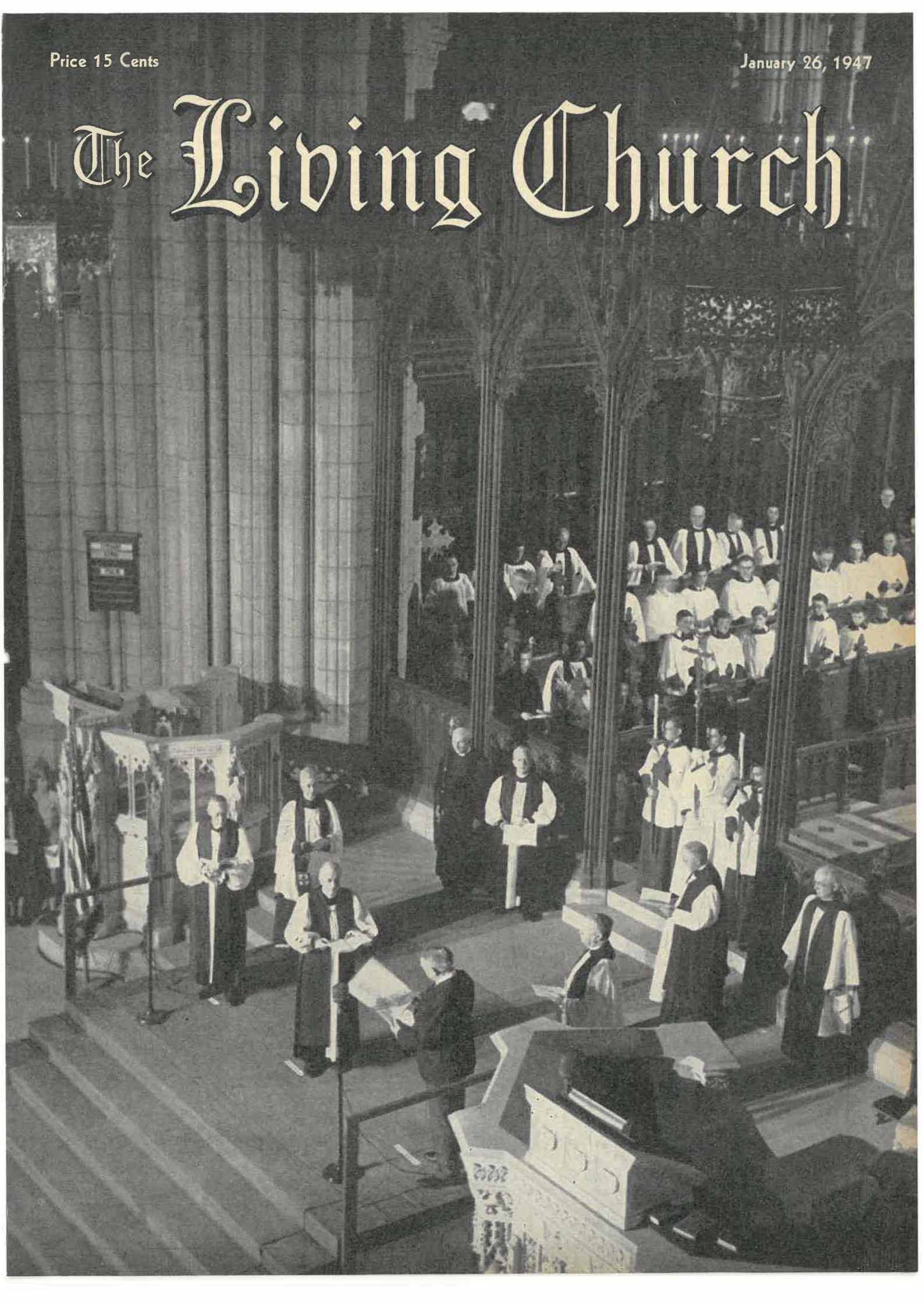


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January 26, 1947

The Living Church



LETTERS

Material for Handbook

TO THE EDITOR: In shaping up the materials for the handbook to the Hymnal 1940, being prepared by a committee of the Joint Commission on the Hymnal, it seems desirable to include in our biographical sketches of authors and composers a notice of any memorial tablets, windows, etc., which may be located in various churches throughout the country. I do not expect the number to be very large, but several of which we already know are matters of genuine interest.

Would your readers care to forward to me brief descriptions of any memorials to persons listed in the indexes to the Hymnal 1940 of which they have a direct, first-hand knowledge? Such descriptions should be specific, tracing any legends on the memorial in full, and with an accurate statement of the position of the memorial and the name of the church.

(Dr.) LEONARD ELLINWOOD.

2504 41st St., N.W.,
Washington 7, D. C.

Into the By-Ways

TO THE EDITOR: Two startling statements are found in the Late Trinity number of *Forward day-by-day*. In the lesson for October 26th is the statement:

"A recent youth survey of the City of New York revealed that only 85,000 of the City's 314,000 non-Jewish and non-Catholic youth from 12 to 14 years of age are being reached by the Churches. These proportions could be duplicated in thousands of towns and cities across the country."

In the November 17th lesson is the statement:

"Morals are at a low ebb, venereal disease at a new high. Life has been coarsened. Only 9 in 100 attend church regularly. The rest are pagan or in revolt against organized religion."

What is the Church's plan for reaching this vast unchurched majority? It was not in the synagogue that Jesus fed the five thousand. Are we exploring all the means available—literature, drama, movies, or

what not—for carrying the Bread of Life to the people where they are?

I have recently read an interesting book through which one might introduce God to some friend who does not know Him. *Ideas Have Legs* by Peter Howard, for seven years political columnist for the *London Evening Standard*, has a catchy title and a fine foreword by DeWitt McKenzie in the American edition. I commend this book to the attention of all who believe that individual Christians have responsibility in taking the message of Christ to those who will not come to the Church to get it.

MARY B. ROBERTSON.

Chevy Chase, Md.

"Union Begins At Home"

TO THE EDITOR: Kindly allow me space to thank the writers of some 933 letters and telegrams which came to me as a result of "Union Begins At Home" and "The Measure of Our Faith." They constitute an impressive demonstration of loyalty to the Book of Common Prayer and the principles which it contains.

Regretfully I have not the facilities to handle so large a correspondence punctually, and some previous commitments have kept me fully occupied until now. But I hope in time to show the writers the courtesy their kindness and interest deserve. In the meanwhile I beg their forbearance.

Many of the correspondents asked to be informed as to the response "Union Begins At Home" may have brought. When the opinions and suggestions have been sorted and assimilated, if it will serve any good purpose, I may base a future article on them.

To my surprise some writers inquire as to the meaning and purpose of "Union Begins At Home." It should be understood in its simple grammatical sense, and its object, of course, was to promote, if it may be, greater concord among us, so that the Church may more effectively do the work appointed her.

My prayer now is that some groups in the Church, or dioceses, may implement some of the suggestions made by inviting other organizations for discussion of them. Surely nothing but further understanding and coöperation could come of such gestures of goodwill and desire for the Church's welfare.

(Rev.) GREGORY MABRY.

Brooklyn, N. Y.

TO THE EDITOR: Everyone likes, admires, and respects Fr. Mabry. I fear, however, that in his longing for "unity" he has forgotten certain facts. And I am also afraid that his contribution to the cause will only make another cleavage, this time among his own companions, the Anglo-Catholics.

There is nothing new about abiding by the standard of the Prayer Book. We Anglo-Catholics have always claimed that all that we taught or did was supported by the Prayer Book explicitly or implicitly. If so, why should it be suggested that we abandon any part of the work of

restoration for which for over 100 years the Anglo-Catholics have labored, often opposed, reviled, persecuted, and in England imprisoned! Many think that these efforts time and again have saved the Anglican Communion from apostasy.

The giving up of any part of the belief or worship for which we have prayed, worked, and striven will not win those who are opposed to the teachings regarding the authority of the Church, the sacred ministry, the Sacrifice of the altar, the Real Presence, the adoration of Christ in the Blessed Sacrament, confession and absolution, together with the reverent ceremonial that befits the proper worship of God. In all of this we claim the support of the Prayer Book and the tradition of the Holy Catholic Church, which underlies it. Surely we cannot compromise this belief and worship restored under such difficulties through a desire for unity with those who do not and will not accept these things. Until they do, how can there be real union with the Protestant bodies or true harmony among the brethren of our own communion!

Compromise or abandonment of our heritage would only imperil the real union of Christendom. For whether one likes it or not, real union ultimately must be with Rome, whose adherents probably outnumber the combination of the other parts of the Catholic Church and the over two hundred different Protestant bodies. Such unity at present seems impossible but there are reforming and liturgical movements at work today among Roman Catholics. Perhaps, at long last, this may result in intercommunion of various autonomous bodies in the true religion, acknowledging not the authority or supremacy or jurisdiction of the papacy but simply giving an honorary primacy to the Holy See. This may seem in the light of the present a pleasant dream, but who knows? In any event, it is a possibility that should not be shattered by the compromise or change in faith or worship on the part of Anglo-Catholics to attain a fiction of unity and to lose the real thing.

I often wonder if the cause of unity

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LETTERS

cannot best be furthered by dropping entirely all efforts and approaches and let the matter resolve itself through prayer, love, and charity in which "we live and let live." Could it not be that presumptuously we have been trying to force God's hand by assuming that the time is ripe and attempting by human ways to do now what God will do in His own way when He so wills.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Philadelphia.

Churchmen at Ft. Benning

TO THE EDITOR: I would appreciate it if you would call to the attention of your readers that there is now an Episcopal chaplain stationed at Fort Benning, Ga. I shall appreciate any information from clergy or laity regarding their family or friends here, and also be very happy to assist in any inquiries that may arise.

(Major) EMMETT G. JONES,
Assistant Post Chaplain.

P. O. Box 2275,
Ft. Benning, Ga.

Segregation and the National Council

TO THE EDITOR: I have read the account of the debate in the National Council on racial segregation which *THE LIVING CHURCH* reviewed December 29th.

To admit that segregation exists and realistically to try to make progress in spite of it is one thing; but to advocate it is an entirely different matter. Segregation is an evil thing. Just because so many people bravely have made the best of it cannot be constructed as an endorsement. On most questions Negroes are just about as divided as Whites, but there is one subject on which there is no division, namely, segregation. I know of no Negro leader in this country, in the North or in the South, who approves of segregation. If Dr. Bentley knows one, I wish he would tell us his name. When he says, "I would want segregation if I were a Negro," he disqualifies himself from a position of effective leadership among members of the Colored race. Youth in schools of the American Church Institute deserve something better.

(Rev.) JOHN H. JOHNSON.
New York City.

Sacraments and Orders

TO THE EDITOR: The Rev. Charles Kean's letter [L.C., November 3d] seems sincere but mistaken. I do not think that we ought to presume to judge the value of sacraments and orders by standards which we apply to things of the world. The life of the fellowship cannot add to or subtract from them. As our sin does not decrease the power and virtue of Jesus Christ, so it is true that the sacraments and orders cannot change for the worse because we frail mortals abuse them. Perhaps if we would be more objective in our approach to God the split within our own communion would be less apparent.

(Mrs.) HONORA A. H. HUNTINGTON.
Bellows Falls, Vt.

REQUIEMS

About 70% of Episcopalians, so called, are perfectly willing to have their children baptized IN CHURCH, and later, of course, to have them confirmed IN CHURCH. When it comes to Holy Matrimony, the percentage drops, and not a few would like to sneak off and let somebody marry them "quietly," and these (almost always men) are only held in line by the girls, who insist upon Church weddings, for a variety of reasons. But when it comes to death and funerals—WHEW! how the ratio drops. All the elaborate funeral homes would be tenanted for the traditional three days (or less) by Episcopalians galore, were it not for the teaching pressures of earnest and faithful parish priests. Now WHY?

Well, first of all, back along the years, fearful, spineless priests failed to definitely and positively point out to overly opinionated lay-people that we begin our spiritual lives while here on earth in our church, and that it is the custom of The Church to reverently and with dignity treat the remains of our loved ones for what they have been, temples of The Holy Ghost, and places wherein The Blessed Sacrament of Jesus' Body and Blood has resided. How any true Episcopalian can get any satisfaction (unless under most unusual conditions) in burying their loved ones from unconsecrated places; has always been a puzzle to us.

There is another reason why Episco-

paliens do such unseemly things. They dodge, definitely, the whole idea of having a requiem mass for their departed. They'll submit to the mere burial office under pressure, but a requiem—horrors! That awful Roman word! That hideous Roman service!

