

The Living Church

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



Third Pre-Convention Number

**The National Council
and Christian Education**

Bishop Whittemore

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**Map of
Downtown Philadelphia**

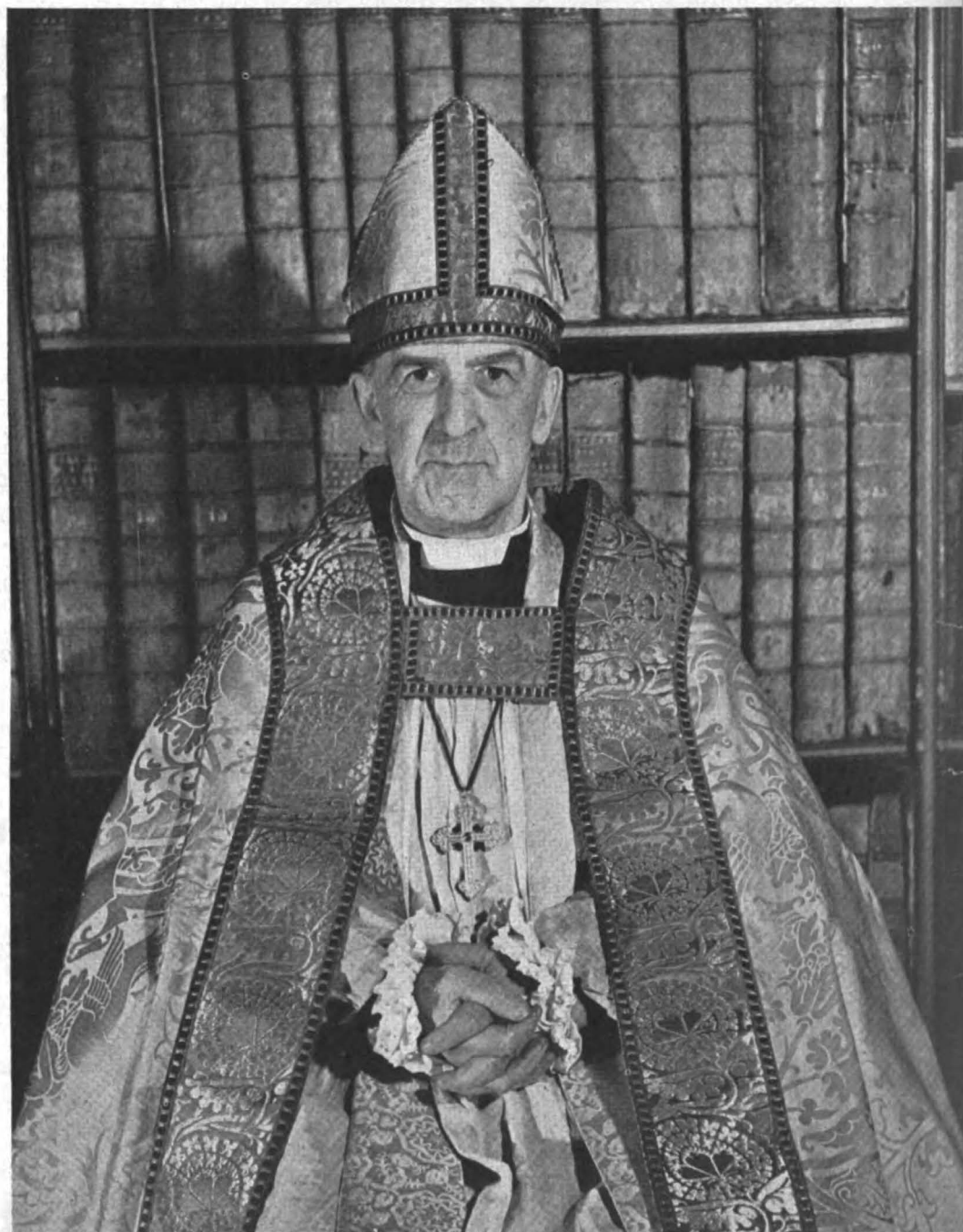
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General Convention**

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Let Us Go Forward

Editorial



THE ARCHBISHOP OF CANTERBURY
The Most Rev. and Rt. Hon. Geoffrey Francis Fisher, D.D.

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LETTERS

Except Two are Agreed

TO THE EDITOR: It has been my experience over a course of years that whenever it became my duty either to decline a marriage myself or to forbid one of my parochial clergy to perform one, the applicants could always find some other minister to serve them. And in no case that I recall where they applied to a Presbyterian minister were they turned away. Within recent months three couples have applied to me who, on being denied the Church's ministry, sought and found a Presbyterian minister ready without question or scrutiny to marry them. Among the three couples were participants in four divorces, none of which was for infidelity.

Is there not something more than Holy Orders (and not less important) to be considered in our dealings with the Presbyterians?

(Rt. Rev.) THOMAS JENKINS,
Retired Bishop of Nevada.
Port Oxford, Ore.

No Log Rolling

TO THE EDITOR: During the last General Convention, it appeared as though the members of the House of Deputies who favored communion in one kind and those who wanted communion by intinction ganged together to pass a proposal authorizing both methods. It reminded one of the way the "pork barrel" bills appropriating huge sums for rivers and harbors are passed—each member voting for the total, provided the bill carries an appropriation to spend on the creek in his district.

The chances are that on straight propositions the vote would have been very different. It is reasonable to think that a majority of the deputies might not favor either if voted on by itself. Let us hope that if either or both proposals come up this time, the deputies will insist upon voting for each as separate measures. "Log rolling," on its merits, should not become an established way of doing business in General Convention.

(Rt. Rev.) WALTER MITCHELL,
Retired Bishop of Arizona.
Rancho Sante Fe, Calif.

The Living Church

Established 1878

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

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Opportunities and Policy

TO THE EDITOR: The article, "General Convention's Main Job" [July 21st], mentions among other opportunities the work in Latin America and the work with Colored people.

Rather than make an autonomous province of the West Indies, the cultural and linguistic differences would indicate the need of developing indigenous Churches. When we can work with the Church in Brazil, Cuba, Haiti, Mexico, etc., as we had arranged to work with the Holy Catholic Church in China and Japan, these indigenous Churches will have the respect of the nationals of those countries. The Episcopal Church needs to divest itself of peculiarly Anglo-American mannerisms to carry out a mission in Latin America.

With respect to the Negro work, the Church's policy makers have not made up "the Church's mind" whether to work with Colored people through their own as well as white leaders or whether to plan for them as "we think best."

The seminary problem illustrates this. There are dioceses which will not permit a candidate for Holy Orders to attend a Northern seminary. Nor will they encourage the employment of Negro clergy who are graduates of such seminaries. The statement that "while there are a few Colored students in other seminaries [i.e., other than Bishop Payne] they have a way of taking parishes in the North rather than in the South where most of the Negroes are" has a dubious cast. Rarely is a Colored student accepted as a candidate for the ministry unless his bishop has work to give him. Too often, the vast concentrations of Negro population in the South are not in the places where dioceses have provided means for nor encouraged the people themselves to seek affiliation and fellowship with the Episcopal Church.

Where dioceses with progressive leadership will encourage the people who appreciate the "incomparable gifts" of our Church, the work in the domestic field will grow. But there are able leaders in many dioceses (I have been in contact with about 30) who feel that the Episcopal Church has a sole mission to native-born whites. Dr. Stowe's brochure showing the influences of immigration on the Church's membership points out the growth in the population of second-generation descendants of European immigrants. The Episcopal and Presbyterian Churches have made gains in this group. Shall we concentrate wholly or for the most part on this group?

Before General Convention can tackle the main job, more dioceses must choose such deputies as are in sympathy with an expanding Church.

(Rev.) WILLIAM A. WILKINS.
Houston, Tex.

Increased Assessments

TO THE EDITOR: With all due respect for the arguments presented by Mr. Robert Worthington [L.C., June 2d], only one such as Fr. Nelson [July 14th], who has worked in and studied the mis-

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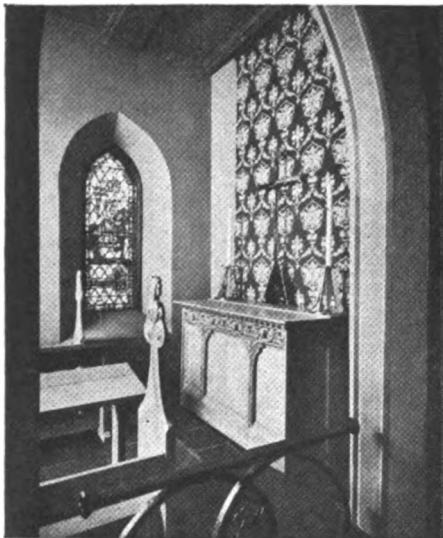
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LETTERS

North and South

TO THE EDITOR: With all the arguments pro and con in regard to union with the Presbyterian Church USA, there has not been too much emphasis on what some of us consider the most important point. This is the very glaring fact that should any union be consummated it will be with only a *part* of the Presbyterian group.

Particularly is this noticeable in the South. Episcopalians as a rule think that they would be in union with Presbyterians here. This is simply not so! It would have the effect of dividing the Episcopal Church north and south. In the North, we would be in union with the Presbyterians, and in the South would be separate. The tragic divisions among various Protestant bodies on the North and South question would only find a foothold in our own Church. We had sense enough and Christian charity enough to heal that breach after the War Between the States. Let us not undo all that now!

The cry for "Union Now" does not take into serious consideration the great gulf that exists between the North and South in Presbyterianism. The exponents of "Union Now" think that once the Presbyterians USA are united with the Episcopalians, the rest will follow. This is not so! The gulf is too great.

The same group (this information comes from the Presbyterians themselves) that have effectively blocked any proposals for union within Presbyterianism now seek union with Episcopalians. If they were honest in their search for Church unity, would they not find a more salubrious atmosphere within the bounds of a united Presbyterianism?

(Rev.) FRED A. CROFT.
Harlingen, Texas.

Adopted Children

TO THE EDITOR: May I, though belatedly, heartily commend and endorse the statements in your editorial of June 2d, "Does the Church Believe in Adoption?" As parents of two adopted children, my husband, a priest of the Church for 31 years, and I have often

sionary field, can possibly understand how great the burden would be and how much missionary enterprise would suffer by the increased pension premiums, even a mere \$45.

In aided parishes and missions where a budget of from \$2,000 to \$4,000 is divided among 25 to 50 families, we find a magnificent gesture in giving, much higher, on a pro rata basis, I think, than in city parishes. And those who strain their purses to pledge as much as 25% of their income to meet these comparatively small budgets can easily be brought to a breaking point by increased demands.

A mere \$45 a year in some parishes would not hurt at all, but in others—the smallness of which I dare say Mr. Worthington cannot possibly visualize—it would mean undue hardship and would probably retard the work.

Further, I do hope that Mr. Worthington is right in his assumption that the present rate of Church income will continue. But what if he is wrong and we do strike another depression following our present inflation?

I speak only for those small congregations who are struggling so hard to "give to the last drop" that their church's doors may be kept open, with a priest standing before their holy altar.

(Rev.) VERN SWARTSFAGER.
Dallas, Tex.

Editor's Comment:

We are informed that about 20 dioceses have taken favorable action on the proposed increase in assessment rate. It should be clearly understood that the alternative is a reduced scale of benefits to retired clergy and to widows and orphans of the clergy. Hence, while no doubt the increase will be burdensome to some small missions, failure to adopt it would be even more burdensome to those who have devoted their lives to the Church. The way to relieve a small mission of a financial burden should not be to reduce the compensation of the priest.

A Forceful Warning

TO THE EDITOR: May I thank publicly Bishop Manning for his clear and impressive warning against the adoption by the General Convention of the amazing Majority Report of our Commission on Approaches to Unity [L.C., August 11th]. He covers the ground in a singularly forceful way. In my judgment this is the gravest issue that has come up for action since I can remember, and I have been a deputy to 11 General Conventions.

If anything closely resembling the Majority Report should be adopted at Philadelphia, all that the Bishop of New York predicts will undoubtedly follow. To begin with a scheme of Pan-Protestantism is a weak fulfillment of our Lord's prayer "that they all may be one." God forbid that this Church should sell her Apostolic birthright for such an ill-judged and foredoomed venture.

(Rev.) ARTHUR B. KINSOLVING.
Baltimore, Md.

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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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Feast of Christ the King

TO THE EDITOR: The Liturgical Commission gives a tepid endorsement to the observance of the Feast of Christ the King, but objects to placing it on the last Sunday in October. Instead, they suggest the octave day of the Ascension. That certainly would be an effective method of "pigeonholing" it, in most parishes.

Suppose the October Sunday date would "obliterate annually a Sunday of the Christian Year." It would never be the same Sunday after Trinity two years in suc-

cession. And anyway, it would not be "obliterated" more than any other Sunday yielding precedence to a festival (as Trinity XV to Michaelmas this year), for the Sunday would naturally still have its memorial collect.

We have a great festival with an octave, including of course a Sunday, to celebrate the fellowship of all the citizens of the Kingdom of Heaven. What more fitting than to celebrate on the Sunday next before All Saints' Day the supreme headship of the King? (Rev.) JAMES R. SHARP, Nashville, Tenn.

been bewildered by the apparently contradictory attitude of our beloved Church toward our, and any, adoptive children.

You have said what has needed so long to be said as to the difference in the attitude of the Church, and that long held by social agencies. We tell our adopted children in love and sincerity that they came to us because we *chose* them. Surely the Church will begin to support this attitude and choose them too.

HELEN C. NELSON,
(Mrs. Philip Nelson).

St. Paul, Minn.

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By John Wild

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Paper No. 6—Written for the church and un-church, this booklet explains what the Sacrament of Forgiveness is, how it works, and why it must become an integral part of our faith and practice. 18 Pages. Price, 10 cts. ea.; \$7.50 per 100.

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By the Rev. Alan W. Watts

Paper No. 7—Father Watts, who is both a brilliant philosopher and an active priest, writes comprehensively though compactly of the priestly function—its setting in the Church's history and teaching, its work, its opportunities and privileges, and also its problems. Price, 10 cts. ea.; \$7.50 per 100.

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THIS WEEK

Only \$144 to go on our General Convention Fund! Contributions to the Church Literature Foundation for this purpose now stand at the sum of \$4,355.61 of the \$4,500 which we estimated as needed to provide adequate coverage of General Convention. Another \$100 gift and a few smaller ones will put the fund over the top.

The opening sermon of General Convention will be preached by the Presiding Bishop, who also preached the 1940 and 1943 sermons. The only other opening preacher to equal this record was Bishop William White, first Presiding Bishop. It seems fitting to have our primate open the Convention with a pastoral charge similar to that of a diocesan bishop to his diocese, but hitherto this has been the exception rather than the rule. On only three other recorded occasions has the Presiding Bishop been the opening preacher.

A strong indictment of the existing educational set-up of the Church is voiced by Bishop Whittemore in his article, "The National Council and Christian Education," on page 12, accompanied by a proposed canon to establish a separate Board of Education with its own budget.

This pre-Convention number is necessarily largely given over to the concerns of General Convention. However, Labor Day cannot be allowed to pass unnoticed; and we are happy to present a Labor Day article by a "Churchman in Overalls"—Ellis Van Riper—which provides a real insight into what Christianity can mean in industrial relations.

The program of General Convention given in this issue attempts to coordinate all the meetings and gatherings, official and unofficial, of which we have been notified, in one consecutive list. Space prevents our including the full and interesting program of the Woman's Auxiliary which appeared in our issue of August 18th, or the various meetings taking place before the opening of General Convention. This program, together with the map showing places of interest and transportation routes, is designed to be of maximum usefulness to L.C. readers in Philadelphia for the Convention.

Speaking of maps, please note that Living Church Headquarters is in the Bellevue-Stratford Hotel. In keeping with the simplicity of a streamlined Convention, it is not a show-place. But as the center for our reportorial and business activities during General Convention it will be open to the public daily (except when the entire staff is drawn away by sessions) and we hope you will drop in for a brief visit. While there you can pick up your ticket for The Living Church Family Dinner (see editorial, p. 18), and perhaps have a cooling drink—nothing strong, of course!

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *When there are only two candles on the altar, are they reserved for use as Eucharistic lights or are they used as office lights also?*

The two candles should be lighted for any service said before the altar. The distinction between office and Eucharistic lights is a modern invention, due to a misunderstanding or misinterpretation of the two lights placed temporarily on an altar with six candles on it, when a simple service is said there, requiring only two. They need not be lighted when the priest is saying his daily offices in church without a congregation.

• *Please tell me just what is meant by a "rubrical altar."*

The word "rubrical" in this connection does not refer to the rubrics of the Book of Common Prayer, but to those of the Missal. The rules have been for a long while disregarded, even among Roman Catholics, but their revival has been one of the results of the Liturgical Movement.

A rubrical altar should conform to the following specifications:

It should be made of natural stone. The mensa should be a single slab of such stone, without joints or such surface indentations as are found, for example, in travertine. This must be permanently cemented to the supports (*stipites*) which should also be of stone. There should be no re-table or gradines.

There should always be a footpace, at least as long as the altar, though it may extend beyond the ends. The high altar may have three steps.

If there is a tabernacle, it should be firmly and immovably fixed to the mensa at its center. The tabernacle may be round or square and its roof must be either domed or coming to a point, so that nothing can be set upon it. At the top should be a small cross or a figure of the Risen Christ. It must stand completely free and while the Sacrament is in it should be completely covered, except the cross, by a silk veil of the proper color. It should be lined with gold or with wood covered with white silk. The door must be capable of being securely locked.

The altar crucifix should stand on the mensa behind the tabernacle, unless there is a *redos* having a large crucifix carved in it. The candles stand on the

mensa in line with the cross, if there is one.

Attached below the mensa there should be a frontal of the proper color covering the entire front of the altar (also the back if that is visible to the people). The top of the mensa should be covered with a cloth of coarse linen exactly the same size, over this another similar linen cloth, from the front edge of which hangs the superfrontal, and over this a cloth of the finest linen, at least wide enough to cover the mensa and long enough to reach the footpace at each end. When the altar is not in use there should also be a cloth of similar size, of any decent material, to protect the linens from dust.

A rubrical altar should stand entirely free from the wall of the sanctuary, so that the bishop can walk around it at its consecration. At least the high altar and any side altar which has a tabernacle should be covered, at a considerable height, by a canopy. This may be supported on columns or hung from the wall or ceiling, and should be large enough to cover at least the whole mensa and footpace.

The Roman rubrics require that in every altar there must be a sepulchre containing authenticated relics of martyrs and other saints. This is a small hollow, either cut in the central part of the mensa near its front edge or in the central *stipites*. It is sealed with a stone cover, which must fit smoothly to the surface in which it is set. This last rule is one with which Anglicans can hardly comply.

