs, were the alternates to the council which was held in Trinity Church, Staunton, May 14th and 15th.

Bishop Phillips in his annual address urged the churches that are being aided by the diocese to become self-supporting as soon as possible and always to have this goal before them. He announced with gratification that only two of the churches now have indebtedness of any considerable amount.

The Rev. Frederick Griffith was able to report to the council that at the present time there is practical assurance that the churches will contribute \$58,918 to the Reconstruction and Advance Fund, and that the figure will probably go beyond \$60,000. The diocese's share on a current expense basis was \$41,314.

C. Francis Cocke of Roanoke, chancellor of the diocese, at the request of the Bishop discussed the marriage canon. The subject was then discussed by several members of council but there was no proposal that the deputies to the Convention be given instructions as to voting on the canon.

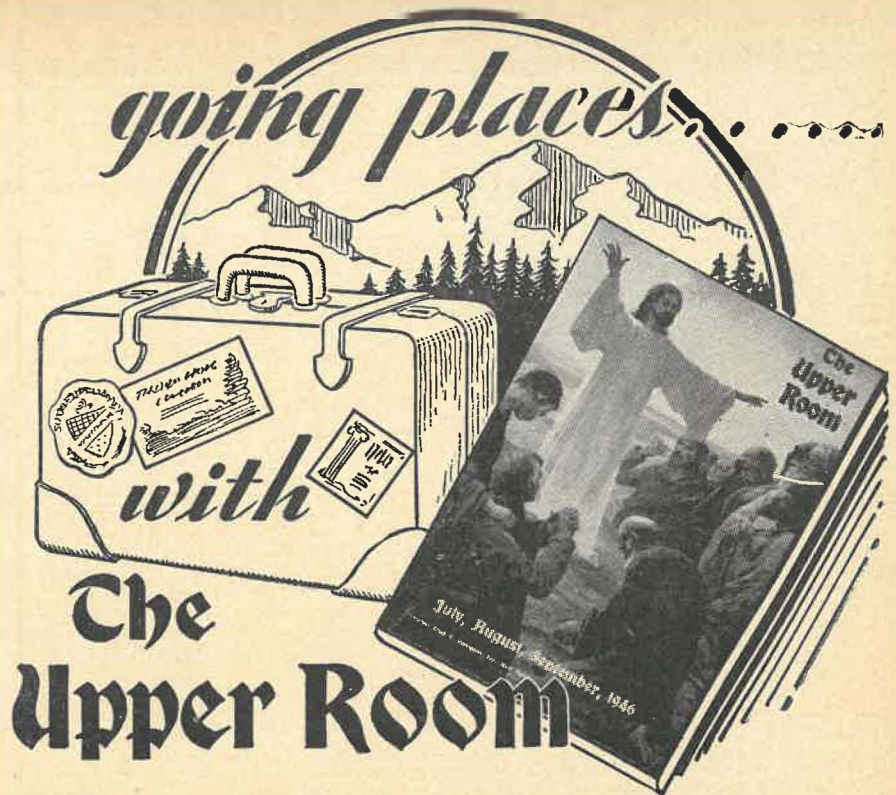
ELECTIONS: Deputies to General Convention: Rev. Messrs. J. L. Gibbs, R. A. Magill, Carleton Barnwell, R. H. Lee; Messrs. C. F. Cocke, Robert Whitehead, J. M. Goldsmith, Dr. C. C. French. Alternates: Rev. Messrs. D. L. Gwathmey, J. S. Wellford, W. C. Marshall, Frederick Griffith; Messrs. T. A. Scott, J. A. Waller, Jr., C. P. MacGill, F. V. Woodson.

The following were elected to the executive board: Rev. Messrs. W. C. Brooke, C. C. Fishburne, Jr.; Messrs. R. S. Brown, E. S. Mattingly.

