

The Living Church

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

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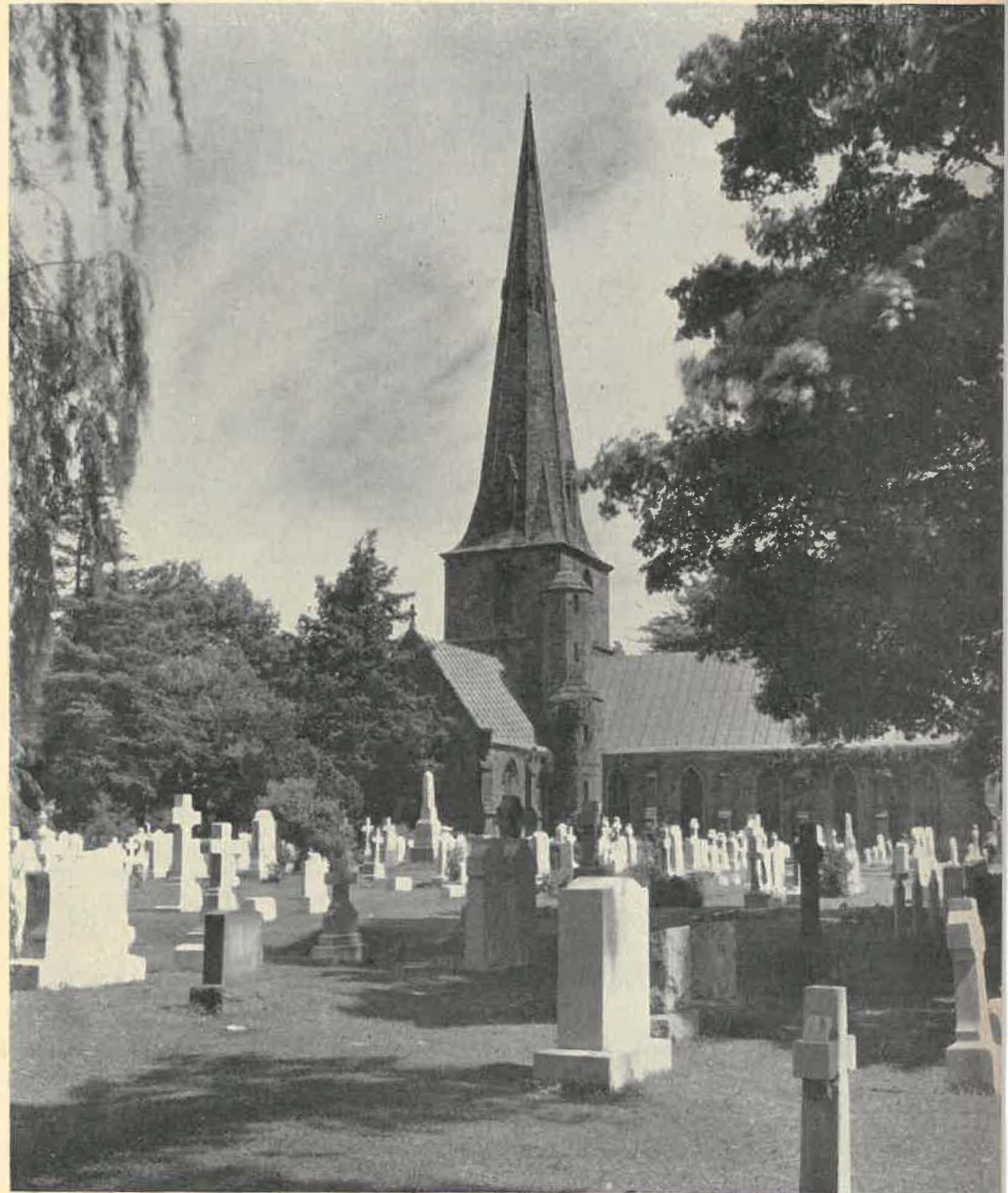
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Bishop Gibson's Consecration

TO THE EDITOR: I wish to make a correction concerning the splendid news item which you had in your news columns weeks ago re the election of the Rev. Canon P. W. Gibson of Jamaica, W. I., to the Suffragan Bishopric of the diocese of Jamaica. In the item, he was described as "the first native (West Indian) to be elected to the office of Bishop in the West Indies." This statement is very incorrect.