Well, let's see. A requiem, says the dictionary, is a mass (or Eucharist) in honor of one who is dead. That means that the service of Holy Communion offered at a funeral in an Episcopal or Roman Catholic Church, is a Eucharist simply with the "intention" for the departed loved one. Those who mourn, love that one sufficiently to offer them up in love and thanksgiving to God, joining their offering with that continuous and unspeakably precious offering up of Christ's broken Body on Calvary, being re-enacted there at the Altar with the especial desire to honor the one who has died. Wouldn't it rather seem, then, that those who skirt around this highest offering for their loved ones are perhaps by their prejudices and ignorances, denying to their departed loved ones honors and privileges and reverence that are perhaps their rightful due as loyal followers of Our Lord? Start thinking on these things, start talking about them to your priest, whom we pray is NOT spineless nor afraid to put you straight, and start learning some of the glorious privileges of your Church which you have needlessly been denying yourselves and those you love.

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The Question Box



Conducted by CANON MARSHALL M. DAY

• *Why and by what authority does the present American Prayer Book change the gospels for the Sundays after Epiphany, giving an entirely different gospel for the Second Sunday, putting the old gospel for the Second Sunday on the Third, and the old gospel for the Third on the Fourth Sunday after the Epiphany? When was the change made and by what authority?*

This change was made in the revision of the Prayer Book which received its final ratification at the General Convention of 1928. The authority by which the change was made is the right of an autonomous province of the Holy Catholic Church to set forth its own liturgy, and the reason for it was to bring into the closest possible relation with the feast of the Epiphany three of the mysteries anciently commemorated on January 6th. This day was originally called "the Epiphanies" and included celebration of the birth of Christ, the visit of the Magi, the finding of the Child Jesus in the Temple, the Baptism, the first miracle, and the Transfiguration, which were supposed by many ancient Christians to have occurred on the same day in different years.

• *Am I correct in saying that the new marriage canon does not recognize divorce or remarriage for any cause whatsoever, provided the original marriage is reckoned bona fide and valid?*

Yes. Also the canon provides for a regular procedure for determining the validity of marriage in doubtful cases.

• *Please tell me the origin of the custom of non-communicants leaving a celebration of the Holy Eucharist either just before or just after the Prayer of Consecration. Is this also a practice in any of the Orthodox or the Roman Catholic churches?*

This custom came into existence in the Lutheran and Calvinistic churches after the Reformation. Due to the influence of the Puritans it became general in Anglican churches, but the time of leaving was not just before the Consecration. It was immediately after the Prayer for the Whole Church. In most churches the organ played a musical selection at this time to give those who were leaving a chance to get out. Bishop Coxé of West-

ern New York (consecrated in 1865) wrote a scathing poem against this practice, which he referred to as "The Dirge of the Dead Souls." Nowadays most priests make no break in the service at this point. If one cannot stay until the end, the proper time to leave is after the priest has made his Communion.

With regard to the practice of Orthodox Churches, I have never been able to find any rule. The people throughout their three hour Liturgy come and go, stand and kneel, almost without reference to what is being done at the altar. At least this was so in the Orthodox services I have attended. Roman Catholics with their fifteen-minute Mass are not troubled to any extent by people leaving during the service.

• *Is there extant anywhere a complete list of the Archbishops of Canterbury from the first, St. Augustine, to the present incumbent?*

Lists of the succession of the Archbishops of Canterbury complete to the time of the compiler of the list will be found in many places. For example, Vernon Staley in *The Catholic Religion* carries the list to Archbishop Temple. There is a wall chart published, I think by the SPCK, but in any case obtainable through Morehouse-Gorham Company, containing such a list. I do not remember how far it is carried down but as the only place where there is any dispute regarding succession comes between 1524 and 1661, these lists are entirely adequate. In 1940, Dene and Gast published a chart showing the succession of Bishop Tucker, who has recently retired as Presiding Bishop of the American Church, from Christ through three separate lines of transmission to the present day. This includes a list of the Archbishops of Canterbury from number one, Augustine, to number 86, J. Moore (c. 1785), the consecrator of William White of Pennsylvania. This list again covers the period where questions are raised. This chart was privately published by the authors.

• *Can a layman bless holy water himself for private and personal use?*

No. The blessing of sacramentals of this sort must be by an ordained priest or bishop.

THIRD SUNDAY AFTER THE EPIPHANY

GENERAL

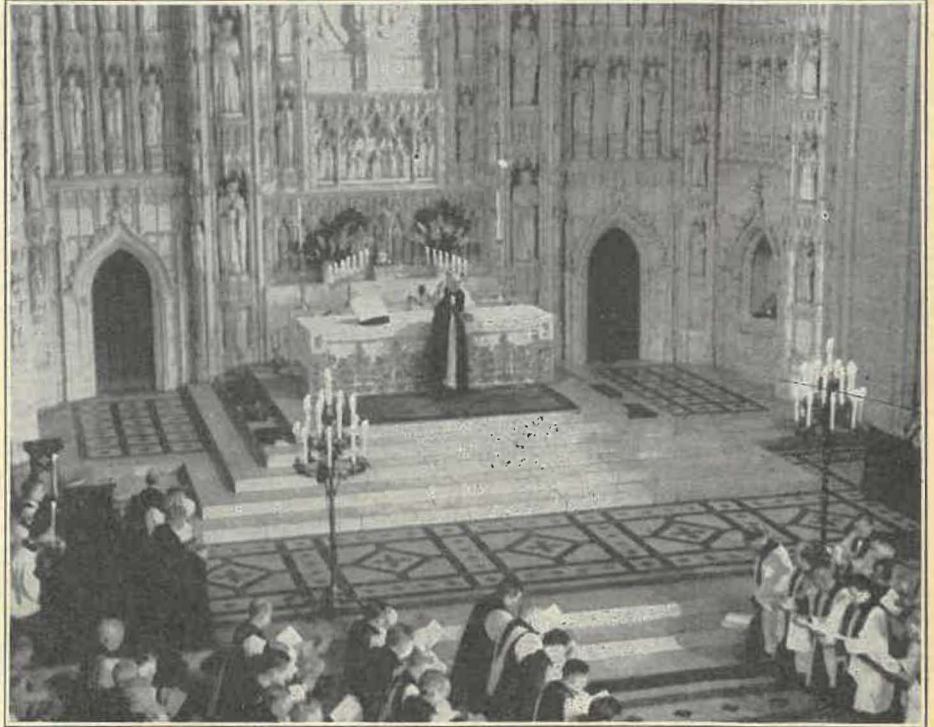
PRESIDING BISHOP

Installation of Bishop Sherrill
In Washington Cathedral

By LEWIS T. BOYNTON

The Most Rev. Henry Knox Sherrill, D.D., L.L.D., Presiding Bishop and Bishop of Massachusetts, was installed as primate of the Church in the United States at the Cathedral of SS. Peter and Paul [the Washington Cathedral] on January 14th in a service especially written for the occasion, based on the service for the installation of an archbishop of the Church of England. Although Bishop Sherrill is the 20th bishop to hold the primatial title, he was the first to be formally installed at the beginning of his period of service and the second to have a seat in the Washington Cathedral. The service went further than the installation, however; it was a form of rededication and presentation to the clergy and laity of the Church of their new Chief Pastor.

We do not remember a service, except that of a General Convention, where the Church as a whole was so notably represented and its national and international



RNS.

ARCHIEPISCOPAL BLESSING: Bishop Sherrill gives his blessing from the high altar of the cathedral to the congregation after his formal installation as Presiding Bishop.

The Cover

The Hon. Owen J. Roberts, president of the House of Deputies, reads the certificate of election by that house of Bishop Sherrill as Presiding Bishop at the installation in Washington Cathedral. Shown, left to right, are: (front row) Bishop Tucker, recently retired as Presiding Bishop; Justice Roberts; (second row) the Rev. Dr. John H. Fitzgerald, secretary of the House of Bishops; the Rev. Charles H. Long, assistant secretary of the House of Deputies; (third row) verger of the cathedral; Bishop Penick of North Carolina; Bishop Perry, retired Bishop of Rhode Island and former Presiding Bishop; the Very Rev. Dr. John W. Suter, dean of the cathedral. (Photo © by Harris & Ewing)

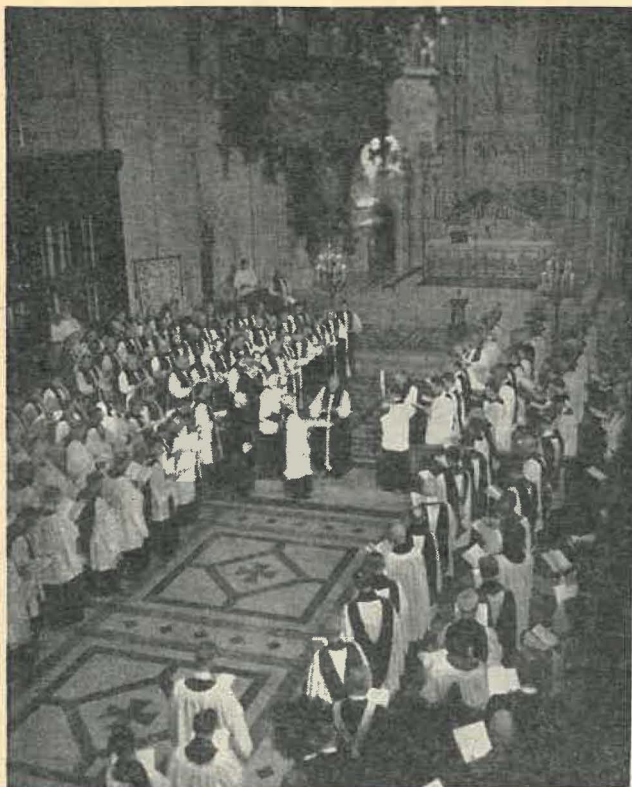
character so emphasized. The congregation of some 3,000 persons joined with bishops, priests, and high officers of the Church and the government in welcoming the Presiding Bishop as he was presented to them by Bishop Dun of Washington, and received from the people a welcome in the words "The Lord be unto thee a strong tower."

A few minutes before 3 PM the first of the processions, that of the choir, entered the cathedral from the north transept. The choir chanted the 15th and other psalms as succeeding processions came through the nave and entered the chancel. The second procession was the "Washington Procession," led by a crucifer and candle bearers, the verger, marshal, clergy, and the Bishop of the diocese. The "General Procession," which followed, was composed of members of the cathedral schools, the Washington Federation of Churches, the lay members of the standing committee of the dioceses of Massachusetts and Washington, the seminary deans and representatives, representatives of the Federal

Council and World Council, of other Churches, clerical members of the dioceses, members of the Woman's Auxiliary Executive Board, members of the National Council and the heads of departments, deputies to General Convention, and the lay members of the Washington Cathedral chapter. "The Massachusetts Procession" consisted of the clergy of that diocese and members of Bishop Sherrill's class (1914) at the Episcopal Theological School, Cambridge, Mass.

The "Bishops' Procession" followed, led by a crucifer with candle bearers, the banner of the cathedral, a verger and a marshal. In this procession were 49 bishops, the lector, and the canons and honorary canons of the cathedral.

As the last of the processions took its place in the chancel, all were seated. There was then a moment of silence, broken by a fanfare of trumpets from the organ gallery, announcing the arrival of the Presiding Bishop at the west door of the cathedral, and beginning that part of the service called "the welcome."



Photos © Harris & Ewing

INSTALLED IN THE PRESIDING BISHOP'S SEAT: *Bishop Sherrill (above) becomes the second primate of the Church to occupy the designated stall in Washington Cathedral.*

DECLARATION: *As Dean Suter holds the Prayer Book, Bishop Sherrill declares his intention to fulfil the duties, statutes, and customs of his office as Presiding Bishop.*

All stood as the procession came down the center aisle. It was composed of a crucifer, with the famous processional cross; taperers; the Very Rev. John W. Suter, dean; the cathedral verger; the assistant secretary of the House of Deputies, the Rev. Charles H. Long; the secretary of the House of Bishops, the Rev. Dr. John H. Fitzgerald; the president of the House of Deputies, the Hon. Owen J. Roberts; Bishop McKinstry of Delaware; Bishop Perry, retired of Rhode Island and Presiding Bishop from 1930 to 1937; Bishop Tucker, retired Presiding Bishop, and Bishop Sherrill.

After the choir had sung Psalm 150, the Presiding Bishop took his position at the top of the steps before the choir screen, while Bishop Tucker read aloud the certificate of the House of Bishops, which testified to the election of Dr. Sherrill. Mr. Roberts then read the certificate from the House of Deputies confirming the election. The cathedral verger then conducted the Presiding Bishop and the others to their places in the great choir, while the choir sang the first lesson, Isaiah 6: 1-8. The second lesson, Romans 12: 1-5, was read by Senator Leverett Saltonstall of Massachusetts, after which the choir and congregation sang "The Church's one foundation." As a declaration of faith, all recited the Apostles' Creed. The "Welcome" ended with a specially composed litany, read by Bishop Perry, prayers, and the Grace.

