

The Living Church

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

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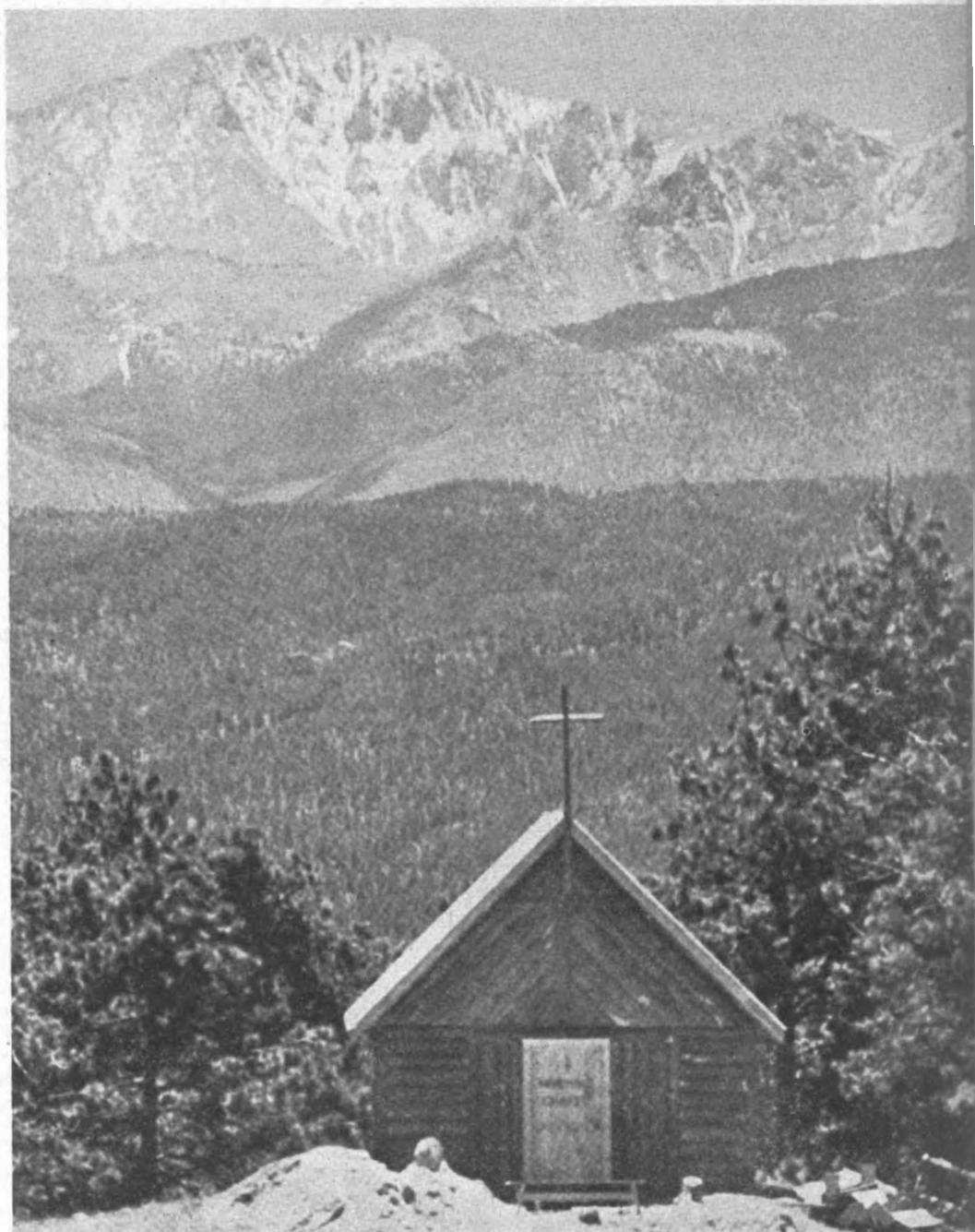
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L E T T E R S

Bishop Manning on "Basis of Union"

TO THE EDITOR: At a very late date, only a few weeks before the meeting of the General Convention, our Commission on Approaches to Unity has published its report on the subject of merging the Episcopal Church with one of the several, separate, Presbyterian Churches in the United States. This recently published report confronts the Episcopal Church with what is literally the gravest crisis in its history.

The issue which this report presents is whether the Episcopal Church shall remain true to the faith and teachings of the Prayer Book—or whether the Episcopal Church shall now repudiate its Catholic heritage, shall abandon its principles as to the Apostolic ministry, and shall be merged into a united Church which will be essentially Presbyterian.

Does someone think that this is an extreme statement? Let the Presbyterians themselves bear their witness. At the recent meeting of the General Assembly of the Presbyterian Church it was publicly stated, as reported in the *New York Times*, that in the "Basis of Union" with the Episcopal Church now proposed "the office of bishop has been carefully coordinated with our presbytery," that the bishop would discharge his functions "in concurrence with the presbytery," that "the Episcopal Commission sought an extension of ordination, which was declined," and that "there would be no reordination of any kind but Presbyterian doctrines and form of government would be protected." And those statements are borne out, and more than borne out, by the Majority Report of our Commission which has now been published [L.C., July 14th].

I ask the bishops and the deputies to the General Convention to note the provisions of this "Proposed Basis of Union" and to realize its meaning.

The Presbyterian Church officially and definitely maintains the doctrine of "Parity of Orders" which means that all ministers of the Church have exactly the same spiritual powers and spiritual authority, and that bishops have only the same spirit-

ual powers and the same spiritual functions that presbyters have. It is that doctrine which is expressed and maintained in the "Proposed Basis of Union."

It is true that the "Basis of Union" states that "bishops shall have the powers and duties traditionally theirs," but that statement is completely nullified by the provisions laid down. The presbytery is to exercise the same spiritual powers and functions as the bishop. In every episcopal function—including ordination to the ministry—the presbytery is equated with the bishop. Presbyters "representing the presbytery" are in fact to take equal part in the consecrating of bishops and are to join in the laying on of hands in that service. The presbytery is "to have power to install pastors in their charges, and to dissolve the pastoral relationship," and is to "take order for whatever pertains to the spiritual welfare of the churches under its care." And, instead of the bishop, the presbytery is to be "the Ordinary" and is to authorize any special forms of worship and devotion for use in the diocese.

The office of bishop loses all its essential and traditional meaning. The episcopate ceases to be an order of the ministry distinct from the presbyterate but is equated with and merged into the presbyterate, and the bishop becomes only a moderator or supervisor. In this "Basis of Union" there is, in fact, no provision for the bishops even to sit separately as a House of Bishops. The Presbyterians desire, and urge, that our General Convention shall be abolished and replaced by a unicameral assembly similar to the General Assembly of the Presbyterian Church "because," to quote their words "this expresses governmentally the parity of the clergy." It is a plain untruth to say, as some do say, that the Presbyterians "accept the Historic Episcopate." As was so frankly stated at the recent Presbyterian General Assembly "the office of bishop has been carefully coordinated with our presbytery."

I am not criticizing the Presbyterians for maintaining their beliefs and convictions. I respect them for doing so. I say simply that this "Proposed Basis of Union" is not a unification of the positions of the Episcopal and Presbyterian Churches, it is a surrender of the principles for which the Episcopal Church stands and has always stood.

There is to be no reordination, or supplemental ordination, of ministers. The form of "mutual recognition and extension of authority" which is provided is not ordination. The Presbyterians state that "there is to be no reordination of any kind." The presbytery is to include all who have been admitted into the united Church by the above mentioned form of "mutual recognition" and members of the presbytery who have not themselves been episcopally ordained will take "coördinate" part in ordaining priests and also in consecrating bishops.

The Prayer Book doctrine of the priesthood is eliminated from this "Basis of Union." The word priest is still permitted to appear but only in parenthesis following the word presbyter, and the statement as to the office of presbyter contains nothing

that conflicts with the established Presbyterian doctrine that "a minister is in no sense a priest beyond any sincere Christian believer."

Ministers who have not been episcopally ordained are to celebrate the Holy Communion.

The liturgy is to be set aside and, although there are some general provisions, the form used in celebrating the Holy Communion is to be left to the discretion of each individual minister.

The Prayer Book itself—that unequalled classic of common prayer and worship, which embodies our faith as Churchmen and which links us so sacredly with the whole Anglican Communion and with the Catholic Church in all the ages—is to be put aside and discarded. Four members of our Commission have gone so far as to state publicly that this "Basis of Union" "safeguards" the Prayer Book. A strange statement indeed, for this "Basis of Union" provides specifically for the discarding of the Prayer Book. A congregation is to be permitted to continue to use it, if it so desires, but the Prayer Book is to be displaced and superseded by a new book, which is to be produced by a special Commission consisting of Presbyterians and Episcopalians in equal numbers, and this new book is to be officially "adopted and promulgated" as the "Common Service Book of the United Church."

This proposal, if accepted, would set aside the Apostolic ministry and destroy the very structure of the Church as it comes from our Lord and the Apostles and is given to us in the Prayer Book. The witness of the Episcopal Church for "Evangelical Truth and Apostolic Order" would be ended. The Prayer Book which belongs indissolubly to our whole history and life as a Church would be cast away. The Church in which we and our children have been baptized and confirmed and admitted to the Holy Communion, and in which our clergy have been ordained to the priesthood, would cease to exist and would be merged into Presbyterianism.