Bishop-Suffragan Gibson of Jamaica is the first Colored Jamaican to be elected to the episcopate but he is not the first native West Indian or Jamaican. Bishop Charles F. Douet, white, was born in Jamaica and was *ipso facto* a native of Jamaica, and the same is true of the late Archbishop Eyre Hutson, white, who was born in Antigua.

I shall be glad if you will publish my letter in the interest of correct factual data and precision.

(Rev.) EDGAR C. YOUNG.

Petersburg, Va.

Clergy Supply Bureau

TO THE EDITOR: The department of publicity of the diocese of Los Angeles is attempting to establish a clergy supply bureau as one of its activities. Our idea at the present time is to act as a clearing house between parishes requesting temporary clergy supply and clergy requesting temporary and vacation employment. We shall do no more than to place supply and demand in correspondence with one another, and will take no responsibility for success or failure of the results. We cannot undertake to canvass matters of churchmanship.

Correspondence is invited with clergy in other parts of the country who would like supply work in Southern California. Please send us only name, town, or area in which you are interested, dates you will be available, whether you will need a house, and stipend expected.

Clergy and parishes within the diocese have already been given an explanation of this program, and when demand and supply are found to match approximately, we shall send the clergy needing supply the names of those offering their services.

Please send communications to the Department of Publicity, 615 South Figueroa St., Los Angeles 14, California.

(Rev.) W. E. CRAIG, JR.

Los Angeles, Calif.

"To Clergymen Only"

TO THE EDITOR: I have before me my current issue of THE LIVING CHURCH, May 25th, received today, and I feel prompted to pass on to you my brief reaction after reading the printed appeal from a layman—"To Clergymen Only."

First reaction: Why does not the writer give his name? Any written statement loses caste when anonymous.

Second reaction: To state, as this writer does, that any sermon should be complete in 14 minutes or less (except in rare instances by exceptional men), calls forth the frank question if such statement is

not made by the mind of one who does not want to listen to any preaching—regardless.

For any sermon (not an address) to be completed (technical calculating) in 14 or less minutes, the opening prayer preceding the giving out of the text, the giving of the text itself, and then, the ascription at the close, would require at least five minutes, leaving (if less than 14 minutes) but 8 minutes for the actual imparting of God's Gospel to spiritually hungry (?) souls.

With this writer withholding his name, he is not deserving of any recognition. But, from his statement he "had attended services in many places" one would catalogue him among transient sermon tasters, and one who found no sermons appeasing his urge to get out of God's house and be back out in the world in as short a time as possible. I agree on 20 minutes as the desirable length of a sermon, and so endeavor to conform. But set 8 minutes actual time for God's Gospel is "something."

(Rev.) W. O. ROOME, JR.

Philadelphia, Pa.

TO THE EDITOR: My heartiest commendation to the author of "To Clergymen Only" [L. C., May 25th]. He (or she) has indicated needed improvement in a fault which prevails among too many of us on all seven points. And it would not require a refresher course at a seminary for correction—just common sense and its application in regard to our responsibility for the souls under our care.

It is refreshing to note such pointed and constructive criticism. In reverse, I have heard the destructive criticism that "The rector should give more time to reading notices—it's only human that we should like to hear our names in church, and the importance of our organization properly emphasized." Or that "the rector should use more gestures when he preaches—he talks too simply, like a parlor conversation. Lawyers impress juries, you know, by impressive gesture." And so on, *ad nauseam!*

Your critic seems to have the mind which more laymen need; namely, insistence upon the glory, greatness, and dignity of our faith, fulfilled at every occasion of corporate worship.