• *Just where during the Consecration Prayer does the actual consecration take place, during the Words of Institution or during the Invocation?*

The wording of the American Prayer Book at this point is ambiguous, and was probably deliberately made so to make room in the newly-forming Church for holders of both theories. My own practice is to regard the consecration as taking place at the Words of Institution, but made final and established by the Invocation, and so to make the adorations and elevations at the Institution, as do most of those clergy who use them. It is really impossible to define the exact point in time at which eternity breaks through.

ELEVENTH SUNDAY AFTER TRINITY

GENERAL

NATIONAL COUNCIL

Fr. Fullwood Joins Staff

The Rev. Stanley M. Fullwood has joined the staff of the National Council as a field officer. He will work principally in the Sixth Province and part of the Seventh, and will have his headquarters in Omaha. Fr. Fullwood has been rector of Trinity Church, Muscatine, Iowa, since 1937. He has been chairman of the promotion department of the Diocese of Iowa and the editor of the diocesan magazine, the *Iowa Churchman*. He is a graduate of Kenyon College and General Theological Seminary.

CONVENTION

Chaplains Invited to Attend

The Army and Navy Division of the National Council has sent an invitation to all chaplains and former chaplains to be in Philadelphia September 12th. Bishop Sherrill of Massachusetts, chairman of the Division, will make his report to General Convention on that day. War crosses will be presented to all the World War II chaplains.

CSCW Dinner September 18th

The Church Society for College Work will sponsor a dinner in Philadelphia, September 18th. Members of the society, deputies to General Convention, delegates to the Woman's Auxiliary Triennial, and all others interested in the work of the Church in colleges and universities are invited. The Rev. C. Leslie Glenn, president of the society, will be the toastmaster. Dr. Gordon Keith Chalmers, president of Kenyon College, will speak on "Education and the Church-Related College." Dr. George Thomas, professor of religion at Princeton University, will speak on the "Place of Religion and the Importance of Religious Work in the Large Universities." The new film, "The Church at College," produced by the National Council, will be shown at the dinner.

The Rev. Thomas V. Barrett, executive secretary of the Division of College Work, has announced that the dinner is to be scheduled on the General

THREE GREAT SERVICES

Three large services, open to all members and visitors to General Convention and the Woman's Auxiliary, will be held in Philadelphia during the Convention.

The opening service will be held Tuesday, September 10th, at 10:30 AM in Convention Hall; the Presentation Service of the United Thank Offering will be held Wednesday, September 11th, at 8:00 AM, also in Convention Hall; and on Thursday, September 12th, a great missionary mass meeting will be held at 8:00 PM in Irvine Auditorium.

All the missionary bishops of the Church, more than 30, will assist the Presiding Bishop at the Holy Communion September 11th.

Convention Program, and will be in the Mirror Room, Hotel Philadelphian. The cost of the dinner will be \$3 per person and accommodations will be provided for about 200. Reservations may be sent to Fr. Barrett at 281 Fourth Ave., New York City 10, N. Y.

CONFERENCES

Colored Work Meeting Sept. 4-7

At St. Thomas', Philadelphia

The eighth triennial conference of Church Workers among Colored People will be held in Philadelphia September 4th to 7th, with its meetings and services at St. Thomas' Church, 52d and Parrish Streets. The conference will open with Solemn Evensong at 8:00 PM Wednesday evening and close after the service of the Consecration of St. Thomas' Church Saturday morning at 11:00 AM.

President of the conference will be the Rev. J. Clyde Perry of St. Mark's Church, Birmingham. Other officers include: the Rev. H. Randolph Moore of St. Philip's Church, Los Angeles, vice-president; the Ven. J. K. Satterwhite, archdeacon of Florida, secretary; the Rev. John R. Logan, Jr., of St. Simon the Cyrenian, Philadelphia, assistant sec-

retary; Mr. Eugene H. Sims, treasurer; the Rev. Tollie L. Caution, Secretary for Negro Work on the National Council, necrologist. Fr. Moore is chairman of the program committee, assisted by Archdeacon Satterwhite and the Rev. Jesse F. Anderson, rector of the host parish.

Among the addresses on the program will be the following: the sermon at the Solemn Evensong by the Rev. Kenneth DeP. Hughes of St. Bartholomew's Church, Cambridge, Mass.; the president's triennial address at the Festal Celebration September 5th at 9:30, at which the Rev. Dr. W. B. Sutherland, Jr., of St. Thomas', Chicago, will be the celebrant; a paper by the Rev. Lemuel B. Shirley of St. Christopher's Church, Rio Abajo, Republic of Panama; a paper by the Rev. Adolphus A. Birch of St. George's, Washington; an address at the public mass meeting on Thursday evening by the Hon. Hubert T. Delany, justice of the domestic relations court of New York City; and a sermon by the Rev. Dr. Edward E. Durant of St. Ambrose, New York, at the Woman's Auxiliary service on September 6th at 9:30 AM. Bishop Harris of Liberia, Mrs. Harris, and Fr. Caution will also address the sessions. Bishop Hart of Pennsylvania will be the consecrator and preacher at the consecration of the church on September 7th, which will be followed by a luncheon reception.

SCHC Conference at Adelynrood

By ELIZABETH McCracken

The Conference of the Transfiguration was held at Adelynrood, South Byfield, Mass., the conference and retreat house of the Society of the Companions of the Holy Cross, August 5th to 9th. The chairman was Miss Josephine F. Bumstead.

The theme of the conference was "The Anglican Communion and the Great Companionship." The Rev. John S. Higgins, rector of Gethsemane Church, Minneapolis, and author of *The Expansion of the Anglican Communion*, gave four addresses on the theme. In the first of these, he presented an introductory history of the Anglican Church. In the other lectures, Fr. Higgins related the history of the Church in

India and the East Indies, the Church in Africa and the islands of the Indian Ocean, and the Church in Australia. He stressed the fact that none of the Churches is alone; each is part of the Anglican Communion and each is represented at the Lambeth Conference. He also brought out vividly the fact that the proposed union of the Episcopal Church and the Presbyterian Church USA would sever the Episcopal Church from the Anglican Communion in all respects, including representation at the Lambeth Conference.

Bishop Voegeli of Haiti gave two lectures. The first was entitled "The Mount of Vision," in which he made it clear that this great vision of one Church could become a reality only by faithfulness to the truth as revealed in Christ. He said that compromise would hinder rather than help realization and that to hurry was contrary to the way in which our Lord worked. In his second address Bishop Voegeli gave a thrilling account of the Caribbean Conference, held recently, and of the Church in Latin America.

The Rev. Dr. Arthur M. Sherman, who was a missionary in China from 1899 to 1930, gave one address on the Churches of the Far East and another on the responsibility of all Church people toward the missionary endeavor.

An unexpected visitor was Bishop Tsu of Shensi, China, whose wife is a member of the sponsoring society and was present at the conference. Bishop Tsu told something of the history of the Church in China, ending with the newest chapter, the formation of the National Council of the Chung Hua Sheng Kung Hui [the Holy Catholic Church of China].

Dr. Eleanor D. Mason, a member of the SCHC, spoke on her work in Dornakal, India, where she is a member of the faculty of the Women's Christian College in Madras. Dr. Mason referred to the circumstance that, often, Church people do not regard teachers as missionaries if they teach science or some other subject not in the field of what is termed religious education. All teachers in the mission field, she said, are first of all missionaries.

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, gave a talk on "Looking Toward the Triennial." This was of special interest to the conference.

MISSIONARIES

Workers Return to China

Five women from the China mission staff who were detained in the United States by the war, sailed July 3d from New Orleans on the SS *Topa Topa*.

Hawaiian Delegation



The young people's delegation from the District of Honolulu to the Youth Convention in Philadelphia receive last-minute instructions from one of their sponsors, the Rev. R. M. Trelease, Jr. The group will provide part of the entertainment September 14th at the Saturday evening program of the national gathering.

Miss Olive Bird Tomlin and Miss Hazel Gosline were teachers in St. Hilda's School, Wuchang. Miss Bessie Sims was an evangelistic worker in Nanking and Yangchow. Miss Anne Lamberton was business manager of St. Luke's Hospital, Shanghai, and her sister, Miss May Lamberton, taught at St. John's University and Ginling College.

During the war Miss Tomlin was mission treasurer in Alaska; Miss Gosline was in government service in Washington; and Miss Sims worked in a southern rural mission and later studied in Philadelphia. The Misses Lamberton were interned in Shanghai and returned to the United States on the *Gripsholm*.

RURAL WORK

Conference on Rural Church Work Meets in Madison, Wis.

It is a sad commentary on the Episcopal Church in this country that it has, by and large, concentrated its greatest efforts in the cities. During the expansion of the country, the task of ministering to the pioneers fell to the various Protestant denominations, while the Church did little about it. The same situation exists today with respect to the rural work of the Church. There are not enough priests to carry on the work and those who are engaged in it

are, for the most part, very poorly paid. General Convention of 1931 promised to raise \$5,000,000 for the work of the Church in rural districts, but nothing was done about it.

These are a few of the points brought out in the 24th National Episcopal Conference on Rural Church Work, held in Madison, Wis., July 8th to 19th. Particular attention was given to the proposed report by the Joint Commission on Rural Work to be presented to General Convention in September. It was advocated that 20,000 additional priests be added to the field as soon as possible; that the Church advance in the work, rather than merely holding its own as it has done in the past; and that an effort be made to appeal to all races. "The Church has not yet realized that it will die in the city without help from the country."

On Rural Pastors' Day, the Rev. O. H. Pannkoek of the National Lutheran Council and Msgr. Luigi Ligutti of the National Catholic Rural Life Conference addressed the conference. Five priests received certificates for completion of the three-year course: the Rev. Frs. Ethan Allen, Raymond Gayle, Charles Hawtrey, Granville Peaks, and Frederick Raasch. The Rev. Clifford Samuelson was the director of the conference.

The Holy Communion was cele

brated daily, together with matins, meditations, and compline.

The conference noted that the Church's rural work is still inadequate in many respects, and has failed to reach many racial elements. "Without a full, purposeful, and intensive re-understanding and renewal of Church evangelism, extension, education, and infiltration into the town and rural areas of this nation, we shall be a steadily declining force in American religious life."

CANADA

Archbishop Visits Nova Scotia

On his way to the meeting of the General Synod of the Church of England in Canada at Winnipeg, the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury visited for two days in Halifax, Nova Scotia. There he was to be the recipient of the honorary

degree of Doctor of Divinity from the University of King's College, oldest university in the overseas British Empire.

The Archbishop's arrival in Halifax was scheduled for August 24th, the same day on which Field Marshall Viscount Montgomery was also to arrive.

Women Serve as Delegates

For the first time in the history of the Diocese of Nova Scotia women sat as members among the lay delegates at the annual synod of the diocese in Halifax. Election of women as members of the synod was authorized in 1945.

Mrs. G. E. Raine was elected by St. James' Parish, Armdale, and Mrs. Jonathan Thomas and Mrs. Angus Herrett as alternates served in the place of the delegates from All Saints' Church, Springhill. Bishop Kingston appointed Mrs. J. W. Gordon as a delegate from Halifax.

SOCIAL ACTION

Request Made to President To Release CO's

Recalling President Truman's emphasis on freedom of conscience and religion in his speech to the Federal Council of the Churches of Christ in America, more than 300 clergy have urged him to grant amnesty to America's imprisoned conscientious objectors. They point out that 1500 of the 6000 objectors are still in federal prisons and that those who have been released are still deprived of important civil rights.

Among the signers of the letter to the President are Bishops Parsons, retired Bishop of California, Walker of Atlanta, Haines of Iowa, Gilbert, Suffragan of New York, Davis of Western New York, Peabody of Central New York, Tucker of Ohio, and Scarlett of Missouri.

Program of the National Convention Of the Order of the Daughters of the King

The Church of the Holy Trinity, Philadelphia

Thursday, September 5th

- 4:00 PM Registration office opens
Tea for delegates and visitors
- 7:00 Hostesses Chapter of St. James, Kingsessing
- 7:30 Informal meeting under direction of local committees; pictures of historic Philadelphia

Friday, September 6th

- 7:30 AM Holy Communion
- 10:30 OPENING SERVICE
Meditation: "Thy Kingdom come, Thy Will be done"—the Rev. Nathan B. Groton, D.D., rector of St. Thomas' Church, Whitemarsh, Pa.
- 10:30 Convention called to order
Welcome: Bishop Hart of Pennsylvania
Greetings: Diocesan president of the Order in Pennsylvania
- 12:00 Noon day prayers
- 12:45 PM Close of morning session
- 1:00 Luncheon, Parish House
- 2:30-4:30 Afternoon session
- 8:00 CONVENTION SERVICE
Sermon: The Rev. C. W. Brickman, chaplain of the Brotherhood of St. Andrew

Saturday, September 7th

- 7:30 AM Holy Communion
- 10:00 Service. *Meditation:* Dr. Groton
- 10:30 Business session
- 12:00 Noon day prayers
- 12:45 PM Close of morning session
- 1:00 Provincial Group Luncheon
Address: "Every Daughter an Assistant to the Rector"—the Rev. W. R. McKean, rector of St. Matthew's Church, Philadelphia
- 2:30 Program
"How we can interest the younger women in the Order"—Mrs. H. E. Fry

- 8:00 "The Marks of a Daughter of the King"—Miss Estelle Carver
- Preparation for the Holy Communion
Leader: The Rev. Frank Salmon, D.D., rector of the Church of the Holy Trinity

Sunday, September 8th

- 8:00 AM CORPORATE COMMUNION and Memorial Service
Celebrant: Dr. Salmon
- 3:30 PM MASS MEETING, sponsored by the Brotherhood of St. Andrew and the Daughters of the King, Convention Hall
"World Brotherhood in Christ through the Church"—the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, D.D., Archbishop Canterbury
"World Brotherhood in Government"—the Hon. Edward R. Stettinius, former US Representative to the United Nations
- 5:30 Afternoon tea
- 7:00 Junior Program
Mrs. Gerald C. Clarke, 50th Anniversary chairman

Monday, September 9th

- 7:30 AM Holy Communion
Special intention: The work of the women of the Church
- 10:00 Service. *Meditation:* Dr. Groton
- 10:30 Business session
- 12:00 Noon day prayers
- 12:45 PM Close of morning session
- 1:30 Fellowship Luncheon, the Bellevue-Stratford Hotel
Address: Bishop Keeler of Minnesota
- 3:00 Business session
- 5:00 SERVICE OF REDEDICATION
Installation of the National Council of the Order
Sermon: Bishop Oldham of Albany

CONTINENT

Controversy Rages Over the Appointment of Orthodox Exarch

The appointment of Metropolitan Seraphim as Exarch in Western Europe of the Moscow Patriarchate has brought with it a storm of protest. The appointment was announced by Archbishop Grigorii of Leningrad and Novgorod when he was in Paris to attend the funeral of the late Metropolitan Eulogius. The reasons for the objection by the western European churches are two-fold: they do not wish to recognize the Patriarch of Moscow (preferring the Ecumenical Patriarchate in Constantinople), and they object to Metropolitan Seraphim because he was a collaborationist with the Nazis during the war. Last year, Patriarch Alexei of Moscow appointed Seraphim as his exarch and the temporary administrator of western European dioceses, but the appointment was not recognized by the Patriarchate in Constantinople.

Russian Church authorities in Paris said that if the Ecumenical Patriarch accepts the annulment of his appointment of Metropolitan Vladimir and the subsequent appointment of Metropolitan Seraphim the western European dioceses will refuse to obey. It is claimed that the Moscow Patriarchate has no right to annul the exarchate of Constantinople. It was expected that the appointment would cause another division in the Russian Orthodox Church and would effect a rapprochement between the rebellious Church elements in the area of Paris and Russian Churchmen now located in Munich. The latter group belongs to the Karlovci Synod, which formerly had its headquarters in Belgrade. It is composed of exiled bishops, clergy, and laymen who refused to recognize the authority of the Patriarch of Moscow.

Meanwhile, Metropolitan Vladimir, auxiliary to the late Metropolitan Eulogius since 1925, has refused to recognize the Moscow appointment [L.C., August 25th]. In a letter read to all the churches under the jurisdiction of Eulogius he said:

"Not having received from the Ecumenical Patriarch any instructions with regard to the Moscow appointment, I made it clear to Archbishop Grigorii that I had to reserve my judgment for the time being and could not accept the execution of the appointment."

Orthodox churches in Paris are still awaiting the arrival from London of Archbishop Germanos, Exarch of the Ecumenical Patriarch for Central and Southern Europe, who was designated by the Holy Synod at Constantinople to

appoint a successor to Metropolitan Eulogius. Nothing is known at the present of Germanos' views in the light of the Moscow appointment, but Orthodox leaders cannot foresee any possibility of a compromise. [RNS]

SOUTH AFRICA

Natives Flock to Confirmation

A remarkable mass movement toward the Anglican Communion among the Mashonas in Southern Rhodesia is reported by the *Church Standard* of Australia. The Rt. Rev. Edward Francis Paget, Bishop of Southern Rhodesia, writes of the need of 12 additional priests, European and African. He adds: "We have stiffened up the preparation of Africans in the classes for hearers and catechumens, and in the Baptism and Confirmation classes, but the tide sweeps on and nearly overwhelms us."

CHINA

Assistant Bishop of Kiangsu Consecrated in Shanghai

By the Rev. M. H. THROOP

The Rt. Rev. K. T. Mao was consecrated in St. Peter's Church, Shanghai, August 6th. He will be the assistant Bishop of Kiangsu. The Rt. Rev. Philip L. T'sen, Bishop of Honan, was the consecrator. Other bishops taking part were Bishop Curtis of Chekiang, Bishop Roberts of Shanghai, Bishop White, retired Bishop of Honan, and Bishop Houghton, retired Bishop of Eastern Szechwan. The sermon was preached by the Rev. P. Y. Chu, rector emeritus of the Church of Our Saviour, Shanghai.

After the service a luncheon, which was attended by 500 friends, was held. Congratulatory speeches were made by the mayor of Shanghai, a Churchman, and several of the bishops who were present. Bishop Mao was presented with a pectoral cross and a check for his discretionary fund.

Bishop Mao will live in Soochow and will have direction of the Church work outside the city of Shanghai.

JAPAN

Memorial Services at St. Luke's Hospital

A Memorial Eucharist was held August 10th at St. Luke's Hospital, Tokyo, to commemorate the 12th anniversary of the death of its founder, Dr. Rudolf Bolling Teusler, and the fifth anniversary of the death of his successor,

Dr. Tokutaro Kubo. Participating in the service were the Rt. Rev. Todomu Sugai, acting Presiding Bishop of the Nippon Seikokwai; the Rev. Peter Takeda, chaplain of St. Luke's for the past 15 years; the Rev. Kenneth Abbott Viall, SSJE, assistant superior of the American branch of the Society; and other clergy of the Seikokwai. Lt. Col. Paul Rusch, stationed with the occupational forces and a former associate of Dr. Teusler during the campaign to raise funds for the hospital, gave the memorial address.