And this is the "Proposed Basis of Union" which the Majority Report of our Commission now presents to us and asks us to send out to the dioceses for their ap-

The Living Church

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

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proval. It is urged that the Convention is only asked to refer the proposal to the Church for consideration and report. But the General Convention cannot so refer this proposal without implying some measure of approval of it. In loyalty to the Faith of Christ and His Church "as this Church hath received the same," in loyalty to the principles which this Church holds in common with the whole of the Anglican Communion and with the Holy Catholic Church "from the Apostles' time," the General Convention cannot send out to the Church such a proposal as this. This "Proposed Basis of Union" contravenes and denies the very principles of the Church as they are set forth in the Prayer Book. If the General Convention were to ask the Church to take this proposal into serious consideration it would be an act of plain apostasy and would plunge the Church into such controversy, distress, and dismay, and such shaking of the faith of our people, as this Church has never yet known.

In this day of desperate world need we must indeed pray and work for Christian unity, but this proposal would not produce unity, it would produce disunity and disruption.

The amazing thing is that a Commission of this Church should present such a proposal. It is reassuring, however, that the strong and definite Minority Report is signed by seven members of the Commission and that, as it stated, some of those who signed the Majority Report do not approve it.

It must be kept clear that this "Proposed Basis of Union" does not mean simply that the Episcopal Church and the Presbyterian Church are to work side by side in the spirit of Christian friendliness and brotherly cooperation. This they are already doing and must continue to do. This proposal means that on the basis now proposed by the Majority Report of our Commission the two Churches are to become one new Church. It means that these two very different Churches are to be united in one organization and that, as the Majority Report states, there is to be "one Church, with one standard of faith, one communicant list, one ministry, one system of government."

We hope and believe that, in time, organic union will be possible, with the Presbyterian Church and with other Churches, but it is not possible on the basis now proposed by the Majority Report of our Commission without abandonment of the very principles for which the Episcopal Church stands.

If the Episcopal Church were to accept this proposal it would become a different Church from that which it has always been, it would repudiate its spiritual heritage and its whole history, it would separate itself from the rest of the Anglican Communion, it would completely cast away its opportunities to serve the cause of Christian reunion as a "Bridge Church" between Catholicism and Protestantism, and, as the Minority Report says, would "become merely one of several hundred other Protestant sects."

We may be confident that our General Convention will not send out to the dio-

A NEW TYPE OF MEMORIAL

We've spoken many times to our friends in The Church, offering them our professional services in providing those lovely gifts in memory of loved ones passed on. We think that this is a lovely and devout custom, and, incidentally, it has been the means of securing for The Church many needful and beautiful expressions of loving memory. But in all such matters we have also profited so definitely financially, that it pleases us more than ordinarily to be able to suggest an utterly new thought in the way of memorials in which we can have no possible interest other than our normal one in seeing God's Kingdom glorified and advanced here on earth.

A man whom we know rather well recently suffered bereavement in the death of a member of his family. The whole family was so deeply interested in the life of their Church, that the very following week, when they were filling their weekly envelopes, they came upon the envelopes of the de-

parted one,—and, what to do? Stop everything then and there, as most of us do in such cases, or else do something different? This particular family chose the DIFFERENT way. They are maintaining the full amount of their departed loved one's pledge and we understand from the man in question, that, God willing, they intend this pledge to go on as long as they themselves live.

What a glorious memorial to those whom we love! Think of their memories being so hallowed by those left behind that, through them, and all the glory and beauty they brought into the lives of their loved ones, a really substantial financial assistance in Christ's Holy Catholic Church is MAINTAINED, when ordinarily it ceases.

It just occurred to us, in passing this idea on to you all, that many of you might feel like starting IMMEDIATELY to renew the amount to your church which your beloved in Paradise used to give each week.

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ceses this proposal which cannot possibly be accepted by anyone who believes sincerely the faith and teachings of the Prayer Book, and which—if it were accepted—would bring disaster, and actual disruption, to the Episcopal Church in this land.

Those who believe in the principles of the Church as given to use in the Scriptures and in the Prayer Book can give no countenance whatever to this "Proposed Basis of Union."

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

New York.

• Bishop Manning's letter is being printed in pamphlet form by Morehouse-Gorham Company under the title, "The Issue Created by the Proposed Basis of Union between the Episcopal and Presbyterian Churches." It will be ready about August 15th and may be obtained from the Morehouse-Gorham Company, 14 East 41st St., New York 17, for ten cents a copy or \$7 a hundred copies.

A Layman Objects

TO THE EDITOR: The reactions of a layman on reading the majority report of the Joint Commission on Approaches to Unity: first, incredulity; second, amazement; next, indignation; and, finally, rising anger. For this report is that of a majority of a group of 18 leaders in the life of our Church, named by the chairmen of the two Houses of General Convention to represent the Church. It is natural that those outside the Episcopal Church should regard them as speaking on behalf of that Church and as serving to proclaim to the corresponding Presbyterian Department the faith and practice of the Episcopal Church. They have not done so!

To me it has always been a source of mystification just why General Convention selected one particular group of one body of Protestantism for a determined effort at the accomplishment of formal unity. To many of us there seem to be other groups more akin to our standards of belief and worship. But General Convention did pass—without argument, debate, or dissention—a resolution which has since been extended in significance by the propaganda of a determined group of one school of thought to constitute a binding oath to unite with those Presbyterians; and, since the Presbyterians have essentially held their ground, this has meant that these advocates have reached a frame of mind where they seem actually to believe that we are in duty and in honor bound to stop at nothing to bring about such formal unity.

The impatience of this group is astounding. We are told that it is not right to spend nine or 12 years in discussing the details of healing a schism of three centuries. We are assured that the laity are not interested in details of theology or liturgy; that they will not tolerate the postponement of the day of a united Church. It was made abundantly evident in

(Continued on page 12)

The Question Box



Conducted by CANON MARSHALL M. DAY

• *Where can I find information about the Apostles' Creed as to where it originated, who its authors were, and when Christianity began to use it?*

H. B. Swete's *The Apostles' Creed* is the fullest treatment of this question one is likely to find in English. The article on "Creeds" in the 11th edition of the *Britannica*, written by Prebendary A. E. Burn, contains an excellent section on the Apostles' Creed.

The history of this creed is difficult to trace because it was not drawn up at any one time by any single theologian or council. We can trace it, though not exactly in its modern form, in Church writers from the beginning of the second century. It appears to be Western in its origin, and was probably, in some form, the Baptismal Creed of the Church in Rome. The first occurrence of the completed modern form is in a Benedictine document dating from about 730 A.D. We may conclude that the elements of this creed were current in the West from very early times, that it was finally worded at Rome about 700, and was disseminated through Europe by the Benedictine monasteries.

• *Is it a custom for bishops to ask the opinions of priests before assigning them to parishes that might not meet their approval, because of racial differences and so forth?*

The bishops of this Church do not have the power of mission over any of their clergy except the deacons. They do have the right to appoint the pastors of mission congregations, but a priest is free to refuse the appointment. Of course they usually consult both the priest and the congregation before making the appointment final, as it would be fatal to insist on putting a man in charge of a work for which he is temperamentally unsuited, or physically incapacitated.

• *In case of necessity could any other material be substituted for the bread and wine of the Eucharist?*

There is no consecration possible without wheaten bread and wine fermented from the juice of the grape. That has for centuries been the rule of the whole Catholic Church. But Catholics unable to obtain these elements have

been led by devotion to imitate as nearly as possible the conditions of a real Mass. Consider the acts of the priests on Columbus' first voyage, or of Bishop Heaslett in his Japanese prison. Such a "dry mass" is really an act of spiritual communion, with the use of the liturgical prayers and acts, and of the invalid elements, as ceremonies to stimulate and sustain the worshiper's faith. But this does not justify the use of other elements when the proper ones could be obtained if sufficient effort were made.

• *What is the significance of the making of the Sign of the Cross before Magnificat, Nunc Dimittis and Benedictus?*

It expresses the importance of these Gospel Canticles as the central acts of worship of the office in which they are said.

• *Isn't it possible for the appointment and transfer of priests to be taken care of by the bishops and priests concerned rather than by public advertising? It is rather odd to read these advertisements, especially the offer of "reference" as to character and ability, which should be inferrable from the fact of their ordination.*

The fact that such advertising is found even in England, where the system is purely one of appointment by the bishop or other patron, seems to indicate that it fills a recognized need in the Church. Moreover, the fact that a man has the qualifications necessary for ordination can never be a guarantee that he has the special qualifications needed for a particular work; hence the real value of such references.

• *Should a clergyman officiating at the grave, reading the Prayer Book service, wear cassock and surplice or not?*

Under normal circumstances he should wear his cassock and surplice, and if he is in priest's orders it is traditional to add a black stole, or even a cope. (White for infants.) If bad weather, or other similar cause, prevents the use of cassock and surplice, a priest should use the stole, either black or violet, over his ordinary dress.

EIGHTH SUNDAY AFTER TRINITY

GENERAL

BSA

Clark Kuebler to Address Banquet

Dr. Clark Kuebler, president of Ripon College and the National Guild of Churchmen, will be the principal speaker at the Brotherhood of St. Andrew's Convention Banquet. The banquet will be held at the Benjamin Franklin Hotel, Philadelphia, September 7th. The banquet will be open to all, as far as limited accommodations permit. The price of the banquet is \$3.30, including gratuity. Checks may be addressed to the Brotherhood of St. Andrew, 105 W. Monument St., Baltimore 1, Md.