(Rev.) T. V. MORRISON.

Newport News, Va.

The Three Hours

TO THE EDITOR: I was very much interested in your editorial on the "Three Hours." In its traditional form, I think it is rather deadly. Particularly offensive is the practice of dropping in to pay one's respects.

However, when treated as a whole, the series of meditations gives an opportunity to develop some real teaching on the Atonement. In this age of hurry, it is tremendously useful to have one service a year when people plan to stop long enough to quiet down and use their minds.

We never follow the same outline here, but develop whatever lines of thought are most needed or most timely. The number of meditations varies (the Last Words are

LETTERS

only incidentally referred to), with time in between to digest. There is no choir, but congregational hymn singing. More and more people stay for the whole period, and more and more follow the Prayer Book injunction to fast. This service is one of the high points of the year.

I might add that we put considerable emphasis on the Good Friday offering for Jerusalem.

(Rev.) JOHN DEF. PETTUS.
Santa Barbara, Calif.

TO THE EDITOR: The suggestion in the May Chronicle to abandon the Three Hour meditations on Good Friday seems most extraordinary when each year more people attend and remain through the whole service. What more fitting way could there be to spend those three hours than in the church, in contemplation of what took place on the Cross? I cannot see why it should prevent any other service being held on that day.

Can we no longer watch with Him a little while?

(Miss) JULIA DEMAREST.
New York City.

Missing Person

TO THE EDITOR: I should like to give publicity through your columns to the fact that a member of my parish has been missing from home for sometime, in the hope that her whereabouts may become known through her attendance at Church.

Velva Joy Robbins, 15 years of age, about 5' 6" in height and about 130 lbs., in weight with blue eyes, dark blond hair, freckles, and a fair complexion, left her home in Portland, Maine, on the 20th of August, 1946. Her family has had no word from her since. She was faithful in her attendance at Church and it is to be hoped that her continuance in that may lead to our locating her.

(Very Rev.) W. D. F. HUGHES.
Portland 3, Maine.

Editor's Comment:

Anyone having information about Miss Robbins, should address Dean Hughes, 153 State St., Portland 3.

The Living Church

Established 1878

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

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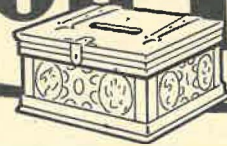
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The Question Box



Conducted by CANON MARSHALL M. DAY

• *Is there any objection to having appropriate music, such as one of the three hymns for Holy Matrimony, played softly all through the marriage service?*

I see no objection to this practice, provided the organist avoids sentimental love-music, and the officiating priest has a voice that fits well with a musical background. Personally, I prefer to have the organist either improvise from the theme of one of the above hymns, especially 214 (Sandringham). The playing, as background music, of a well known and definitely singable melody is apt to be distracting.

If the organist cannot improvise, there are many usable compositions of the "meditation" type which serve to increase rather than distract the attention of the congregation.

• *What is meant by "excommunication"? Is it ever used in the Episcopal Church, and if so under what conditions or for what reasons?*

The term "excommunication" or "excommunicate" does not occur in the Prayer Book or Constitution and Canons, but is used in number XXXIII of the Articles of Religion. The penalty itself is, however, implied in the Canons on Holy Matrimony and expressly provided for in the last two of the General Rubrics at the end of the Communion Service.

The excommunicates are cut off from the rites and sacraments of the Church until they have made public and private satisfaction for the wrong done, and have been restored by "a judge that hath authority thereunto." Until such restoration they have none of the rights of Church members, except that of receiving the Holy Communion if they are at the point of death, upon profession of repentance.

The offenses for which persons may be excommunicated are open and notorious evil living, persisted in after due warning by the pastor; implacable malice and hatred; (*a fortiori*) public renunciation of the Christian faith. The excommunication implied in the canon of Matrimony would come under the first head.