St. John's Orphanage Moving

St. John's Orphanage, Kashigakuen, is removing to a rural locality at Hattori, between Osaka and Kyoto. The buildings, adjoining St. Barnabas' Hospital, are being moved from Osaka to comply with the Osakafu reconstruction plans and to provide more open space around the hospital.

The orphanage, which is at present caring for 46 children, is 50 years old and was built by the contributions of the women of St. John's Church, Osaka. Paul S. Furuta, the director, is conferring with Lt. Col. Paul Rusch and other officials of the SCAP about the problem of the removal of the buildings.

ENGLAND

International Conference Plans

Program to Combat Antisemitism

By the Rev. C. B. MORTLOCK

During the first eight days of August when the stories of new attempts by Jewish immigrants to enter Palestine were ousting even the Peace Conference from the principal positions in the newspapers, and while the dust was still settling on the shattered masonry of the King David Hotel in Jerusalem, delegates from 15 countries were assembled in Oxford for the International Conference of Christians and Jews. The conference attracted very little public notice because reporters were excluded except for a half-hour's plenary session on the first three days and another short session on the last day. The conference had been planned many months before the disorders in Palestine and none of those concerned could have seen that trouble in Palestine was going to reach such a dangerous state as that which in fact developed.

The conference was promoted by the Council of Christians and Jews, which has its headquarters in London under the joint presidency of the Archbishop of Canterbury, the Archbishop of Westminster, the Chief Rabbi, and the Mod-



WORLD COUNCIL COMMITTEE: *Members of the administrative committee of the World Council of Churches met at Horsham, England, to plan for the first meeting of the Council in the United States.* [See page 25]*

erators of the Church of Scotland and the Free Church Federal Council.

The main themes of the conference were freedom, justice, and responsibility, which were the subjects of papers read at the plenary sessions. For the rest of the conference commissions were formed which issued short reports at the close. A commission dealing with group tensions dealt with the problems of antisemitism, which, it asserted, "of all the various group tensions concerns the whole world and calls for special treatment." Said the commission:

Recent history shows that an attack on Jewry is an attack on the fundamental principles of Judaism and Christianity on which our ordered human society depends. Accordingly, it is advisable to deal with antisemitism as a special case requiring special treatment, though suggestions for dealing with antisemitism may be applicable to other types of group tensions. The reasons for selecting antisemitism for immediate treatment are as follows:

(a) That during the last decade antisemitism has cost the lives of almost six million Jews (approximately more than one-third of the Jewish population of the world or 75% of the Jews of Europe).

(b) That Jews are everywhere dependent on the national majority.

(c) That because of the worldwide distribution of Jewry, the tension problem in their case is international.

* Seated around the table clockwise are: Dr. Marc Sauter of Switzerland; Prof. Hamilcar Alivisatos, Greece; the Rev. Oliver Tomkins, Great Britain, assistant general secretary of the World Council; Dr. Fisher, Archbishop of Canterbury; Dr. Bell, Bishop of Chichester; Dr. Marc Boegner of France, chairman of the committee; Dr. Visser 't Hooft, general secretary of the World Council; Bishop Oldham of Albany; Dr. Abdel R. Wentz, president of the American section of the Lutheran world federation; and Dr. Georges Lombard of Switzerland.

(d) That people do not readily give up a traditional scape-goat—the Jews—and that the long continuing persistence of antisemitism is evidence of this.

(e) That antisemitism was used by the dictators in Europe and elsewhere as a spearhead of their attack on democracy and is still being so used.

As a matter of urgency the conference proposed to collect factual information on the situation in different countries and to call for a further conference as soon as possible to address itself particularly to the question of antisemitism. It is also intended to approach the United Nations to obtain the evidence it desires and, if possible, to obtain official recognition of the proposed conference. The help of the Christian Church was invoked, for it is in the field of religious conscience rather than that of political expediency that the widespread antipathy to Jewry will be judged utterly shameful.

World Movement Urged

By SYDNEY C. LUCKER

Religious News Service Correspondent

Observance of "Brotherhood Week" throughout the world was recommended by Dr. Everett R. Clinchy, of New York, president of the National Conference of Christians and Jews, in an address to the International Conference of Christians and Jews at Oxford, England.

Dr. Clinchy proposed that King George of England be asked to issue an annual message similar to that prepared by the President of the United States in connection with the annual Brotherhood Week observance in America. He also

advocated worldwide broadcasts by the King and the President stressing the ideals of interfaith friendship and understanding.

Education for responsible citizenship in democratic countries was urged by Dr. Henry Noble McCracken, president of Vassar College, a leading American delegate to the conference.

Archbishop's Views on Reunion

Efforts for Church reunion must be preceded by agreement among Free Churchmen that the issue is worth pursuing, the Archbishop of Canterbury declared at the Methodist Conference of Great Britain. He recalled that when he put the issue to the last annual meeting of the Free Church Federal Council, the only answer he got was from one man who described reunion as "a phantom or mirage."

Dr. Fisher said he is prepared to put all his "power, time, and strength" into the cause of reunion, but said it makes a considerable difference to him to know how Free Churchmen view the issue.

"If it really is a phantom or mirage," he asserted, "I do not want to waste a lot of time in the next two years pursuing it. But if it is an ideal toward which Christian people and Churches ought to be consciously striving, fully recognizing the difficulties, yet pressed on by the urgent feeling that our Lord did not mean them to rest content with the present situation, then I am ready to put all my power and strength into seeing how far we can get." [RNS]

RELIEF

Food and Clothing

Received by English Rector

Recently the Rev. H. D. Peel, rector of St. Mary's, Shaftesbury, received a parcel of clothing and food. It came "out of the blue," he said, from utterly unknown donors in the United States who had slipped in a card reading: "A Friendly Box to A Rectory in Britain from A Rectory in America." [RNS]

THE LIVING CHURCH RELIEF FUND

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

European Children

Previously acknowledged\$3,269.26
Margaret Cordell 10.00
\$3,279.26

China Relief

Mrs. C. McK. Lynch\$25.00

The National Council and Christian Education

By the Rt. Rev. Lewis Bliss Whittemore, D.D.

Bishop of Western Michigan

¶ *Bishop Whittemore in his annual address to the diocesan convention of Western Michigan proposed "a way to cure the Church's neurosis." In his present article he advances a specific method of setting up a Board of Christian Education by canon to supplant the existing Division and to forward the work of the Church through religious education.*

IN PROPOSING that there be a Board of Christian Education for the Episcopal Church, separate from the National Council and responsible under the Presiding Bishop only to General Convention, it is proper and necessary to state the reason why such a radical step seems to be advisable.

A great many people, the writer included, have criticized National Council and held it responsible for the confused and unsatisfactory state in which the Church finds itself. At the same time, there has been little disposition to look deeper than the surface and to question whether the National Council is a practicable institution for carrying on the work of the Church between Conventions and for giving that type of creative leadership which the Church is, consciously or unconsciously, asking for. Everyone felt when the National Council was created by canon of General Convention in 1919 that it marked a great step forward. It was designed to unify and promote. Yet after the lapse of 27 years the work of the Church has not been unified and promoted at least in the field of Christian education. Why?

Certainly it has not been because the Church has not been represented by able men and women. The standard has been high. The men and women on the Council have been successful in their own dioceses and they have taken their task seriously. What, then, is the trouble? Is it not pertinent to ask whether this system, adopted with so much enthusiasm and carried on with so much self-sacrifice, has not some inherent and major defects which have made it less effective than it was hoped it would be?

THE HOPES OF 1919

In attempting to analyze the National Council, it would be well to look at the situation in the Church just prior to 1919. The missionary work of the general Church was still carried on by the Board of Domestic and Foreign

Missions. In addition, two new Boards, or Commissions, of General Convention had come into existence and were functioning rather well. There was the General Board of Religious Education (established by canon in 1910) and the Commission on Social Service. Each one was doing a real—if not outstanding—piece of work. The idea back of the creation of the National Council was to unify and promote this work so that the Church might act as a mighty force with comprehensive but coordinated objectives. For this reason it was stated in the canon adopted in 1919 that the National Council "shall have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church." One can see, in the wording of the canon, the pillars on which this superstructure was to be erected. They were the old Boards of Missions, of Education, and of Social Service. One can also see that these were to be the great aspects of the one work of the Church—the extension of Christ's Kingdom.

It was also provided that there should now be three major coordinate Departments, which would carry this work on, under the direction of National Council. It looked as if the three former Boards, or Commissions, were to be strengthened and reinforced.

For a time it seemed as if this were to be the case. Certain members of National Council were assigned to each of these Departments and from the field "coöpted" members, who were supposed at least to be well qualified, were added—or former members retained. The Church went on its way pleasantly conscious that it had done well—and also turning its attention to other things.

THE NEW THEORY OF 1937

In 1937 it was evident that a change had come in the thinking of the National Council, for in that year the basic canon was changed. It was changed by omitting the requirement that there should be any particular departments. This part of the canon was left out and the National Council was simply charged with the duty of promoting "the missionary, educational, and social work of the Church."

On the basis of this change, which must have come with the approval and probably at the instigation of the National Council, there was a very radical shake-up in the departmental organization in which education fared very badly indeed. The theory seemed to be that

all of the work in the continental United States should be considered as missionary and come under the control of the Department of Missions. There was created a sort of omnibus department called the Home Department with a number of Divisions. There was the Division of Domestic Missions, the Division of Christian Education, the Division of College Work (which used to be under the Department of Education), the Division of Christian Social Relations, and the Division of Youth. These Divisions had executive secretaries but all were under the director of the Home Department, who was also the executive secretary for the Division of Domestic Missions. Thus the two Departments of Education and Social Relations were demoted and thoroughly tamed. Their secretaries could only report to the National Council with the permission of the Home Director. Other departments appeared: the Overseas Department, the Finance Department, and the Department of Promotion.

Another change had gradually taken place of which the Church took little notice but which, nevertheless, was of great importance. "Coöpted" members of these departments, or divisions, all but disappeared and there remained only a few National Council members to be assigned to each division—if indeed they could be called divisions. They were, as a matter of fact, committees. Thus at the present time, the Division of Domestic Missions has seven members; the Division of Christian Education, five members; the Division of Christian Social Relations, five members; the Division of College Work, six members; Overseas Department, seven members; Department of Finance, seven members; Department of Promotion, nine members. Some of the National Council members belong to more than one department.

It is highly questionable whether these changes were wise. In the first place, it might well be pointed out that it was a direct departure from the plain direction of the present canon even as it stands in its mutilated form. The present canon says that the National Council is to unify and promote the missionary, educational, and social work of the Church. The National Council has put it all into the missionary column and under the secretary for Domestic Missions. Granted that all of the work of the Church has a missionary character, there still remains the distinction clearly

¶ "A House Not Divided," *THE LIVING CHURCH*, February 24, 1946.

drawn in the canon between the missionary, the educational, and the social. It might well be asked what right, under the canon, had the National Council to subordinate everything to missions. But apart from this matter of canonical direction, the theory back of this change is of more than doubtful validity. There is such a thing as missionary work, but the educational task is different. It may underlie missions, it may be basic to missions, but it is a special and technical field of its own. To merge it with missions, to feel that it is just a subordinate part of missions, is to make it lose its special character and its special impetus. No other Church (that I know of) has so minimized the educational field as ours has by this action. We have taken the heart and soul out of our educational effort. We have probably done the same in social relations.

THE ABSENCE OF EXPERTS

Along with this change of policy and of emphasis, which has had and is having disastrous effects, the policy of having small committees limited almost entirely to National Council members has still further weakened our educational leadership. In the first place, National Council members are not chosen for capacity in any particular field. They have been successful in their own churches and dioceses. They have been prominent and influential. But they have not been chosen for any special capacity. In the second place, the talent of the Church along special lines has been, it would seem, deliberately rejected. Our executive secretaries deserve to have powerful and creative boards representing the best talent of the Church behind them and with them. Instead of that, the National Council has seen fit to give them small committees from its own membership and these composed of able but not of necessity specially qualified people. Granted that the National Council member can "learn his job," this is still not the kind of a situation which can inspire an executive or give confidence to the Church.

One of the former secretaries of Christian Education has testified that the general impression the secretary gets is that he should "make it snappy."* The National Council is not a board in the real and creative sense for any of its secretaries and, of course, a small committee cannot be.

With the best intentions in the world the National Council has found itself confronted with a job too big for it to handle with the time at its disposal. This, I believe, is the real reason for the "streamlining" of departments which took place in 1937. Unfortunately, this streamlining was the last step in the suffocation of the life out of the old

Department of Religious Education. The operation was successful but the patient died. I am rather of the opinion that this was (and is) also true of Christian Social Relations, which seems to be conducting a sort of quiet mail order business but nothing which is changing in any marked degree the social consciousness of the Church.

The proposal, made in some quarters, that the present Division of Education should be strengthened is not the real answer—not if the Church really wants to see progress. It would be very easy to add a few members to this Division and go home complacently thinking that something had been done. Nothing would have been done which would make any real difference. A division which would do what the Church wants would be in possible conflict with the National Council from the first. It would irritate such a division to have to submit all its decisions to another board which could only give casual consideration to the matter at hand. On the other hand, it would irritate the National

Council to be made responsible for decisions which it had no part in formulating. It is in the unenviable position of not being able to surrender its responsibility and not having time enough to discharge it. If the Church really wants to see a change in its educational picture, it must do a lot more than add a few coöpted members to a subdivision of the Home Department. It must say that this matter of education is basic. It must say that the command to *teach* is coördinate with the command to *go*. It must bring education out into the clear, give it a chance—as Dean Suter says, "Set it free!" We have coördination at the price of sterility. The National Council idea has not been a success and the time has come when this should be said.

ADVANTAGES OF A NEW BOARD

The proposed new canon, which is printed in connection with this article, takes Christian education entirely out of the hands of the National Council and places it in the hands of a board elected by General Convention and re-

INTERCESSIONS FOR GENERAL CONVENTION

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

September 8. XII Trinity.

For the Convention of 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); that every member of the same in his vocation and ministry may truly and godly serve thee; through Jesus Christ our Lord. *Amen.*

September 9. Monday.

For the clerical and lay deputies to General Convention.

Prayer as on September 8.

September 10. Tuesday.

For the illumination of General Convention by God the Holy Ghost.

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.*

September 11. Wednesday.

For all who serve the deputies and visitors to General Convention.

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 in General Convention; through Jesus Christ our Lord. *Amen.*

September 12. Thursday.

For the Church and secular press in reporting General Convention.

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

September 13. Friday.

For courage in the General Convention.

GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

September 14. Saturday.

For loyalty by General Convention to the Catholic and Apostolic heritage of the Church.

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.*

September 15. XIII Trinity.

That General Convention may exercise the mind of Christ in arriving at judgments and decisions.

Prayer as on September 10.

*Dean Suter in *THE LIVING CHURCH* of March 24, 1946.

sponsible to General Convention. The fetish of "unification" is frankly abandoned, but with the belief that real unity of action can be secured under the guidance of the Presiding Bishop. It is the belief of the writer that the same thing should be done in the realm of social relations and this may be a first step. Even if only this step were taken, it would be an enormous relief to the National Council, which could then devote more of its time to the missionary work of the Church.

An election to such a board would mean something. All members on the board would be on the same basis, avoiding the awkward relationship between National Council and coöpted members. Their term of office would be secure. The members of this board would realize that they have real power and that the eyes of the Church would be on them. The best talent of the Church for this particular task could be secured if thought is put into the elections. It is not much of an inducement to serve on a board or "division" whose powers are only advisory. It is not much of an incentive to give time to a group when another group has the power to pitch one's decisions out of the window the next day. With education "set free" the Church could begin to command its best talent; and it would get it.

The proposed canon does another thing which is sorely needed. It states the policy of the Church about Christian education. The general Church has never had a policy and the National Council, busy about many things, never developed one. It has left everything to a succession of executive secretaries. The result has been a variety of policies, some of them the negation of others. This canon gives the Church a policy. It tells the Board of Education what it wants to have done. It wants the board to do some thinking, to express the central teaching of the Church along different lines, to produce official teaching material, and to promote its use. The job is there to be done.

Of course, this will mean little unless this board is given a budget to work with. However, with a responsible and capable board, free to make its own decisions and to develop a comprehensive and aggressive program, Christian education should capture the imagination of the Church. The money to carry on the work would be available when once the "go ahead" signal is given.

OF THE BOARD OF CHRISTIAN EDUCATION

Section I

(a) The Board of Christian Education (as hereinafter constituted) shall have charge of the unification, prosecution, and development of the educational work of the Church with especial responsibility for our Church (Sunday) schools.

(b) The Board of Christian Education,

herein referred to as the Board, shall think through and state clearly what our Church believes in and stands for in doctrine, discipline, and worship as based upon Scripture and the Book of Common Prayer. It shall produce a guide to the study and interpretation of the Bible. It shall prepare an outline of Church history which will show the proper place of the Protestant Episcopal Church in the life of the Church universal and will make possible an intelligent appreciation of its relationship to other communions. This outline, or a separate one if necessary, shall give an account of the Church's present missionary work and responsibility. This corpus of material shall represent the judgment of the Board as to what constitutes the essentials of instruction for an intelligent, informed, and practicing adult Churchman. This book, or books, shall be an official publication of the Board and shall appear under its name.

(c) The Board shall prepare and publish, officially and under its own name, curriculum materials based on this "corpus" covering all grades and for different types of Church (Sunday) schools with especial attention to the needs of schools with from five to fifty members of various ages and with the needs of rural as well as urban schools in mind. All materials for this and other purposes shall be revised from time to time as advisable. The Board shall produce materials for adult groups of different kinds and for the development of Christian family life, including education for marriage.

(d) The Board shall produce suitable material for confirmation classes, summer conferences, youth work, Church secondary schools, and rural correspondence schools.

(e) The Board shall fix standards of attainment for Church (Sunday) school teachers and promote the enlistment and training of such leaders.

(f) The Board shall fix standards of attainment for lay readers and lay evangelists and produce special material for these two groups as needed.

(g) The Board shall promote the use of week-day time for religious education, whether or not in cooperation with the public schools, and shall produce material for the use of such schools as needed. It shall study all the questions which arise from the public school system as it affects Christian education both as regards the content and emphasis of secular education and its demand on the time of the child. It shall make its findings known and guide the thinking of the Church in this connection.

(h) The Board shall seek the cooperation of Church theological schools and Church training schools for women, in training future clergy and women workers to cooperate fully in its program.

(i) The Board shall seek the aid of provincial and diocesan departments of Christian education in order that the educational work of the entire Church may be unified to the greatest possible extent.