The next division of the service, the "Dedication," began with the hymn,

"Praise, my soul, the King of heaven," as Dr. Sherrill proceeded to the prayer desk at the foot of the altar steps to read the Presiding Bishop's prayer:

"O Lord my God, I am not worthy that thou shouldst come under my roof; yet thou hast honored thy servant with appointing him to stand in thy House, to speak in thy Name, and to serve thy People. Pour into my heart, O gracious Father, such love toward thee, that, loving thee above all things, I may by my life and doctrine set forth thy true and lively Word, and whatsoever I do in word or deed, may do all in the name of the Lord Jesus; to whom, with thee and the Holy Spirit, be all honor and praise, world without end. Amen."

Now came the high point of the service, the Installation. The Very Rev. John Wallace Suter, dean of the Washington

Cathedral, brought the Book of Common Prayer from the altar and said:

"Right Reverend Father in God, we are honored that you will be inducted and installed into this Office in this place, and we desire that you take the oath believed by us to be lawful and seemly in this behalf."

Dr. Sherrill, placing his hand on the Book of Common Prayer, said:

"I, Henry Knox, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America, duly elected, and now to be installed, do solemnly swear that I will observe and to the utmost of my power fulfil the duties, statutes, and customs of the Office of Presiding Bishop not contrary to Divine Law. So help me God and the contents of this Book."

After this had been done, Dr. Tucker and Mr. Roberts, representing the House of Bishops and the House of Deputies, conducted the new primate to his throne, and Dr. Tucker said:

"I, Henry St. George, do induct and install you, Right Reverend Father in God, Henry Knox, into the office of Presiding Bishop, with all its rights, dignities, honors, and privileges; in which may our Lord Jesus Christ preserve your going out and your coming in, from this time forth for evermore. Amen."

After the declaration of the dean, a fanfare of trumpets sounded, and the choir sang the *Te Deum*. During the singing of the final verse, the verger and the Bishop of Washington escorted Dr. Sherrill from his throne to the pulpit, pausing as they reached the choir screen,



RNS.

GIFT TO BISHOP TUCKER: *Bishop Penick of North Carolina (left) makes token presentation of radio-phonograph to Bishop Tucker.*

while Bishop Dun, presented the new primate to the people:

"Christian Brothers, I present unto you the Presiding Bishop of the Protestant Episcopal Church in the United States of America, Henry Knox Sherrill, now duly installed; and I ask for him your continuing loyalty, affection, and prayers, that he may be faithful and happy in the execution of his Sacred Office."

The congregation then said, "The Lord be unto thee a strong tower," to which Dr. Sherrill responded, "He is my strength and my song; and is become my salvation," and proceeded to the pulpit to give his address. Pointing out the handicap of the Church by reason of so many "nominal" Christians, the Bishop said:

"The Churches are at a tremendous disadvantage, for we are in essence waging a desperate spiritual warfare in a most critical period of history, at the same time carrying a vast weight of nominal Christians. . . . Many thousands of our people have stood in the chancel of some church and have solemnly of their own will pledged themselves to follow Jesus Christ as their Lord and Saviour. It is now time to ask ourselves what we mean by these words and by these acts.

"So as this month, by the act of the General Convention, I assume a position of leadership within the Church, I ask of every bishop, clergyman, layman, and lay woman: 'Where do we stand? What do you believe? What do you plan to give of your means, above all of your life, in this cause?' If you are not deeply concerned, then let us know that and have it settled where we stand and upon whom we can count. Again I say, let each of us throughout the Church face again the overwhelming implications of the Christian faith and his own sincerity in affirming that faith."*

*The full text of Dr. Sherrill's address is printed in *THE LIVING CHURCH*, January 16th.

The address ended, Dr. Sherrill was conducted to the high altar, where he closed the service with the Benediction.

After the long recessionals, the congregation filed out of the cathedral, but some of us lingered a little while, in the now quiet House of Prayer, and thought back on the drama which we had just witnessed. We said a prayer that such a service as this has been, and perhaps others to follow, may inspire the whole Church to renewed and increased vigor in carrying out its divine mandate.

EPISCOPATE

Bishop Dandridge Installed

Bishop Dandridge of Tennessee, Coadjutor of the diocese since 1938, was formally installed as diocesan on January 5th at St. Mary's Cathedral, Memphis. Bishop Maxon's retirement became effective on January 1st. The service used was a modification of that found in the Book of Offices, published by the Liturgical Commission.

The Rev. Dr. Prentice A. Pugh, president of the standing committee, represented the clergy of the diocese, and Mr. Bartow Strang, chancellor, represented the laity. Other clergy who participated were the Rev. William F. Sanders, acting dean of the cathedral, and the Rev. Dr. Charles S. Hale. More than 25 members of the clergy were in the procession, which included representatives of other Churches and members of civic groups. The procession was led by the combined choirs of seven Memphis parishes.

After receiving the new diocesan's declaration of his purpose, Dr. Pugh and Mr. Strang conducted him to the bishop's chair and recited the sentence of installation ". . . into the real, actual, and



RNS.

NOVEL PUBLICITY: For the first time in history, television was used at the installation of Bishop Sherrill to broadcast such an ecclesiastical event. The south choir gallery of Washington Cathedral was one of the vantage spots used in making moving, televised, and still pictures of the occasion.

corporal possession of the Bishopric, and Cathedral Church of St. Mary, of the diocese of Tennessee." In his address, the Bishop strongly advocated participation in the ecumenical movement:

"Let us learn on the local level to understand and love and coöperate with our Christian brethren of other names and other ways. If not corporately united with us, they are our allies in the great war always raging, but now at crisis intensity, between Christian and un-Christian standards and ways of life. Unless Christians, organized in Churches, can learn to think and act as allies, how can anyone expect the nations to do so, and thus avoid the unspeakable holocaust of a third world war?"

Governor McCord of Tennessee sent a greeting to the new diocesan, and the Rev. Dr. George B. Myers, of the theological faculty of the University of the South, presented greetings from that body. The cathedral was filled with a large congregation from all parts of the diocese.

RELIEF

Campaign Dates Changed

The Promotion Department of the National Council has announced a change in the suggested dates for the campaign for relief in Europe and Asia, through the Presiding Bishop's Fund for World Relief. Since some parishes wished to make the campaign a Lenten



Acme.

CONGRATULATIONS: Bishop Sherrill (left) is greeted by the Hon. Owen J. Roberts (center) and Sen. Leverett Saltonstall of Massachusetts, who read one of the lessons in the service of installation.

project, and others wished to make it post-Lenten, the suggested dates are now February 23d, the First Sunday in Lent, and May 25th, Whitsunday.

It is suggested that the offering be received on three successive Sundays, and three offering envelopes will be supplied. Parishes are asked to order the number of envelopes needed, and to send three envelopes to every name on the parish mailing list. A leaflet explaining the Presiding Bishop's Fund and how it operates will be furnished, to be enclosed with the envelopes.

NATIONAL COUNCIL

Fr. Swift New Overseas Director

The Presiding Bishop has named the Rev. A. Ervine Swift acting director of

the Overseas Department of the National Council, thus filling for the present the vacancy created by the resignation of the Rev. Dr. James Thayer Addison. Fr. Swift has been assistant secretary in the Overseas Department since November, 1943.

Fr. Swift was a member of the theological faculty at St. John's University, Shanghai, for one year, and then became vicar of the Church of St. John the Evangelist, Hankow, assistant at St. Hilda's Refugee Camp, Wuchang, and choir director at St. Paul's Cathedral, Hankow.

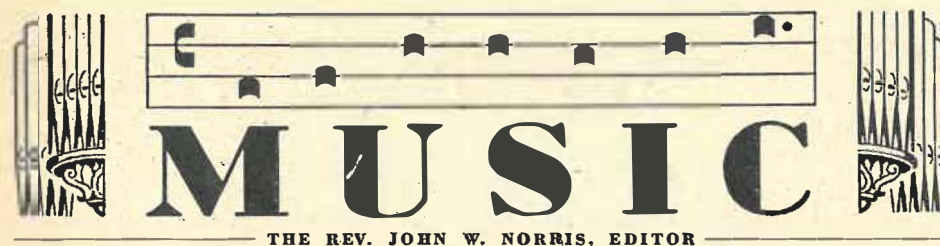
He returned to this country in 1941 at the time of the general evacuation of missionaries, and hopes to return to China when permanent arrangements are made for the direction of the Overseas Department.

CONVENTION

1946 Journal Delayed

The headquarters of the National Council has been flooded with inquiries about the 1946 *Journal, Constitution, and Canons*, which should have been published before this time, since the printing was ordered immediately after General Convention. However, the work has been delayed by labor difficulties, and the company has written to say:

"We sincerely regret that the work on this edition has met with delays, and in this connection I want to assure you that the delays encountered are traceable entirely to the labor difficulties which were beyond our control, and certainly not due to any remissness of [the Rev.] Dr. C. Rankin Barnes, who has been very patient



The Lowell Festival

POST-WAR revivals of choir festivals already have begun, which is an activity well worth noting and applauding. The first of such festivals, of which we have seen a program, was conducted by the music committee of the archdeaconry of Lowell and was held in St. Peter's Church, Cambridge, Mass. Frederick Johnson, organist and choir-master of St. Paul's Cathedral, Boston, was the festival conductor. About 10 out of the 20 parishes in the Lowell area were represented in the choir.

The committee which planned and carried through the festival has been honored by having its program adopted by the music commission of the diocese of Massachusetts for development throughout the diocese. The Rev. Messrs. Earl Daniels, Daniel Bennett, and Cuthbert Fowler are the clergymen who have formulated the aims of the committee. These aims are four-fold:

1. To promote among Church musicians, choir directors, singers, and choirs, a sense of their individual and corporate ministry to God through the public worship of the Church.

2. To unite our choirs for a clearer recognition of their place among the workers and agencies of the Church in diocesan fellowship.

3. To demonstrate through services of worship appropriate music for various needs and occasions and to illustrate a standard of correct, effective rendition of

the music of the Church.

4. To inform and interest the laity in the noble tradition of Church music and a worthy expression of the Church's worship.

While it is quite evident that this committee has in mind the need of the proper types of music for public worship, it is perhaps regrettable that they did not make this clear in their statement of aims. The first two "aims" are of great value for they stress two important aspects of choir life which often have been neglected. We so often fail to stress to the members their responsibility as "ministers" in public worship, that the choirs tend to become merely musical organizations without consciousness of their responsibility to the worship—but only with a sense of responsibility to the congregation and their own musical reputations. There is also a need for closer relationship between the choral bodies of the Church which could be achieved through diocesan fellowship.

The third in this list of aims is where some frank statement as to the type of music would be an advantage. It would be perfectly possible to demonstrate through services "appropriate music" for special needs and occasions and illustrate the correct rendition of such music, and yet not have it good Church music. Reading between the lines one realizes that the words "appropriate music" mean correct Church music; the program of the festival illustrates this fact.

One of the hopeful results of this

Lowell festival was a large attendance of the laity from the various parishes. These festivals are of value to choirs, musically and for the up-building of morale, but their ultimate value should lie in demonstrating to the laity the kind of music that is suitable for the Church. Our congregations have been fed, so frequently, on music unsuitable for the Church that it is difficult to win them to music appropriate to public worship. Festivals of this type, utilizing the proper music, can do much to dispel wrong ideas.

The program at Cambridge was given in November but it was built around traditional hymns and carols for Advent, Christmas, and Epiphany. These included "O Come, O Come, Emmanuel," Luther's "Christmas Hymn," "Angels we have heard on high," "Joseph Dear-est, Joseph Mine," and "Here betwixt ass and oxen mild," all taken from the Hymnal 1940. The melody line of each hymn was provided and where the relation of text and music suggested some difficulties the cue words were printed under the proper notes. At the offertory a choral prelude on the tune "Frankfort" was played by the organist, after which the congregation sang the hymn "How bright appears the Morning Star" to that tune. The service music of the canticles was by Vaughn Williams and the anthem was "There shall a star" by Mendelssohn. The latter was sung in its liturgical position after the third collect in Evensong.

It is the plan of the diocesan commission on music to extend these festivals in each of the archdeaconries and, if the program can be developed, to have a diocesan festival, bringing together choirs from all parts of the area. Such an activity should do much to stimulate interest in choir work and in the proper production and rendition of really good Church music.

and coöperative with our manufacturing problems."

A settlement between the employers and the union was reached on January 5th, so that the *Journal* should be ready for distribution in the near future.

CONFERENCES

Church League to Meet

The Rev. Joseph F. Fletcher and Dr. Frank Kingdon will speak at the annual luncheon meeting of the Church League for Industrial Democracy, to be held on February 12th at St. George's Church, New York City. Dr. Kingdon, co-chairman of the Progressive Citizens of America, will speak on "the Sociology of our Crisis," and Fr. Fletcher, who has recently returned from England and Europe, will comment on Dr. Kingdon's topic in the light of what he observed.

The meeting will open with a business session at 10:30 AM, at which the Very Rev. Arthur Lichtenberger, retiring chairman of the CLID's national committee, will preside. The results of the national election of new officers will be announced.