In the case of a layman the sentence is pronounced by the parish priest, and must be confirmed by the bishop. In the

case of a cleric there must first be a deposition from his orders. Restoration must be by, or with the consent of, the bishop of the jurisdiction where the sentence was imposed.

The distinction made in the English Canons of 1604 between greater excommunication, which cuts off from all social and business relations with the faithful, except that most absolutely necessary, and lesser excommunication, which withdraws all religious rights and privileges but does not suspend all other relations, has never been included in any American Church legislation, but is implied in the next to the last paragraph of the Preface to the Book of Common Prayer.

• *Is food blessed or grace said at a "tea" when a priest is present?*

This problem can be solved rather by the principles of tact than of morals. If the tea is conceived as refreshments rather than as of a meal, it certainly does not call for a grace. One might even go further and say that since the blessing of the table is a function of family religion, it belongs to family meals and such social functions as occupy the place of the family meal. The presence of a clergyman at the meal has nothing to do with it. If a family is not in the habit of "saying grace," God is not honored nor the clergyman impressed by the temporary departure from family customs.

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

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ST. PETER, FOURTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Fr. Loring Accepts

The Rev. Richard T. Loring, rector of St. David's Church, Baltimore, Md., has accepted his election as Bishop of Springfield, subject to the approval of the House of Bishops and the diocesan standing committees. Fr. Loring was elected on the first ballot at the special convention of the diocese of Springfield, June 9th [L. C., June 15th].

VISITORS

Bishop of London Sails for Home

The Bishop of London and Mrs. Wand sailed for home on June 11th, on the *Queen Elizabeth*. Before leaving, the Bishop filled three engagements in New York City. He was the guest of honor at a luncheon given by the Church Club of New York on June 3d; and he preached twice on Sunday, June 9th—in the morning, at the Church of the Heavenly Rest and in the afternoon at St. James' Church.

EUROPE

Interview With Bishop Larned

By ELIZABETH MCCrackEN

Bishop Larned, bishop in charge of the convocation of American churches in Europe, is in the United States for conferences with the Presiding Bishop and other engagements, after five months devoted to visiting the European churches. Bishop Larned very kindly consented to an interview.

In answer to the first question regarding the condition of the work of the various churches, he said:

"The work everywhere is going well. The congregations at the cathedral in Paris [the Pro-Cathedral of the Holy Trinity] are increasingly large. There are many Americans in Paris, in official positions or otherwise concerned with important affairs. They come to the cathedral. We have reopened the students' and artists' center. There are over 300 GI's at the Sarbonne; they use the center. We have also opened a school for children in the center, with about 150 pupils—children of members of the diplomatic corps

and other English and American residents.

"Dean Beekman has carried on this work. He has been given a year's leave of absence. Dr. Kirk O'Ferrall, dean of St. Paul's Cathedral, Detroit, is coming over to take Dean Beekman's place while he is away."

Speaking of St. Paul's Church, Rome, Bishop Larned said with enthusiasm:

"The new rector there, the Rev. Hillis L. Duggins, is doing a magnificent job. At Easter the church was filled, with many people standing. I held a Confirmation there. Indeed, I had Confirmations in many places: Nice, Paris, Geneva."

Bishop Larned's headquarters and residence are in Geneva. He spoke of Emmanuel Church in that city, saying:

"The church is always full. I have held several confirmations there. Geneva is the headquarters of many groups, in addition to the World Council of Churches and other great organizations. Their leaders come to our church. They use our library also, which is in the parish house of Emmanuel. It is open day and night and always crowded. The rector, the Rev. Ronald H. Rowland, is doing a splendid work."