Section II

(a) The Board shall be composed of thirty-two persons in addition to any *ex-officio* members, sixteen to be elected by General Convention consisting of four bishops, four presbyters, and eight laymen. Each province shall select two properly

qualified persons to be members of the Board. In case of necessity, these may be appointed by the president of the province. Of those elected at the General Convention of 1946, one-half in each category shall be elected for six years and one-half for three years. Thereafter each person shall be elected for six years and shall not be eligible for reelection until the expiration of three years. The same principle shall hold in the case of those elected or appointed by the provinces.

(b) In case of a vacancy for any cause the Board shall have the right to fill it for the unexpired term if in the number of those elected by General Convention. In the case of provincial representatives, the president of the province shall fill the vacancy for the remainder of the term for which the original incumbent had been elected.

Section III

The officers of the Board shall be a president, a vice-president, a secretary, and a treasurer.

The Presiding Bishop shall be *ex-officio* the president of the Board, and the treasurer of the Domestic and Foreign Missionary Society shall be *ex-officio* the treasurer of the Board. The Board shall elect the vice-president and the secretary. The Board shall have the authority to secure and fix the duties and salaries of such paid staff members as it deems necessary within the limits of the budget. All travel and other necessary expenses of members of the Board incurred in connection with their duties shall be paid by the treasurer in accordance with the regulations of the Board.

Section IV

(a) The Board shall exercise the powers conferred upon it by General Convention and such further powers as may be designated by General Convention and between sessions may initiate and develop such new work as it may deem necessary. It may, subject to the provisions of this canon, enact by-laws for its own government.

(b) Responsibility for "education" does not mean that the Board shall be responsible for the establishment and direction of mission schools in the United States or other lands.

(c) The work of the Board shall be correlated with other agencies of the Church by the Presiding Bishop, who shall also have the final decision in questions of canonical interpretation as it may pertain to the division of responsibility.

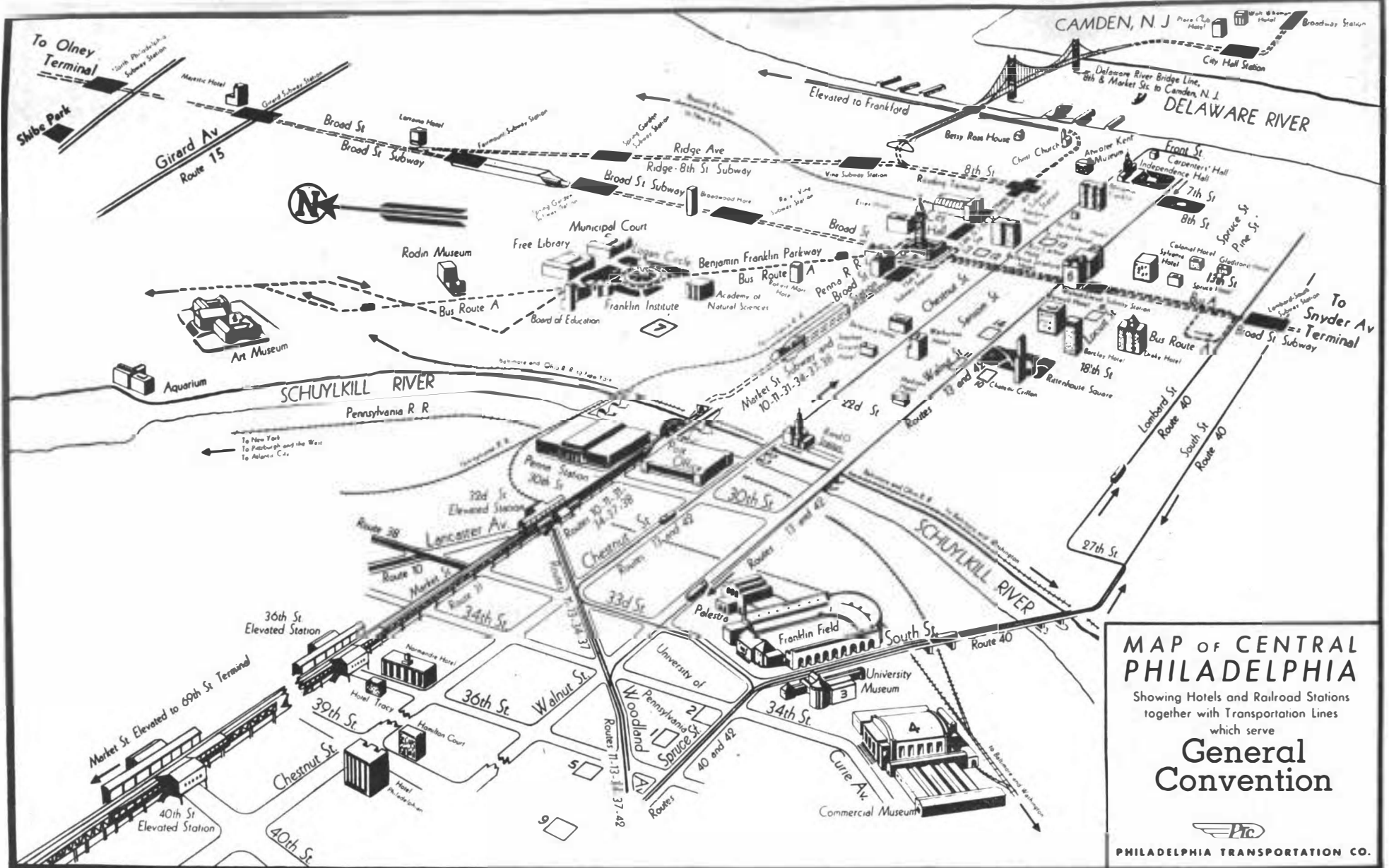
Section V

The Board shall meet at least four times a year and at such other times as it may choose. The president of the Board shall have the power to call special meetings.

Section VI

The Board shall submit to General Convention a report of work done and a program for the ensuing triennium. It shall also present to General Convention a budget in detail for the ensuing year and an extended budget for the two succeeding years.

* This canon is tentative and will doubtless be changed in some respects before submission to General Convention. It presupposes, of course, omitting the word "educational" from Canon 4, Sec. 1.



MAP OF CENTRAL PHILADELPHIA
 Showing Hotels and Railroad Stations together with Transportation Lines which serve
General Convention
 PHILADELPHIA TRANSPORTATION CO.

- | | | |
|---|--|----------------------------------|
| 1. Houston Hall—House of Bishops | 6. Bellevue-Stratford Hotel—Convention and | LIVING CHURCH Headquarters |
| 2. Irvine Auditorium—House of Deputies and joint sessions | 7. St. Clement's Church | 11. H. M. Jacobs Company |
| 3. University Museum—Woman's Auxiliary | 8. St. Mark's Church | 12. John Wanamaker Store |
| 4. Convention Hall—Opening service and Corporate Communion of Auxiliary | 9. St. Mary's Church, Hamilton Village | 13. The Westminster Press |
| 5. University Christian Association—Youth Convention | 10. Church House and Holy Trinity Church | 14. Presbyterian Ministers' Fund |

Let Us Go Forward

THE fifty-fifth General Convention of the Episcopal Church will be called to order in Philadelphia on the 10th of this month. It will mark an important milestone in the Church's history. It is the first post-war convention, the first in the atomic age. Will it be concerned with matters of petty routine, or will it take a great forward step to seize the opportunities that lie ahead, and to make stepping stones of the stumbling-blocks that lie in its path?

Of routine business, there is bound to be a certain amount. Three years of business have to be transacted in ten days. But it would be most unfortunate if the routine matters were to crowd out considerations of policy and long-term planning, which are of vital importance in these troubled days.

Fortunately interim commissions and committees have been at work, and their reports will provide the basis for constructive planning and action. All of the important reports, save that of the Program and Budget Committee, are now in the hands of the bishops and deputies, who are thus enabled to study them before going to Philadelphia, and thus to consider them intelligently when they come up for action. The work of the Program and Budget Committee is such that it can only be done at the Convention itself; it will consider the recommendations of the National Council, hold hearings at which representatives of Church organizations and of missionary districts may testify as to their needs, and representatives of dioceses may be called upon to testify as to their ability to give. It is the difficult task of this important committee to harmonize these factors, and to recommend to General Convention a program and budget large enough to challenge the Church, and to enable it to go forward, and yet realistic enough to be within the capabilities of its members.

Actually, this is the most important matter that will come before General Convention. It is the practical way in which the Church plans to carry out, during the next three years, our Lord's command to go into all the world and preach the Gospel. It is not primarily a matter of dollars and cents, but of human souls. As such, it demands the most careful attention of every bishop and deputy; and the decisions reached and program adopted should have the whole-hearted support of every member of the Church.

Closely tied to the question of program and budget is that of reconstruction and advance. General Convention will receive the latest report on the progress of the campaign to raise \$8,800,000 for reconstruction in war-devastated areas and for advance all along the line. It is to be hoped that this report

will indicate that the full amount is in sight, and that the goal will be reached by the end of the year. But even if this is the case, it does not mean the end of the effort, but only the completion of the first phase. For if the Church is to go forward there is far more to be done than was contemplated when the goal for this fund was set. The needs in the Philippines and in China alone might well require as much again, while no provision at all has been included in the fund for reconstruction and advance in the work of the Church in Japan and in the islands that were formerly Japanese possessions or mandates. These needs challenge the Church to renewed and increased efforts.

General Convention will welcome some important foreign guests; chief among these, the Archbishop of Canterbury, Primate of All England and head of the worldwide Anglican Communion. It will be this Church's first opportunity to welcome Dr. Geoffrey Fisher, who succeeded Dr. Temple in this important office only 17 months ago. In addition to being the head of our own communion, the *primus inter pares* of our bishops, Dr. Fisher is one of the presidents of the World Council of Churches, of which the Episcopal Church is an active member.

BUT the primacy of the Archbishop of Canterbury, so far as this Church is concerned, is one of honor only; he has no jurisdiction in the American Episcopal Church. General Convention will be called upon to choose a new Presiding Bishop, to succeed the Most Rev. Henry St. George Tucker, who has held this office with distinction since January 1, 1938, and who has now reached the canonical age for retirement. THE LIVING CHURCH never sponsors the candidacy of any individual for any Church office; but we hope and pray that the choice may be a wise one, made under the guidance of the Holy Spirit: for heavy responsibilities will rest upon the shoulders of the new Presiding Bishop.

Action will also be asked looking toward the setting apart of a Diocese of Arlington, to be the official see of the Presiding Bishop. We hope this will be done, in accordance with the gracious provision made by the Diocese of Virginia. It would be most fitting that the primatial see of the American Church be carved out of this diocese, where the first services on the Atlantic coast were held in 1607, and the first parish in America was established. And it will also be convenient to the National Cathedral in Washington, where the Presiding Bishop already has an official seat.

General Convention will be called upon to take action in regard to the majority and minority reports

of the Commission on Approaches to Unity, with the Proposed Basis of Union with the Presbyterian Church in the USA. As previously indicated, we are in sympathy with the minority report, and we hope the specific plan proposed by the majority will be rejected. We hope, however, that the Commission will be continued, and directed to enlarge its activities, not confining its efforts to one branch of Presbyterianism but endeavoring to find common ground with other branches of that Church, and with other communions, both Protestant and Orthodox.

Various canonical changes will be proposed, perhaps the most important being the changes in the Church's marriage legislation recommended by the Commission on Marriage. Here again we cannot support the proposals as made in the report of the Commission, for reasons previously indicated; but we hope that out of the further consideration of this and alternative proposals by General Convention there may come an improved canon or canons, which will maintain the teaching of the Church as to the indissolubility of marriage, and at the same time make it possible for the Church to exercise mercy as well as justice in the administration of the marriage law, and in the reconciling of those who, having married contrary to the Church's law, are repentant and desirous of being restored to the full fellowship of the Church.

Another matter of very great importance is that of religious education. At present the Church has no official curriculum for its Church schools, nor apparently any constructive policy. Publishers who might issue a new series, or revise an old one, have held off until they could know what the policy of the Church may be. All kinds of suggestions have been made, ranging from the establishment of an official Church publishing house on the one hand to a completely *laissez-faire* policy on the other. Meanwhile there is confusion verging on chaos in the Church's educational field. Certainly something must be done to remedy this situation. Bishop Whittemore makes some constructive suggestions in an article in this issue. Whether his approach be the right one or not, it is of the utmost importance that General Convention give careful consideration to this problem, and try to bring order out of the chaos now existing.

Other problems there will be, too many to outline here. But we are confident that the Church will meet them courageously, with the determination to go forward in the work of building the Kingdom of God. The daily papers may play up our disagreements and may even cry that the Episcopal Church is about to be split in two, but they will be telling only a part, and the smaller part, of the story. Underlying our surface differences, and even our differences of conviction, is a basic unity which makes of the Anglican Communion a living example of Christian unity, reaching across lines of partisanship and embracing both Catholic and Protestant traditions.

"We are not divided, all one body we." General Convention will demonstrate that unity anew, and when the bishops and deputies complete their work and return to their homes, the Church will move forward with new vigor, to meet the problems of the day and to minister to the souls of hundreds of thousands of men, women, and children, both at home and abroad.

May Almighty God grant His blessings to the Church in General Convention assembled, and may the Holy Spirit lead its members into the ways of truth and concord, through Jesus Christ our Lord.

Colored Deputy

FOR THE second time in succession, the Diocese of South Florida has elected its archdeacon as a deputy to General Convention. At first thought, that does not seem unusual; plenty of archdeacons have been elected to General Convention. And this particular one has the supervision of twenty congregations, numbering 3,980 communicants ministered to by eight priests and two deacons. The unusual thing is that the Ven. John E. Culmer is a Negro priest, the Archdeacon for Colored Work.

Certainly, Archdeacon Culmer deserves the honor. South Florida has the fourth largest number of Colored communicants, being exceeded only by New York, Pennsylvania, and Long Island; but in ratio to the total number of communicants it exceeds these. Its Colored communicants are 18.8 percent of the total diocesan communicant strength, so they are certainly entitled on a per capita basis to one of the eight diocesan representatives. And in 1945 these twenty Colored congregations had 138 baptisms and 183 confirmations, maintained Church schools with 85 teachers and 1,323 scholars, and gave for all Church purposes the sum of \$59,643.52.

On the basis of the statistics, South Florida appears to be doing a splendid piece of work among its Colored members. We congratulate Bishop Wing; his Suffragan, Bishop Louttit; Archdeacon Culmer and the Colored congregations under his supervision; and the white communicants whose support and recognition have made this record possible.

Other Colored Representation

AT LEAST one Colored priest besides Archdeacon Culmer was elected to this General Convention — the Ven. Robert I. Johnson. As reported in last week's issue, Dr. Johnson died last month after more than thirty years of noteworthy service to the Church. He was elected by the Diocese of East Carolina.

Several dioceses have elected Colored priests as alternates to the 1946 Convention. Among them are Arkansas (Rev. James H. King), Florida (Rev. James K. Satterwhite), Washington (Rev. A. A.

Birch), Chicago (Rev. Samuel J. Martin), and Newark (Rev. George M. Plaskett). We are indebted to the Rev. David LeRoy Ferguson of St. Cyprian's, Roxbury, Mass., for this information. It is quite possible that Colored laymen have been elected as deputies or alternates, but we have no definite information on this.

It is a blessing that in the Episcopal Church Colored deputies are not elected to represent their race; like all deputies, they are elected by the convention of the whole diocese to represent the whole diocese. The growing recognition of Church leadership among Colored people indicated by these elections is most heartening.

An Invitation

WE HAVE already made a preliminary announcement of the triennial dinner of THE LIVING CHURCH FAMILY, which is to be held at the Bellevue-Stratford Hotel, Philadelphia, the evening of Saturday, September 14th. Now we want to announce our speaker, and to extend an invitation to our readers to join us on that occasion.

Our principal speaker will be the Rt. Rev. Charles

Francis Boynton, Bishop Coadjutor of Puerto Rico. Himself a correspondent, Bishop Boynton is a member of the "inner circle" of THE LIVING CHURCH FAMILY. As one of the younger bishops, who has already shown a vigorous leadership in the missionary field, Bishop Boynton will, we are sure, have a message of interest to every Churchman.

Any reader of THE LIVING CHURCH is welcome at this dinner. The price is \$3.50 a plate; reservations may be made, and tickets purchased, at LIVING CHURCH headquarters, Bellevue-Stratford Hotel, Philadelphia 2, Pa. Mail reservations may be made at once, and tickets may be picked up at L.C. headquarters on the 11th, 12th, or 13th. News correspondents of THE LIVING CHURCH will be our guests and will receive tickets without charge upon application.

The LIVING CHURCH dinner is an informal occasion; not primarily a time to hear speeches (though our one formal speaker is well worth hearing), but a time for the readers, the correspondents, and the staff to meet each other and to have an hour or two of fellowship together. We hope you will join us on this occasion, and take part in our FAMILY gathering.

Program of the General Convention

Philadelphia, Pennsylvania, September 10-20, 1946

(Official and Unofficial Services and Events) Eastern Daylight Time

HOLY COMMUNION will be celebrated daily

- 7:00 AM St. Clement's Church, 20th and Cherry Streets
St. Mark's Church, 1625 Locust Street
- 7:30 Church of the Holy Trinity, 19th and Walnut
Church of the Saviour, 38th Street above Chestnut
St. Mary's Church, 3916 Locust Street
St. Stephen's Church, 10th Street above Chestnut

Tuesday, September 10th

- 7:30 AM Corporate Communion of the bishops and deputies at Church of the Holy Trinity. Breakfast will be served in the parish house, 217 S. 20th Street
- 10:30 OPENING PUBLIC SERVICE—Convention Hall
Sermon: The Most Rev. Henry St. George Tucker, Presiding Bishop
Presentation of diocesan and district offerings and the offering of the service for the Reconstruction and Advance Fund; announcement of the total of the Fund to date
- 2:00 PM Houses of General Convention convene
House of Bishops: Houston Hall, University of Pennsylvania
House of Deputies: Irvine Auditorium, University of Pennsylvania

(Hours for convening on succeeding days will be fixed by action of each House.)