PRIMATIAL SEE

Committee Urges Acceptance of
Arlington for Presiding Bishop

The acceptance of the offer by the Diocese of Virginia of the county of Arlington for establishment of a see for the Presiding Bishop is being recommended by the Joint Committee to Consider the Matter of a See for the Presiding Bishop in its report to the General Convention.

The reasons for establishing such a see, as given in the report, are largely the same as those outlined by Bishop Matthews, retired Bishop of New Jersey and chairman of the committee, in his article, "A See for the Presiding Bishop," in THE LIVING CHURCH for April 21st.

The Committee, in view of the expression on the part of the council of the Diocese of Virginia in offering Arlington County and in view of the favorable location of the county, is submitting the following resolutions:

1. That a territorial see for the Presiding Bishop be created.
2. That the General Convention requests the Diocese of Virginia to cede to the General Church the County of Arlington, Virginia, as a see for the Presiding Bishop.
3. That in case this request is acceded to by the Bishop and Diocese of Virginia, the Convention [will] establish Arlington County as a see for the Presiding Bishop.
4. That a Joint Commission of three bishops, three presbyters, and three laymen be appointed under the chairmanship of the Presiding Bishop as an additional member, to confer with the Bishop of Virginia and

the constituted authorities of that diocese with power to carry out and make effective these resolutions.

The report contains a description of the county being considered, and a map of the proposed see and adjacent territory is appended to the report. The description follows:

The county contains about 32 square miles and has four self-supporting parishes, several missions, and 1,175 communicants. Its proximity to Washington makes Arlington accessible to the cathedral in Washington in which the Presiding Bishop already has a designated and special seat set apart for his official use; and the chapter of the cathedral has given to the Presiding Bishop the privilege of performing any ecclesiastical functions therein incident to his office as Presiding Bishop. Arlington is also easy of access to and from National Headquarters in New York, a trip by train of about four hours, or one hour by air.

CONFERENCES

Sweet Briar Favors Union on
Basis of Lambeth Quadrilateral

The advanced conference of the Province of Washington, at the meeting held at Sweet Briar College June 17th to 28th, adopted the following resolution:

"Whereas: The world today is divided and sick, broken by hate, prejudice, competition for power, and unwillingness to give up sovereignty;

"Whereas: A united Church is needed to minister to the world's illness;

"Whereas: We live under a divine imperative to heal the wounds in the body of Christ so that the power of God can weave the nations into one family;

"Whereas: The present proposals offer an opportunity to form a center of unity for all Churches on the basis of the Lambeth Quadrilateral;

"Whereas: We believe that it is possible to accept Presbyterian orders without sacrifice of any essential in faith and practice;

"Be it resolved that the Advanced Conference of the Province of Washington prays that the Holy Spirit will guide the deliberations in progress between the Presbyterian Church of the United States of America and the Protestant Episcopal Church in the United States of America and strongly recommends action by the General Convention looking towards organic union between the two Churches."

PRAYER BOOK

Liturgical Commission Proposes
Studies, Publishes Opinions

In a report divided into an introduction and five sections, each dealing with a separate consideration, the Standing Liturgical Commission* is submitting to General Convention a proposal for the publication of a series of *Prayer Book Studies*, its opinions on the questions of intinction, observance of the Feast of Christ the King, and a proposed proper of collect, epistle, and gospel for use at the opening service of General Convention, and a reminder that the Commission has been without appropriated funds during the past triennium. A separate resolution would authorize the use of the Revised Standard Version of the New Testament of 1946 for use in public worship.

PRAYER BOOK STUDIES

As explained by a member of the Commission, the Rev. Dr. Bayard H. Jones, in an article, "A New Approach to Prayer Book Revision," in THE LIVING CHURCH June 16th, the Commission has abandoned the earlier proposal to publish a "Draft Revision," and instead is planning to issue shorter studies for consideration by the Church. As the report of the Commission states:

In Commemoration of the Fourth Centennial of the First Prayer Book [in 1949], we intend to publish a series of *Prayer Book Studies*. These will appear from time to time as the material is ready. Each issue will deal with one office or feature of the Prayer Book. It will contain the complete text of the proposed office, with an introduction over the names of the particular subcommittee in charge of the work, discussing the reasons for the suggestions made.

The Commission has already called upon persons of known ability to cooperate along such special lines, and will be glad to learn of those whose interest or competence in a particular subject would be valuable in this work. Comment and dis-

*Members of the Commission are Bishop Parsons, retired Bishop of California, chairman, Bishop Oldham of Albany, Bishop Sturtevant of Fond du Lac, the Very Rev. J. W. Suter of Washington (secretary), the Rev. B. H. Jones of Tennessee, the Rev. H. McF. Ogilby of Massachusetts, Lt. Philip Rhineland of Massachusetts, Prof. Arnold Whitridge of New York, and Prof. Rudolph Wilford of Texas.

cussion from any source are always welcomed and carefully considered by the Commission and its committees.

As the Commission is convinced "that an eventual revision of the Prayer Book is inevitable," it is concerned with how to achieve it without repeating the lengthy sessions required for the Revisions of 1892 and 1928 and feels that the publication of such *Studies* "will develop in a natural growth toward the eventual attainment of affirmative results."

INTINCTION

The Commission, according to the second section of its report, was requested to state an opinion on the matter of intinction, and at its meeting in June, 1945, unanimously adopted the following statement:

After a careful study of the rubrics in the service of Holy Communion, the Commission reports that in its judgment intinction performed by the communicant is in no way contrary to the order of service. No changes in the rubrics as they stand are necessary to make this practice permissible.

FEAST OF CHRIST THE KING

The observance of the Feast of Christ the King is the subject of the third section of the report. "A single observance," the Commission feels, "could be considered a 'Special Occasion' under the terms of the general rubrics 'Concerning the Service of the Church.' But incorporation of the feast as a regular feature of the liturgical year is a matter for Prayer Book revision." The Commission approves the idea of the feast but disapproves the time proposed for its observance in the following paragraph of the report:

We feel it necessary to point out that the feast is of very recent origin; that its professed purpose in the Roman Catholic Church was to lay the deepest possible theological foundation for the claims of the papacy; and that its date was set on the last Sunday in October in deliberate opposition to the observance of "Reformation Sunday" by many Protestant communions. We know that those who propose the observance of the feast in our Church are free from any of these intentions. The direct meaning of the feast, as well as of the propers provided for use, is deeply devotional and entirely evangelical. The Standing Liturgical Commission approves the idea of the Feast of Christ the King, but disapproves the time proposed for its observance. The Christian year, as we have it, already includes the distinctive emphasis of this festival in the Feast of Ascension Day. If it is desired to give it further stress, the octave day of the Ascension would be an appropriate time for it. The Commission feels that to observe such a festival on a certain Sunday of a certain month, so as to obliterate annually a Sunday of the Christian year, is not in

harmony with the liturgical year as we have it.

PROPER FOR CONVENTION

A collect, epistle, and gospel for use at the opening service of General Convention has been proposed to the Presiding Bishop upon the suggestion of the

A LASTING PROJECT

St. Martin's Chapel (pictured on the cover) at Thunderbird Camp near Woodland Park, Colo., represents a handicraft project begun in 1944 which is a real asset to the camp. The altar of the chapel stands before a huge plate glass window which frames Pike's Peak, making a fitting reredos for a mountain chapel.

The tiny log chapel was built entirely by the children who attended the camp in 1944 and 1945 under the direction of Martin Hines. The older boys cut the logs and dragged them in, with everyone having a part in the construction. Bishop Ingley of Colorado consecrated the chapel during last summer's encampment.

The original 60 acres of Thunderbird Camp were purchased in 1942 by Bishop Kennedy of Honolulu, who was then rector of Grace Church, Colorado Springs. He deeded the land to Grace Church in 1945, and in 1946 the vestry purchased an additional 40 acres.

need of such a proper. The epistle is Ephesians 2:13-22, the gospel St. John 15:1-8, and the collect suggested is as follows:

O ETERNAL GOD, fountain of truth and love; Guide, we beseech thee, by the light of thy Holy Spirit, the Convention of thy Church now assembled in thy Name; that thy Gospel may be made known, and thy Kingdom set forward among all men; through Jesus Christ our Lord.

FINANCES

The concluding section of the report deals with the oversight of the Convention of 1943 in failing to pass the legislation covering the necessary expenses of the Commission for 1943-46, and with the presentation of resolutions amending Canon 19 to authorize the use of the Revised Standard Version of the New Testament, allowing an appropriation of \$900 to cover the deficiency of the past triennium, and another appropriation of \$1,000 a year for the next triennium "in order that the Commission may carry on the proposed *Prayer Book Studies* in addition to its regular work."

ORGANIZATIONS

Confraternity Meeting Held

The 78th annual meeting of the Confraternity of the Blessed Sacrament was held in the Church of the Incarnation, Detroit, Mich., on June 27th. Before the Solemn Pontifical Mass a meeting of the council was held at which Bishop Mallett of Northern Indiana was elected the superior-general of the Confraternity. He replaces Bishop Ivins of Milwaukee, who declined to have his name considered because of ill health. The Rev. F. Ricksford Meyers, St. Matthew's Church, Detroit, was elected a member of the council.