In reply to a question about St. James' Church in Florence, of which so many American visitors have such pleasant memories, Bishop Larned said:

"That church has been closed. We have not yet reopened it because there are not many Americans in Florence just now, and the English church is open. Our people can attend that, and make their communions there. But about a month ago, the Americans in Florence expressed a great desire to have St. James' Church reopened. I spent some time in Florence considering the matter. I can understand why our people want our own church services and ways. And I hope that we can reopen the church in due time."

Bishop Larned reflected for a moment, and then said earnestly:

"But we are certainly not going to start churches where the English have them. The English had churches in most of the capitals of Europe. At the present time, they are so pressed for funds and men that it is very hard for them to carry on this European work. We must help the English Church. This is our responsibility and our opportunity. They started the Church over here in America. It is now our turn to help them.

"We cooperate in every way in Europe

—we with them and they with us. I had the great privilege of taking part in the consecration of the Bishop of Fulham, one of the four Suffragans of the Bishop of London. The consecration took place on March 25th of this year, in the crypt of St. Paul's Cathedral, London. I was invited to take part in the laying on of hands."

Bishop Larned mentioned a surprising appeal for help:

"Spain and Portugal want Protestant religious services. They have appealed to the World Council of Churches to help the struggling group of Protestants, or non-Roman Catholics, living in Spain and Portugal. We shall do it, if we can."

Bishop Larned turned from his accounts of the churches, to speak of the tragic problem of displaced persons, saying:

"This is the most pressing problem of all the problems in Europe. These people cannot go back where they came from, for political or religious reasons. The chaplains, who are doing a wonderful work, tell of trying to keep up the morale of people who don't know where they can go. These displaced persons are among the finest people to be found anywhere: artists and artisans, professional men and women, among them. They would make splendid citizens. The Stratton bill [HR 2910] sets forth in plain language what America can do, and should do. You know that this bill provides for the admission of 400,000 displaced persons during the next four years. These men, women, and children would take up something less than half of the quota we did not use in the war years.

"There is some malicious propaganda going on in opposition to this bill. Agitators say that the displaced persons are all Communists or Jews. About ten percent are Jews, people of the highest type. Our immigration laws will take care of any Communists who might slip by. Opponents of the bill seem to forget that those immigration laws will admit these displaced persons exactly according to the way they admit any new-comers. Nothing at all is different except that they are not coming under the usual quota plan. These people will be assets."

Bishop Larned went on to describe the terrible conditions under which many of the displaced persons are living, saying:

"In one place in Germany, part of a small gymnasium was secured, and 120 men, women, and children are living there.

There is not heat and no sanitation. Eighteen or 25 people are living in one room—a room made by putting up partitions made of old papers. In many places, people are sleeping on the floor, with a roof over their heads, but with no walls around them. In order to get more under shelter from rain and snow, they have had the people lie on their sides; instead of their backs. I know of one man, with university degrees, once head of the YMCA, who is living in just this kind of condition."

In answer to a question as to what could be done, Bishop Larned said with emphasis:

"The first thing is to importune the senators and representatives and get the Stratton bill passed at once. Americans must not run the risk of letting it get shelved."

It was deeply moving to hear of the courageous help given to displaced persons by sympathetic residents in Europe. Bishop Larned said:

"I sat at a conference one day, next to a frail little woman who showed great interest, though she said little. I learned afterward that she had taken displaced persons, one by one, over the border and cared for them. Another time, I found that two of our own women's guild members had shown real heroism in helping displaced persons. These things are a lesson to us not to judge hastily—especially in Europe. The most unexpected people are running great risks to succor the needy."

The next subject about which questions were asked was Church unity:

Bishop Larned spoke warmly of the progress being made in Europe, saying:

"They are way ahead of us over there. This is just because of the problems of human welfare pressing upon the Churches. They all say: 'We can't do it alone. We must work together.' Of course, we don't want uniformity, but we do want unity. Unless we can all get together on the great fundamentals of Christianity, the Christian religion will lose its hold on the world."