- Evening Reception by the Bishops of the Diocese of Pennsylvania—Philadelphia Museum of Art, Fairmount Park and Benjamin Franklin Parkway
(Special buses will leave the Bellevue-Stratford Hotel at 8:00 PM)

Wednesday, September 11th

- 8:00 AM Corporate Communion of the Women of the Church at Convention Hall, with PRESENTATION OF THE UNITED THANK OFFERING
- 11:00 JOINT SESSION of the Convention and the Woman's Auxiliary—Irvine Auditorium
Report of the National Council
Presentation of the General Church Program
¶ The detailed program of the Triennial Meeting of the Woman's Auxiliary was published in THE LIVING CHURCH August 18th.
- 12:30 PM Subscription luncheon honoring the Archbishop of Canterbury by the Bishops and standing committee of the Diocese of Pennsylvania—Bellevue-Stratford Hotel
- 2:30 Joint Session continued
Missionary reports of Bishop Gilman of Hankow and Bishop Chen, Assistant Bishop of Anking
- 3:00 Presiding Bishop's Committee on Laymen's Work—Church House, 202 S. 19th Street
- 6:00 Reception and dinner for the Presiding Bishop, the Archbishop of Canterbury, and Bishop Hart of Pennsylvania—Bellevue-Stratford Hotel
Speakers: The guests of honor, Bishop Tucker of Ohio, and Mr. Charles P. Taft of Cincinnati
- 6:30 Alumnae Association of the Church Training and Deaconess House Dinner—Christ Church Neighborhood House, 2d St. above Market

(Continued on page 19)

Program of the General Convention

(Continued from page 18)

Thursday, September 12th

- 7:30 AM Corporate Communion of Laymen—Church of the Holy Trinity
Corporate Communion of the Episcopal Pacifist Fellowship—St. Stephen's Church,
Corporate Communion of the Episcopal Service for Youth—St. Mary's Church, with breakfast in parish house. *Speaker:* the Rev. Dr. Charles W. Sheerin
- 9:30 Devotional Service (15 minutes) — University Christian Association, 36th and Locust Sts.
- 11:00 JOINT SESSION—Irvine Auditorium
The Archbishop of Canterbury will speak
Report of the Army and Navy Commission
- 1:15 PM Luncheon in honor of Mrs. Fisher, the wife of the Archbishop, wives of bishops, and invited guests
- 5:45 Church Congress Dinner—Hotel Philadelphian
- 8:00 MISSIONARY MASS MEETING—Irvine Auditorium
Speakers: Bishop Binsted of the Philippine Republic, Bishop Harris of Liberia, and Dr. T. Z. Koo of the World Student Christian Federation

Friday, September 13th

- 7:30 AM Corporate Communion of the Episcopal Evangelical Fellowship—St. Stephen's Church
- 9:30 Devotional Service (15 minutes) — University Christian Association
- 4-6 PM Tea at the Churchwoman's Club, 1919 Walnut St., given by the Girls' Friendly Association—all bishops, clergy, GFS visitors, and others are invited
- 6:00 Seminary dinners:
Virginia Theological Seminary, Stephen Girard Hotel, 2027 Chestnut St.
Episcopal Theological School, Philadelphia Country Club, Bala-Cynwyd, Pa.
General Theological Seminary, Benjamin Franklin Hotel
Seabury-Western Theological Seminary, Stephen Girard Hotel
- 6:30 Nashotah House, Hotel Philadelphian
The time and place of the dinners of the other seminaries have not yet been announced.
- Evening Youth Convention, registration and open house—University Christian Association

Saturday, September 14th

- 7:30 AM Youth Convention Holy Communion—St. Mary's Church
Corporate Communion of the Church League for Industrial Democracy—Church of the Holy Trinity. Breakfast at the Homestead Restaurant. *Speaker:* Bishop Scarlett of Missouri
- 9:30 Devotional service—University Christian Association
Youth Convention, opening session—Christian Association Building
Chairman: Miss Betty Street
Visits to General Convention and the Woman's Auxiliary
- 6:00 PM THE LIVING CHURCH FAMILY dinner—Bellevue-Stratford Hotel
Speaker: Bishop Boynton, Coadjutor of Puerto Rico
Reception and banquet of Youth Convention—Christian Association
Toastmaster: Mr. James McClain (Dr. I. O.)
- 8:00 YOUTH MASS MEETING and dance—Irvine Auditorium
Speaker: Bishop Kennedy of Honolulu

Sunday, September 15th

- 8:00 AM Youth Convention Corporate Communion—Church of St. Luke and the Epiphany, followed by buffet breakfast
Churches in Philadelphia and suburbs will have guest preachers for services as announced
- 2:00 PM Youth Convention closing business session—Christian Association
- 2-5 PM Tea will be served at Church institutions
- 4-6 PM Tea at the home of Mrs. George Woodward—"Krisheim," Chestnut Hill, Philadelphia
- 7:30 Memorial to Bishop White—Calvary Church
100th anniversary service of re-consecration. The whole House of Bishops attended the original consecration in 1846.
- 7:30 Meeting of the Guild of St. Barnabas for Nurses—St. Stephen's Church

Monday, September 16th

- 9:30 AM Devotional Service (15 minutes) — University Christian Association
- 4-6 PM Tea for the wives of bishops and clerical deputies—Churchwoman's Club, 1919 Walnut St.
No special invitations are being issued. The wives are requested to make themselves known by attending the tea. Mrs. Oliver J. Hart is honorary president and Mrs. Albert Fischer, president.
- 6:00 Provincial Dinners
Province of New England, Bellevue-Stratford Hotel
Province of New York and New Jersey, Bellevue-Stratford Hotel
Province of Washington, Bellevue-Stratford Hotel
Province of Sewanee, Benjamin Franklin Hotel
Province of the Mid-West, Benjamin Franklin Hotel
Province of the North West, Sylvania Hotel
Province of the South West, Benjamin Franklin Hotel
Province of the Pacific, Benjamin Franklin Hotel

Tuesday, September 17th

- 7:30 AM Corporate Communion of the Episcopal Pacifist Fellowship—St. Stephen's Church
- 9:30 Devotional Service (15 minutes) — University Christian Association
- 4-6 PM Tea—Church Mission of Help House, 2139 Locust St.
- 6:30 The Kenyon Foundation Committee Dinner—Hotel Barclay
- 8:00 Public meeting on personnel—University of Pennsylvania Museum Auditorium
Dr. Dean Shires, presiding. *Subject:* The presentation of woman's work in the Church.

Wednesday, September 18th

- 9:30 AM Devotional Service (15 minutes) — University Christian Association
- 5-7 PM Buffet supper—office of the Presbyterian Ministers' Fund, 1805 Walnut St.
Bishops, clergy, and their wives are invited.
- 6:00 Church Historical Society Dinner—University Club, 16th and Locust Sts.
Church Society for College Work Dinner—Hotel Pennsylvania

Thursday, September 19th

- 9:30 AM Devotional Service (15 minutes) — University Christian Association

Friday, September 20th

- 9:30 AM Devotional Service (15 minutes) — University Christian Association

Early History of the Diocese of Pennsylvania

II. Bishop White's Episcopate, 1787-1836

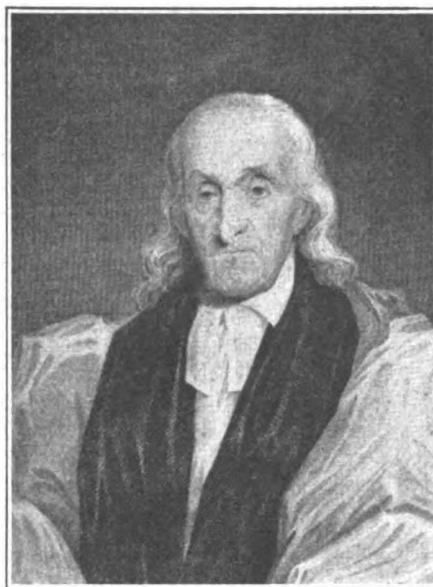
By Spencer Ervin

WILLIAM White was consecrated bishop on February 4, 1787, in Lambeth Chapel and arrived safely in New York on April 8th, in time to preside as bishop over the third Pennsylvania convention, held in Christ Church, Philadelphia, May 15, 1787. The only important action of the convention was the creation of a council of advice, later to be merged with the somewhat larger standing committee created in 1791, pursuant to the requirement of a canon adopted by the General Convention of 1789. This council consisted of three clergy and three laymen "with whom the Bishop may advise, in the discharge of the duties of his office, in the recess of the convention."

Bishop White's episcopate began under great difficulties. Some of these were due to the fact that the country was young and not well provided with means of transportation, although there was great improvement in this before his death; others to the unsettlement caused by the Revolution; still others to opposition to any episcopal form of government. But there were others again which have been common to most provinces of the Anglican Communion and are operative today. Christianity is a missionary religion whose spread in any area is dependent upon continuous impetus from a center, ordinarily a bishop. If the bishop lacks means to support himself and a corps, small or large, of missionary clergy, evangelization will be dependent upon congregational clergy and congregational contributions and will lag. Europe, including England, was evangelized by missionary bishops and mobile clergy, supported at first from a distant center, and later from a share of the contributions of the faithful in the communities evangelized. The bishop had the disposition of all revenues and was able to allocate them not only for the support of the congregations he had organized but also for the support of himself and his missionary clergy, so that evangelization could be continuous. In the sparsely settled Pennsylvania of the immediate post-Revolutionary period the parochial system found in the settled mother country was established, but the funds and the central staff to which the parishes in the mother country largely owed their origin were lacking, nor are they present in any appreciable degree today. An episcopal polity cannot be effectively conducted on a congregational basis. Unless a bishop can have men and money

at his disposal (with whatever safeguards by way of consultation of clergy and laity may be traditional and proper) he may only exhort.

Bishop White supported himself by acting as rector of the united congregations of Christ Church and St. Peter's to which St. James' was added in 1810.



The Rt. Rev. WILLIAM WHITE

In his addresses to the clergy and the laity in successive conventions he referred to the limitations imposed by his parochial duties upon his work as bishop,¹⁴ and frequently urged that by means of sufficient endowment his successor be set free for his proper work.¹⁵

The efforts at evangelization which were made notwithstanding the handicaps imposed on the Bishop, had two aspects: the organization of congregations, and the supply of clergy for such of these as could not support a rector. Both types of effort had only a partial and limited success because of lack of central control of offerings. A scheme for annual congregational contributions toward episcopal endowment failed to provide capital fast enough to keep pace with increasing demands upon income. No effort of consequence seems to have been made to induce gifts by will, although a few such were received in moderate amounts. Congregational offerings, annual or occasional, for missionary purposes, did not yield enough

¹⁴Journals 1810, 1811, 1826 (special convention); 1832.

¹⁵Journals 1813, 1827, 1828, 1830 to 1836.

for the intensive effort that was needed.

In 1801 the diocesan convention voted a request to the council of advice "to form a plan by which the vacant congregations of the church in this State can occasionally have the benefit of Divine Service and preaching among them" and "recommended to every clergyman to give a Sunday or two in each year for promotion of so good and pious a purpose." Volunteers came forward and were apportioned among congregations needing their services, but the indications of the journals are that the volunteer scheme tended continuously toward lapse.

A concurrent effort, and a more important one, to provide for evangelization was launched through the Society for Advancement of Christianity in Pennsylvania, usually known as the Advancement Society, organized in 1812, which with money obtained through congregational and individual subscriptions undertook to provide missionary clergy to visit unorganized areas and to make occasional visits to congregations having no rector. The journals show that the persistent efforts of the society, zealously backed by Bishop White and his two successors, to obtain subscriptions for a definite period, and congregational offerings, enabled the society to employ year by year more, though never enough, missionaries. By May, 1836, Bishop White's last convention, it had 20 and had had a few more in some prior years.

It is not often that the consequences of inadequate means to an end are so clearly evident as they are in the case of missionary enterprise in the Diocese of Pennsylvania up to 1865. Appended to the Journal of 1823 are abstracts from reports by missionaries from which a few items are here abstracted or quoted.

Near Shirleysburg a church might be built if the Episcopalians there could procure the regular services of a clergyman one-half or even one-third of the time.

For Brownsville, Uniontown, and Conneville, the report reads in part: "Some 10 or 15 years past . . . there was not less than 5 congregations belonging to the church in the vicinity of Brownsville . . . these congregations through the want of clergymen to settle in this part of the country are nearly all gone to other denominations, yet it is believed, if a missionary could be sent among them, many of them would return to the church."

From Northumberland and Sunbury it was reported: "the people appear gratified in these places for the visits from clergy-

men of our church but have no hope of ever being able to settle a clergyman among them."

A report from Susquehanna County evidences what education in church history and doctrine will do. It reads in part:

"A large portion of the population is Episcopal, and Episcopal not from chance or accident, but from the training and culture of early years and from subsequent inquiry and conviction. Those who have now attained mature age passed the first period of their lives in Connecticut, at a time when the State was in its infancy, and struggling with powerful opposition, and the prejudices of a century, but when its principles were canvassed and brought to light, and men embraced them from the thorough appreciation of their understanding and the impulses of their conscience. The Episcopalians of Susquehanna are more truly Episcopal and better acquainted with the history of the church, the nature of its institutions, the reasons upon which its peculiarities are founded, and the arguments by which they have been defended, than the members generally of any congregation I know anything of out of the city, and perhaps I might say within the city too."

The missionary then goes on to describe the books these people are reading and says that so remarkable has been the adherence of the Susquehanna Episcopalians to the Church "that there is no instance among them of a dereliction of early attachment though from 10 to 40 years severed from the pale of their fellow Episcopalians, deprived of the administrations of their clergymen, and surrounded by the solicitations of other sects."

Assistant Bishop Onderdonk, addressing the convention of 1831, said:

"Were our means equal to our wishes, there would be no excuse for not occupying a much wider missionary field. But so long as we have only feeble resources, the same rule which makes a sparing economy obligatory in private life, among persons of narrow fortunes, gives it equal obligation on our diocese.

"The following statement will show that this view of our diocesan wants is far from imaginary. We have at this moment, beyond Philadelphia County, five congregations with places of worship, and six congregations without them, destitute of services, and all proper situations for missionaries; these eleven congregations are in union with this Convention. How many neighborhoods in which no episcopal body is organized have similar claims, I cannot say, but am confident that there are enough presenting distinct encouragement to increase the number at a moderate estimate, to twenty. In 17 counties of this state, there is no episcopal church or congregation; in 17 other counties there is but one congregation each; and in 8 other counties, only two each, including some not yet fully organized. What a field of diocesan missionary duty, in these eleven vacant congregations, in these 42 counties, to say nothing of other portions of the

LIBERIAN RAINBOWS

I SAW a double rainbow rise, upthrust to Afric skies;
I sought to grasp deep pots of gold outheld as dual prize.
From rounded fossa's granite might arose those arching beams
To flood the glowing atmosphere—twin rich celestial streams
Of glorious jewels, parallel bars, great sweeping arcs of joy.
On mounting wings they sprang to soar, across the blue deploy.
Pinks, crimsons, golds, and greens the Artist's touch revealed,
Heaven's glories gleamed beyond the sky, its full delights unsealed.
But in a heartbeat, while I stood enthralled by lifting light,
Like giant hawk on swooping flight, night blotted all from sight;
For sun and shadows, lights and shades had turned to black despair,
Dark lowering clouds descended swift and left me standing where
This flash of brilliancy had flamed, then faded from my gaze,
That I might raise my soul to heights whose nights become as days.

A. APPLETON PACKARD.

diocese, for the episcopalians of Pennsylvania!"¹⁶

At the convention of 1834, he said:

"On the 11th of October, I consecrated St. James' Church, West Marlborough; it stands on the ground formerly occupied by an Episcopal church of the same name, but of which not a vestige had remained for many years back; and the congregation is resuscitated from utter extinction, there having been no episcopal interest of any kind, in the neighborhood, for a long time till the zealous labours of the Rev. Mr. Kirke, under the Divine blessing revived our cause, and conducted it to this happy result."

"There are parishes in the diocese which I do not include in my visitations, as, in consequence of various untoward circumstances, the congregations appear to be extinct, and to have no further claim on my services."¹⁷

The largest number of ordinations in any year of Bishop White's episcopate was 21, a high point attained in 1830. But the next year it was only three, and all of these were for another diocese. The average number for the years 1809, when the records first appeared, through 1836, was under six. Of course, one influence cannot but have been the low remuneration which candidates knew they must look forward to as settled clergy, although funds for students seem to have been provided, in what amount does not appear, by the Advancement Society. On the matter of clerical salaries, Bishop White pointed out to the convention of 1815 that the clergy's salaries were deficient in many places, and at the same time he mentioned "the comparatively small number of our clergy" and the need of recruits for the ministry. In 1822 he called attention to the difficulty of "raising incomes adequate for the support of the parochial clergy." Bishops Onderdonk and Potter also had much to say on this subject, as we shall see later.

¹⁶Journal, p. 18.

¹⁷Journal, pp. 14 to 15, and 19.

Notwithstanding all difficulties, the number of congregations did increase, though far too slowly. Commencing with 14 or 16 in 1784, just before the organization of the diocese, there were 42 in 1822, the first year in which a nearly complete statement appears in the journal.

A considerable stimulus to growth was given by the election in May, 1827, of Henry Ustick Onderdonk as Assistant Bishop. He was a man of marked ability and energy, who entered at once, and intensively, upon a series of tours of the state for the purposes of evangelization and organization. For until 1826 Bishop White had never been able to go to the western part of the diocese. The election of an assistant relieved him at once of further effort of this kind, and of some of the burden of preaching and of confirmations.

Bishop White died in July, 1836. In the convention of 1837 Bishop Onderdonk referred to his virtues, his beautiful example, and his mild and conciliating deportment. Continuing, he said:

"Wide was the influence of his name in public affairs; but it could not be more deep or more pervading than the admiration of his personal excellence, and both his public and private character will live long in the fond recollection of all who knew him, and survive yet longer in the tributes yet to be rendered by those who come after us." The convention adopted resolutions expressing an admirable and deserved tribute.

There can be no doubt that Bishop White was eminent, and he probably is entitled to that much-abused adjective, "great," although his fame has been somewhat diminished by his "The Case of the Episcopal Church in the United States Considered," written when he was 34, and, probably unjustly, by his connection with the "Proposed Book" of 1785. Nevertheless he was a sound and a firm Churchman, whose services to Church and country were of the highest order.

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No one wants the Seminaries to be luxury institutions, but the Church must see to it that they are not kept at the present starvation level in necessary equipment, faculty support and scholarship funds.

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Episcopal Theological School, Cambridge; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Philadelphia Divinity School, Philadelphia, Pa.; School of Theology, University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

Ingredients for Peace

By a Churchman in Overalls

Ellis Van Riper

Member of the Executive Board of a Local CIO Union

HE CAME a step closer and shouted louder than ever. Around us a number of other men were gathering, some to enjoy a few minutes' excitement at the expense of a couple of fellow workers, others out of curiosity.

Dog-fights like this had occurred occasionally, ever since I had taken on the job of heading up the union's grievance committee in the plant. It annoyed me unexpectedly to get criticism from the very men I was representing and trying to help. In our conferences with management, I was learning to control my tongue pretty well now, trying to rest our complaints on fair-dealing and simple principles of justice, which the company couldn't very well ignore, instead of on emotionalism and threats. And many recent decisions had gone our way and many of the men realized they were getting a fair deal from the union. To get criticism in the face of this always, I regret to say, made my blood boil.