Reservations for the luncheon may be made through the national office of the CLID, 135 Washington St., New York, N. Y.

WORLD COUNCIL

Fr. Hardy Leaves for England

The Rev. F. R. Hardy, Jr., of the Berkeley Divinity School, New Haven, Conn., sailed for England on January 18th to serve on a delegation from the World Council to the patriarchates of the Orthodox Church and to the Churches of Greece and Cyprus. The delegation, headed by Bishop Brilioth of Sweden, is commissioned to renew the invitation to the Eastern Churches to adhere to the World Council, in which they are already represented by Archbishop Germanos of Thyateira, the Exarch for Western Europe of the Ecumenical Patriarch.

BOOKS

Classics to be Reprinted

The Moody Press, Chicago, is announcing the proposed publication of a series of reprints of great Christian classics, under the general title, "The Wycliffe Series." Many of the great 17th century divines are to be represented (such as Taylor, Baxter, Pearson, Andrewes) as well as some of the leading religious thinkers of the 18th and 19th centuries.

AUSTRIA

Old Catholic Synod Meets

By the Rev. P. H. VOGEL

When Old Catholics in Austria introduced the vernacular for all services 70 years ago, the red letter days fell into disuse and it was customary to celebrate Holy Communion on Sundays and greater festivals only. The first Synod of the Austrian Old Catholic Church since 1942, held in Vienna, resolved to introduce all red letter days and some black letter days to bless God's "Holy Name for all thy servants departed this life in thy faith and fear" that we "follow their good examples that with them we may be partakers of thy heavenly kingdom." There is also a movement to establish a full Choral Eucharist, in which the Introit, Kyrie, Gradual, Sanctus, and Agnus Dei would be sung by the whole congregation. (The Austrian Old Catholic Mass, with some slight alterations, is an adaptation of the Roman Catholic Mass.)

At present there are 12 parishes in the Austrian Church, and 33 mission stations. During the Nazi occupation, the Church, being a minority Church, suffered great material and spiritual losses, but is now regaining her former strength. While in former days there was a strong antagonism against the Roman Church, Old Catholics are now endeavoring to spread positive teaching built on sound Catholic principles of primitive Christianity. With the generous help of the Council for Christian Reconstruction, she is establishing an ecumenical institute.

The Synod unanimously adopted some slight alterations of the constitution of the Church, and sent a letter of greeting to the Archbishop of Canterbury. Guests of honor were the Anglican senior chaplain of Vienna and the representative of the Russian Orthodox Archbishop Sergius.

Fr. Vogel is the secretary of the Foreign Relations Department of the Austrian Church, and is also secretary of the Austrian branch of the Society of St. Willibrord, which exists to foster friendly relations with all branches of the Anglican Communion. Address: Prunerstift, Fabrikstrasse 10, Linz, Austria.

ORTHODOX

Patriarch's Trip Postponed

The visit of Ecumenical Patriarch Maximos V to Switzerland has been postponed until some time in the Spring. The Patriarch, who is suffering from a nervous disorder, will be treated in Con-

stantinople by a Turkish specialist. A commission of mental experts appointed by the Holy Synod to examine the Patriarch reported that he is suffering from depression caused by the heavy burdens of his office.

Affairs of the ecumenical patriarchate are being conducted by the Holy Synod, under the chairmanship of Metropolitan Thomas of Chalcedonia, who has many times represented the patriarchate on foreign missions. [RNS]

American Exarch Appointed

By Alexandrian Patriarch

The appointment of an independent exarch in North America by Patriarch Christopher of Alexandria has been criticized as a violation of Orthodox canon law by leaders in the Ecumenical Patriarchate of Constantinople. They maintain that the sole right to appoint an exarch rests with the Ecumenical Patriarch, Maximos V, who is already represented in North America by Archbishop Athenagoras of New York.

The new exarch is Archbishop Christopher (Contoyorghis), a native of Smyrna, whose headquarters are at the Church of SS. Constantine and Helen in New York City. Archbishop Christopher, who has the honorary title of Metropolitan of Pentapolis, has been in constant opposition to the Ecumenical Patriarchate and recently seceded from the jurisdiction of Archbishop Athenagoras.

There is a feeling in Orthodox circles that a connection exists between Patriarch Christopher's action and the persistent efforts of Patriarch Alexei of Moscow to exert more influence in Orthodox affairs. The appointment of Archbishop Christopher was made after a visit to the Alexandrian Patriarch by Metropolitan Gregorii of Leningrad and Archbishop Nikolai F. Kolchitsky, manager of affairs of the Moscow Patriarchate.

Archbishop Christopher now exercises authority over a small number of churches in New York City, Chicago, Cleveland, and Lowell, Mass. He claims jurisdiction over the Alexandrian division of Orthodox both in the United States and Canada. There are, however, no churches in Canada under the Alexandrian Patriarchate. [RNS]

Islands Restored to Patriarchate

The Holy Synod of the Ecumenical Patriarchate has announced restoration of its jurisdiction over the Dodecanese Islands for the first time since 1912. The Italians, who took them from Turkey, attempted to establish an autonomous Orthodox Church, but never completely succeeded. [RNS]

The Episcopal Church

Its Distinguishing Characteristics

By the Rev. Frederick Ward Kates

Rector, Christ Church, Oswego, N. Y.

THOSE of us who have found our spiritual home in the Episcopal Church and who have grown to know and to love the Episcopal Church become increasingly conscious of her distinctive genius. Certain characteristics and emphases of our Church, which identify her unmistakably as a daughter or sister Church of the mother Church of England, appeal to us her children, and also, we find, are attracting in increasing numbers thoughtful, educated, and sensitive, people into her expanding fellowship. We would speak of some of these distinguishing marks of the Episcopal Church, in this way setting forth our Church's distinctive ethos, or genius, or characteristics.

HISTORIC CONTINUITY

Perhaps the first thing that explains the Church's affectionate hold upon her adherents is the fact that the Episcopal Church is marked by an unbroken continuity with the historic Church of the centuries.

The ancient Church of England, as it emerged from the Reformation era in the 16th century, was not a new Church, but the old Catholic Church of the realm, liberated from subjection to the papacy, but retaining its chief historic links with the past in doctrine, discipline, worship, and constitution. This is attested in the continued life of Convocation (older than Parliament itself), the unbroken succession of bishops, the threefold ministry of deacon, priest, and bishop, and the retention of the sacramental principle and system of the Holy Catholic Church. Declared John Reynolds, the dean of Lincoln who died in 1607: "The later reformation . . . did not new-make the Church, but purge it. . . . We are not another Church, newly started up, but the same which before from the Apostles' time held the common and necessary grounds of faith and salvation."

Through its direct links with the Church of England the American Episcopal Church established and maintains its historic continuity with the Church of centuries past. Continuity was ensured when the first bishop of the American Church, Samuel Seabury of Connecticut, was consecrated at Aberdeen, Scotland, November 14, 1784, by three Scottish bishops, Kilgour, Petrie, and Skinner, and when the next three bishops in the newly-constituted American Church, William White of Pennsyl-

vania, Samuel Provoost of New York, and James Madison of Virginia, were consecrated by the Archbishop of Canterbury and other English bishops in London in 1787 and 1790.

This is the first thing, and it means a great deal to us: the fact that we of the Episcopal Church are an integral and organic part of the historic Church of the ages. Our roots go back, not just so far as colonial America, but to the ancient Church in England and Scotland, and through them back to the primitive Church of Apostolic time.

COMPREHENSIVENESS

A second thing about our Church: its comprehensiveness, an undeniable mark of the Episcopal Church, which to some seems a point of weakness but which to others seems a point of greatest strength.

The Church of England and the Episcopal Church, its American counterpart, are that curious and unique combination, a Church which is at one and the same time both Catholic and Protestant. We are neither one or the other exclusively, but both.

It is understandably confusing and perplexing to many people how this could be, and it is naturally displeasing to extremists on both sides. To the Anglo-Catholic or "High Churchman," the Church is not Catholic enough. To the Protestant or "Low Churchman," the Church is not Protestant enough. While to a third group, which can be described best as "Broad Churchmen," the Church by its comprehensive and inclusive character allows more liberty of thought than any form of Christianity hitherto has provided. Like it or not, such is the Episcopal Church, a broad-gauge Church able to embrace within its fellowship men of every shade of orthodox Christian theological thought.

Superficially, it looks as if the Church of England and her American sister or daughter Church were nothing more than a halfway house between Protestantism and Catholicism, as if we were Catholic but less so than Rome, as if we were Protestant but not so wholeheartedly as the Protestant denominations and sects. We are often represented as "a Catholicism without the Papacy," or as a Church which unites to a Lutheran body a Catholic soul.

To all such statements we would reply with the words of Richard Hooker, whose *Laws of Ecclesiastical Polity* is the classic work of Anglican theology,

that ". . . first the Anglican Communion was made aware of itself as an independent branch of the Church Universal, with a positive doctrine and discipline of its own and a definite mission in the wide economy of Grace."

This comprehensive and inclusive character of the Episcopal Church makes it the *via media* Church, a new, autonomous, and daringly experimental tradition in Christendom, a Church which attempts to accommodate the old to the new, tradition to reform, to maintain Church authority while allowing considerable freedom to private judgment, to continue the Catholic ministry while asserting independence from the papacy. The Episcopal Church in this country, along with the 12 other similarly-constituted independent and national Anglican Churches throughout the world, shares in this distinctive trait of Anglicanism.

"Central Churchmanship," a felicitous and singularly apt phrase currently popular in the Church, describes as well as any phrase can the norm and ideal of the Episcopal Church position. The great majority of clergy and laity would probably classify themselves as "Central Churchman," meaning by that expression that they are neither dressed-up Methodists or Congregationalists or Presbyterians in disguise, on the one hand, nor that they are neo- or pseudo-Romanists, on the other hand.

It is because of this comprehensive character of the Episcopal Church along with its sister Anglican Churches that it is called "the bridge Church of Christendom." In itself, it has effected the reunion between Catholicism and Protestantism. In itself, it has amalgamated the essential and sound features of both. And so, in all efforts to effect reunion among divided members of Christendom, it is in the central position. Around it, the Church which has spanned the two extremes and joined them together, in God's good time, we dare to hope and pray, a reunited Christian Church may yet be built.

THE QUEST FOR TRUTH

A third feature of the Episcopal Church, and something again which sets it apart and makes it unique among other branches of the Christian Church is this: the Anglican Churches, of which the Episcopal Church is one, represent a blending and union not only of elements from Catholicism and from Protestant-

ism, but also of the Renaissance. In no other existing branch of the Christian Church today has the humanism of the Renaissance found a home and so congenial a home.

The Christian humanist tradition of Erasmus, Colet, Cranmer, Hooker, Maurice, and Temple lives on in our Church, and their tradition is that of the best of the Renaissance with its interest in scholarship, knowledge, science, and search for truth. From this Renaissance strain in our Church's heritage, as well as from the noble blood of the illustrious Celtic Church flowing in its veins, comes its emphasis on scholarship and learning. The Anglican Church (the Episcopal Church among us) has ever demanded as educated clergy and has ever desired an intelligent laity. From the medieval centuries, when English clergy were renowned for their learning, comes an old saying, *Anglicanus clericus stupor mundi* (an English clergyman, one of the wonders of the world).

Along with this emphasis on scholarship and learning goes the ruling passion of the Anglican Churches: the quest for truth. We are eager for truth, no matter by whom or how discovered, knowing that all truth is from God. The Episcopal Church does not live in an intellectual straight-jacket, and instead of being afraid of new-found truth, we welcome it. This attitude toward truth obviously makes for freedom of scholarship. It welcomes the best, confirmed, reliable results of modern science and contemporary scholarship; it is hospitable to new knowledge, new discoveries. Anglican scholars do not have to keep their eyes cocked on the *Index Expurgatorius* or on a *sensor librorum* as they pursue their investigations. In other words, the battle for intellectual freedom within the Church has been fought and won and the results of this victory have become part of the common heritage of the Church. Stated bluntly, the Episcopalian can bring his brains into the Church with him. Obscurantism has no place among us. Our Church's governing conviction is that God fulfils Himself in divers ways and that the Holy Spirit has yet many new avenues down which to lead us.

TRADITIONAL CONSERVATISM AND DEMOCRACY

Another thing: The Episcopal Church, like its mother Church, is Christianity in the Anglo-Saxon tradition, for better and for worse. Our roots are in the British Isles, and we rejoice in the fact. But we hope indeed that the Anglican hallmark on the Episcopal Church is not a liability, confining the Church's appeal primarily to those of United Kingdom ancestry and stock, but that, rather, its attraction may increase among those of other national backgrounds who, too, value those principles

and values for which Englishmen and Americans have many times fought and died.