Last of all, Bishop Larned spoke of the importance of the exchange of students, now going on, saying:

"That is one of the tremendously significant things. In Geneva, we can house from 40 to 60 at a time, in the Château de Bossy, which we have rented. There are 17 different nations represented in the present group. They have conferences and prayers together. They become friends. Nothing but the Christian religion can bring this about. On one Sunday, we have a Protestant Episcopal service; on another, an Eastern Orthodox; on another, the service of still another Church. It is necessary to give the students small scholarships. This provides their travel money and their clothes.

"The Christian Church must uphold Christian standards in the face of Communist philosophy and Communist government. I don't think Italy, for instance, wants Communism. Italy is a liberty-loving country. In England, Communism can make no progress, if a man has a place to live. The same is true of America. Give men just the fundamental opportunities for living, and they will not even listen

to Communist talk. I am sure that no liberty-loving people want Communism."

Bishop Larned agreed that the world is in a tragic state, with overwhelmingly great needs:

"Indeed it is. We can't half-meet the needs. But there is that old saying to sustain us as we try: 'Man's extremity is God's opportunity.'"

CONFERENCES

Plans for Congresses of The American Church Union

Registrations for the six congresses to be held in October by the American Church Union are now being received. It will be sufficient to write to the regional chairman, asking to be enrolled and enclosing the registration fee of \$2 which is being charged to cover the transportation cost for the speakers. Prompt enrolment is urged, as no requests for the allotment of rooms will be considered until registration has been made. All registrations must be sent to the regional chairman, and remittances made payable to him. Do not send them to the ACU main office. These chairmen are, with the dates of their congresses:

The Rev. Albert J. duBois, 44 Que St., N.W., Washington 1, D. C., October 8th and 9th; the Rev. Roy Pettway, 1068 N. Highland Ave., Atlanta 6, Ga., October 10th; the Rev. James M. Duncan, 5749 Kenmore Ave., Chicago 40,



CATHOLIC CLUB MEETING



Pictured above are the participants in the recent meeting of the Catholic Club of Chicago, held at St. Luke's Church, Evanston, Ill., June 12th. The picture at the left shows Dom Gregory Dix, OSB, the preacher at the service of Solemn Evensong, being escorted to the pulpit by the Rev. Edward T. Taggard, rector of the St. Luke's. The other picture shows (left to right) Bishop Conkling of Chicago, the Rt. Rev. Leon Grochowski, Polish National Catholic Bishop of Chicago, Bishop Ivins of Milwaukee, the Rt. Rev. Bishop Gerasimos of the Greek Orthodox Church, and the Rt. Rev. Bishop Nicholai of Ochrida and Zicha, Yugoslavia, who also spoke.

Ill., October 12th and 13th; the Rev. L. W. Thaxton, 4716 Coles Manor Place, Dallas, Texas, October 14th and 15th; the Rev. Canon Harry Watts, 1313 Clarkson St., Denver 3, Colo., October 16th and 17th; the Rev. Douglas Stuart, 441 W. 78th St., Los Angeles 3, Calif., October 20th and 21st.

The principal service at each congress will be the Holy Eucharist, the ceremonial usage in each case being determined by the local committee. The preachers at these services will be announced later.

The speakers and their subjects at the congress sessions will be: the Rev. Leicester C. Lewis, "The Incarnation—Source and Center of Christian Life"; the Rev. Robert D. Crawford, "The Life of the Incarnation Through the Church"; the Rev. Paul van K. Thomson, "The Sacraments—Power for Daily Living"; the Hon. W. W. Grant, "The Priesthood—Power for the Sacraments."

Mr. Richardson Wright, editor of *House and Garden*, will speak at banquets in Washington and Chicago and Dr. Clark Kuebler, president of Ripon College, will speak at those in Denver and Los Angeles. Dinner speakers at Atlanta and Dallas will be announced later.