FOND DU LAC

More Than 300 Attend Convention

The annual council of the diocese of Fond du Lac was held May 14th in St. Paul's Cathedral, Fond du Lac, with over 300 delegates, visitors, and members of the Woman's Auxiliary in attendance. A number of young men and women repre-



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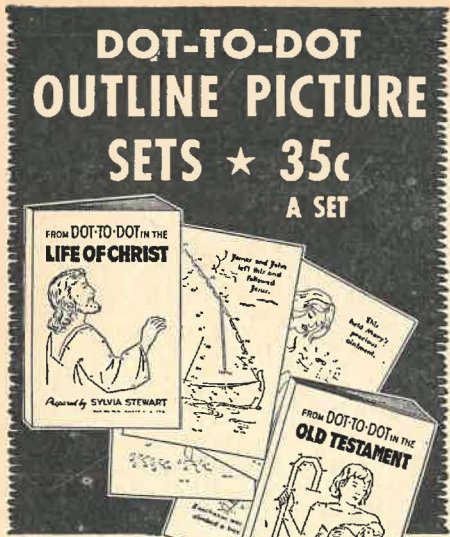
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sending parishes in the diocese attended both the council and the meeting of the Woman's Auxiliary as observers and showed a keen interest in the proceedings.

The Rev. R. Everett Carr, La Grange, Ill., made the principal address at the luncheon. He stressed the importance of the laity in the life and work of the Church, pointing out that St. Francis and John Wycliffe were laymen and that the Wesleyan Movement owes its success to laymen. Fr. Carr also spoke to the Woman's Auxiliary in the afternoon.

By the election of André J. Perry as treasurer of the diocese that office remains in the Perry family since the founding of the diocese; James B. Perry served from 1875 to 1892, and the retiring treasurer, Ernest J. Perry, from 1892 to 1946, a period of 53 years.

ELECTIONS: Deputies to General Convention: Rev. Messrs. William Elwell, W. F. Christian, F. C. St. Clair, H. A. LePere; Messrs. Clark G. Kuebler, H. W. Whinfield, A. J. Perry, F. A. Foster. Alternates: Rev. Messrs. J. N. Taylor, H. M. Keys, E. C. Lewis, F. C. H. Wild; Messrs. William Kellett, Park Taylor, H. H. Hagemeister, Dr. L. C. Scribner.

Delegates to the Triennial: Mesdames H. W. Valentine, H. C. Anderson, H. Tufts, A. Pfeiler, H. W. Whinfield. Alternates: Mesdames John Green, E. Quick, Bert Swanson.

HARRISBURG

Bishop Stresses Education In His Annual Address

The annual convention of the diocese of Harrisburg was held in Trinity Church, Williamsport, Pa., May 21st and 22d, in connection with the celebration of the 80th anniversary of the founding of that parish. For the first time the annual meeting of the Woman's Auxiliary of the diocese was held on the same dates in the same city, the members attending services of the convention in Trinity Church, and holding their business sessions in Covenant-Central Presbyterian Church nearby.

In his annual address Bishop Heistand stated his belief that the most vital and most important work of the Church today lies in the field of religious education, for without the education of the soul and spirit of man, it is quite probable that man in his competition for the material things of God will end by destroying himself.

Calling attention to two important matters to come before General Convention, the proposed union with the Presbyterian Church and revision of the marriage canon, Bishop Heistand recommended further thought and study and discussion of these subjects, rather than any definite action by the diocesan convention. He also recommended a 25% increase in the salaries of the clergy of the diocese and called for the support of the diocese in the building of a church for St. Andrew's Mission in Lewisburg, where many Episcopalians are attending Bucknell University. St. Andrew's was admitted by the convention as an organized mission of the diocese.

The Hare Ballot which has been in use at diocesan conventions for several years was discontinued at this convention, an amendment to the constitution being finally adopted by which, in voting by orders, per-

sons having a majority in each order on the same ballot are elected.