Take the case in point. Here was a guy yelling his head off about a matter I could do absolutely nothing about, no matter how much I'd like to. He'd been in the "ash gang" for over 17 years and I didn't blame him for wanting to change to the boiler-cleaners; but, he was demanding a special assignment in this classification—one which required a minimum amount of labor.

I'd tried my best to explain to him that, under the established working rules, that kind of a job belonged to the senior boiler-cleaner and not to a new man in the classification. But it had been of no use. The fellow simply hadn't tried to understand and now had launched into a tirade of abuse, just as if I had a personal case against him and was letting this stand in his way.

I started to shout and holler, too. I knew I shouldn't be steaming; but there it was. How could I be patient in the face of such stupidity! Then I blew my safety-valve and let go with all fours. To the amusement of some of our spectators we had it hot and heavy; and Steve left the power-house that night still gesticulating wildly and muttering about me in Italian under his breath.

Next morning, according to schedule, I propped myself up in bed and tried to pray, but my petitions didn't seem to get much above the ceiling. Here I was supposedly committed to building bridges in relationships, while the thing I was

now most conscious of was a good demolition job!

When I got to the power-house I knew there was only one thing to do, so I looked for him on the ash-conveyor and when I saw him walked up to him and put out my hand.

"I'm sorry, Steve," I began. "I'm sorry I lost my temper."

His face was a blank.

"It's still impossible for me to get you that special job you want—I can't do a thing like that for anyone. But I shouldn't have lost my temper with you."

Suddenly his face broke into a wide smile. "That's all righta," he said with a wave of his hand; "I'm a damma hot, too! I know you no cheating me."

We shook on it. And when he left work later that day, he startled the whole crowd by yelling down to me, with a wave of his hand, "Gooda nighta, my friend; gooda nighta!"

WINNING THE PEACE

We in the Church have a powerful weapon to use in helping to win the peace if we start in this way, right where we are, and find out how to create healthy relationships in our homes and on the job. Are we doing it?

Just before the war, a famous Japanese Christian made this friendly criticism of our American Christianity. He said, "In America all your angels live in compartments!" The very people God wants to use to build goodwill often do seem to be separated from one another by differences, misunderstanding, and plain, ordinary sin. But I feel that a lot of these barriers can be overcome in somewhat the same way in which Steve and I got together—if more of us Christians will only let God show us how to take the initiative in ironing out differences and establishing right relationships in our daily contacts with people.

When I was fourteen and went to work, like all my family, I joined a union. I served my apprenticeship and grew up within the trade I had selected. As time passed, I developed a great sympathy for all who were underprivileged, especially those who were dealt with unjustly, economically and politically.

Many a time I wanted to find some way to help those who are beaten down and hungry. Around 1930-1932, when the bottom fell out of the economic

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world, I changed from a mere spectator, lending moral support to the struggle for better conditions, and became an actor with a major role to play—two years without a day's work—bills to meet, people to be fed—growing bitterness and hatred towards all who seemed to have had a hand in creating our capitalistic society.

But about this time, I also became aware of an inner strength in my own mother—something which I failed to possess myself. It was her steadiness and her love that turned the tide in our home and also won me over in the end; and observing that these qualities stemmed from her Christian faith, I, one day, went back to church again. Before long, I found myself teaching a very boisterous class in the Sunday school. I became part of the group or clique in the Church that kept working for a change in the social order, and this commitment to a new and better world deepened as my own faith grew and my Christian experience enlarged.

Slowly I came to see that the kind of world I wanted would require men who could work together in close cooperation, rising above personal aggrandizement and selfish points of view. And along with my work to change conditions, I accordingly sought ways of changing men and getting at the roots of hate and fear and greed.

After some years, I became a section

chairman in one of the largest unions in the country and have recently been elected to the executive board of our local. My identification with the aims of organized labor and my efforts to help some of my fellows find a transforming experience of God have continued and grown side by side.

CHURCH'S ROLE URGENT

Better than ever, I now see that the organized Church—and that means all of us who make up the members—must lead the way. Right here the battle for a new world may be won or lost. In the past we haven't seen clearly enough what to do—or tried hard enough in what we have attempted.

For instance, the Church cannot afford to wait for the world to come to pew and altar; rather we must learn to take the initiative, aggressively, ourselves.

As we put our own house in order and as each true Churchman begins to carry a new spirit around with him and out into the world, we can reestablish fellowship, among other things, with those social groups with whom the Church has often lost touch—notably the industrial groups of labor and management, and the different social groups.

Recently, in my own church, where I became an officer only a little while after I took up my union work, a number of men, many with very different backgrounds, began meeting together.

In a very short time, we've found it possible for men with different—yes, even opposing—economic points of view to find a common ground on which to work together and to get rid of what previously has separated us. Acquaintanceship has grown into friendship, and often real affection has sprung up between different ones who were formerly bottled up with suspicion or distrust, or held back by sheer indifference.

While the unraveling of economic differences is only just beginning, these weekly meetings have established the moral climate in which this unraveling can be done, and on questions of a national as well as a local nature. In this climate, the best that each point of view has to contribute to society can be developed, not on a basis of what each man wants, but of what is closest to that which God has always intended for mankind, in His Kingdom.

Today, Steve is a very good friend of mine and an active participant in enrolling new men in the union. At the church, I now have equally close friends—some of whom I would have been very uncomfortable with a while ago and avoided like poison. In both instances we feel a new sense of purpose and are looking forward expectantly to the days just ahead. Having made a start, I'm reminded of the fellow who once happily said, "Yes, sir, and you ain't seen nothin' yet!"



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The World Council of Churches

By the Rt. Rev. G. Ashton Oldham, D.D., S.T.D.

Bishop of Albany

THE WORLD Council of Churches has had meetings of several of its committees and commissions, extending from July 31st through August 10th. As a member of the Provisional Committee, which is the present governing body, I attended for eight consecutive days. The Committee on Arrangements for the time and place of the Assembly and the Administrative Committee met at St. Julian, a rest house for missionaries under the Church of England, which is located at Horsham, some 50 miles from London, where we had complete seclusion amidst delightful surroundings. The attendance was about 25 but representative of many countries and branches of the Church. Among the Anglicans were the Archbishop of Canterbury and the Lord Bishop of Chichester. The remaining meetings were held at Girton College, Cambridge. This is a women's college some six miles out from the university. The meeting of the Commission on International Affairs, of which I am a member, sat from August 4th to 7th, inclusive, and was followed by a meeting of the Study Department, August 8th to 10th.

ARRANGEMENTS FOR THE ASSEMBLY

The Committee on Arrangements had a very full agenda, for it is no small thing to plan for a worldwide meeting in days such as these. The program had to be discussed and plans made for thorough study of its various items so that, by dint of careful advance preparation, consideration, and action, the meeting of the Assembly would be wise and profitable. The general topic is to be "The Order of God and the Disorder of Man." To insure full attendance, especially of representatives from the younger Churches in China, Japan, etc., and those in impoverished and distant countries meant the raising of funds to enable them to attend. There was much attention given to the allocation of members to the respective Churches and to the securing as large a representation as possible from the several Orthodox Churches. Also there came up for consideration the whole matter of adequate staff and proper publicity, including the publication of documents on various themes and a projective Ecumenical Journal. Thus we were kept busy morning, noon, and night for the four days at Horsham.

It must be remembered that the World Council of Churches is not yet in existence, though for an embryo body it has certainly had a most vigorous life.

It was, however, agreed in the beginning that it could not come into actual being until the meeting of the Assembly, including representatives from all of its ninety or more constituent Churches. So far its existence is provisional or "in process of formation." Consequently it was felt that the Assembly should be convened as soon as possible, which in view of the enormous amount of preparation involved could not be earlier than about two years hence. So the dates settled upon are August 24 to September 5, 1948, and the place, Holland, either Amsterdam or the Hague. This happens to be the same summer as the Lambeth Conference, though care was taken to insure that the dates should not conflict.

ECUMENICITY

The World Council of Churches is an institution which merits the hearty support of our Church. It is not a bureaucracy or super-Church. As illustrative, in one of the documents the phrase "Ecumenical Church" had crept in, and when discovered it was promptly and unanimously replaced by the phrase, "Ecumenical Movement." Repeatedly when certain functions were being discussed it was emphasized that the World Council could not speak nor act for the Churches unless and until directly commissioned to do so, and that all actions must be initiated and approved by the constituent Churches. But it is aiming directly at Church unity through the collaboration of many separated groups of Christians in spheres where such activity is possible without infringing on any principles, and will undoubtedly result in such mutual understanding as will bring nearer the day when all may be one.

It is certainly in no sense "Pan-Protestantism," though through no fault of its own it must at present work outside of, though not in antagonism to, the great Roman Communion. It includes, in addition to many Protestant bodies, the Anglican Communion in all its branches, the Old Catholics, and a number of the Orthodox group. A representative of the Greek Orthodox Church was with us, some members of the Paris seminary group belong, and during our sessions a telegram was received from the Patriarch of Moscow conveying felicitations and asking for the appointment of a committee to confer with a similar committee of the Russian Church in the near future. This was heartily agreed to.

Thus the World Council of Churches

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is in reality a platform on which can meet and a movement in which can participate practically all of non-Roman Christianity. This is as far as we can go at present and the door to the Roman Church remains always open. If the World Council continues along these lines it can render an immense service to the broken body of Christ; but to do so it will need and will welcome the wholehearted support of the historic Catholic Churches, such as the Orthodox and ourselves, and it seems to me this lays upon us a clear imperative to cooperate and assist in directing this movement which Archbishop Temple called "the most important fact of our time" into the right channels of service to God and His Church.

INTERNATIONALISM

The meeting of the Commission on International Affairs at Cambridge was attended by about 60 persons, representing most of the countries of Europe, parts of Africa, and China. The largest delegations were the American and British. All were somewhat versed and a number expert in the subject. Mention should be made of three Germans, representatives of the Confessional Church, which points to the uniqueness of brotherhood in Christ. Across the channel in Paris was a meeting of powers from which the former enemies were conspicuously absent. Here, under the aegis of the Church, we were able to act literally in accord with our Lord's command, "Love your enemies." And the presence of these Germans caused

not the slightest embarrassment but seemed altogether natural—another indication of the fact that abiding peace is possible only on a Christian basis.

For four days we conferred and worshipped together, and the latter was probably more important than the former; certainly it colored and affected all our decisions. The discussion was very earnest and on a high plane. We were impressed with the enormity as well as the immediacy of our task, namely, to bring Christian principles to bear upon the making of the peace. We considered ways in which the Church could effect some sort of liaison with the United Nations and UNESCO. We addressed a brief message to the Churches and ourselves in the conviction that before the Church can effectively influence the world it needs in many ways to reform itself. Its members also need to be informed and kept alive to the terrific urgency of the present situation. It must be said that not a few of the best informed members were not too hopeful of achieving world peace, but felt nevertheless that we must do what we could while it is day and before the night cometh. All of this created an atmosphere of penitence, humility, and realism not always characteristic of such meetings. The feeling seemed to be like that of the prophet who must declare his message, "whether they will hear or whether they will forbear." It was in this spirit that the functions of this Commission were planned, as is evident in the statement of the Conference which is published below.

Statement to the Churches

Adopted by the Cambridge Conference

¶ Following is the text of the statement adopted by the Cambridge Conference, which includes the charter of the Commission of the Churches on International Affairs, jointly constituted by the World Council of Churches and the International Missionary Council.

PREAMBLE

IN THESE days of bewilderment and confusion, of disillusionment and fear, the Church is called upon to affirm its faith in the unlimited resources of Almighty God, and to do His service of reconciliation. We, as Christians, have to proclaim to the world not that we have the solution of all problems, but that God rules, and that He will show men the way in the measure of their obedience to His will and their trust in His grace.

Since the invention of the atomic bomb the problem of peace has acquired an unprecedented urgency. No one knows how much time is given to man-

kind to find a way out of the political and economic conflicts of our day into an order of mutual trust and stable peace. But we do know that if the nations do not find a new way of regulating their relationships we are doomed to mutual destruction.

Our hope for the ordering of the world, for its redemption from all that threatens chaos, is grounded in the goodness and power of the God and Father of our Lord Jesus Christ. His Kingdom in the heavens is unshakable, and the good work which He has begun on earth in Christ and in the Church can never finally be undone. In the Church He has founded a community of love and peace, brotherly sharing and cooperation. The Church as God purposes it is a unique community of men without boundaries of nation or race, culture or tradition—unconditional unity grounded in the unconditional love of God.

It is true that the Churches have been sorely deficient in demonstrating this

unity throughout the world. But in the last 30 years we have come to recognize where we have failed. The ecumenical movement is at least an approach to world unity among Christians which we may thankfully say that God has blessed, since its ties have held firm through all the dreadful political conflicts of these years. This brotherly unity which God has given and blessed will surely be still further strengthened if we acknowledge our obligation to use it for the benefit of mankind.

In the years preceding the war, significant steps were taken by the ecumenical movement, and notably at the Oxford Conference on Church, community, and State, 1937, to view international affairs in the light of the Christian Gospel. During the war years, Christian study and action in the field of international relations were pursued in many lands and some measure of ecumenical cooperation was maintained. The present conference represents the continuation of this process on a wider and more representative basis and is the outcome of a conviction that in this new chapter of history the judgment and guidance of the Christian conscience upon international problems must be clearer and more decisive than hitherto. Such judgment and guidance will possess the greater authority for both statesmen and peoples if it comes out of a thorough knowledge of the concrete problems at stake.

THE CHURCH'S DUTY

The nations are faced with the necessity of political action of unprecedented gravity. Peace must be achieved. The chaos of war must be overcome. The economic and political life of the world must be reshaped. International law must be established. In what spirit shall this be done? Here the Church has a word to say that no one else can say. It does not speak as the representative of any one nation, class, or group, but on behalf of the God who is no respecter of partial interests and is the Judge and Saviour of all. The Church knows of a forgiveness which includes but also transcends justice and so makes possible a new beginning where international relations have broken down.

To interpret the will of God in relation to the tangled problems of world politics and economics is a formidable task demanding accurate information and prudent judgment as well as spiritual insight. It is an inescapable duty of the Church at the present hour to contribute to those who bear responsibility in these fields the aid of Christian perspectives and to remind them of Christian imperatives. We therefore welcome the decision of the World Council of Churches and the International Missionary Council to create a Commission on International Affairs as a new organ of the Churches through

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which the following tasks may be performed.

CHARTER

The primary responsibility of the Commission on International Affairs shall be to serve the Churches, Councils, and Conferences which are members of the World Council of Churches, and the International Missionary Council as a source of stimulus and knowledge in their approach to international problems, as a medium of common counsel and action, and as their organ in formulating the Christian mind on world issues and in bringing that mind effectively to bear upon such issues. More particularly, it shall be the aim of the Commission:

1. To encourage the formation, in each country and in each Church represented in the parent bodies, of commissions through which the consciences of Christians may be stirred and educated as to their responsibilities in the world of nations.

The influence of Christians upon international problems must be made effective mainly through individual governments and inasmuch as the relations of public opinion to official action varies, the methods of expressing this influence will vary. It must be a major purpose of the Commission to assist Churches in the several lands to express their judgments on world issues to their governments.

2. To gather and appraise material on the relations of the Churches to public affairs, including the work of various Churches and Church councils in these fields and to make the best of this material available to its constituent Churches.

Thus the Commission will draw spiritual sustenance from our Christian people. If the Commission is to be an effective body, there must be channels through which the hopes and fears of Christian people can flow into the Commission, and through it to Christians in other lands.

3. To study selected problems of international justice and world order, including economic and social questions, and to make the results of such study widely known among all the Churches.

Only a limited number of carefully chosen problems can be given the thorough study required. Such study should utilize the best available thought from any quarter, should seek counsel of informed experts, and should bring to bear on the problems insights derived from Christian faith.

4. To assign specific responsibilities and studies to sub-committees or special groups, and to claim for them the assistance of persons especially expert in the problems under consideration.

Much of the Commission's most important work will have to be done through groups, smaller and more readily accessible than the Commission as a whole. Special effort should be directed to assure

that such sub-committees, while necessarily limited in scope of membership, shall be as fully representative as possible.

5. To organize study conferences of leaders of different Churches and nations.

Through such conferences, meeting in an atmosphere of Christian fellowship, significant Christian judgments on international issues may be reached, and the work of the churches in the several nations may be guided and advanced.

6. To call the attention of the Churches to problems especially claimant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems, in their respective countries and internationally.

7. To discover and declare Christian principles with direct relevance to the relations of nations, and to formulate the bearing of these principles upon immediate issues.

In preparing the issuing public declarations, the Commission should build upon the results of earlier work by the parent bodies in this field, such as the Stockholm, Jerusalem, Oxford, and Madras Conferences. In general, the character and scope of such declarations may well follow the general lines thus established. More specifically:

a. When the World Council of Churches or the International Missionary Council as a whole is meeting, in an assembly, conference, or committee, the Commission might recommend statements which, if adopted, would have importance as a representative of Christian opinion (outside Roman Catholicism) all over the world.

b. Since the Councils meet infrequently, the Commission on International Affairs would, in the interim, have liberty to speak in its own name, making clear that the Councils had not endorsed the statement.

c. If occasions arise in which the officers or sub-committees of the Commission feel impelled to speak without waiting for consultation with the Commission as a whole, they should make clear that they are not committing any group other than themselves.

8. To represent the World Council of Churches and the International Missionary Council in relations with international bodies such as the United Nations and related agencies.

The Commission should maintain such contacts with these bodies as will assist in:

a. the progressive development and codification of international law;

b. the encouragement of respect for and observance of human rights and fundamental freedoms; special attention being given to the problem of religious liberty,

c. the international regulation of armaments,

d. the furtherance of international economic cooperation,

e. acceptance by all nations of the obligation to promote to the utmost the well-being of dependent peoples, including their advance toward self-government and the

Halfway Through Trinitytide

Here we are, the Eleventh Sunday after Trinity, and to those of us who really have tried to make of our Trinity Season what Mother Church would have us make—it hasn't been slow going at all, has it now? There has been plenty of variety for you—vacations, the working out of some of those spiritual experiments that you promised yourselves you would attempt during the Trinity Season this year, your reading and discussing what is to come up at General Convention this month—and you learned more from reading in **THE LIVING CHURCH** some of the pros and cons on those subjects than you ever knew before, didn't you?

Now, start frequent and fervent prayer that General Convention may be filled this coming session with The Holy Spirit, and not a lot of miserable ecclesiastical political wire-pulling. Oh, what a difference when men let themselves be led by God the Holy Spirit, instead of their fevered and not too

wise personal biases and opinions. We have too frequently seen opinions change overnight, and there are ecclesiastical writers, in these recent years, whose opinions have changed so many times that they will wish some day they had never, never written, for their words will live always to smite them with their own changeableness of personal opinion. Our opinions are variable, and cannot be trusted, but the promptings of God the Holy Spirit bring us to right judgment, right action, and in the end, joy and peace everlasting.