The coöperation of the clergy is asked to interest their people in coming to these congresses. They may obtain posters, circulars, and applications from regional chairmen.

Inter-Seminary Meeting

Of the 900 delegates, representing 150 seminaries of 31 Churches, present at the inter-seminary conference held at Miami University, Oxford, Ohio, June 11th to 18th, 68 were Episcopalians. This was the widest representation of Episcopal seminaries ever achieved by any conference of the ecumenical Church.

At a meeting presided over by the Very Rev. Charles L. Taylor, dean of the Episcopal Theological Seminary, delegates were asked to state what the inter-seminary movement could do for the Churches of the Anglican tradition. Some stated that they had discovered areas of doctrinal agreement they had not suspected before. All agreed to work wholeheartedly on the parish level for the furthering of the principles of the "ecumenical reformation."

At two points there were sharp differences of opinion. Some delegates suggested the ultimate aim as organic union, while others held out for a form of federal coöperation. The other issue at point was over the question of whether or not there should be an open or a closed Communion service at the conference.

Among Church leaders participating

in the conference were Charles P. Taft, the Rev. Messrs. Albert T. Mollegen, E. Felix Kloman, Oscar Seitz, John DeF. Pettus, and Howard H. Hassinger. The Rev. Hugh C. White, Jr., a recent graduate of the Virginia Theological Seminary, was student chairman of the permanent conference committee.

MISSIONARIES

Bishop Haines to Liberia

Bishop Haines of Iowa will leave New York for Liberia by Pan-American plane on July 7th, to represent the Episcopal Church in the United States at the centennial celebration of the Republic of Liberia. He will carry with him greetings to the Liberian government from the Presiding Bishop and the Overseas Department of the National Council. He expects to return by plane about August 10th.

Bishop Haines was a missionary in Liberia from 1920 to 1923. In company with Bishop Harris of Liberia, he will visit the mission stations along the Liberian coast during his stay, and will make his official report to the National Council in New York City in September.

It is expected that representatives of other governments and various institutions and Churches will be present at the centennial ceremonies, which will begin on July 26th and continue for about three weeks.

THE PRESS

Dr. Charles C. Morrison Retires

Charles Clayton Morrison, since 1908 editor of the *Christian Century*, announced his retirement on June 16th. He will be succeeded as editor by Paul Hutchinson, managing editor since 1924. Harold E. Fey, former associate editor, will become managing editor. Dr. Morrison will continue on the editorial staff as contributing editor, and will retain the editorship of *The Pulpit*, a monthly magazine for clergymen published by the *Christian Century*.

Before becoming editor of the *Christian Century*, Dr. Morrison had been a minister of the Disciples of Christ, serving churches in Iowa and Illinois. He was a fellow in philosophy under John Dewey at the University of Chicago, and has been granted honorary degrees of doctor of divinity, doctor of literature and doctor of laws. He was a delegate to the World Missionary Conference at Edinburgh, Scotland, in 1910; to a series of interchurch conferences held in various cities of Central and South America during 1916, and to the ecumenical conferences held at Oxford, England, and Edinburgh in 1937. For 15 years he has been professorial lecturer

on public affairs in the Chicago Theological Seminary.

Dr. Morrison's retirement as editor of the *Christian Century* went into effect with the issue of June 18th.

PRESBYTERIANS

Mr. La Roe Elected Moderator of Presbyterians, USA

Wilbur La Roe, Jr., an elder of the Chevy Chase Presbyterian Church and attorney for the Port of New York Authority, was elected moderator of the 159th General Assembly of the Presbyterian Church in the USA on May 22d. Mr. La Roe will serve for one year. The Rev. Dr. Ralph C. McAfee, who made the nominating speech, said:

"Only thirty-nine years ago we changed the law of the church to permit elders to be elected as commissioners of the General Assembly. In 1919, 1927, and 1939 we elected elders as moderators. I call your attention to the rhythm of the years. It is now 1947. Shall we now make it 156 preachers and three elders, or shall we make it four elders in 40 years . . . I think this is the time for the General Assembly to give the church a new thrill and elect an elder for our moderator." The election came on the second ballot, by a large majority.