ELECTIONS: Deputies to General Convention: Rev. Messrs. J. R. Leatherbury, P. S. Atkins, F. P. Davis, H. W. Becker; Messrs. J. I. Hartman, J. D. Denney, M.D., Lesley McCreath, S. S. Schmidt. Alternates: Rev. Messrs. A. G. W. Pfaffko, R. T. McCutchen, A. H. Head, C. P. James; Messrs. C. L. Miller, F. E. Armstrong, C. W. Herdic, G. L. Low. Standing committee: Rev. Messrs. E. M. Honaman, A. G. W. Pfaffko; Messrs. S. S. Heiges, G. L. Low. Executive council: Rev. Messrs. F. P. Davis, W. J. Watts; Messrs. E. M. Fleming, E. L. Parker.

Woman's Auxiliary: vice-president at large, Mrs. A. S. Rhoads; secretary, Mrs. H. P. Powell; treasurer, Mrs. E. M. Fleming; UTO treasurer, Miss Albertine Batzle.

WASHINGTON

Massing of the Colors

Undisturbed by frequent showers, thousands attended the Washington Cathedral on May 26th to witness the colorful and solemn ceremony of the 19th annual Massing of the Colors in commemoration of the honored dead, sponsored by the Military Order of the World Wars and Washington Cathedral with the cooperation of the Washington Federation of Churches. This event takes place on a Sunday prior to Memorial Day each year.

The colorful event, usually held outdoors in the amphitheater on the cathedral grounds, was forced inside by rain. In spite of the weather approximately 3,000 spectators participated with the leaders of the armed services and of the political, social, and economic life of the nation. A total of 560 individual members of patriotic organizations, divided into four main groups, took part.

Services were conducted by the dean of the cathedral, the Very Rev. John Wallace Suter. He was assisted by Canon Precenator William Curtis Draper, Canon Merritt F. Williams, C. F. R. Ogilby, secretary of the cathedral chapter, and by army and navy chaplains.

Bishop Dun of Washington extended an official welcome to the gathering, after which he introduced Brig. Gen. Albert L. Cox, who in turn introduced Undersecretary of War, Kenneth C. Royal.

KENTUCKY

Convention Notes Progress

Progress in parishes, in the visual education division, and in the field of psychiatry were noted by Bishop Clingman in his annual address to the convention of the diocese of Kentucky, Paducah, May 14th and 15th.

He reported that new rectories had been purchased for St. Paul's Church, Louisville, and Grace Church, Paducah; that St. Andrew's new parish house and church were under construction in Louisville; and that sometime during 1947 St. Mark's Church, Louisville, hoped to start the remodeling and enlarging of their church. He also reported that a new parish was organized last December at Harrods Creek, Ky.

Bishop Clingman stressed the giving of complete support to the newly created

visual education division, and said that the John N. Norton Memorial Infirmity Psychiatric Building Fund Drive was well underway.

In the report on the Reconstruction and Advance Fund it was recorded that nearly \$29,000 had been raised toward the \$37,500 goal for the diocese.

St. Francis-in-the-Fields, Harrods Creek, recently organized on parochial status, was received into union with the diocese. The Church of the Redeemer, Louisville, which has been a mission, was received as a parish.

ELECTIONS: Deputies to General Convention: Rev. Messrs. R. C. Board, W. H. Langley, Jr., Custis Fletcher, W. F. Renneberg; Messrs. A. G. Robinson, E. J. Wells, G. E. Straeffer, Sr., S. D. Petter. Alternates: the Very Rev. N. E. Wicker, Rev. Messrs. R. D. Bonacker, E. T. Rodda, H. S. Musson; Messrs. J. D. Burge, James Wheeler, J. P. Mallett, Sterling Lanier. G. E. Straeffer, Sr., was elected to the standing committee.

MICHIGAN

Canadian Regiment Visits Detroit

"To the glory of God and in commemoration of the friendship between the United States of American and the Dominion of Canada," are the words inscribed on the friendship tablet presented to St. Paul's Cathedral in Detroit by the Essex Scottish Regiment, famous for its exploits in the two world wars of this generation, at the 20th annual Empire Day service, May 19th.