Pray then, brethren, that General Convention, **AS NEVER BEFORE**, be simply filled—body, soul, and deliberation—by God the Holy Spirit, and what **THEN** takes place, if that is **HONESTLY** done, need give The Church no lasting concern.

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9. To consult from time to time with other organizations holding similar objectives in the advancement of particular ends.

CONCLUSION

Witness that it is to be truly ecumenical must spring from local conviction and determination. Unless the Churches as a whole reinforce this new endeavor by acceptance of local responsibility, the new Commission will fail of its great purpose. Something like a conversion of the Christian mind is necessary if the Church is to rise to this emergency. The minds and hearts of individual Christians must be penetrated by a new sense of mission as they were when the great missionary movements of the 18th and 19th centuries were launched. To bring about this necessary awakening of the sense of political and economic responsibility within the Church members, we

appeal to our constituent Churches to bring home to their members a new sense of concern for what is done and what is left undone in the field of international affairs. We urge all national Christian councils, councils of Churches, and other organs of the ecumenical movement to support the new Commission by every means at their disposal, including, where possible, the creation of national consultative bodies to cooperate in the Commission's work.

We are living in a critical age in which there is no immediate assurance of the fulfilment of the world's hope for peace. In such a day we must avoid every action which might increase the mutual mistrust which threatens the peace of the world, seeking as much as in us lieth, to live peaceably with all men. But, whatever the hazards of our time, God enables us to live serenely under His providence in the faith that neither life nor death, nor things present, nor things to come, nor any other creature can separate us from the love of God which is in Christ Jesus Our Lord.

D I O C E S A N

ERIE

Convention Will Meet To Elect Bishop

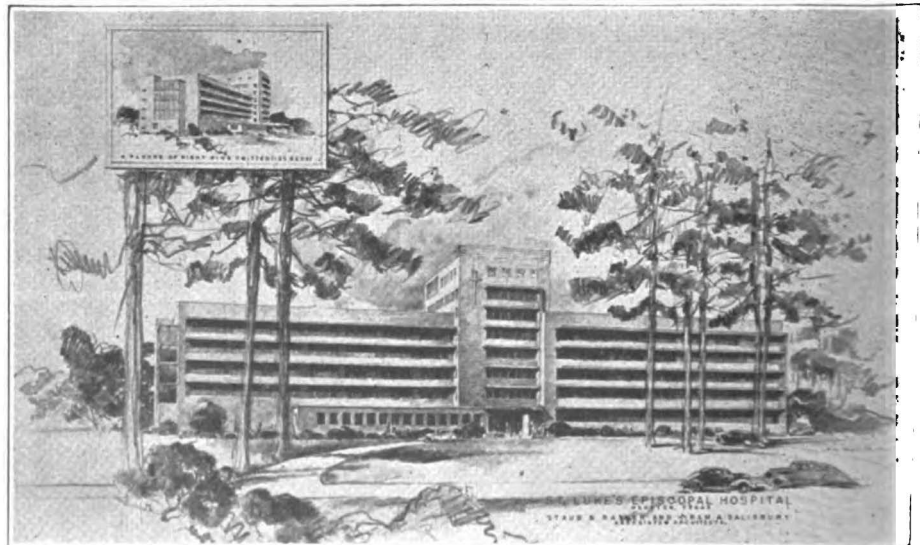
The standing committee of the Diocese of Erie has announced that a special convention will meet September 4th to elect a new bishop to succeed the late Bishop Wroth. The convention will be held in St. Paul's Cathedral, Erie, Pa., and will be preceded by a celebration of the Holy Eucharist. The Very Rev. Francis B. Blodgett, dean, will deliver a memorial address and the Rev. Thomas L. Small, president of the standing committee, will preside at the meeting.

TEXAS

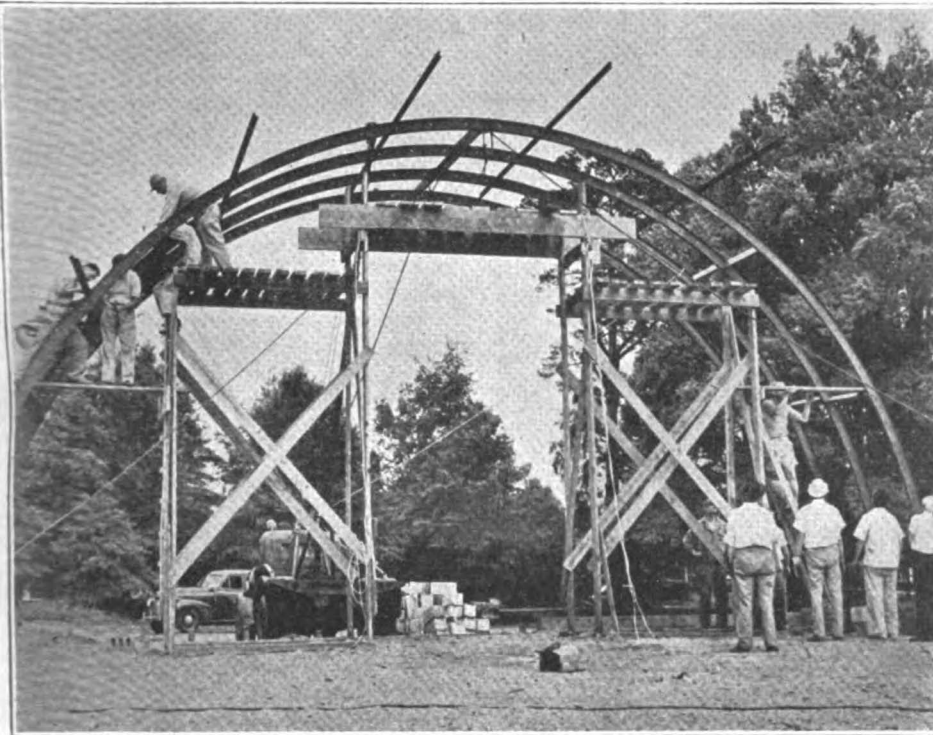
Another \$1,000,000 Sought To Meet Needs of New Hospital

An additional million dollars in assets for the proposed St. Luke's Hospital in Houston, Texas, is now being sought by the Diocese of Texas. In March, 1945, Mr. and Mrs. H. R. Cullen of that city gave to Bishop Quin a million dollars in oil royalties as the nucleus for the hospital fund. Since then a deed has been received for eight acres as a building site and grounds in the Texas medical center of hospitals and schools.

The current campaign is being or-



ST. LUKE'S HOSPITAL, HOUSTON: An architect's drawing of the proposed new addition to the Texas Medical Center



A QUONSET CHURCH: *When building costs become more normal, Christ Church, Charlotte, N. C., intends to have a permanent edifice, but until that time services will be held in a huge Quonset hut which parishioners are erecting. Among those working on the project is the Rev. M. George Henry, third from left, top.* [RNS]

ganized to take advantage of an offer by the Anderson Foundation to give to the hospital 50 cents for every dollar raised through the Church. The hospital board of trustees was incorporated last year, and architectural sketches and floor plans have been prepared for examination and approval by the medical center. The plans provide for a hospital of 250 beds, with additional space for 50 more.

MICHIGAN

Bishop Creighton Resuming Duties

Bishop Creighton, who underwent an operation this summer, has recovered sufficiently to assure his attendance at General Convention.

Suffragan Arrives

Bishop Emrich, Suffragan of Michigan, and his family have arrived in the diocese from Cambridge, Massachusetts. They will make their home in Ann Arbor. Bishop Emrich will have his office in the Diocesan House, Detroit.

SOUTH DAKOTA

Bishop Roberts Recovering

Bishop Roberts of South Dakota returned home recently from the Mayo Clinic, Rochester, Minn., where he had

been receiving treatment for an infection in his wrist. He will return to the Mayo Clinic later. He has announced that he will be unable to attend General Convention, but that he is recovering rapidly.

WASHINGTON

Tours of Cathedral for Visitors

Members of the General Convention and the Woman's Auxiliary Triennial and visitors to those meetings who also are visiting Washington are invited to see the present progress of the National Cathedral. Pilgrimages through the cathedral are conducted every day in the week including Sunday. The week-day schedule is arranged for a tour every hour from 9:30 AM to 4:30 PM.

WEST TEXAS

New Mission in San Antonio

The newest mission in the Diocese of West Texas has chosen the name of Trinity Church. Bishop Jones had the first service in the auditorium of Trinity University, San Antonio, on July 14th. A church will be built on a lot bought by the diocese as soon as materials are available. The Rev. Joseph I. Brown is the vicar of the mission.

The Great Betrayal

Dr. Frederic S. Fleming's article on the proposals for unity with the Presbyterian Church in the USA is now available in a reprint in regular LIVING CHURCH page size, together with

The Proposed Basis of Union

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Objections to the Basis of Union

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They Begin to Understand

For twelve years Spiritual Mobilization has been sounding an alarm against the loss of spiritual freedom—root freedom in America. A great many clergymen have not understood what we were talking about. They liked the humanitarian talk of the federal administration, and the various bureaus, presumably to help the common man—the forgotten man.

They couldn't believe that socialism, fascism, communism, or any other ism could ever reach a totalitarian level in America. They felt all efforts to protect Freedom in the interest of constitutional government, the democratic process, etc., were "much ado about nothing" or "a front for special interests" or "a partisan political campaign."

But since the end of the war they have been doing more sober thinking. They are gradually examining the departures from American procedure—the curtailments of freedom—and are realizing they have responsibilities to check those tragic trends. Then in the midst of this postwar rethinking there has appeared a book "The New Leviathan" by Dr. Paul Hutchinson, who is known and respected by all clergymen for his articles and editorship of the *Christian Century*.

That book has given a lot of preachers the jolt that was needed. They are, at long last, beginning to understand. They are putting aside their prejudices and viewing matters objectively, realistically, and with genuine shock. They are embarrassed to realize they have been party to this trend toward a mortal God state. What can they do about it?

They can enlist in Spiritual Mobilization (more than 4,000 ministers have) and can make their every contact count for saving Freedom. Through this organization they can have the undergirding of bulletins, tracks and books for distribution . . . occasional visits from traveling representatives who will tell them what other ministers are doing . . . and other helps. Some are applying for full time employment. Would you like more information without obligation?

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BOOKS



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

SOME NEW BOOKS OF VERSE

ACROSS the desk of the book review editor have come several volumes of verse, published during late spring or early summer of this year. Some of them are quite worth bringing to the attention of those LIVING CHURCH readers who like this form of art.

Among such are two interesting anthologies, with which it might be well to begin.

First, there is Alfred Noyes' *The Golden Book of Catholic Poetry*. The title seems to be a misnomer. Much of the poetry is not Catholic except by authorship; many of the selections are extremely secular, if not quasi-pagan, such as Shirley's "Cupid Ungodded" and Habington's "To the Roses in the Bosom of Castara." Mr. Noyes' criterion of selection seems to be that any poetry is Catholic if written by a member of the Roman Church; but no poetry is Catholic if written by anyone else, unless it deals with what he thinks is a specifically Catholic theme. He must have been quite a tight-rope walker to keep to this arbitrary rule. But the result is a collection of very fine verse (mostly by English-writing poets), written during the past seven centuries. No lover of poetry can afford to pass this volume by, however much he may disagree with the editor's principle of selection.

The other anthology is Oscar Williams' *A Little Treasury of Modern Poetry*. Here we have selections from some of the best verse by English and American poets written (for the greater part) during the past half-century. Mr. Williams has furnished his book with a good introduction; and he has added to its usefulness by putting an informal guide for classification at the top of each page. In this volume one will find splendid poems (and, of course, some not so good) on all the great themes that have stirred poets throughout the ages: love, war, sex, God, fate, class struggle, myth. The reader is grateful for about 80 pages of "light verse," as well as for the pictures of more than 60 modern poets. Like most anthologists, Mr. Williams has succeeded in including a fairly representative amount of his own work. And one marvels at his principle of inclusion and exclusion as one becomes aware that many of the best modern poets are not represented at all. Here is an offhand list of significant omissions: Percy MacKaye, Babette Deutsch, Ridgely Torrence, Countee Cullen,

Ernest Dowson, Paul Lawrence Dunbar, and the two Benets.

Late Lark Singing will delight the reader of light verse. It has the gay and whimsical style that first made Daly famous a generation and a half ago and still enlivens his newspaper column in Philadelphia. And one finds an occasional sample of biting satire, as in "Savage Portrait of a Politician"; and an occasional note of deep religious feeling, as in "Homespun Spiritual."

In *Mid-Century* Frances Frost shows the effect, on a poet's sensitive soul, of the dreadful war through which we have gone and the dreadful "peace" which we seem called upon to endure. One third of the book comprises poems which derive directly from such feeling. In the rest of the volume, however, there is an equally sensitive response to the world of nature and to the life of rural communities. "Winter Growth," "Farmer," "Hired Girl," "Thaw in the Night," "Ursa Major and Ursa Minor," and many others may well be read and re-read with pleasure and profit.

Poems 1938-1945 is a slim volume of verse by one who is much better known

Books Mentioned in This Review

THE GOLDEN BOOK OF CATHOLIC POETRY. Edited by Alfred Noyes. Philadelphia: Lippincott, 1946. Pp. 440, with indices. \$3.50.

A LITTLE TREASURY OF MODERN POETRY. Edited by Oscar Williams. New York: Scribners, 1946. Pp. 666, with indices. \$2.75.

LATE LARK SINGING. By T. A. Daly. New York: Harcourt, Brace, 1946. Pp. 61. \$2.

MID-CENTURY. By Frances Frost. New York: Creative Age Press, 1946. Pp. 99. \$2.

POEMS 1938-1945. By Robert Graves. New York: Creative Age Press, 1946. Pp. 58. \$2.

PRAYERS AND POEMS. By Francis Cardinal Spellman. New York: Scribners, 1946. Pp. 23. \$1.

THE BOMB THAT FELL ON AMERICA. By Herman Hagedorn. Santa Barbara, Calif.: Pacific Coast Publishing Co., 1946. Pp. 57. \$1.25.

as a novelist (*I, Claudius; Hercules, My Shipmate*). Mr. Graves, also, has something to say of war ("Dawn Bombardment"); but he is better at such gentle irony as one finds in "The Thieves." Sometimes, however, the irony becomes bitter and compelling, as in "The Beast," "The Eugenist," and "1805."

The ubiquitous and versatile Cardinal Spellman has another little book out this season, *Prayers and Poems*. Some of the poems herein appearing have already been widely read because of their appearance in popular magazines or in previous volumes; e.g., "Sleeping Soldiers," "Resurrection," and "No Greater Love." Almost all the selections in the present volume contain pleasing verse. They express Archbishop Spellman's intense love of country, and his hope for its moral and spiritual integrity, in verse which is earnest and usually precise, but which comes far short of being great poetry.

In *The Bomb That Fell on America*, Herman Hegedorn, well-known novelist, poet, and biographer, has addressed himself to the crisis which is confronting civilization and human living as we have known them. He does so with considerable skill and with the urgency that all friends of peace must feel. The jacket "blurb" calls his poem "a modern epic, a modern psalm"; but it is more in the nature of dramatic verse. There is drama in the way in which the story of the bomb test unfolds. There is drama as the Lord points the way in which the one created power greater than atomic can be released to control the dreaded force. And there is drama in the humbling of the man in the story, which is consciously reminiscent of the Book of Job. It is no cause for wonder that such various persons as Lowell Thomas, Henry A. Wallace, Reinhold Niebuhr, Bishop Manning, and Lewis Mumford have commended this book to the reading and thinking public. H.B.V.

N.T. Scholarship for Laymen

INTRODUCING THE NEW TESTAMENT.
By Archibald M. Hunter. Philadelphia: Westminster Press, 1946. Pp. 123. \$1.

One hopes that this book will be widely read among the laity. It is a clear and precise presentation of most New Testament problems (canon, text, dates, authorship, etc.) in the light of the best modern study and scholarship. Yet it is written in a style so readable and flowing that the average high school student would find it easy going. It would be well for the clergy to know and recommend this volume. It should be read certainly by all Church school teachers



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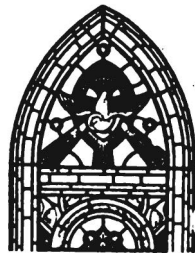
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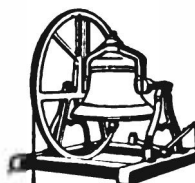
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BOOKS

In Brief

FAIREST FLOWER. By F. J. Huegel.
Grand Rapids: Zondervan Publishing
House, 1946. Pp. 85. \$1.25.

This book is fundamentalist Protestant in tone. In it there is a tendency to misunderstand and misinterpret sanctity such as was valued in the middle ages though tribute is paid to such great names as Bernard, Francis, Teresa. However, the book has a message for Episcopalians in showing, from the point of view represented, the necessity of sainthood today. While it is hoped Episcopalians feel no saints in the calendar of the Church to be repulsive, as this author seems to imply, even those we hold in high esteem we are too apt to keep in the past or relegate to stained

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and by communicants who like to read the Bible (or would like to like to). It could be profitably used in adult Confirmation classes and by such organizations within the parish as are interested in more than food and froth. And not a few persons, who may think they know their New Testament pretty well, will find suggestive and informative material in this book.

An epilogue defending the essential unity of the New Testament, and a brief but annotated bibliography, enhance its value for study purposes.

H.B.V.

The Younger Generation

MARGIE, THE STORY OF A FRIENDSHIP.
By Kenneth Irving Brown. New
York: Associated Press, 1946. Pp.
255, \$2.50.

Here is a book that is almost entirely delightful. It is not, as its subtitle declares, "the story of a friendship." Since its heroine is a girl of college age it is, quite naturally, the story of a romance. But the story is not the important element of the book. Margie herself, with her youth and joyousness and her lovely faith in God and her fellow-men, is reason enough for the book's being.

To all who are 18 or thereabouts, *Margie* should be both interesting and inspiring. It moves swiftly from one college campus to another and portrays vividly the daily life of a popular co-ed. She loves her sorority dances and her roles in various dramatic productions. She enjoys swimming and boating and all the gaiety that belongs to 18. At the same time she has the prodigious wisdom to write: "Probably the hardest thing in life is not in facing crises, for there is something in most human beings that rises nobly to a crisis; but the hardest thing is living like a Christian from hour to hour."

To the reader who is a good bit past 18, *Margie* is a nostalgic book. It stirs a gentle ghost or two—of a remembered joy of living and of one's own pristine ideals.