This Anglo-Saxon factor in the background and heritage of the Episcopal Church is reflected in many ways, notably in a certain moderation and restraint, a balance and measure, a conservatism, if you will. Part of old England's "certain reverent and convinced conservatism" is evident all through the Church's doctrine, discipline, worship, and polity. Just as the people of England were too conservative for the Protestant firebrands of the 16th century, just so are the members of the Episcopal Church and the other Anglican Churches today wary and distrustful of too rapid alteration in matters of religion. We are skeptical of radical innovations and we carefully eschew theological fads. We adhere to the best of the old, not because it is old but because it has been proved good and of value. We accept the best of the modern and the new, not because it is new or modern but because it has value and merit. This healthy conservatism and stability has drawn many newcomers into allegiance to the Episcopal Church.

Entirely characteristic of our Church is its distinguishing between fundamentals and essentials in religion and secondary and accessory matters. This distinction between things of prime importance and those of relatively minor importance, or between things necessary for salvation and things convenient in practice, is typically Anglican. The Episcopal Church insists upon, stresses, and teaches, the basic facts and cardinal tenets of the Faith, but it allows considerable

freedom and latitude with regard to less essential matters. It insists, if you will, upon the fundamentally important and the certain, and leaves the rest to individual judgment.

And the democratic form of government of our Church stems from its Anglo-Saxon heritage. The Episcopal Church is one governed as Englishmen and Americans choose to be governed, and as peoples of other parts of the world are aspiring to be governed, by the methods of parliamentary procedure and democratic principles. It is not a Church controlled by a priestly hierarchy, but one in which the man in the pew has definite and real spiritual as well as temporal obligations. The laity have a responsibility in the administration of Church affairs that only few of them realize. One wonders, for example, how many laymen are aware of the fact that an Episcopal bishop is a limited constitutional monarch functioning within the framework of closely-defined canonical limits, and is not and cannot be an arbitrary ecclesiastical despot.

DIGNITY, BEAUTY, AND REVERENCE

Aside from questions of temperament, policy, and polity, the distinctive charm and greatest appeal of our spiritual mother rests in her beautiful, reverent, and dignified form of public worship.

"There is nothing elsewhere to compare with the services of the Episcopal Church in reverence and dignity," said the late Bishop Fiske of Central New York. "Many Roman and other branches of Catholics join with Protestants in declaring that our liturgy to be incomparable in the richness of its devotional spirit."

Next to the Holy Bible itself, the Book of Common Prayer has played a more important role in the life of the English-speaking world than any other single book. Next to the King James Version of the Holy Bible, the Book of Common Prayer is the greatest contribution ever made to English literature, as well as to English religious devotion. Whatever its deficiencies or limitations, the Book of Common Prayer is a precious repository of the best spiritual insight, experience, and practice of the past.

Consider only in this regard the three notes that are repeatedly struck in the services within the pages of the Book of Common Prayer; namely, dignity, beauty, and reverence.

"Let all things be done decently and in order," was St. Paul's injunction to the members of the Church at Corinth. The Church interprets this admonition to mean that all public worship should be performed with suitable and proper dignity. Our services of worship are not jovial, boisterous meetings of noon-day luncheon clubs. Hence a measure of

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.

CARE for Old Catholics

| | |
|--|------------|
| Previously acknowledged | \$2,694.42 |
| Members of Grace Church, Cortland, N. Y. | 60.00 |
| Rev. and Mrs. L. B. Richards | 10.00 |
| Alice Kildahl | 1.00 |
| | <hr/> |
| | \$2,765.42 |

Old Catholic Relief Fund

| | |
|-------------------------|------------|
| Previously acknowledged | \$1,025.65 |
| Edna Gearhart | 10.00 |
| | <hr/> |
| | \$1,035.65 |

European Children

| | |
|-------------------------|------------|
| Previously acknowledged | \$3,843.02 |
| Anonymous | 250.00 |
| Miss Rachel Bateman | 10.00 |
| Mrs. F. G. Floyd | 10.00 |
| | <hr/> |
| | \$4,113.02 |

Children in France

| | |
|-------------------------|------------|
| Previously acknowledged | \$5,073.78 |
| Patty Ann Trabue | 50.00 |
| Rev. M. O. Gruber | 5.00 |
| | <hr/> |
| | \$5,128.78 |

formality marks our worship; a formality, however, which only serves to create and to conserve the dignity which we of this Church feel is appropriate in the public and corporate, as well as the private, worship of God.

"O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him." So sang the psalmist; and that we might worship the Lord "in the beauty of holiness" accounts for all our efforts, be they humble or grand, to beautify God's temple and to pray to Him and to praise His Name in words and music and actions and surroundings of beauty and grace.

"Let all things be done unto edifying," instructed St. Paul centuries ago. That our worship may "be done unto edifying," everything about the services of the Church is designed to create, inculcate, and preserve the attitude of reverence in worshipers, young and old. Reverence is the goal we aim to achieve in our services, the selfsame spirit of reverent devotion and sincere worship of God which pervades every phrase and prayer in that rich treasury of spiritual experience and practice which is our Church's Book of Common Prayer.

The Book of Common Prayer is the link which binds together the several autonomous Anglican Churches scattered throughout the world. It is the chief basis for Anglican loyalty, more truly so than any sentimental affection for Canterbury Cathedral and all that it and similar noble edifices in England signify and symbolize. And the Book of Common Prayer, when properly understood, is our one guide for Episcopal, and Anglican, belief and practice.

* * *

The famous watchword and slogan of Bishop Hobart, Bishop of New York from 1816 to 1830, states the position and ideal of the Episcopal Church as well as any short motto that can be found. Said Bishop Hobart, "My banner is Evangelical Truth and Apostolic Order." This is an excellent summary statement of the Episcopal Church's stand.

We of the Episcopal Church—the Church of Hobart, Seabury, White, Meade, Chase, Brooks, and Brent; the Church of Washington, Hamilton, Marshall, Patrick Henry, Admiral Farragut, Robert E. Lee, Washington Irving, James Fenimore Cooper, Francis Scott Key, John J. Pershing, and Douglas MacArthur—we claim to be not only soundly Catholic in the true meaning of that term, but also Apostolic. We hold to the Apostolic Faith, we venerate the Apostolic sacraments, we continue the Apostolic ministry. We are proud of our Church. Let us see to it that we prove worthy of the heritage that it is our privilege in her holy fellowship to enjoy.

A Plan of Action for Laymen

By the Rev. Arnold M. Lewis

Executive Director of the Presiding Bishop's Committee on Laymen's Work

IN THE knowledge that it is God's intention to bring individuals into fellowship with Himself, through Jesus Christ, and through that relationship into fellowship with one another, the Presiding Bishop's Committee on Laymen's Work intends to place the emphasis of its work for the years 1947-49 on this basic fact of the Christian faith.

With these introductory words, the Presiding Bishop's Committee on Laymen's Work has presented to the men of the Episcopal Church a concrete program of evangelism, leading to the objective of a more inspired, a more instructive, and a more active Church. The program, which is suggestive and extensive, is incorporated in the *Plan of Action* of the Committee for the next triennium of the Church. Copies of the *Plan of Action* have recently been mailed to all bishops, other clergy, and leaders of laymen's work. Its purpose is to place before laymen, in graphic style, programs in which they, as individuals and as members of men's groups, may participate more fully in the work and worship of the Church.

CONCENTRATION ON NEEDS

Realizing that no organization of men can undertake all of the suggested program, the Laymen's Committee is urging groups to concentrate on a few of the programs—those which not only appeal to, but meet definite needs in a parish or mission. The policy of doing a few things well should always be the guiding principle of any parish men's organization. Similarly, no men's group should exist which does not have an objective or objectives centering around some phase of the programs of worship, service, or education. Such an objective will lead naturally, to fuller participation in the extension of Christ's Kingdom. This the *Plan of Action* refers to as active evangelism.

Among laymen of the Episcopal Church, as well as of other Christian bodies, there is a stirring and a restlessness that is encouraging. In its potentialities, it is comparable with the awakening of a sleeping giant, with all the possibilities of suddenly released latent power. When the manpower of the Christian Church can catch a vision of what that

Church can mean in one's individual life, in the family, the community, the nation, and the world, it is evident that the Church will go forward to new victories for Christ and His Kingdom.

IMPORTANCE OF THE INDIVIDUAL

Any program of evangelism must incorporate every phase of the task of spreading abroad the Gospel of Jesus Christ and of bringing the children of God into the Christian fellowship, which is the Church. This begins with the individual—his convictions, his conception of the Church, his joy in the Christian life—and extends into his home, his community, and the world. Recognizing the need and the opportunity of the Church in a discouraged world, laymen are sensing the important place which they must assume in any advance which the Church is to make in these days when the world is looking to the Church for leadership and guidance. What the Church means to an individual may well be measured by his desire to have others share its blessings with him.

APPLICATION IN THE PARISH

How can this plan of action be of use in a parish? Assuming that a small group of laymen are conscious of the need of extending the influence of their parish into the community, what can they do? How can they become participants in a program of evangelism?

First, they must be willing to consider honestly every phase of the life of the parish, especially as it pertains to the male members of the congregation. Certain needs and, if we may use the word, weaknesses will present themselves. These furnish the ground work for any discussion which will follow and for a study of the *Plan of Action*.

Turning just to the suggested programs under "Worship," let us assume that one fact stands out in that particular parish. It is not a parish that can boast of its attendance at its worship services. In fact, it may be in a community that is not a "Churchgoing" community. Here is a real challenge, and the group decides that it will concentrate on an effort to make regularity of attendance a part of the parish life. This will begin with the members of the group and gradually extend to others. It will have an effect on the whole outlook of the parish. It will allay much of the discouragement which the rector has been experiencing. It will demonstrate to the community that the Episcopal Church is a worshiping Church. It will be a basic experience

CHURCH CALENDAR

January

26. Third Sunday after the Epiphany
31. Friday.

for any other program the group may wish to undertake.

Next the group will study the section under "Service." Many of the suggestions are already being participated in, but the subject of the Church school will come up, its needs and its opportunities. Many of our Church school problems are of a personnel nature. Honesty will have the group ask themselves, "What are we doing about it? Are we assuming our opportunity of teaching, of transporting children to the school, of ascertaining that all the children in our neighborhoods are receiving religious education? Here is our second undertaking upon which we will concentrate."

Next the group turns to "Education." Some are vestrymen, but quite ignorant of the Church to which they give their time and talents. Furthermore, how can they tell others about the Episcopal Church, its history, its worship, its program, unless they themselves possess at least a basic knowledge? This may bring

forth the suggestion that the rector be asked to start a School of Religion, perchance with the vestry furnishing the original group. Here is the foundation for an instructed Church.

Now the group will consider "Active Evangelism." Immediately they will look at the program of parish visitation. Names of unchurched families will come to mind at once. Here is something in which laymen can interest themselves and in which they can be most effective. They invite others into the worship and work of the Church because they wish to share something that means much to them. Christ sent out the seventy and they were undoubtedly fearful of the reaction they would experience. However, they "returned again with joy." They were surprised at their success. Who can measure what such an undertaking can mean to a parish, a community, or to those who participate?

The above suggestions are not merely in the realm of the imagination, they

are very real in many parishes. They may well furnish the basis for a program for laymen to undertake. Also, other projects will come to mind. The *Plan of Action* is a starting point for any such consideration. If it can assist in giving to laymen, or others, something of a concrete nature which will aid them in more active participation for the Church, it will have met a real need. The Church is a fellowship of which Christ is the Head. The fellowship includes clergy and laity, and one needs the other. Together we can and must go forward to new victories.

EDUCATIONAL

SEMINARIES

VTS to Graduate 12

The Very Rev. Alexander C. Zabriskie, dean of the Virginia Theological Seminary, Alexandria, Va., has announced that 10 seniors will receive the degree of B.D., and the certificate of graduation at the mid-year commencement exercises on January 30th. José Del Nero and the Rev. T. Hudnall Harvey will receive the degree of S.T.M., and three honorary degrees will be given. Bishop Penick of North Carolina will deliver the principal address.

COLLEGES

Campaign at Canterbury

Canterbury College, Danville, Ind., is currently engaged in a campaign for maintenance funds under the ægis of the Founders Association, an organization formed for the purpose of guiding the financial effort.

The goal of the drive for the current year is \$50,000. The campaign was launched at a state-wide dinner on November 15th, with Dr. Clark G. Kuebler, president of Ripon College, as the principal speaker. Contributions totaling \$18,000 have been received to date.

SECONDARY

Funds for St. Mary's

St. Mary's School and Junior College, Raleigh, N. C., has become the beneficiary from the trust fund established by Mr. James A. Gray of Winston-Salem, N. C., for universities, colleges, schools, and hospitals. The school will receive the income from \$25,000 of the total fund of \$1,700,000, which was set apart for maintenance of increased usefulness in medicine and scholarship. Mr. Gray, a prominent Methodist layman, mentioned St. Mary's as one of the institutions he considered to be doing eminent work in the educational field.