With the exception of two years, when this country was neutral and Canada at war, the famous Canadian regiment has attended the cathedral's Empire Day service each year since 1929.

The marble tablet which bears the crest of the regiment in sterling silver, was presented to Dean O'Ferrall by Honorary Col. Alan C. Prince, V.D., one of the heroes of the regiment in World War I. The dedication was pronounced by the Rev. R. Charles Brown of Windsor, Ont., chaplain of the regiment. [RNS]

PITTSBURGH

McKees Rocks Church Consecrated

On May 8th, St. Timothy's Church, McKees Rocks, Pa., was consecrated by Bishop Pardue of Pittsburgh. The Bishop blessed a new processional cross, which was given by the Young Women's Guild in memory of the Rev. Alfred W. S. Garden and the Rev. Arthur L. Gaylord, formerly in charge of the parish. The cross was presented to the Bishop by Prof. Demas Barnes of the University of Pittsburgh, son-in-law of the late Fr. Garden.

St. Timothy's Church is unique in that almost all of the furnishings of the church have been made by the men of the parish. The altar, the pulpit, the lectern, and many of the other furnishings are the result of many hours work on the part of the parishioners. In preparation for this service the church was completely redecorated by the men, more than 650 hours of work being donated for this purpose.

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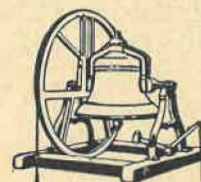
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SEMINARIES

**Graduate School Summer Session
At University of the South**

The graduate school of theology of the University of the South will begin its sixth summer session on July 29th, according to an announcement by the Rev. Royden Keith Yerkes, Ph.D., director of the school and professor of theology in the university. The session will end August 31st. The school held its last session in 1941.

On the faculty will be Dr. M. Bowyer Stewart of General Theological Seminary, Dr. Massey H. Shepherd of Episcopal Theological Seminary, Cambridge, Mass., and Dr. Yerkes. Each lecturer will give two courses. Dr. Stewart will teach natural theology and sacramental theology. Dr. Shepherd's courses will be the Anglo-Saxon period of English Church history and the development of the early liturgies of the Church. Dr. Yerkes will give a course in moral theology and one in a study of sacrifice, which will be supplementary to that which he gave a few years ago.

Each course in the graduate school consists of 15 lectures and about 75 hours of research and study. The courses are applicable to fulfillment of requirements for graduate degrees. The average student will be able to take two or three courses at one session. Degrees of Bachelor of Divinity and Master of Sacred Theology are awarded by the graduate school of theology.

In addition to regular students studying for graduate degrees a limited number of auditors may attend the lectures without doing the research work required for regular graduate credit.

Exercises at Union Seminary

Graduation exercises were held in the chapel of Union Theological Seminary on May 16th, at which 68 students received degrees. The Rev. Dr. Theodore Cuyler Speers, minister of the Central Presbyterian Church, New York City, gave the commencement address. Farewell words to the students were given by the Rev. Dr. Henry Pitney Van Dusen, president of the faculty of Union Seminary. Thatcher M. Brown, president of the board of directors, conferred the degrees.

The annual dinner of the alumni was held in the seminary refectory the evening before graduation. Speakers for the occasion were Dean Virginia C. Gildersleeve of Barnard College, recently returned from Japan where she served as a member of the American educational mission; the Rev. Dr. Herbert H. Farmer of Westminster College, Cambridge, England; and President Russell H. Stafford of the Hartford Seminary Foundation.

The Rev. Richard Leroy Harbour, formerly a chaplain in the navy, is among the tutorial assistants selected for the coming year. He will specialize in field work.