Margie is a real person, not just a heroine invented by a writer of fiction. One feels that, since she is real, there must be other young people like her in their determination to live like Christians. And that is a comforting feeling in this day when so many heads are wagging sorrowfully over the lamentable younger generation. One feels, also, that the world is a little better because *Margie* lived in it for a while.

This book is not at all a *must*. But when such a delightful volume is available, it is a shame not to pluck it from the shelf and read it.

KATHRIN V. JOHNSTON.

glass. *Fairest Flower* recalls us to the fact that there must be saints today and that all Christians must aspire to become "other Christs." The great thing, we come to see, is to be utterly loyal to

Christ. Our response to the sincere presentation of this theme must be: If in every group of Christians, in and out of the body of the Church, there were growth in this loyalty, and in holiness

by whatever means (our author seems to know nothing of the Sacraments), problems of Christian disunity and ineffectiveness would tend towards solution. M.D.M.

Church Services near Colleges

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

BENNETT JUNIOR COLLEGE
GRACE 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

CARNEGIE INSTITUTE OF TECHNOLOGY
REDEEMER Rev. Hugh S. Clark, r
 5700 Forbes Street
 HC 8; MP 11; Canterbury Club 6, The Rectory

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
ST. JOHN'S Rev. Reginald E. Charles, r
 Ithaca, New York
 Sun 8, 9:30, 11; HD & Thurs 10

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

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

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

UNIVERSITY OF ILLINOIS
CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
 Rev. William Ward, S.T.M., Chap
 Sun 9, 11, 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

UNIVERSITY OF MICHIGAN
ST. ANDREW'S Ann Arbor, Michigan
 Rev. Henry Lewis, r
 Sun 8, 11; Canterbury Club 6; Wed & HD 7:15

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

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

HOLY TRINITY CHURCH, 4th & 4th
 Sun 11

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

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

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

PRINCETON UNIVERSITY
UNIVERSITY CHAPEL Rev. Packard L. Okie, Chap
 9:30 Holy Communion & Sermon
TRINITY CHURCH 33 Mercer Street
 Rev. A. L. Kinsolving, r 11:00 a.m.



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RUSSELL SAGE COLLEGE
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ASCENSION Rev. Arthur L. Bice, r
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SALEM COLLEGE & ACADEMY
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 Winston-Salem, N. C.
 Sun 8, 9:45, 11, 5:45

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

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

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

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

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

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

DEATHS

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

Elsie Procter Matthews

Mrs. Paul Matthews, wife of the retired Bishop of New Jersey, died August 22d at Princeton, N. J. She was 73 years old.

Mrs. Matthews was the daughter of the late Mr. and Mrs. William A. Procter of Glendale, Ohio. Her father was a former president of the Procter and Gamble Co., as was her brother, the late William C. Procter. She was married to Bishop Matthews in 1897.

Funeral services were held August 24th in Trinity Church, Princeton, where Mrs. Matthews was a member.

In addition to her husband, she is survived by a son, Thomas S. Matthews of New York City, managing editor of *Time*; and four daughters, Mrs. Harold S. Van Buren, Jr., Glendale; Mrs. William Spackman, Boulder, Colo.; Mrs. Walter Flinsch, Sandoval, N. M.; and Mrs. John Dooling, Jackson, Mont.

CHANGES

Appointments Accepted

The Rev. Howard S. Arnold, formerly rector of St. Andrew's, Washington, D.C., is now rector of St. Barnabas', Upper Marlboro, Md. Address: St. Barnabas' Rectory, RFD 2, Upper Marlboro, Md.

The Rev. Robert T. Becker, formerly vicar of Grace Church, North Girard, and Trinity, Fairview, is now priest in charge of Christ Church, Yankton, S. Dak., and may be addressed there.

The Rev. Gray M. Blandy, formerly in charge of Holy Cross Church, Houston, and St. Peter's Church, Pasadena, Tex., has resigned as pastor of the former church to devote his full time to St. Peter's Church. Address: 204 Oakdale, Pasadena, Texas.

The Rev. Charles A. Higgins, formerly rector of Christ Church, Cape Girardeau, Mo., is now priest in charge of St. Alban's Mission, Waco, Texas. Address: 1821 Morrow Ave., Waco, Texas.

The Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis., will become associate rector of Trinity, Tulsa, Okla., November 1st.

The Rev. Bernard N. Lovgren, formerly a canon of Grace Cathedral, San Francisco, is now dean of the cathedral. Address: 1055 Taylor Street, San Francisco 8, Calif.

The Rev. Raymond E. Maxwell, formerly rector of St. Mark's, St. Louis, is now serving as a representative of Church World Service in the Church relief program in the French Zone of Germany. He may be addressed temporarily at 521 Terry Ave., Greensburg, Pa.

The Rev. Benjamin Miller, formerly vicar of St. Mark's, Downey, Calif., is now locum tenens at

Grace Church, Glendora. Address: 131 N. Vista Bonita Ave., Glendora, Calif.

The Rev. Clifford E. Barry Nobes, formerly priest in charge of All Saints', Bontoc, Philippine Republic, is now the executive secretary of the department of Christian education of the Diocese of Long Island. Address: Cathedral House, Garden City, L. I., N. Y.

The Rev. Ernest B. Pugh, formerly curate of Grace Church, Utica, N. Y., is now rector of St. Augustine's, Iliou, and priest in charge of St. Alban's, Frankfort. Address: 78 2d St., Iliou, N.Y.

The Rev. Francis A. Sullivan, rector of All Saints', Aliquippa, Pa., will become rector of Trinity, Erie, September 15th. Address: 922 Liberty St., Erie, Pa.

The Rev. Leonard C. Wolcott, formerly chaplain of St. Helen's Hall, Portland, and priest in charge of Christ Church, Oswego, Ore., is now chaplain of Canterbury College, Danville, Ind.

Military Service

Separations

Chaplain Alwyn E. Butcher, formerly a chaplain in the Army, is now on terminal leave. Address: 2505 S. Commonwealth St., Salem, Ore.

The Rev. Thomas D. Byrne, formerly a chaplain in the Army, is now rector of St. James', Port St. Joe, Florida. Address: Box 756, Port St. Joe Florida.

The Rev. Charles H. Douglass, formerly a chaplain in the Navy, is now rector of Trinity, Bessemer, Ala. Address: 1722 Dartmouth Ave., Bessemer, Ala.

(Continued on page 38)



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

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other Days 7:30
Confessions: Sat 4-5

These Philadelphia Churches cordially invite the General Convention members and visitors to attend services designated here.

HOLY APOSTLES AND THE MEDITATOR
51st & Spruce Sts.
The Rev. J. H. A. Bomberger, D.D., Rector
Sun Sept. 15th: 8 HC; 10:45 MP & Ser-Precator, Rt. Rev. R. E. L. Strider, D.D.; 8 EP & Ser-Precator, Very Rev. Chas. E. McAllister, D.D.
Daily during General Convention: 7:30 HC

ST. CLEMENT'S CHURCH 20th & Cherry Sts.
The Rev. Franklin Joiner, D.D., Rector
Sunday Mass: 8, 9:15 (Hymns) and 11 (Solemn)
Daily Mass: 7, 8 & 9:30.

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

SAINTE MARY'S CHURCH, Hamilton Village, 3916 Locust Street
The Rev. William X Smith, Rector
Sundays: Holy Eucharist 8 a.m., Holy Eucharist & Sermon 11 a.m. (1st & 3d), Morning Prayer & Sermon (others)
Daily during General Convention: Holy Eucharist 7:30 a.m.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert S. 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. Gross
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

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

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan,
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.
6720 Stewart Avenue
Sun 7:30, 9, 11. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin R. Priest
3612 Reading Rd., Avondale
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
Lincoln St. & E. 12th Avenue
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

(Continued on next page)

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Ch, 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.



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



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

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 Tyndel, 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. Bubbs, 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.
1600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

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. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. 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. Poul, 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

NEW YORK CITY—Cont.

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

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. Marcourt Johnson
Sun. Masses 7:30, 9:30
Confessions: Sat 8-9

PETOSKEY, MICH.

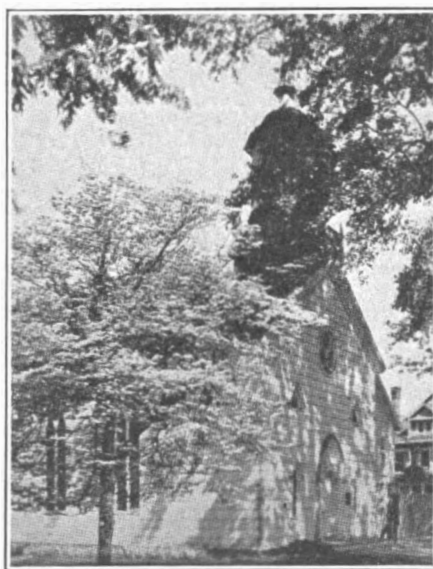
EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Phillip 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. PETER'S CHURCH
FREEHOLD, NEW JERSEY

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. Pulley
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. Mohenschld, 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. Bambach, 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 Elwell
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. M. Eckel, r
Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & Ser
11

ST. LUKE'S CHAPEL Rev. J. E. Crosbie, v
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, S.T.B.
Sun Masses 7:30, Low; 9:30, Sung with instr;
11 Sung with Ser; Daily 7; Confessions: Sat 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 HC

ST. JOHN'S Rev. C. Leslie Glenn
Dr. Glenn will preach at 11 & 8 all summer.
Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30

CLASSIFIED

ANNOUNCEMENTS

Memorial

MOORE—In ever loving memory of Julia Harrison Moore, who entered into Life Eternal September 3, 1939. "God is Light, and in Him is no darkness at all."

ALTAR BREAD

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

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

BOOK FINDING SERVICE

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

CHURCH ENVELOPES

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

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

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

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

TWO MEN, superintendent and boys' counsellor. St. Francis Boys' Home, Ellsworth, Kansas. Address Fr. Mize Director.

WANTED: Mature Women—Preferably Episcopalians—Supervisors Childrens Home—Long Island. Pleasant Surroundings—Fine Christian Atmosphere. Give Training—Experience—Age. References—Photo. Reply Box H-3123, The Living Church, Milwaukee 3, Wis.

WANTED: ASSISTANT PRIEST. \$2000 a yr. and apartment. Reply: The Rev. M. E. Whitford, Alton, Illinois.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CHANGES

(Continued from page 36)

The Rev. **Alexander D. Jahan**, formerly a chaplain in the Army, is now assistant at St. James', Richmond, Va., and may be addressed there.

The Rev. **Walter C. Klein**, formerly a chaplain in the Navy, is now the American representative at St. George's Collegiate Church, Jerusalem. Address: St. George's Close, Jerusalem, Palestine.

The Rev. **E. Lucien Malone, Jr.**, formerly a chaplain in the Army, is now rector of Holy Cross Church, Houston. Address: 710 Medina, Houston 10, Texas.

The Rev. **Chauncey F. Minnick**, formerly a chaplain in the Navy, will do graduate work at Seabury-Western Theological Seminary and Northwestern University during the coming year. Address: 600 Haven St., Evanston, Ill.

The Rev. **Frank L. Titus**, formerly a chaplain in the Army, is now the assistant secretary of the Overseas Department of the National Council. Address: 281 Fourth Ave., New York City 10.

Resignations

The Rev. **T. Cecil Harris**, formerly rector of Trinity, Hayward, Calif., has resigned because of ill health and has been placed on the non-parochial list of the diocese. Address: Holliday House, Pacific Grove, Calif.

Lay Workers

Captain **John Thomas** of the Church Army has been appointed lay reader in charge of St. John's, Worthington, and Holy Trinity, Luverne, Minn., by Bishop Keeler of Minnesota. Captain Thomas will study privately for Holy Orders. Address: Hotel Thompson, Worthington, Minn.

Changes of Address

The Rt. Rev. **Donald B. Aldrich**, formerly addressed at 63 East Hancock Ave., Detroit, should now be addressed at Dennis, Mass.

The Rt. Rev. **Frank Du Moulin**, temporarily addressed at Cobourg, Canada, should now be addressed at 6641 Lincoln Dr., Philadelphia 19, Pa.

The Rev. **Robert Van Kleek Harris**, formerly addressed at 2721 W. Scarborough Rd., Cleveland Heights, Ohio, is to be addressed at 119 N. Main St., Cohasset, Mass., after September 1st.

The Rev. **H. N. Herndon**, formerly addressed at 1405 W. 4th St., Wilmington, Del., should now be addressed at 1411 W. 4th., Wilmington.

The Rev. **Loreto Serapion**, formerly addressed at Céspedes 31, Regla, Habana, Cuba, should now be addressed at Barnada, No. 508, Santiago de Cuba, Cuba.

Ordinations

Deacons

Colorado: Paul Lawrence West was ordained to the diaconate by Bishop Ingle of Colorado on August 6th at the Church of the Ascension, Pueblo. He was presented by the Rev. E. C. Turner and the sermon was preached by the Rev. Canon Harry Watts. Mr. West will enter Seabury-Western Theological Seminary for the Michaelmas term.

South Dakota: Guy Williamson Lambert, Sidney Ulysses Martin, and Edward Otheman Moore were ordained to the diaconate by Bishop Gesner, Coadjutor of South Dakota, on June 29th at the Church of the Good Shepherd, Standing Rock Reservation, S. Dak. Mr. Lambert was presented by the Rev. John B. Clark; Mr. Martin, by the Rev. S. B. Heart; and Mr. Moore, by the Rev. Paul H. Barbour. The Rev. David W. Clark preached the ordination sermon. Mr. Lambert will be deacon in charge of St. Elizabeth's Mission, Wakpala, S. Dak.; Mr. Martin will be deacon in charge of St. Luke's, Ft. Yates, N. Dak.; and Mr. Moore will be deacon in charge of the Church of Jesus, Rosebud Agency, S. Dak.

Corrections

The Very Rev. **Raimundo de Ovies** is retiring from the active ministry, and for that reason resigning as dean of the Cathedral of St. Philip, Atlanta, Ga. (as reported in the L.C., August 18th). Dean de Ovies feels that the building program to be undertaken by the cathedral should be in the hands of a younger man. The cathedral has offered the Dean the use of his house, rent free, for life. He will, therefore, make his home in Atlanta, and will be available for such services as the cathedral will occasionally ask of him.

CLASSIFIED

POSITIONS OFFERED

SUBURBAN SOUTHERN CALIFORNIA parish seeks the services of an assistant minister, preferably a young man. Churchmanship moderate. An excellent opportunity for the right man. State age, experience, etc. Reply Box 0-3126, The Living Church, Milwaukee 3, Wis.

WANTED: Housemother in small cottage for old people in the country, must have a cheerful, energetic woman and a good housekeeper. Reply Box J-3122, The Living Church, Milwaukee 3, Wis.

WANTED: Priest, young, unmarried, for curacy in St. George's Church, Bridgeport, Connecticut. Address the Rev. Delmar S. Markle, 755 Clinton Avenue, Bridgeport 4, Conn.

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

WANTED: TO CORRESPOND with a priest who would like to serve full time an old established church which is changing from Mission to Parish. Starting January First. Good healthy, prosperous, farming community, good schools. Prefer a man who has had experience with young people. Rectory and living salary. Write for particulars. Dr. Joseph Whitaker, Box K., St. Joseph, La.

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

POSITIONS WANTED

EXPERIENCED STENOGRAPHER, versatile, will work in any capacity in boys or girls school where handicrafts are taught. Single, Episcopalian. Reply Box F-3128, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER seeks position. Large experience, fine choirs. Boys or mixed voices. Reply Box H-3125, The Living Church, Milwaukee 3, Wis.

DO YOU NEED this kind of young man? Fully experienced in secretarial and office work. Has studied and been trained in modern business methods and procedure. Reply Box R-3127, 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.

PRIEST, Catholic, eighteen years on staff of metropolitan parish, desires Chaplaincy in Hospital or other Church institution. Reply Box W-3129, 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

RETREATS, St. Martin's House, Bernardsville, N. J. Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

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.

WANTED: TO RENT

ABLE-BODIED PRIEST (pensioned) wants to rent three rooms. Would take any services for Rector without honorarium. Reply Box M-3124, The Living Church, Milwaukee 3, Wis.

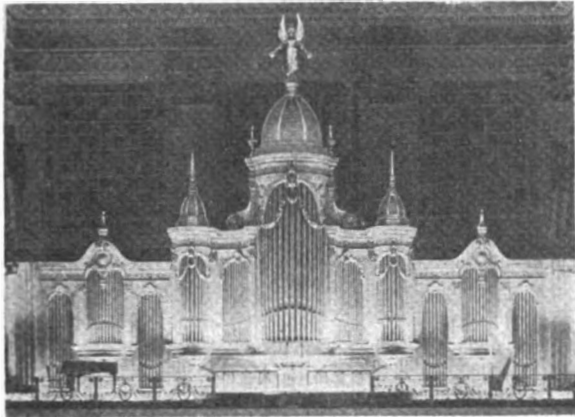
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The Living Church



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The Great Organ heads the list of things-to-see for music-lovers visiting Philadelphia. But there is much more to repay a trip to the John Wanamaker Store. The spacious beauty of the Grand Court is an architectural treat. Almost every department suggests appealing gifts for those back home. And for an excellent meal in distinctive surroundings, don't forget the Crystal Tea Room—open for lunch every business day, and for dinner on Wednesday evenings.

John Wanamaker



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Make the Loveliest Memorial of All...

As a memorial for those who gave their lives in service, inscribe their names, not in perishable substances, but in the skyward tones of music—in Carillon Bells, whose glorious song will rise day after day in praise and homage.

This is the tribute that none will have to seek out, that will not yield its lustre to time. The tribute of Carillon Bells, will send its message, pouring out in melody the wordless certainties of faith. And, listening, hearts will know, remember, reverence, those in whose honor the golden music sounds.

Schulmerich Carillon Bells, surpassing all chimes or bells, are eminently suitable for such a memorial. A quarter-century of electronic science has enabled Schulmerich to develop tones of luminous beauty, clearly audible, even at a distance, and responsive to the most exacting degrees of modulation. They are simple to install, require no additional structure, and are moderate in cost.

If you, too, would like to create a memorial in music for those whom you have loved and lost, we shall be glad to send you a descriptive booklet giving complete details. Please address Dept. L 15



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IRVINE AUDITORIUM
The University of Pennsylvania
at the

CONVENTION OF THE EPISCOPAL CHURCH

Philadelphia

Week of September 10, 1946

• • • •

A few of the Episcopal Church Installations throughout the country.

CHRIST CHURCH, Waukegan, Ill.

TRINITY CHURCH, Staunton, Va.

CHRIST CHURCH, Williamsport, Pa.

TRINITY CHURCH, Greeley, Colo.

CHURCH OF THE INCARNATION, Santa Rosa, Calif.

ST. PAUL'S CHURCH, Medina, Ohio



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