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- ≡ Schools of Religion.
- ≡ Distribution of Literature.
- ≡ Laymen's Conferences.

EVANGELISM

THRU WORSHIP

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- ≡ Regularity of Attendance at Services.
- ≡ Men's Advent Corporate Communion. The first Sunday in Advent. For the Parish.
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Colleges and Religion

TWO STRONG pleas for the closer integration of religion and education were made at the recent annual meeting of the Association of American Colleges. The pleaders were a Roman Catholic archbishop and a prominent minister of the Presbyterian Church.

Archbishop Cushing of Boston, noting that most of the great American colleges and universities were founded under religious auspices, said: "The concept of education which our founding fathers followed was neither indifferent nor unreligious. American educators on every level, and especially on the level of the liberal arts; once recognized the essential connection between religion and morality, between morality and decency."

Dr. George A. Buttrick, pastor of the Madison Avenue Church in New York, observed that "the real lack in modern education is the lack of genuine faith," and said that either the colleges must once more become religious or else "the Churches must lead the new venture and restore those schools that were the fountainhead of our American education."

The two clergymen are right in their basic diagnosis. Freedom of religion has too often been interpreted as freedom *from* religion, and our colleges have been among the chief offenders in this respect. In their desire to maintain the separation of Church and State on the one hand, and to encourage untrammelled intellectual freedom on the other, they have largely crowded out religion, or reduced it to such a subordinate place that it has lost its self-respect in the eyes of the student body.

ONE might argue with Archbishop Cushing about the part played by his own Church in causing a cleavage between the majority of young Americans who attend the public schools and the minority who receive their primary training in parochial schools. The parochial schools can rarely compete with the public ones in educational standards, and the public schools are weaker because of the absence of most of the Roman Catholic and Lutheran pupils. But on the college level, the indictment rings true, and both the colleges and the Churches must share the responsibility.

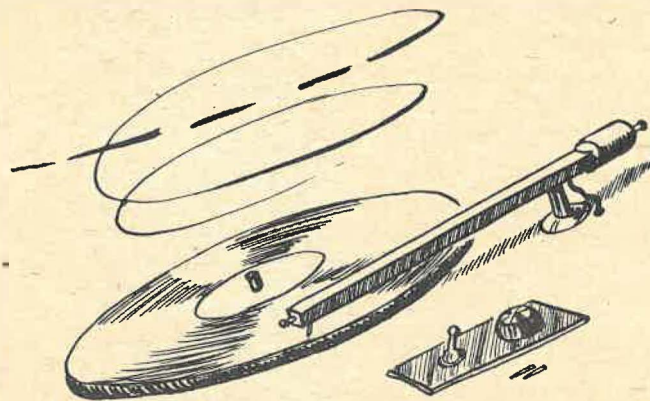
The answer, as Dr. Buttrick indicated, is not to be found in "courses in religion," though these have an important place in the college curriculum. A mere "course," whether compulsory or elective, is likely to be regarded by the average student as simply one more subject, to be mastered, or "passed," or ignored, according to the temperament and studiousness of the individual. Even that would be better than the

attitude of many colleges, which look down on religion as not even worthy of serious study. But it is far short of the concept of religion as the motivating force in the life of the individual, and a power in the development of society. Perhaps that is largely why religion has lost its motivating power in so many lives, and has made so little impact on contemporary society.

RATHER, we think the answer is to be found in a more dynamic concept of religion on the part of the institutions of higher education. For one thing, it should be recognized that a man or woman cannot be regarded as truly educated unless he has some concept of the part that has been played by religion in general, and Christianity in particular, in the shaping of the contemporary world. This is where the "courses" come in. But beyond this, the educated individual should be the first to recognize that conduct, whether individual or social, is the result of creed or conviction. Thus the most important thing that the student has to do is to orient himself in relation to the world, and determine what motives and forces he is going to permit to be the governing factors in his own life.

Conceived in this way, every man and woman has a religion. It may be a recognized one, like Christianity, or it may be one of the secular rivals of the recognized religions, like Communism. It may be the love of power, or the pursuit of wealth. Whatever it is, it is the dominating factor in the individual's life.

It is in college that the young people who are to be the future leaders of our society make their choice as to this dominating factor. The really important thing about a college education is not the facts that are learned, nor even (as we are so often told) the



Jehu

"We do earnestly repent, and are heartily sorry for these our misdoings. . . ."

SONNET

AS IF Thy mighty hand had cleared the sea;
 Or Thy loud voice had cleft the startled sky
 And left it naked to my fearful eye—
 Sudden I saw what I was meant to be.
 I saw the huge soul-pattern of that me
 Which Thou had fashioned, holy, full and high,
 That deep intense Reality set by
 The trembling shade which I had come to be.
 Oh, terrible Father, who dost love so well
 That even I may feel Thy tranquil hand
 Still on my forehead, helping me to stand
 And hear Thy quiet voice, sweet as a bell;
 Teach me to grow into that self Thou planned,
 Feeding myself on Thee, at Thy command.

SUSAN ELIZABETH NORRIS.

respect, and a unique opportunity. Some of them realize this, and are doing something about it; most of them, we fear, are not.

The belief of the past century that education in itself was a cure-all for the ills of the world has been thoroughly shattered by two world wars. Surely we know by now that physical and mental power without moral responsibility is not good but evil, and that it constitutes the prime threat to our civilization. It is high time that our colleges and universities re-think their functions and opportunities in the light of this demonstrated fact.

Enthronement at Washington

THE CEREMONY in Washington Cathedral, whereby the Most Rev. Henry Knox Sherrill, D.D., was installed and enthroned as the twentieth Presiding Bishop, was, as the *New York Times* and other newspapers called it, "a brilliant and ecclesiastical ceremony." It would have been more brilliant if, as we suggested before the event, the bishops had worn the copes which are the proper ecclesiastical vestments for such an occasion, with the new Primate, at least, in miter as well.

But brilliance of vestments and ecclesiastical pageantry are important only as they convey, through the gateways of the eye and ear (and of the nose, when incense is used), the lessons that they are intended to convey. This the Presiding Bishop did effectively in his sermon, which we shared with our readers in last week's issue of *THE LIVING CHURCH*. It was, we believe, a brilliant sermon. It gave an accurate diagnosis of the state of the Church and of the world, and gave a glimpse of "the heroic and tremendous struggle" that lies ahead of us — a struggle, basically, between the religious and the secular concepts of life.

There are many aspects of the Presiding Bishop's stirring sermon upon which we might elaborate. His references to the evils of international war, of racial and religious intolerance, of broken homes and the resulting juvenile delinquency — all of these are the concern of the Church and of individual Christians. But we should like to emphasize particularly what Bishop Sherrill said about the membership of the Church itself. We are, he observed, at a tremendous disadvantage in our warfare against these evils. "For we are in essence waging a desperate spiritual warfare in a most critical period of history, and at the same time carrying a vast weight of nominal Christians who . . . having once been inoculated by weak religion seem to be impervious to the real thing."

This is the real weakness of the Church. How can it convert the world, and turn the nations into the paths of peace and order, if its own members are not converted? Here is the truth that the unconverted glimpses when he utters that dangerous half-truth about the folly of sending missionaries abroad when

acquisition of the know-how to look up facts when they are needed. It is rather the turn of mind, the pattern of thought, the orientation toward life, that is of the first importance.

Now the colleges do a pretty good job of freeing the young mind from the shackles of conventional thought. They have carried high the torch of intellectual freedom. They teach the eager student not to accept things solely on authority, but to challenge the basis of that authority, and to seek the truth, wherever the quest may lead. This is all to the good, but it is not enough. For there is a place for tradition and authority, in science and the arts as well as in religion. The experience of the ages cannot safely be disregarded, nor are its fruits to be ignored because they have not been hammered as sparks from the hard minds of sophomoric intellectuals.

WHEN the colleges ignore religion, they do so at their own peril, and the peril of society. They may develop scientists capable of devising new and bigger atomic bombs, but they fail to produce the social scientists that can utilize both animate and inanimate forces for the advancement of society and the good of all mankind.

What the world needs is not more fissionable material and better methods of disintegrating it, but more cohesive force and better ways of sticking society together with it. To date, the world has produced nothing better than Christianity for this purpose. Indeed the world cannot produce anything better, because Christianity is not something that the world has evolved out of its own wisdom, but is the outgrowth of ideas and forces implanted in the world by the deliberate action of God Himself.

It therefore devolves upon all colleges and universities to restore religion to its rightful place in higher education. To do so is not to break down the separation of Church and State, but to build up the collaboration of mind and soul. But the colleges that are Church-affiliated have a special mission in this

there are so many "heathen" at home. It is not the sending of missionaries to far countries that is foolish, but the neglect of the missionary opportunities in our own parishes.

It has been said that only about nine per cent of Americans attend church with any degree of regularity. Even of that small minority, how many have a dynamic concept of the Christian faith as the power to turn the world upside down for Christ? Perhaps we need to revise this metaphor, so popular in certain evangelistic circles. The world is already upside down, having been thoroughly upset by men and machines; what is needed is to turn it right side up for Christ.

Bishop Sherrill is making an excellent start in his administration as Presiding Bishop. In his inaugural address he has put first things first, and called upon the members of the Church to strengthen their ranks and prepare for battle. He has clearly recognized that the first enemy of the Church is the complacency of its nominal members.

Let us, in our parishes, recognize the same danger of complacency, and take steps to break it down by sound teaching, vigorous preaching, and the example of devoted leadership, both clerical and lay. Let us cease to "inoculate" our people, by timid confirmation instructions and pettifogging sermons, and give them the full Catholic and Apostolic Faith as set forth in the Book of Common Prayer. Then we shall be in a position to go forward under the vigorous leadership of our new Presiding Bishop.

Effective Church Promotion

ST. PAUL'S Cathedral, Buffalo, has recently concluded one of the most effective promotional efforts that have come to our attention. Faced with the familiar problem of securing adequate financial support for a downtown church, the dean, the Very Rev. Edward R. Welles, and his vestry decided to spend a considerable sum of money on a really attractive brochure describing the work of the cathedral, and to mail it to all members and prospective members of the congregation. A date was then set for Loyalty Sunday, and members were asked to make their pledges and turn them in at the regular morning service on that day.

Through the brochure, St. Paul's appealed for pledges totalling \$43,750 from its 2236 baptized members, including 1716 communicants. When the pledges were totalled up, after a magnificent Loyalty Day service, there were found to be 967 pledges, for a total of \$43,921.90. (The previous year there were 809 pledges totalling \$38,982.) Of the 967 pledges, 319 were new ones and 183 were substantial increases.

Dean Welles has referred to this as "the greatest demonstration of loyalty in the history of St. Paul's Cathedral." It is that. But it is also a notable example of what can be done by a downtown city church, when it is alert to the spiritual needs of the people,

and when, with effective leadership, it utilizes modern promotional techniques to tell its story and build its support.

Wallace of the "New Republic"

THE *New Republic* has taken a new lease on life, under the editorship of Henry A. Wallace. It has doubled its size, attracted new writers, increased its circulation, and launched a short story contest for veterans now attending college. And its crusading new editor has a base of operations from which he can hurl his thunderbolts at Baruch, Truman, and Dewey, striking Republicans and Democrats alike, without compromising the government or stirring up international incidents.

We like Mr. Wallace. In a world of trimmers and soft-spoken "diplomats," he speaks out plainly and unmistakably. Often we don't agree with him, but we always know where he stands. The very qualities that made him embarrassing in the Cabinet enhance his value as the editor of a periodical that can act as a critic of the government and of its major opposition alike.

And on one major issue, Henry Wallace is at least half right. "The fight against fascism," he says, "was not ended by the war. It has just begun with the peace. We still think that the great peril . . . comes mainly from the reactionaries and fascists all over the world who are doing their best to make the U. S. fight Russia during the next 25 years."

We say "half right," because we agree that the menace of fascism is still with us, and because we feel that much of the anti-Russian hysteria is pointed in the direction of a war that could only prove devastating to the entire world. But we would not go the other half way, and surrender the atom bomb, torpedo the Atlantic Charter, and yield to the Communist party line in the vague hope that somehow peace and goodwill would emerge as a by-product. The achievement of "one world" is attained at too great a cost if the price of it is domination of that world from Moscow.

In this connection, we should like to appeal from the Henry Wallace of the *New Republic* to the Henry Wallace of *Statesmanship and Religion*. In that book, and in other writings of former years, Mr. Wallace revealed a belief in the dignity of man and the spiritual values of human relationships that is radically different from the Soviet Communist concept.

Do you still believe, Mr. Wallace, what you so convincingly wrote along these lines when the New Deal was but a gleam in President Roosevelt's eye? If so, we hope you will reiterate and elaborate this theme, in the *New Republic* and in the forum of political debate. We have missed that note in your recent utterances, and we should like assurance that you have not changed your mind on this all-important matter.