TRAINING SCHOOLS

**New York Commencement
For Graduates of St. Faith's**

Three seniors were graduated from the New York Training School for Deaconesses and Other Church Workers, at the exercises in St. Angarius' Chapel, the Cathedral of St. John the Divine, on May 16th. They were Miss Charlotte E. Hubbard, of the diocese of New York; Miss Rebecca C. Low, diocese of South Carolina; and Miss Avalon H. Malouf, diocese of Long Island.

Two of them received the school certificate, given at the end of the two years' course. After another year, of active work in the field, they will receive the diploma of the school. Miss Hubbard, who has completed her year in the field, and Miss Thelma M. Erickson, a graduate of a former year, were given their diplomas.

The sermon was preached by the Rev. Dr. J. Wilson Sutton. The Rev. Canon Thomas A. Sparks, a trustee and member of the faculty, presided. The warden, the Rev. Dr. Charles N. Shepard, officiated and presented the certificates and diplomas.

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DEATHS

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

George Wallace Gasque, Priest

The Rev. George Wallace Gasque, rector of the Church of the Holy Cross, Miami, Fla., died on May 5th in a Miami hospital where he had been convalescing from an operation. He was 60 years old.

After a Requiem Mass, celebrated by Bishop Louttit, Suffragan of South Florida, the body was sent to Atlanta, Ga., for burial. Fr. Gasque founded the Church of Our Saviour in Atlanta and also served as rector of the Church of the Incarnation there.

Fr. Gasque was born in Will's Valley, near Ft. Payne, Ala., November 3, 1885. He attended public school at Section, Ala., until 1901, then went to Northern Alabama College, where he received the degree of Bachelor of Arts in 1904. He attended Atlanta Theological Seminary where he received his B.D. degree in 1907 and his B.B.L. degree in 1909.

Made deacon in 1920 and priest in 1922 in Atlanta, his ministry took him to many

foreign lands, including Mexico, South America, and Europe. He preached from many historic pulpits of the Anglican Church in Europe and England. In 1937 he was an official American delegate to the International Education Congress in Copenhagen. In 1938 he attended the Commonwealth Peace Congress in Glasgow, and was a member of the committee on overseas contacts.

His wife, the former Anna Lee Sanders, and a daughter, Mrs. Ellington M. Beevers of Philadelphia, survive him. He leaves also his parents and two sisters.

Leon Frank Haley, Priest

The Rev. Leon F. Haley, D.D., retired rector of St. Philip's Church, Norwood, N. Y., died on April 22d, at his home in Madrid, N. Y., of a cerebral hemorrhage. Dr. Haley had suffered a similar attack last summer and had since been an invalid. After realizing that he could not recover his health, he resigned the rectorship of St. Philip's Church, Norwood, and charge of Trinity Chapel, Morley, where he had served since 1932, on November 1, 1945.

Dr. Haley was born in Buck's Bridge, N. Y., November 18, 1873. He was educated at the high school of Madrid, N. Y., Cazenovia Seminary, Ogdensburg Academy, and Syracuse University. He studied theology at DeLancey Divinity School. He was ordained a deacon in 1913 and a priest in 1914.

He began his ministry in missionary work in Montana, was rector at Wells-ville, Ohio, 1919 to 1921, and of St. Luke's, Cleveland, 1921 to 1927. He was a non-parochial priest until 1931.

He is survived by his wife, the former Virginia N. Baker, of Winchester, Va., and by two sons, Lt. Frank L. Haley, now serving on the staff of General MacArthur in Tokyo, and Daniel, a student at Harvard University.

The burial service, at which Bishop Oldham of Albany officiated, was from St. Philip's Church, Norwood, and was attended by the clergy of the Ogdensburg deanery. The Rev. Ernest B. Mounsey, rural dean, assisted the Bishop and had the committal at the cemetery in Madrid.

William Francis Mayo, Priest

The Rev. William Francis Mayo, priest of the Order of the Holy Cross, died at the Orthman Sanatorium, Kingston, N. Y., on May 25th. The solemn Mass of Requiem and the burial took place at the monastery on May 27th.