The Solemn Pontifical Mass, preceded by an outdoor procession, was celebrated by Bishop Mallett. The Rev. Leo K. D. Patterson, St. Albans Church, East Chicago, Ind., was deacon; the Rev. William Ward, chaplain at the University of Illinois, was sub-deacon. The Rev. W. M. Mitcham, secretary-general of the Confraternity, and the Rev. John C. R. Peterson were the deacons of the throne. Dom Paul Severance, OSB, was the assistant priest; the Rev. Clark L. Attridge, rector of the Church of the Incarnation, was chaplain of the mitre; the Rev. G. Paul Musselman was chaplain of the book; and the Rev. F. Ricksford Meyers was chaplain of the candle. The Rev. Arthur McLaughlin, St. Clement's Church, Harvey, Ill., was thurifer and the Rev. Vivan Peterson, St. James' Church, Cleveland, Ohio, was master of ceremonies.

Guests included Bishop Manoogian, Suffragan of the Armenian Church in Illinois, Michigan, Ohio, and Wisconsin; Fr. Odian of St. John Baptist Armenian Church, Detroit, who was the bishop's chaplain; and the Rev. Alex Papastephanos of the Greek Orthodox Church.

A luncheon, which was attended by approximately 150 persons, was served in the parish house after the service. Bishop Mallett and Fr. Mitcham were the speakers.

ARMED FORCES

Fr. Imrie Transferred

Chaplain Matthew H. Imrie, formerly with the engineer office of the Manhattan Engineer District, Los Alamos, N. M., during the formulation of the atomic bomb, has been transferred to the office of the Chief of Chaplains. Before entering service in 1941, Chaplain Imrie was assistant at the Church of the Heavenly Rest, New York City. He has also served in the Panama Canal Zone and the South Pacific area. Fr. Imrie was awarded the Legion of Merit.

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

JAPAN

Representatives Conclude Study Of the Nippon Seikokwai

Four representatives from England, Canada, and the United States have recently made a survey of the Nippon Seikokwai (the Holy Catholic Church in Japan): the Rt. Rev. Samuel Heaslett, Assistant Bishop of Sheffield, and the Rt. Rev. John Charles Mann, Assistant Bishop of Rochester, representing the Archbishop of Canterbury; the Rev. H. G. Watts, representing the Archbishop of Toronto; and the Rt. Rev. Charles S. Reifsnider, representing the Presiding Bishop. Bishops Heaslett and Reifsnider and Fr. Watts have all spent many years in the Japanese missionary field. All have now left Japan to report the condition of the Church there to their superiors. At the end of a two months' series of conferences and inspection trips throughout the ten dioceses of the Japanese Church, they feel that their greatest accomplishment has been the return of approximately 60 parishes to the jurisdiction of the Seikokwai. These parishes had withdrawn from episcopal groupings because of the pressure of the war.

In reviewing his visit to the Japanese Churchmen, Bishop Heaslett warned of the usage of the popular slogan "Christ for Japan." He said that the danger lay in the implication that through Christ the Japanese might again grow in worldly stature. What the Bishop advocated was the phrase "Japan for Christ" so that the people of that country might grow in spiritual grace. Bishop Heaslett said that there were two great things that could not be taken away: the fellowship that Christians throughout the world have through the Anglican Communion, and the possession of the knowledge of God—that He possesses us and we, Him. The Bishop cited the danger which is to be guarded against in the days to come: "Many people will desire to become Christians because that is the popular thing to do, or, because Christianity is or will be useful. They may well use it as a magic formula. That is the danger."

LIBERIA

Funds Raised by Bishop Harris

Bishop Harris of Liberia, who has been conducting a systematic effort for contributions in his district, reports a total, given or pledged, of \$9,583.85. The result is the more significant in view of that fact that no contributions have been reported from Liberia since 1936.

August 11. VIII Trinity.

Thanksgiving for the United Thank Offering.

O GOD, whose mercies cannot be numbered, whose goodness passeth man's understanding; we render humble and hearty thanks to thy most gracious majesty for the gifts that thou hast bestowed upon us; through Jesus Christ our Lord. *Amen.*

August 12. Monday.

For God's blessing upon the Woman's Auxiliary.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all men and women in thy holy Church, especially the Woman's Auxiliary; that every member of the same in her vocation and ministry may truly and godly serve thee; through Jesus Christ our Lord. *Amen.*

August 13. Tuesday.

For God's blessing upon the Deaconesses.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, our deaconesses may be enlightened and strengthened for thy service; through Jesus Christ our Lord. *Amen.*

August 14. Wednesday.

For God's blessing upon the Daughters of the King.

O LORD, we pray thee, that thy Holy Spirit, who doth preserve us by his wisdom and govern us by his providence, may by thy mercy be poured forth upon the hearts of his servants; through Jesus Christ our Lord in the unity of the same Spirit, ever one God, world without end. *Amen.*

August 15. Thursday.

Thanksgiving for the Religious Orders of the Anglican Communion.

Prayer as on August 11.

August 16. Friday.

For the Provinces of the American Church.

WE PRAY thee, O Lord, that, like as thy Son Jesus Christ came to send fire upon earth, and desired that it should be kindled exceedingly: so the same fire of thy Holy Spirit may inflame the hearts of us thy people, and especially; through the same Jesus Christ our Lord. *Amen.*

August 17. Saturday.

For the National Council.

Prayer as on August 14.

August 18. IX Trinity.

For God's blessing upon the United Nations.

ALMIGHTY GOD, our heavenly Father, guide, we beseech thee, the peoples of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. *Amen.*

August 19. Monday.

That world peace may be just and lasting.

Prayer as on August 18.

August 20. Tuesday.

That the breaches in Catholic Christendom may be healed.

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant her that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

August 21. Wednesday.

For God's blessing upon the Presiding Bishop's Committee on Laymen's Work.

Prayer as on August 16.

August 22. Thursday.

For God's blessing upon the theological seminaries of the Church, and especially upon General Convention's provision for the General Theological Seminary.

WE beseech thee, O Lord, that the Comforter which proceedeth from thee may enlighten the minds of; and lead them, as thy Son hath promised, into all truth; through the same, thy Son, Jesus Christ our Lord. *Amen.*

August 23. Friday.

For God's direction of the Joint Commission on Theological Education.

Prayer as on August 22.

August 24. Saturday.

For Examining Chaplains.

Prayer as on August 22.

August 25. X Trinity.

For the surrender of the Church to the guidance and empowering of God the Holy Spirit.

SEND, we beseech thee, Almighty God, thy Holy Spirit into the hearts of those who compose General Convention, that he may direct and rule them according to thy will, comfort them in all their afflictions, defend them from all error, and lead them into all truth; through Jesus Christ our Lord. *Amen.*

Victory—One Year Later

THE American Legion has asked Congress to designate August 14th as "Victory Day," commemorating the conclusion of active hostilities in World War II. Thus we are asked to add a new holiday to our roster of national days, beginning with Independence Day and continuing through Armistice Day, established after World War I. Yet, a year after the victory that we are asked to commemorate, we still do not have peace, either officially or in actuality.

Over in Paris, the representatives of the United Nations are trying to hammer out treaties of peace with Italy, Finland, Bulgaria, Romania, and Hungary. Peace with Germany and Japan must await some dim future date, when those countries are adjudged sufficiently reliable to be permitted to establish governments with which peace treaties can be concluded. Meanwhile the breach between the Russians and their British and American allies continues, while Fascist and Communist dictatorships rule many of the nations banded together in the name of democracy.

One fact that few Americans realize is that millions of prisoners of war are still being held in prison camps under conditions of forced labor. A partial estimate of those in the hands of Western Allied nations, as of June 1, 1946, was recently presented to the War Prisoners' Aid Committee of the YMCA as follows:

In British Isles	370,000
In Belgium	140,000
In France	1,300,000
In Austria	30,000
In Germany	700,000
In Italy	160,000
	2,700,000

These 2,700,000 are not "displaced persons" but actual prisoners of war. And they do not include those held by the Russians, who are utilizing the forced labor of an unknown number — doubtless well up into the millions — of German and Japanese prisoners of war. Living conditions among some of these groups of prisoners are deplorable. And the saddest part of the picture is that many of the countries holding these prisoners are openly planning to utilize their forced labor "indefinitely."

Yet in some ways the lot of these prisoners of war is not as bad as that of other depressed groups in many parts of the world. At least there is someone responsible for them, and they have a country to which they will presumably at last be repatriated. Millions of displaced persons are not wanted by the countries in which they find themselves, and cannot

return to their own lands. In Germany alone there remain 815,000 displaced persons, of whom it is estimated that 500,000 to 600,000 will never return to their former homes and thus will become a permanent problem.

And there are other millions who, though living in their own homelands and not suffering from any political disability, are yet doomed to die of starvation and disease because of the disruption of the world's food distribution system, the inadequacy of their local harvests, and the rapacity of government officials and bandit leaders who can use the giving or withholding of food as an instrument of local or national policy.

No, it is not a pretty picture, as we look out upon this world of ours, a year after our military victory over the Axis military forces. Fascist military might has indeed been crushed; but thousands of breeding places for Fascism and atheistic Communism remain. It is as if we had conquered the power of the mighty ocean, only to have its waters settle into myriads of brackish puddles, each the breeding place for germs of disease and death.