BOOKS



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

Christian Social Relations

CHRISTIAN ETHICS AND SOCIAL POLICY. By John C. Bennett. New York: Scribners, 1946. Pp. ix, 125. \$2.

Professor Bennett of Union Theological Seminary has shown that there is an essential Christian guidance in the choice of social policies. In doing so he has produced a valuable criticism of important strategies, and offers a strategy of his own which emphasizes the relevances and transcendence of the Christian ethic. The book contains analyses of the best in current thought on the "social Gospel." Its independent conclusions will challenge response.

The author closes the book with a note on natural law or the moral law which men know by reason. He believes that if we do not claim too much for it, there is a moral law that is known in part outside the orbit of Christian faith. In a previous chapter he objects to the Catholic specific adherence to natural law, writing "There are two areas of human experience where Catholic theology does not prepare the Catholic to find sin to be pervasive—the life of Reason and the Church—and so he is not sufficiently prepared to correct the aberrations of either."

This statement would seem to overlook the fact that Catholics, Anglican or Roman, being trained in self-examination, develop an awareness of the common perversity even in high places, and know sorrowfully that the Church on its human side is not exempt. But the elementary theology, rubbed in from babyhood, that *God is*, as opposed to man's free will, perhaps keeps them from overestimating the naughtiness of man. Catholics trust God, not man, and never attribute to anyone less than God any good thing outside of revelation. As Francis McMahon puts it, "The natural law is rooted in the eternal law of God."

ELIZABETH M. BRYAN.

In Brief

THE WAY. By E. Stanley Jones. New York: Abingdon-Cokesbury, 1946. \$1.

This is a book of daily devotional readings. Its object is to prove, in the spirit of adventure rather than argument, the absolute necessity for a way of life. The title of the book is reminiscent of the name of the early Christians, followers of the Way. In every meditation there are many quotations from the Scriptures, most of them taken from Moffatt, and an abundance of personal experiences Dr. Jones has had. *The Way*

does not attempt to tell *why* the Christian way of life is superior to any other: it tells the oft-neglected story of how it can be lived. On every one of the 364 pages there is valuable suggestive material for anyone who would live the Christian Life. W.E.P.

The Prophetic Faith of Our Fathers (by LeRoy Edwin Froom. Washington:

Review and Herald Publishing Assn., 1946. Pp. 802, with index. \$4.50) is a rather remarkable piece of research. It is the third volume of a projected 4-volume work of the same title which is designed to give a complete history of prophetic and apocalyptic interpretation, as applied to the Bible, throughout the 19 centuries of Church history. Volume III (the only one thus far published) covers the period of colonial America and 19th century Europe. The author has been at infinite pains to examine and reproduce by comment, quotation, and illustration the whole field of this particular type of biblical study in the times and places indicated. H.B.V.

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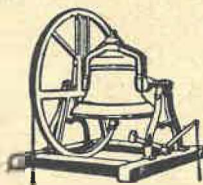
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DIOCESAN

NEW YORK

Bequests by Stephen Baker

Mr. Stephen Baker, who died on December 31st [L.C., January 19th], left \$25,000 to St. James' Church, New York City, of which he had been a member for 60 years and where he was senior warden at the time of his death. To St. Luke's Hospital, New York City, which he was instrumental in founding, he left \$15,000 for the endowment of two free beds.

Trinity Parish Celebration

Trinity parish is celebrating, month by month, notable events in its long history. This year marks the 250th year of the founding of the parish. The special January celebration, for which a service was held in the Chapel of the Intercession, Trinity Parish, was in honor of the contribution by the parish to the cause of Christian education. The rector of Trinity, the Rev. Dr. Frederic S. Fleming, presided, and the Rev. Joseph S. Minnis, vicar, officiated. In the long procession were representatives of Columbia University, Trinity College, Hobart College, the General Theological Seminary, Drew Theological Seminary, Trinity School for Boys, New York University, the College of the City of New York, and other schools and colleges. The chapel was filled with members, guests, and out of town visitors.

Speakers were the Rev. Stephen F. Bayne, Jr., chaplain of Columbia University and Bishop-elect of Olympia, and Dr. Gordon Keith Chalmers, president of Kenyon College. Fr. Bayne traced the history of Trinity Parish in the field of Christian education, and recalled the fact that the parish had a part in the founding of King's College, later Columbia University, the General Seminary, and many secondary schools. Dr. Chalmers spoke of the need for greater emphasis on the moral aspects of education, and said that there should be an "upward comparison" in the study of man in modern universities and a greater effort made to educate man up to the best.

Wall Street Service at Trinity

More than 200 men and women from the New York Stock Exchange and other Wall Street stock and curb exchanges attended a special service at Trinity Church, New York City, on January 8th. The service was held at 8:45 AM to allow all to be present, and was arranged by the rector of the parish, the Rev. Dr. Frederic S. Fleming, in response to the following letter from Mr.

Emil Schram, president of the New York Stock Exchange:

"It has come to our attention that 1947 marks the 250th anniversary of Trinity Church. Such an anniversary reminds us all the more forcefully of the ties between the church and this institution over the 155 years of the latter's existence. Likewise, it emphasizes our recognition of the wonderful service the church has extended, not only to our community but to the city at large.

"Therefore, we wish to inquire if it would be possible for you to set a date early in January for a service at which the Stock Exchange community can pay homage to the church. May I suggest that a service be held at 8:45 AM, January 8th? If this can be done, the members of the New York Stock Exchange and all the other members of the securities industries of downtown New York will be invited to join in appropriate tribute.

"Allow me to offer my personal felicitation, along with those of our board of governors and the entire membership of this institution, on this memorable anniversary."

Mr. Schram made an address at the half-hour service and Dr. Fleming officiated.

Cathedral Trustees Present Tribute to Bishop Manning

The trustees of the Cathedral of St. John the Divine, New York City, at a meeting held on December 27th, drew up a minute in tribute to Bishop Manning, retired of New York, both as a trustee of the cathedral and as Bishop of New York and president of the board. The Bishop has been a trustee since 1908. The minute was executed by Ames and Rollinson, who made the Golden Book of Remembrance [L.C., December 1st]. The minute is engrossed in 14th century French style on parchment quarto. It is richly bound in niger morocco of Copenhagen blue, stamped with the arms of the cathedral, and tooled in gold. The text is divided into a double column, and begins with an illuminated initial. The arms of the cathedral appear on the first page, and the signatures of the 19 trustees are subscribed at the end. The minute is dated and was presented to Bishop Manning on St. John's Day, December 27th.

The trustees of the cathedral are the Rev. Messrs. Roelif H. Brooks, E. Clowes Chorley, Frederic S. Fleming; G. T. Paull Sargent, Horace W. B. Donegan, Frank L. Carruthers, Louis B. Pitt; Dr. Nicholas Murray Butler, Admiral Reginald R. Belknap, and Messrs. William M. V. Hoffman, Edward R. Finch, A. Hamilton Rice, Eddward K. Warren, Charles Burlingham, Ludlow Bull, Marsden B. Can-

lder, G. Forrest Butterworth, Gano Dunn, and C. A. Michalis.

The full text of the minute follows:

"In the Year of Our Lord 1908, the Reverend William Thomas Manning, Doctor of Divinity, was elected a Trustee of the Cathedral of Saint John the Divine in the City and Diocese of New York.

"In 1921, by virtue of his election as Bishop of the Diocese, he became President of the Board, and on his impending retirement will have completed thirty-eight years of service on the Board of Trustees.

"They have been memorable years in the development of the Cathedral, both materially and spiritually.

"As Bishop, he inherited an unfinished structure of the Choir and Crossing, the Crypt, together with the foundation of the Nave. It was due to his initiative that a campaign was launched which raised Ten Million Dollars thereby enabling the building of the long drawn Nave with its chapels and fretted roof, the West Front with the great towers partially built, the North Transept constructed in part and roofed in, the noble Baptistry erected, the temporary screen removed to afford the glorious vista of the High Altar, erection of the Shrine for the Golden Book of Remembrance, together with all of the windows in the Nave and the Rose Window of the finest stained glass.

"It is estimated that during the Bishop's administration twelve million dollars have been spent without incurring a debt of any kind. During the same period, the Endowment Fund of the Cathedral has more than doubled; so that today the entire cost of maintenance is met by current income.

"Side by side with this impressive physical development, there is one even more impressive and important: this is the contribution the Cathedral has made and is increasingly making alike to the religious life of the City of New York and the Diocese.

"The stated aim of the early projectors of the Cathedral was that it should be 'A House of Prayer for all People.' That purpose Bishop Manning has steadily kept in view throughout the years.

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"In adopting this Minute the Trustees assure the Bishop of their deep appreciation of all he has done for the Cathedral. They pray that in the days of his retirement there may rest upon him the Blessing which maketh rich and addeth no sorrow therewith."

MASSACHUSETTS

Dr. Nash Favors Marriage Clinic Now Being Formed in Boston

The Rev. Dr. Norman Nash, Bishop Coadjutor-elect of Massachusetts, recently endorsed an interdenominational marriage clinic, now being formed in Boston. The clinic will give advice to young couples who are contemplating marriage and will aid married couples with their problems. Dr. Nash said that more Church marriages, better preparation for marriage through religious education, and more personal consultations with "specialized clergymen" by married couples offered greater hope for lowering the divorce rate than "any special institutional trick" or an absolute Church rule against divorce. [RNS]

OHIO

New Windows Dedicated

Twenty-two new stained glass windows, nine of them memorials to men who made the supreme sacrifice in the recent World War, were recently dedicated in St. Paul's Church, Canton, Ohio, by the Rev. Dr. Herman S. Sidener, rector.

Twenty of the new windows are in the clerestory and represent great characters associated with the Anglican Communion during the first 20 centuries of the Christian era, one outstanding figure being shown in each window. Two other windows, each consisting of two lancets and a trefoil, complete a series of 20 nave lancets depicting in chronological order important events in the life of our Lord.

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Name

Class

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| | 1 | 2 | 3 | 1 | 2 | 3 | | | |
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DEATHS

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

Charles Morris Addison, Priest

The Rev. Charles Morris Addison, 90, a retired priest of the diocese of Massachusetts, died January 12th at his home in Cambridge, Mass. He had been seriously ill for some time.

Dr. Addison was born in Charlestown, Mass., the son of Samuel Rideout Addison, USN, and Julia (Morris) Addison. He was the grandson of Commodore Charles Morris. After a year as a special student at Harvard College, he entered the Episcopal Theological School, Cambridge, Mass., and was graduated in 1882. Bishop Paddock of the Washington Territory ordained him to the diaconate in 1882 and to the priesthood in the following year. During his ministry, Dr. Addison was rector of St. John's Church, Arlington; Christ Church, Fitchburg, Mass.; and St. John's Church, Stamford, Conn., from 1897 until his retirement in 1919. Since that time he had lived in Cambridge.

Dr. Addison was the author of two books, *Mysticism and The Theory and Practice of Mysticism*. He edited *Prayers for the Christian Year*, and, with the late Rev. Dr. John W. Suter, compiled *A Book of Offices and Prayers, A Book of Offices for Special Occasions, and The Peoples' Book of Worship*. He received the honorary degree of D.D. from the University of the South and the Episcopal Theological School.

Dr. Addison married Miss Ada Thayer of New York, who died in 1934. He is survived by a son, the Rev. Dr. James Thayer Addison of Boston, recently retired vice-president of the National Council, and a daughter, Mrs. Charles Read Nutter of Cambridge.

Charles Albert Hensel, Priest

The Rev. Charles Albert Hensel, 82, rector emeritus of the Church of the Redeemer, Baltimore, Md., died September 10th after a week's illness.

Mr. Hensel was born in Philadelphia, the son of Henry W. Hensel and Mary Elizabeth (Hory). He was educated at private schools, Harvard College, and the Episcopal Theological School. He was ordained to the diaconate in 1890 by Bishop Whitaker of Pennsylvania, and to the priesthood in 1891 by Bishop Williams of Connecticut. Before becoming rector of the Church of the Redeemer in 1908, Mr. Hensel had been curate of Christ Church, Hartford, Conn., and vicar of the Chapel of the Advent, Baltimore. During his rectorate at the Church of the Redeemer, Mr. Hensel founded and was priest in charge of the Chapel of the Nativity, Cedarcroft, Baltimore, and was priest in charge

of the Chapel of the Holy Evangelist, Canton, Baltimore.

He is survived by his wife, the former Margaret Ellen Baker, two sons, and three grandchildren.

William S. Stevens, Priest

The Rev. William Sutherland Stevens, a retired priest of the diocese of Central New York, died November 15th in Rochester, N. Y. The Requiem was celebrated by the Rev. Frederick T. Hendrigh, assisted by the Rev. Albert H. Head and the Rev. James Hilton. The Burial Office was read by the Ven. Charles B. Persell, Jr., assisted by the Rev. Dwight W. Graham and the Rev. John Dennis.