Fr. Mayo was born March 11, 1861, near Peoria, Ill. He received his degrees of B.A. and M.A. from Racine College in Wisconsin. He was graduated from General Theological Seminary in 1888, in which year he was also ordained to the diaconate. He was ordained priest the next year by Bishop Burgess of Quincy.

After being in charge of several churches, Fr. Mayo was appointed general missionary for the diocese of Quincy in 1895, which post he held until he went to the Holy Cross House, Westminster, Md. He was professed for life on February 24, 1903, becoming the sixth member of the Order and the last to take his vows at the Westminster House.

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

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YOUNG UNMARRIED PRIEST, desires parish in mid-western city during August. Only living quarters expected. Reply Box M-3083, The Living Church, Milwaukee 3, Wis.

PRIEST, 45, Catholic but 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.

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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.

RECTOR of Philadelphia parish wishes supply work for the month of August in New England or vicinity. Use of rectory and stipend. Reply Box L-3089, The Living Church, Milwaukee 3, Wisconsin.

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.

RETREATS

PRELIMINARY NOTICE—The Fall Priests' Retreat at Holy Cross Monastery will begin at 6 p.m. September 16th and close on the 20th after breakfast. Address: Guestmaster, Holy Cross, West Park, N.Y.

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CHANGES

Appointments Accepted

The Rev. Theodore M. Burleson, formerly rector of the Church of the Holy Communion, Plaquemine, La., will become rector of Calvary Church, Bunkie, La., effective July 1st. He will also be in charge of Holy Comforter Church, Le Compte, Trinity, Cheneyville, and will continue to be in charge of St. Nathaniel's, Melville. Address: Bunkie, La.

The Rev. Alexander H. Easley, formerly priest in charge of St. Mary's Memorial Mission, Berryville, Va., will be headmaster of John Moncure School, Millers Tavern, Va., effective July 1st.

The Rev. Earl M. Honaman, formerly priest in charge of St. Stephen's Cathedral, Harrisburg, Pa., will be rector of St. John's Church, Carlisle, Pa., effective June 23d. Address: 147 S. College St., Carlisle, Pa.

The Rev. Iveson B. Noland, formerly rector of Trinity Church, Natchitoches, La., will be rector of the Church of the Holy Comforter, Charlotte, N. C., effective October 1st.

The Rev. Warren R. Ward, formerly rector of St. Andrew's Church, Harrington Park, N. J., is now assistant at St. Stephen's Church, Providence, R. I. Address: 114 George St., Providence, R. I.

The Rev. Dennis Whittle, formerly rector of Luray Parish, Luray, Va., will be assistant principal of Blue Ridge School, Bris, Va., effective September 1st.

Military Service

Separations

The Rev. John T. Knight, formerly a chaplain in the army, is now priest in charge of St. Mark's Church, Waterville, Maine, and student chaplain at Colby College. Address: 10 Center St., Waterville, Maine.

Resignations

The Rev. Conrad H. Goodwin has resigned the rectorship of St. John's Church, Waynesboro, Va., and will retire from the active ministry, effective June 15th.

Ordinations

Priests

Virginia: The Rev. Claude C. Swaim was ordained to the priesthood at Grace Church, Cismont, by Bishop Goodwin on May 21st. He was presented by the Rev. F. L. Robinson, who also preached the sermon. The ordinand will be rector of Walker's Parish, Cismont, Va., of which he has been in charge as deacon.

Correction

The Rev. J. Perry Cox, formerly of Weston, is now priest in charge of St. Stephen's, Romney; Emmanuel, Keyser; and St. Mark's, Berkeley Springs; with residence in Romney. The Rev. Frank L. Benfield, formerly of Romney, is now assistant in this field with residence in Berkeley Springs. Bishop Strider of West Virginia is director of the Peterkin Memorial Conference Center near Romney, not the Rev. Mr. Cox, as listed in L. C., May 26th.