WE HAVE powerful agencies for the establishment of world peace — the conference now assembled in Paris, the Security Council and Assembly of the United Nations, and the other agencies of international coöperation. But all of these are worthless unless they are implemented by the will to peace on the part of the peoples of the world, and the expression of that will by the leaders of their choice. We believe that that will to peace exists, not only in America but throughout the hungry and devastated world. But it cannot become effective unless the peoples of the world can make their will effective through the leadership of their nations. And they cannot do that while totalitarian governments, whatever their names and avowed aims, are in the saddle.

Moreover, the problem is not one that can be settled by political and economic measures, or on a purely material basis. Underlying all of the world's troubles is the basic one — the rejection of God and the continuing Crucifixion of His Son. Still He comes to His own, and His own receive Him not. But as many as receive Him, to them He continues to give the power to become the sons of God.

May there be, in every nation, an increasing number who will receive Him. And may they, while there is yet time, turn the nations from the paths of oppression, aggression, and suspicion into the paths of coöperation and peace. Then the world may have a true Victory Day — a day of moral victory that can be celebrated by the peoples of every land.

Order out of Chaos

By the Rev. Clifford E. Barry Nobes

Priest in Charge of All Saints' Mission, Bontoc, Philippine Republic

THE PHILIPPINE Episcopal Church will never again, we all devoutly hope, have the opportunity that has been given her by the holocaust through which she has passed during these war years. She stands today with scarcely any assets other than her communicant strength. The war has stripped her of all material possessions.

Yet it is this very poverty which can be turned to her advantage. The work of the past 40 years, good as it has been, has been allowed to develop in a haphazard fashion. Because of the historical fact that Anglicanism in the Philippines was first planted in the Igorot country of Northern Luzon, lopsidedness has naturally arisen.

This is not to be construed as a criticism of the Northern work. My entire ministry has been in the Igorot field, and naturally I know its worth. I would be the last to suggest that it should be curtailed in any way. However, I do believe that now that our slates have been washed clean out there and there must be a redistribution of personnel and appropriations, a more equitable distribution of the material equipment of the mission can and should be made. We in the North, for example, have always maintained extensive and expensive educational systems, radiating out from the main centers of mission activity. We saw how necessary they were and how splendidly they contributed to the evangelization of the people of the area. Such systems would be as desirable, it may be assumed, in Mindanao. When, then, our post-war program is planned, should not the decision as to where institutions will be placed be determined not by what existed in the past but where they may be most advantageously used in the future?

AN APPRAISAL NEEDED

But apart from this opportunity to reapportion the strength which comes from institutional missionary work, there comes another and even more important opportunity. We may now appraise all that we have done for the past 40 years and seek a seal of approval on those features of the work which have been truly worth while and for which the need still exists today. This can be done by rebuilding certain structures and allowing certain other buildings to remain unrestored—buildings which prior to the war housed enterprises that were carried on only, perhaps, because they were once begun. Although the passage of the years has proved that the hopes

once entertained for some of these projects were vain, they have been allowed to continue on the appropriations schedule. Again, we have the chance to review our strategy and to relocate our churches, dormitories, schools, hospitals, and other mission units where they are needed in 1946 and will be needed in 1956 rather than where they were wanted in 1906, 1916, or 1926. It is not for us who have carried on the work throughout these years to attempt the appraisal alone. We have lived too close to particular parts of it to have unprejudiced viewpoints. We in the Philippines are fortunate in that our Bishop came to us only shortly before the war and still retains the freshness of outlook which is going to be so valuable in making this survey of reconstruction.

Perhaps the most important single decision which must be taken today is to achieve a clear concept of the scope and character of the Philippine Church of future years. If we are to be a dependent missionary district carrying on a romantic ministry among a number of primitive pagan tribes, and if we have no greater ambition than to remain such, we should rebuild only what was destroyed. If, on the other hand, we hope that the day will come when we will rise to the full stature of autonomy, and become an independent Church within the family of the Anglican Communion, as did our sister missions of China and Japan, then obviously, we must be concerned with economic facts of the future.

They are basically what they always have been. The Philippine tribesmen cannot support expensive institutional work. He may some day be able and willing to support his native ministry, but he will never, as he is situated now and bids fair to be in the years to come, be able to foot the bills for schools and hospitals. Who then will support these necessary missionary enterprises in the day of Philippine Church autonomy? The rest of the Philippine Church. But where is the rest of the Church? It today consists of the cathedral parish, two Chinese congregations, the congregation of a hospital chapel, and a number of scattered communicants. It seems obvious that if we are to be a self-supporting Church we must recruit strength from those who are capable of self-support.

WORK IN THE LOWLANDS

In the lowlands of the Philippines, as in every country of Latin culture, there is a large number of people who have

grown away from their hereditary Romanism and are drifting into agnosticism, atheism, and Communism. We cannot be accused of proselytizing if we seek to bring them to God. The Roman Church and the Filipino people know that we have never pressed our advantage of being an American organization and traded on that popularity by trying to make Romans into Anglicans. Actually, we have been accused of indifference to the spiritual needs of this group. Our experience in Manila at St. Luke's Hospital should have taught us that there are many Filipinos who for one reason or another do not and will not go to the Church of their forebears and who want to come to us.

A PROVINCE OF THE PACIFIC

But while this rebuilding and re-planning of the internal structure of the Philippine Episcopal Church is going on, would it not be wise to look beyond the Philippines to the world adjacent to that insular mission? And to provide for what we see? It was one of Bishop Mosher's fondest dreams that there would grow up between the Philippine Church and the other Anglican dioceses of that corner of the world a bond based on common ethnology, common culture, common economic and geographic problems, which would mature eventually into an organic union under the leadership of a common archbishopric. No one will attempt to defend on logical grounds our present provincial set-up, which places the Philippines in a province with Alaska, Hawaii, California, Los Angeles, Olympia, and other West Coast jurisdictions. Our natural provincial neighbors should be the dioceses of Melanesia, Australasia, Borneo, New Guinea, and Malaya.

The Philippines lies at the center of a pagan world. It has long been the boast of the Philippines that it is the only Christian nation in the Orient. God help us if we permit that boast to remain true!

Few who have had contact with the defeated Japanese will deny that the average Japanese attributes the defeat of his country to her inferiority in natural resources and industrial development. The average Japanese veteran is not particularly penitent. Moreover, secular education and political leadership will not be sufficient to change the soul of Japan, and it is that which needs conversion. The people of Japan must be brought to a knowledge and love of God.

But who will Christianize Japan? It will be done, in all probability, by the faithful remnant that still exists aided by a certain number of foreigners, and it is my belief that those foreigners will receive a more hearty welcome if they are fellow Asiatics. Why shouldn't they be Anglicans from a Southwest Pacific

Church, of which the Philippines is an important member? Our Church in the Islands, linked with other Anglican dioceses out there, may well become the base for the conquest of all of East Asia for the Prince of Peace. The opportunity exists today; it may not tomorrow.

BOOKS

REV. H. B. VINNEDGE, *Editor*

A Rationalist Bishop

THE COMMON SENSE THEOLOGY OF BISHOP WHITE. By Sydney A. Temple, Jr. New York: King's Crown Press, 1946. Pp. 169. \$2.50.

Ninety-eight pages of this Columbia doctoral dissertation consist of long passages selected from the writings of Bishop White, ten pages are given to bibliography, 11 pages are notes on sources, and 44 pages make up the discussion of the Bishop's theology. The argument is divided into a survey of his family background and education and of the 18th century world in which most of his life was lived; of his attitudes on Revelation, the Church, the nature and state of man, and the Sacraments.

Dr. Temple's thesis is that Bishop White's theology has been obscured by his eminent position as an ecclesiastical statesman. He thinks the Bishop was not a "diplomat extraordinary" whose moderation was based upon expediency, but that his was an empirical theology derived ultimately from Locke. From this rationalist background the Bishop never varied, and he never claimed for Revelation, for the Church, for the Sacraments more than could be proven from reason. By Platonic idealism and by "enthusiasm" he was equally repulsed.

According to Dr. Temple, the Bishop believed that the mode of worship of the Episcopal Church was the most reasonable method and was therefore to be adhered to, but the Church was merely a compact between believers in which "baptism is a mark of a changed direction taken by man, is a sign that he begins a new relationship to God" and in which all the orders of the ministry are merely of the *bene esse* of the Church and can be changed if the Church so wills.

It is to be regretted that the notes were relegated to the back of the book for oftentimes they are extremely revealing as to the manner in which the argument has been developed.

NELSON RIGHTMYER.

CHURCH CALENDAR

August

- 11. Eighth Sunday after Trinity.
- 18. Ninth Sunday after Trinity.
- 24. St. Bartholomew.
- 25. Tenth Sunday after Trinity.
- 31. (Saturday.)

NEW YORK

Archbishop to Be Honored

The Archbishop of Canterbury will be the guest of honor at a reception and dinner to be given by the Church Club of New York at the Waldorf-Astoria Hotel, Monday evening, September 16th.

CENTRAL NEW YORK

Canadian and American Clergy Hold Annual Meeting

Thirty-five clergy of the Dioceses of Central New York and Ontario attended the tenth annual session of the inter-

Anglo-Catholic schools of thought, have recently held two conferences at which they discussed with complete frankness and in good fellowship many of the issues on which they disagreed and explored some of the basic principles of Christian faith in life "as this Church hath received the same."