Fr. Stevens received the degrees of A.B. from Hobart College in 1906 and A.M. in 1907. He was ordained to the diaconate in 1907 and to the priesthood in 1908 by Bishop Olmsted of Central New York. For almost his entire min-

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DEATHS

istry, Fr. Stevens was rector of St. Matthew's Church, Moravia, N. Y. Upon his retirement in 1944, he became priest in charge of the Church of the Redeemer, Addison, N. Y.

Florence George Beecher

Mrs. George Allen Beecher, wife of the retired Bishop of Western Nebraska, died January 4th at the Mary Lanning Memorial Hospital, Hastings, Nebr., after a brief illness. Funeral services were held at St. Mark's Pro-Cathedral, Hastings, on January 8th, with burial at Kearney, Nebr.

Mrs. Beecher was born in Kenosha, Wis., and taught school in Kearney, where she met Bishop Beecher, who at that time was a student at the University of Nebraska. They were married soon after his ordination to the priesthood, and lived in Sidney, Nebr., where the future bishop was a missionary. Under Mrs. Beecher's guidance, their home served as a distribution center for food, clothing, and other supplies, which were sent in for the hard-pressed families during the depression of that time. Since 1912, Bishop and Mrs. Beecher had made their home in Hastings. They observed their 50th wedding anniversary in 1943. Mrs. Beecher was a member of the Woman's Auxiliary, and had always taken an active part in the work.

Survivors, in addition to her husband, are a son, Sanford D. Beecher of Philadelphia; two daughters, Mrs. Adrian Brian of New Brunswick, N. J., and Mrs. Frederic A. McNeil of Mount Pleasant, Iowa; seven grandchildren, and two great-grandchildren.

Anna Marsh Bond

Mrs. Anna Marsh Bond of New York City died December 29th. Burial services were held in Grace Church, New York, on December 31st.

Mrs. Bond, active for many years in Church affairs in the diocese of New York, had been a member of the board of managers of St. Luke's Home, and of the Rosemary Home, both of New York City. A native of Springfield, Mass., she was the daughter of Charles and Helen Marsh. After her marriage to the late William E. Bond, she lived in New York and was connected first with Trinity Church, Harlem, and later with Grace Church.

She is survived by a brother, Edward Harding Marsh of Springfield, and two step-daughters, Mrs. W. Bertrand Stevens, the wife of the Bishop of Los Angeles, and Mrs. John J. Lawrence of Pasadena, Calif.

Frances Louise Moore

Miss Frances Louise Moore, sister of Bishop Moore, retired Bishop of Dallas, died in St. Anthony's Hospital, Rock Island, Ill., on January 1st. A Requiem was said at Trinity Church, Rock Island, by the Rev. William O. Hanner, rector, on January 3d. Interment was in Dallas, Texas, January 6th.

Miss Moore, the daughter of Tunis Moore and Hannah (Rector), was born in Delavan, Wis.

Miss Moore, a communicant of Trinity Church, had served on the staffs of St. Mary's School, Knoxville, Ill., the Orphanage of the Holy Child, Springfield, Ill., and St. Katherine's School, Davenport, Iowa.

Ada McKenzie Stevens

Mrs. Ada McKenzie Stevens, 82, mother of Bishop Stevens of Los Angeles, died January 12th at her son's home in South Pasadena, Calif., after a lingering illness. Funeral services were held on January 15th at St. James' Church, South Pasadena, by Bishop Gooden, Suffragan of Los Angeles, assisted by the Rev. T. Raymond Jones. Interment was in San Gabriel Cemetery.

Mrs. Stevens was born in Rawden Hants, Nova Scotia, and went to California with her late husband, Albion Morse Stevens, in 1926. Previously Mr. and Mrs. Stevens had lived in Boston, Mass., and Lewiston, Maine. Mr. Stevens died in 1927.

In addition to Bishop Stevens, she is survived by two sisters, Mrs. Edson Cummings of Los Angeles and Mrs. Edwin Creed of Boston; a brother, Charles McKenzie of Nova Scotia; four grandchildren, and 13 great-grandchildren.

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NOTICES

ANNOUNCEMENTS

Died

BOND, Mrs. Anna Marsh, entered into Life Eternal December 29th. She is survived by a brother, Mr. Edward Harding Marsh, Springfield, and two step-daughters, Mrs. W. Bertrand Stevens, Los Angeles, and Mrs. John J. Lawrence, Pasadena.

HOWARD, Edith Powell, entered into rest Sunday, January 5th, at her home, Ferry Farms, Annapolis, Maryland. Funeral from St. Anne's, Annapolis, January 7th. Interment St. Louis, Missouri. "His servants shall serve Him: and they shall see His Face; and His Name shall be in their foreheads."

Memorial

SPEARING, James Orloff, ten years ago, Entered the Next Life. Please Pray at Holy Communion for his Soul.

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THE LIVING CHURCH

C H A N G E S

Appointments Accepted

The Rev. Charles Bailey, formerly priest in charge of the Church of the Good Shepherd, Venice, Calif., is now rector of the parish. Address: 101 E. Elgin St., Alhambra, Calif.

The Rev. Edward H. Bonsall, Jr., formerly vice-president of Parsons College, Fairfield, Iowa, is now vicar of St. Mary's, Oelwein, and St. James', Independence, Iowa, and general manager of Bishop Morrison Lodge, Clear Lake, Iowa. Address: Oelwein, Iowa.

The Rev. Harry T. Burke, formerly assistant at St. John's, Los Angeles, Calif., is now vicar of St. Thomas', Lakewood College, Long Beach, Calif., and student chaplain at Long Beach City College. Address: 4826 Blackthorne Ave., Long Beach 8, Calif.

The Rev. Thomas H. Chappell, rector of St. Paul's, Dedham, Mass., will become rector and dean of St. Stephen's Cathedral, Harrisburg, Pa., February 1st. Address: 215 N. Front St., Harrisburg, Pa.

The Rev. William C. Cravner, formerly rector of the Church of the Good Shepherd, York, S. C., is now priest in charge of St. Mark's, Gastonia, N. C., and may be addressed there.

The Rev. Donald J. Curzon, vicar of Trinity, Denison, and St. John's, Vail, Iowa, is now also

vicar of Trinity, Carroll, Iowa. Address: Denison, Iowa.

The Rev. Vincent C. Franks, formerly rector at St. Paul's, Richmond, Va., will become rector at St. Andrews, Jackson, Miss., February 1st and may be addressed there.

The Rev. William E. Sanders, formerly priest in charge of St. Mary's Cathedral, Memphis, Tenn., is now acting dean of the cathedral and may be addressed there.

The Rev. Joseph K. Tsukamoto, formerly priest in charge of Ascension Mission, Spokane, Wash., is now vicar of Christ Mission, San Francisco, Calif. Address: 1932 Buchanan St., San Francisco 15, Calif.

Military Service

Changes of Address

Chaplain Roy E. Le Moine, formerly senior chaplain at the US Naval Hospital, Sampson,

N. Y., is now a patient at the US Naval Hospital (SOQ), Bethesda, Md., and may be addressed there.

Resignations

The Rev. Roy Irving Murray, rector of St. Michael's Marblehead, Mass., will retire January 31st. He has been elected rector emeritus of the parish. Address: 100 Washington St., Marblehead, Mass.

The Rev. Arthur W. Taylor, formerly rector of St. Francis', Rutherfordton, N. C., has retired. Address: Battery Park Hotel, Asheville. N. C.

Changes of Address

The Rev. Lansing G. Putnam, formerly addressed at 314 W. Main St., Salem, Ill., has moved to 210 W. Church St., in that city.

The Rev. David S. Spencer, formerly addressed at 5834 S. Morgan St., Chicago 21, has moved to 2103 Washington Blvd., Chicago 12, Ill.

Depositions

The Rev. Joseph A. Hauber, presbyter, was deposed from the Sacred Ministry on January 3d by Bishop Dun of Washington in the presence of

ACU CYCLE OF PRAYER

January

- 29. Grace, Elmira, N. Y.
- 30. Grace, Riverhead, N. Y.
- 31. Trinity, Bridgeport, Conn.



CHURCH SERVICES



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Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Solemn Mass and Ser; 6 Solemn Evensong and Ser; 7 Young People's Fellowship. Daily: 7:15, Mat; 7:30 HC; 9:30 Thurs and HD, HC, (additional); Fri 5:30 Service of Help and Healing; Confessions: Sat 5-6 and 7-8 (and by appt)

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ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10; Ch S 9:30; Daily: Low Mass 7, except Thurs 9:30; Confessions: Sat 7:30

CHICAGO, ILL.

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

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

CINCINNATI, OHIO

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Sun Mass: 8, and 10:45 (High)

DETROIT, MICH.

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155th and Broadway
Sun 8, 9:30, 11 and 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 and Ser; 4 Evening Service and Ser; Weekdays: HC Wed 7:45 and Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); Confessions: Thurs 4:30 to 5:30, Fri 12 to 1, 4:30 to 5:30; 7 to 8; Sat 2 to 5, 7 to 9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. and 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily except Sat 12:10

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

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

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NEWARK, N. J.

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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 and 12 HC.

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho Choral; Ch S, Church School; c, curate; EP Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

CHANGES

the Rev. Canons Theodore O. Wedel and George J. Cleveland. The action was taken in accordance with Canon 59, Section 1, with the advice and consent of the clerical members of the standing committee, after formal declaration in writing of his formal renunciation of the ministry. The action was taken for reasons not affecting his moral character.

Diocesan Positions

The Rev. Frederick W. Putnam, rector of Trinity Church, Iowa City, Iowa, has been appointed a member of the examining chaplains of the diocese of Iowa, and was also elected to fill an unexpired term on the standing committee.

The Rev. Gordon V. Smith, rector of St. Paul's, Des Moines, Iowa, has been elected president of the standing committee of the diocese of Iowa, succeeding the Rev. LeRoy S. Burroughs. The Rev. Charles J. Gunnell, rector of Christ Church,

Waterloo, Iowa, was elected secretary of the committee.

L.C. Annual Corrections

The Rev. H. Floyd Freeston is listed as canonically connected with the Church of England in Canada [p. 297]. Fr. Freeston is now canonically resident in the diocese of New York. Address: 487 Hudson St., New York 14, N. Y.

The address of the Rev. Reno S. Harp, Jr., should be 6004 Grove Ave., Richmond 21, Va. The address of St. Stephen's, Richmond, Mr. Harp's parish, should be 6006 Grove Ave.

The address of the Rev. W. A. Munday should be 1834 S. 16th Ave., Maywood, Ill.

The Rev. Herbert E. P. Pressey is rector, not assistant, at St. John's, Far Rockaway, L. I., N. Y.

St. Paul's, Salt Lake City, Utah, should be listed [p. 369] as having 646 communicants.

The name of the Rev. Edgar L. Sanford II is omitted from the clergy list. He is rector of Trinity, Moorestown, N. J. Address: 207 W. Main St., Moorestown, N. J. The name of the Rev. Edgar L. Sanford [senior] should be removed.

The address of the Rev. Lewis F. Schenk should be Box 165, Burlington, N. C., where he is rector of the Church of the Holy Comforter. The name of the Rev. Lewis F. Schenk, Jr., should be removed from the general clergy list.

The address of the Rev. William A. Thompson should be 721 Whaley St., Columbia 12, S. C. Mr. Thompson should also be listed as chaplain to Episcopalians in the State Hospital for the Mentally Ill, and the South Carolina Sanatorium.

The Rev. N. Lascelles Ward is incorrectly listed as being chaplain of the Philadelphia Protestant Episcopal City Mission and also assistant at Arlington Heights, N. J. The latter position should be omitted.

Church Services near Colleges

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

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

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

CARNEGIE INSTITUTE OF TECHNOLOGY
REDEEMER 5700 Forbes Street, Pittsburgh, Pa.
 Rev. Hugh S. Clark, r
 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 and Ser 11; HC 9 Daily (except Sat) 8

CONNECTICUT COLLEGE
U. S. COAST GUARD ACADEMY
UNIVERSITY OF CONNECTICUT (Annex)
ST. JAMES' New London, Connecticut
 Rev. F. S. Morehouse, r
 Sun Service: 8 and 11

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

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; Rebecca H. Davis, college worker
 Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD as announced

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; c, curate; EP, Evening Prayer; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

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

MILWAUKEE-DOWNER, STATE TEACHERS
ST. MARK'S Milwaukee, Wis.
 Rev. Killian Stimpson
 2604 N. Hackett Avenue, Milwaukee 11, Wis.
 Sun 8, 9:30, 11

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

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 and HD 9:30



TRINITY CHURCH
IOWA CITY, IOWA

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

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

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

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

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 and **GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas
 Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
 Sun 8, 10, 11; Canterbury Club 6
 Daily 7 and 5:30

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

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

UNIVERSITY OF WISCONSIN
ST. ANDREW'S Madison 5, Wis.
 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

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

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