CHURCH SERVICES



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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

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Mass and Ser; 6 Evensong. Daily: 7:15 Mat; 7:30
HC; 9:30 Thurs & HD, HC (additional); Fri 5:30
Service of Help & Healing
Confessions: Sat 5-6 (and by appt)

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ST. PAUL'S Flatbush Rev. Harold S.
Church Ave. & St. Paul's Place Oatson, D.D., r
BMT Subway, Brighton Beach Line to Church Ave.
Station
Sun 7:30, 8:30, 11; Thurs 7:15 & 10, HC & Spir-
itual Healing; 7:15 HD Choir of Men & Boys

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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.
6720 Stewart Avenue Young, Jr., r
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
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal
Hollywood's Little Church Around Dodd, D.D.
the Corner, 4510 Finley Avenue
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

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12:10

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

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4 Evening Service & Ser. Weekdays: HC Wed
7:45 & Thurs 12

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ST. THOMAS' Rev. Roelief H. Brooks, S.T.D., r
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Services; Thurs 11 HC

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One East 29th St.
Sun Communions 8 & 9 (Daily 8); Cho Eu & Ser
11; V 4

Little Church Around the Corner
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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

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Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

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 (ex-
cept 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 Rev. W. W. S.
7401 Delmar Blvd. 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, Law; 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

WATERLIET, 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)

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.

(Continued from page 5)
with which to challenge a world hell-bent for self-ruin and chaos and more and more scared. Such endeavors may, one must conclude, suffice to unite some who hold irreconcilable theological positions, suffice with some sorts of people; but one is surprised to find Mr. Kean citing Professor Mollegen and Canon Wedel as among those willing to

overlook diametric oppositions for the sake of gaining these relatively trivial ends. One had thought better of them; one still does. Mr. Kean's analysis *must* be inadequate.

He adds to our bewilderment with a statement that the cleavage, it is not clear what cleavage he means but presumably that between "Liberals" and "Tillichians," has to do with appreciating or not appreciating "the

social significance of a theological position." Mr. Kean or someone owes it to the Church to explain how one can be a "Liberal" and a "Tillichian" at one and the same time. Meanwhile we have to look at the EEF, much as the Missouri yokel looked at the ghost, and ask "Is you ain't or is you is?"
(Rev.) BERNARD IDDINGS BELL.
Chicago, Ill.



Church Services near Colleges



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

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

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

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

UNIVERSITY OF CALIFORNIA
ST. ALBAN'S Rev. John A. Bryant Westwood, Los Angeles, California
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' Rev. H. W. B. New York City 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

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

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.

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

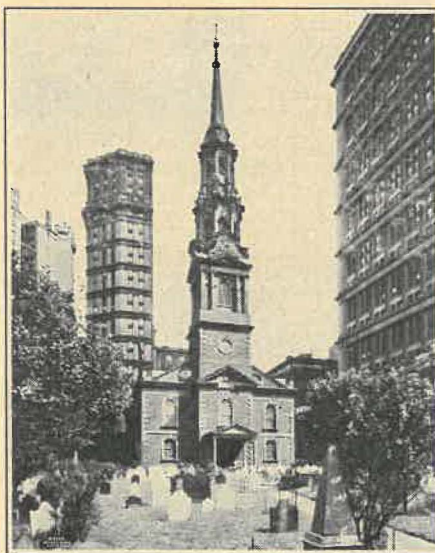
MINNESOTA UNIVERSITY
ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap 317 17th Ave., SE, Minneapolis
Sun 9; Wed 7:15
HOLY TRINITY CHURCH, 4th & 4th
Sun 11

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 Chickasha, Oklahoma
Rev. H. Laurence Chowins, v
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



ST. PAUL'S CHAPEL, New York

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

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
209 W. 27th St., Austin, Texas
Rev. Joseph Harte, Chap
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 Schenectady 5, N.Y.
Rev. G. F. Bamaach, B.D., r
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. Collar, 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

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