It was felt by all the conferees that they were heartily at one in all the most vital and fundamental realities of the Christian fellowship as expressed in the historic Creeds and in the Church's sacramental life as the Prayer Book has set it forth.

COOPERATION NEEDED

The group was unanimous in regretting the recent increase in party strife



RNS.

ANGLICAN FELLOWSHIP: Clergy of the Episcopal Church and of the Church of England in Canada gather for the tenth annual clericus of the area, this year held at Trinity Church, Watertown, N. Y.*

national clericus in June at Trinity Church, Watertown, N. Y. The clergy represented principally the first district of Central New York and the Leeds, Grenville, and Frontenac deaneries of the Canadian diocese.

Bishop Barry, Coadjutor of Albany, was the celebrant at the Holy Communion in the morning and the principal speaker in the afternoon. The clericus alternates in its meetings in churches north and south of the border.

PENNSYLVANIA

Clergy Concur in Basic Views

A group of a dozen clergy in Philadelphia, representing Evangelical and

within the Episcopal Church and in feeling that, if there were more personal contacts and frank discussions between members of the different schools of thought within the Church, there would be found very little good reason for party strife and, on the other hand, a profound need for cooperation in the task the Church has of educating the present generation in a distracted world in the creative power of the Christian religion.—understood and practiced.

Realizing the need of being specific in

*Left to right: The Rev. H. K. Coleman, rector of Trinity Church, Brockville, Ont.; Canon N. R. Stout, rector of St. George's Church, Gananoque, Ont.; Bishop Peabody of Central New York; Bishop Barry, Coadjutor of Albany; the Rev. W. C. Middleton, host rector and dean of the first district of Central New York.

DIOCESAN

statements of agreement in the Church's fundamentals, the members were glad to subscribe to the following:

"We believe in our Lord Jesus Christ as God incarnate in this world. We believe that the historical Church was created by Him as the Family through which He might work His will in this world. We believe that the Holy Communion is the central act of Christian worship in which our souls are fed."

This statement was agreed upon by the Rev. Messrs. J. Gillespie Armstrong III, Thomas Burgess, George R. Condit, Kenneth Ripley Forbes, D. Wilmot Gateson, J. Clemens Kolb, E. Frank Salmon, John K. Shryock, S. Tagaret Steele, Jr., George A. Trowbridge, Charles E. Tuke, and Edmund B. Wood.

LOUISIANA

Rev. D. H. Wattley Resigns

After 21 years as rector of Grace Church, New Orleans, the Rev. Donald H. Wattley is resigning the only cure he has held during his ministry on August 15th. The resignation is because of ill health.

Mr. Wattley is widely known for the presentation of the so-called "Wattley canon" on Holy Matrimony at the General Convention of 1943. The Rev. Dr. Walter H. Stowe has written of this canon: "The craft of drafting canons was raised to a fine art. Clear, simple in language, straightforward, and with no unnecessary verbiage, it can be understood by an intelligent person." It was one of several canons on the subject, all of which failed of passage.

Mr. Wattley is the author of the present canon on business methods in the Church. He has served as a clerical deputy to General Convention from Louisiana in 1937, 1940, and 1943.

After a curacy at Emmanuel Church, Cleveland, Ohio, Mr. Wattley became rector of Grace Church in 1925. During his rectorate the parish has acquired a new building site at a cost of about \$120,000 and raised a building fund of \$75,000, begun an endowment fund totaling at present about \$27,000, and become known in the diocese as a strong missionary parish. While carrying on his parish activities, Mr. Wattley also was active in many diocesan departments.

CALIFORNIA

New Dean Elected

The Bishop and Chapter of Grace Cathedral, San Francisco, Calif., have announced the election of the Rev. Bernard N. Lovgren as dean. Mr. Lovgren has served as canon pastor of the Cathedral since October, 1945.

August 11, 1946

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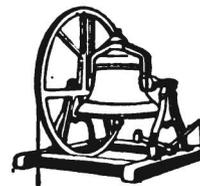
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LETTERS

(Continued from page 4)

the diocesan convention of Massachusetts that, where the group which advocates such precipitate action chances to be in the majority, it can be utterly ruthless in its denial of the rights of the minority to be heard or represented.

It would appear that the Commission was actually divided among three points of view. For we are told that of those who signed the majority report, some at least did not themselves favor the proposed scheme but felt that this proposal was deemed "worthy" for study. It is not explained how many are actually in favor of the scheme and how many only consider it worthy of consideration. Personally, I am unable to understand the attitude of the latter group in terming the proposed scheme "worthy." The signers of the minority report make it abundantly clear why they do not consider the proposals worthy of further consideration, and they take their ground on *conscientious scruples*.

It is true that the report makes an appearance in certain particulars of maintaining Anglican traditions, but it does not retain their substance or their essential spirit. The mistake has been made of attempting to equate doctrines, sacraments, and ministries which are inherently not equal or identical. In every instance of essential variance, the Commission seems to have yielded our position because the Presbyterians have stood their ground valiantly, and the majority of our Commission has acted in accordance with its obsession that a particular resolution of a particular General Convention—as interpreted by them—is more binding than the faith and practice of the Anglican Communion throughout the ages.

I challenge any priest or layman well grounded in the faith of our fathers to read the majority report without reaching the definite conclusion that, were its terms carried out, there would be no such Church as that to which we have owed our allegiance.

L. FRANCIS ELLSBREE.

Boston, Mass.

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THE LIVING CHURCH

DEATHS

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

Ernest Walter Foulkes, Priest

The Rev. Ernest Walter Foulkes, 77, retired priest of the Diocese of Harrisburg, died at his home in York, Pa., July 18th. Fr. Foulkes had retired from the active ministry in 1937.

A native of England, he studied privately for ordination.

He was ordained deacon in 1910 and priest in 1912. St. Stephen's Church, Thompsettown, Pa., was his last parish. Before that he had had parishes in New York, Massachusetts, and Pennsylvania.

The burial service was held in St. John's Church, York, Pa., on July 22d. Bishop Heistand of Harrisburg was the officiant, assisted by the Rev. Canon P. S. Atkins, rector. The Rev. C. E. Berghaus celebrated the Requiem Mass. Many of the clergy of the diocese were present. Interment was in the Odd Fellows Cemetery, Shamokin, Pa.

Fr. Foulkes is survived by his wife, a daughter, and three grandchildren.

Thaddeus Harris, Priest

The Rev. Thaddeus Harris, 84, retired priest of the Diocese of New Hampshire, died Saturday, July 20th, at West Medford, Mass. Bishop Dallas of

New Hampshire officiated at the funeral services. The burial was at the Mt. Auburn Cemetery, Cambridge.

A native of Cambridge, he attended Boston Latin School and in 1884 was graduated from Harvard College, where he continued graduate study and served as instructor, later receiving a Ph.D. degree. Following several years of travel in Europe, Dr. Harris returned to become superintendent of schools in Keene, N. H.

He began to study for the priesthood in 1907. While studying he was in charge of St. James' Church, Keene. After his ordination he became rector of Trinity Church, Claremont, and in 1908 he went to All Saints' Church, Littleton.

In 1918 Dr. Harris became clerical master at St. Paul's School in Concord and rector of Grace Church, East Concord. He retired in 1930 after serving as rector of Trinity Church, Tilton, and priest in charge of St. Jude's Church, Franklin, N. H.

Charles Barker Scovil, Priest

The Ven. Charles Barker Scovil, associate rector of St. Andrew's Church, Kansas City, Mo., died at St. Luke's Hospital, Kansas City, July 9th. He was 59.

For the six years before he went to St. Andrew's, Archdeacon Scovil was active in the missionary work in the Missionary District of North Dakota, where he had served as archdeacon with particular emphasis on the work among the Indians in both North and South Dakota.

He was the author of several books on the youth movement and served on the faculties of many summer schools.

Archdeacon Scovil was educated in Trinity School, New York City; St. Stephen's College, Annandale-on-Hudson, N. Y.; and Columbia University, New York City. He was graduated from General Theological Seminary in 1908. He had been rector of churches in Barrington, R. I.; Millington, N. J.; Yantic, Conn.; and Minneapolis, Minn. He was secretary of religious education in the Dioceses of Los Angeles and North Carolina and was student chaplain at the University of Minnesota.

During the First World War he was chaplain of the 71st Regiment, New York City, and in 1921 he was the American representative at the dedicatory services of the Cloister of Nations at the American Cathedral in Paris. In the same year he officiated at the Memorial Day services in Belleau Wood.

Services were held in St. Andrew's Church, Kansas City, by the Rev. Richard Trelease and the Rev. N. D. Bigelow. Bishop Atwill of North Dakota

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POSITIONS OFFERED

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WANTED: Associate rector for large Midwest city parish. Conservative churchman, preferably forty years or under. Good salary and splendid opportunity. Reply Box M-3120, The Living Church, Milwaukee 3, Wis.

WANTED teacher for Kindergarten in Church School, should be able to play the piano. Reply Box J-3106, The Living Church, Milwaukee 3, Wis.

WANTED Housemother in cottage for girls. Must be a cheerful, energetic woman who likes girls. Reply Box J-3107, The Living Church, Milwaukee 3, Wis.

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

POSITIONS WANTED

EXPERIENCED PARISH SECRETARY desires position. Living accommodations for one must be obtainable. Reply Box C-3116, The Living Church, Milwaukee 3, Wis.

INSTRUCTOR of English and History desires position in boys school. Episcopalian, married, no children. Has M.A. degree in Education. References and further information on request. Reply Box W-3119, The Living Church, Milwaukee 3, Wis.

ENGLISH ORGANIST, Choirmaster, Cathedral trained, England and Continent. Would like position in America. Desires either first-rate choir or possibilities for such development. Write Mr. Allan Morrow, c/o The Rev. Joseph L. Brown, 108 West French Place, San Antonio, Texas.

RECTOR (pensioned) and wife will be glad to care for any summer home during the winter. Reply Box M-3110, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Mus. M., available Oct. first or sooner. New York City area. Mixed or boy choir, well acquainted with liturgy. Reply Box R-3111, The Living Church, Milwaukee 3, Wis.

RETREATS

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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DEATHS

gave the benediction. Interment was at Jamaica, Long Island.

Archdeacon Scovil is survived by a brother and a sister.

George Henry Severance, Priest

The Rev. George Henry Severance, 62, rector of St. Stephen's Church, Wyandotte, Mich., since 1924, died July 15th. Mr. Severance had been active in diocesan affairs, having served in the department of religious education and on the board of missions.

A graduate of Middlebury College and General Seminary, he also held an M.A. from Columbia University.

Before coming to the Diocese of Michigan, Mr. Severance had been in the Dioceses of Vermont and New York, and the Missionary District of Spokane. While in the District of Spokane, he served on the board of missions, the ecclesiastical court, and was a member of the Bishop and Council.

The funeral service was held in St. Stephen's Church, Wyandotte, by Bishop Creighton of Michigan. The Rev. L. E. Midworth and the Rev. Warner Hall, a Presbyterian minister and a close friend of Mr. Severance, assisted the Bishop. Interment was in Claremont, N. H. Mr. Severance is survived by his widow and one daughter, Hope.

Ardelia Fiske Dewees

Mrs. Ardelia Fiske Dewees, 99, died at her home in Pottsville, Pa., July 1st. She was the widow of Theodore S. Dewees and the mother of the Rev. Theodore John Dewees, late rector of Christ Church, Binghamton, N. Y. She was a loyal and devout communicant of Trinity Church, Pottsville, for more than 70 years.

Marie Harrison Windham

Mrs. Marie Harrison Windham, widow of the Rev. Thomas J. Windham and regarded as the founder of the Bishop Kinsolving Memorial Fund, died in Houston, Texas, March 14th. A

native of Columbus, Texas, after her marriage to Mr. Windham she lived in Yoakum, Luling, Richmond, Austin, and Houston. In Houston Mr. Windham was rector of Trinity Church and later of the Church of the Good Shepherd.

Mrs. Windham was for many years the custodian of the memorial fund, built by contributions to the book of remembrance and providing aid to students for Holy Orders by its income.

Her funeral was conducted by Bishop Quin of Texas, the Rev. Arthur S. Knapp, rector, and the Rev. E. C. Stein at Trinity Church, Houston, where she was a member at the time of her death. She is survived by three sisters, eight nieces, and three nephews.

CHANGES

Appointments Accepted

The Rev. **Melvin Abson**, missionary at St. Paul's, Brownville; All Saints', Dexter; and Christ, Sacket's Harbor, N. Y., will become priest in charge of Emmanuel, East Syracuse, N. Y., September 1st.

The Rev. **Frederick H. Belden**, rector of St. John's, Johnstown, N. Y., is also priest in charge of St. Peter's-by-the-Lake, Fourth Lake, N. Y. Address: 301 S. William St., Johnstown, N. Y.

The Rev. **Milton A. Cookson**, formerly vicar of St. Andrew's, Spokane, Wash., is vicar of River Terrace Church, Washington, D. C. Address: 3457 Earls St., N.E., Washington, D. C.

The Rev. **Robert L. Crandall**, canon of the Cathedral of St. Philip, Atlanta, Ga., will become rector of St. Peter's, Charlotte, N. C., October 1st.

The Rev. **Ward F. De Beck**, formerly a chaplain in the Royal Canadian Navy, is rector of Grace, Ellensburg, Wash. Address: 305 E. 4th St., Ellensburg, Wash.

The Rev. **Charles Folsom-Jones**, curate of St. John's, West Hartford, Conn., will become rector of St. Mark's, Newport; Christ, Island Pond; and priest in charge of St. Augustine's, North Troy, Vt., September 1st. Address: 9 Second St., Newport, Vt.

The Rev. **Lloyd Hackwell**, assistant at St. Andrew's, Albany, N. Y., will become rector of that parish, October 1st.

4 Important Books for the Parish Library

The ENGLISH PSALTER

By **George D. Carleton**

This book, recently imported from England, contains the text of the Psalms in the Prayer Book Version with a brief, devotional commentary and a full introduction on the compilation and use of the Psalter. The book features the printing of the text of the Psalter and the notes thereon in parallel columns, thus enabling the reader to take in the meaning of the passage at a glance. \$5.25

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A guide to the priesthood for boys, containing chapters on the work of a priest, the vocation of the priesthood, the training and discipline of the priest, the sorrows and joys of the priest, etc. The Appendix contains a Suggested Rule of Life, Prayers for the priest's use, and a bibliography of books on the priesthood and associated subjects.

Paper, 50 cents

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Morehouse-Gorham Co.

CHANGES

The Rev. **James E. Leach**, formerly a chaplain in the British Army, is vicar of the Church of the Good Samaritan, Gunnison, Colo. Address: Gunnison, Colo.

The Rev. **George Homer Murphy**, formerly a Methodist minister and now a candidate for Holy Orders, is the lay assistant at St. Andrew's, Wilmington, Del. Mr. Murphy declined a position as director of the Family Court of Delaware to apply for Holy Orders. Address: St. Andrew's Church, 8th and Shipley Sts., Wilmington, Del.

The Rev. **Richard K. Nale**, formerly at St. John's School, Salina, Kans., is rector of Trinity, Trinidad, Colo. Address: Trinidad, Colo.

The Rev. **Sydney C. Newhouse**, formerly vicar of St. James', Callicoon, N. Y., is the second assistant at St. John's, Yonkers, N. Y.

The Rev. **Hubert C. Palmer**, formerly priest in charge of St. Andrew's, Seguin, and St. Mark's, San Marcos, Texas, will become rector of St. Andrew's, Seguin, September 1st. Address: Box 481, Seguin, Texas.

The Rev. **Robert A. Reister**, formerly assistant at St. Paul's, Chicago, will become rector of All Saints', Appleton, Wis. Address: 116 N. Drew St., Appleton, Wis.

The Rev. **C. E. B. Robinson**, formerly priest in charge of the Church of the Good Shepherd, Coolesburg, Ascension, Davie Co.; and St. George's, Woodleaf, N. C., is rector of St. Andrew's, Grand Ridge, Ill. Address: RFD 1, Grand Ridge, Ill.

The Rev. **Bertram E. Simmons**, vicar of St. James', Burley, and Trinity, Rupert, Idaho, will become a canon of St. Michael's Cathedral, Boise, Idaho, September 1st. Address: Box 356, Boise, Idaho.

The Rev. **Charles D. Snowden**, formerly rector of Trinity, Covington, Ky., is curate of Trinity, Elmira, N. Y.

The Rev. **James Stirling**, formerly a chaplain in the Navy, will become chaplain of the Episcopal Student Center for Nashville Colleges, September 1st. Address: 1700 Edgehill Ave., Nashville, Tenn.

The Rev. **John Marshall Wilson**, formerly vicar of St. Augustine's, Croton, and Church of the Divine Love, Montrose, N. Y., is vicar of St.

Andrew's, New Paltz, and All Saints', Rosendale, N. Y.

The Rev. **George A. Workman**, priest in charge of the Church of the Redeemer, Watertown, N. Y., will become the assistant at St. Paul's, Richmond, Va., October 1st.

Military Service

Promotions

Chaplain **Johnstone Beech** has been promoted to the rank of major. Chaplain Beech may be addressed at Halloran General Hospital, Staten Island, New York City.

Separations

The Rev. **Raymond E. Brock**, formerly a chaplain in the Army, has returned to his rectorate at St. Stephen's Church, Staten Island, N. Y.

The Rev. **C. K. Myers**, formerly a chaplain in the Navy, has accepted a position as instructor in Church history at General Theological Seminary, Chelsea Square, New York City.

The Rev. **Francis W. Read**, formerly a chaplain in the Army, is now vicar of Grace Church, Colton, Calif. Address: 280 E. F St., Colton, Calif.

The Rev. **Robert Morgan Shaw**, formerly a chaplain in the Navy, is rector of All Saints' Church, Pittsburgh. Address: 3577 McClure Ave., Pittsburgh, Pa.

Changes of Address

Chaplain **Paul G. Linawever**, a Naval chaplain, is to be addressed at the District Chaplain's Office, Headquarters, First Naval District, 150 Causeway St., Boston, Mass.

Resignations

The Rev. **B. C. Chandler** has resigned as rector of St. John's, Essex, Conn., and may now be addressed at Kent, Conn.

Changes of Address

The Rev. **Thomas H. Carson**, rector of St. James, Texarkana, Texas, is to be addressed: Box 1125, Texarkana, Texas.

The Rev. **Harold Hand Donegan**, rector of St.

John's, West Hartford, Conn., is to be addressed: 679 Farmington Ave., West Hartford, Conn.

The Rev. **James G. Jones**, city missionary in the Diocese of Indianapolis, should be addressed: 1537 Central Ave., Indianapolis, Ind.

The Rev. **Louis Lops**, retired priest of the Diocese of Newark, should be addressed: 710 Rockland Dr., West Palm Beach, Fla.

The Rev. **James Chappell** should be addressed: Norton, Bury St. Edmund's, Suffolk, England.

Ordinations

Priests

Pittsburgh: The Rev. **William I. Cool, Jr.**, was ordained to the priesthood by Bishop Pardue of Pittsburgh on July 16th in St. Thomas' Church, Barnesboro, Pa. He was presented by the Rev. G. M. Chester, who also preached the sermon. Fr. Cool is priest in charge of St. Thomas' Church, Barnesboro, and Trinity Church, Patton, Pa. Address: 1901 Lovell Ave., Barnesboro, Pa.

Tennessee: The Rev. **Robert Moreland Cook** and the Rev. **David Eugene Watts** were ordained to the priesthood by Bishop Dandridge, Coadjutor of Tennessee, on July 25th at Christ Church, Nashville, Tenn. They were presented by the Rev. Peyton R. Williams and the Rev. R. W. Battenhouse preached the sermon. Mr. Cook is priest in charge of St. Andrew's, Harriman, Tenn.; Mr. Williams will be priest in charge of Christ, Tracy City, Tenn.

Deacons

Maryland: **Eldridge Hayward Taylor** was ordained to the diaconate by Bishop Powell of Maryland on July 15th at St. Michael and All Angels', Baltimore. He was presented by the Rev. Don Frank Penn, who also preached the sermon. Mr. Taylor will be assistant at St. Michael and All Angels'. Address: 2809 St. Paul St., Baltimore, Md.

Mississippi: **Arthur Cordukes Freeman** was ordained to the diaconate by Bishop Gray of Mississippi on July 24th at St. Columb's, Jackson, Miss. He was presented by the Rev. C. S. Liles. Bishop Gray preached the ordination sermon. Mr. Freeman will be assistant at Trinity, Natchez, Miss.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, GA.

ST. PAUL'S Rev. G. R. Madson, r
N. Jefferson & Flint Ave. (U. S. 19)
Sun 7:30, 9:45, 11; Wed HC 10

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS Swan & Elk Sts.
Very Rev. Howard S. Kennedy, dean; Rev. G. Hurst
Barrow, canon
Sun 7:30, 9:11 & 4; Weekdays: Mat 7:15, HC
7:30, EP 5:15; Thurs & HD 10, HC

GRACE CHURCH Rev. L. N. Gavitt
498 Clinton Avenue
Sun Masses: 7:30, 10:45; Daily: 7
Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH Cameron & Columbus Sts.
Rev. B. B. Comer Lile, r; Rev. O. V. T. Chamberlain, Ass't
Services: 8 & 11

ASTORIA, L. I., N. Y.

REDEEMER Rev. Baxter Norris, r
Crescent St. & 30th Road
Sun 8, 10; Wed 10; HD 8
Confessions: By appt

KEY—Light face type denotes AM black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; 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.

ATLANTA, GA.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues & Fri 7; Thurs 8; HD 7 & 10

BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Gordon L. Groser
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

ST. MATTHEW'S Rev. Ben W. Tinsley
"Where a stranger doesn't feel strange"
1316 Bridge Rd.
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

CHICAGO, ILL.

ANTONEMET Rev. James Murchison Duncan, r;
Rev. John E. G. Griffiths, Ass't.
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Sung Mass 9:30, only during July & Aug.

DAVENPORT, IOWA

TRINITY CATHEDRAL
Very Rev. Rowland F. Philbrook, D.D., dean; Rev. Vernon L. Shattuck Jones, ass't
Sun 8, 9:30; Thurs 7 & 10

DECATUR, ILL.

ST. JOHN'S Eldorado at Church Street
Rev. E. M. Ringland; Rev. J. S. Neal
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 10,
Tues & Thurs 6:30

DENVER, COLO.

ST. MARK'S Rev. Walter Williams, r
Lincoln St. & E. 12th Avenue
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

DETROIT, MICH.

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

EAST MAUCH CHUNK, PA.

ST. JOHN'S Rev. John Kenneth Watkins, r
Third and Centre Streets
Sun 7:30 (except August) & 9:30; HD 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Victor Hoag, D.D., dean
Sun 8 & 11. Daily: HC 7:30, Fri 10

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



ELMIRA, N. Y.

EMMANUEL Rev. George L. Gurney, r
Pennsylvania Ave. at Mt. Zoor St.
Sun HC 8, Cho Eu 11; Daily (except Mon) HC
7:30; Confessions: Sat 4-5, 7:30-8

FREEHOLD, N. J.

ST. PETER'S (Est. 1702)
Rev. Bernard McK. Garlick
Sun Masses: 7:30, 10; Daily: 7:30 (except Wed), 9
Confessions: Sat 7:30, 8

FRONT ROYAL, VA.

CALVARY CHURCH Royal Ave. at 2nd St.
Rev. Charles Noyes Tyndell, D.D., S.T.D.
The Little Cathedral of the Shenandoah
Sun 8, 11

HOLLYWOOD, CALIF.

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

MASSAPEQUA, L. I., N. Y.

GRACE Rev. Edward J. Bubb, r
Merrick Rd. & Cedar Shore Dr.
Sun 8 Eu, 11 MP & Eu; Thurs & HD 9:30 Eu
Grace (Chapel) Sun MP & Eu 9:15

MEDFORD, OREGON

ST. MARK'S Rev. George Turney
5th & Oakdale
Sun 8, 10, 11; Fri & HD 11

MILTON, ORE.

ST. JAMES' Rev. H. Gordon Neal
Vine Street
Sun HC 9; MP & Ser 11; Wed HC 9

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

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

NEW YORK CITY

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

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

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

ST. CLEMENT'S 423 West 46th St.
Sun. Masses: 8 & 9:30; Daily: 8. Fri 9
Confessions: Sat 8-9

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

HOLY TRINITY Rev. James A. Paul, v
316 E. 88th St.
Sun HC 8, Morning Service & Ser 11
Weekdays: Thurs HC 11; Mon-Fri MP 9:30

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8. Open
6:30-6:30

NEW YORK CITY—Cont.

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

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

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

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William Dewees, r
3rd St. & Baltimore Avenue
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC
8; Wed & Fri HC, Special Int 10
Clergy on their vacation invited to celebrate. Vest-
ments furnished.
Confessions: Sat 7-8 & by appt

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton
Powell
Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

PATERSON, N. J.

HOLY COMMUNION Rev. Harcourt Johnson
Sun. Masses 7:30, 9:30
Confessions: Sat 8-9

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.; Rev. Walter C. Klein, Ph.D., Th.D.
Sun Holy Eu 8; Mat 10:30; Sung Eu & Brief Ad-
dress 11; EP 4. Daily: Mat 7:30, Holy Eu 7:45;
Wed 7; Thurs & Holy Days 9:30; Lit Fri 7:40; EP
& Int 5:30; Confessions: Sat 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne; Rev. A. Dixon
Rollit; Rev. Thaddeus A. Cheatham, D.D.
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
& 10, HD 10

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9



ST. JOHN'S CHURCH
DECATUR, ILL.

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR
Rev. William L. Bailey
Sun 8:30, 9:30, 11; Fri 9:30; HD 8:30

RICHMOND, VA.

HOLY COMFORTER Rev. Frank E. Pully
2100 Grove Avenue
Sun 8, 11, 8

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.

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

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

SAN DIEGO, CALIF.

ST. PAUL'S Eighth at C
Rev. C. Rankin Barnes, D.D., r; Rev. Harold B.
Robinson, ass't
Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. George F. Bambeck, r
30 N. Ferry St.
Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, Tues
Thurs, 10

SCRANTON, PA.

ST. LUKE'S Rev. Richard K. White
232 Wyoming Avenue
Sun 8 HC; MP & Ser 10:45; Thurs HC 10

SHEBOYGAN, WIS.

GRACE Rev. William Ewell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Daily: 7; Thurs 9
Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs 10
Summer Sched (July, Aug, Sept) Sun Masses: 8
9:30; Confessions: Sat 11-12, 5-6

SPOKANE, WASH.

HOLY TRINITY Dean near Elm
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9
Confessions: Sat 4-5, 7:30-8:30

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

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, r
Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & Ser
11

ST. LUKE'S CHAPEL Rev. J. E. Crozier, r
Yale Ave. at 9th
Sun HC 8, Ch S 9:30, Service & Ser 11

VENTNOR CITY (ATLANTIC CITY), N. J.
EPIPHANY Rev. Charles E. McCoy, r
Atlantic & Avolyn Aves.
Sun 8, 10, 11; Weekdays 8, exc Wed 10:30
The Church is always open

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois
Sun Masses 7, Low; 9:30, Sung with Instr; 11
Low. Confessions: 7:30 & by appt

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 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 11

ST. JOHN'S C. L. & Elm
Sun 8, 11 & 8:30; Daily: 7:30
rs 12; Wed & Fri 7:30