When Mr. Roe received the gavel as the symbol of his authority, he said:

"This is a difficult spot for a layman. I accept this honor with profound humility and with the sense of the deepest inadequacy. I plead for your prayers. I think that there is no validity in the concept that there can be a 'laymen's year' in the church. The year belongs to our Lord and ours is the job of serving Christianity with such consecration and teamwork that it will become a Presbyterian year in the service of our Lord."

ANGLICAN RELATIONS

Exchange of Parishes Made

The Rev. Rowland Jonathan Hills, vicar of Holy Trinity Church, Forest Row, Sussex, England, and the Rev. Bradford Young, rector of Grace Church, Manchester, N. H., are to exchange parishes for a year, beginning September 1st, according to announcement made on May 18th at all services in Grace Church. Mr. Young said:

"This exchange will be a kind of sabbatical leave. Both Mr. Hill and I have served our parishes for more than seven years. At the year's end each of us will return to his own parish more useful, wiser, and refreshed, with a better understanding of two peoples who must cooperate for the world's peace."

Neither parish will be put to any additional expense. Each clergyman will

assume the duties and the salary of the other parish.

Mrs. Young, Merrill, a senior at Phillips academy, Andover, Mass., Ernest, a freshman in high school, and Beatrice, in the sixth grade, will sail with Mr. Young about August 1st. Coming to Grace rectory with Mr. Hills will be Mrs. Hills, their three daughters, Sarah, 9, Frances, 5, Mary, 4, and son, Jonathan, 10 months.

ROMAN CATHOLICS

Directory Reports Gains

Roman Catholics in the United States, Alaska, and the Hawaiian Islands now number 24,268,173, a gain of 866,049 over the previous year's total, according to the official Catholic directory, published in New York by P. J. Kenedy and Sons.

Archdioceses with Roman populations in excess of 1,000,000 are New York (1,169,376), Chicago (1,716,536), and Boston (1,208,089). For the first time in history, the number of converts to Roman Catholicism in the United States in one year has exceeded 100,000.

At the beginning of the year, the American hierarchy numbered four cardinals, 20 archbishops, and 138 bishops. Establishment of the new diocese of Madison, Wis., in 1946 brought the total of dioceses to 100, while the number of archdioceses remained at 22. Parishes numbered 14,742. An increase of 1,490 brought the number of priests to a record total of 40,470. [RNS]

INTERCHURCH

St. Peter's Welcomes Armenian Congregation

On June 8th the congregation of St. Peter's Church, New York City, welcomed the Armenian Apostolic Church of St. Gregory the Illuminator, who will occupy the St. Peter's parish house on July 1st.

The Armenian congregation has been holding its services at St. Peter's every other Sunday since its former home was sold several months ago. It will occupy the parish house, in which an altar and pews are now being installed, until it is able to find a new, permanent home.

In reply to the welcome extended by St. Peter's Church, Bishop Teran of the Armenian Church in North America expressed his church's "deep gratefulness and appreciation." He said:

"What makes me particularly happy is the spirit of Christian kindness and fellowship which the Rev. Richard A. D. Beaty, rector of St. Peter's, and his congregation have shown to us. I abundantly appreciate his friendship, which has grown

over the last months. I have prayed for God's blessing on him and his congregation."

RADIO

Canon Bell to Preach

The Rev. Canon Bernard Iddings Bell, consultant to the Bishop of Chicago on education, will be the speaker on the Church of the Air over the coast to coast network of CBS on July 20th, 10-10:30 AM, Eastern Daylight Saving Time, through the facilities of station WCBS, New York City.

The male choir of Trinity Church, New York, under the direction of George Mead, will sing.

Some Columbia network stations may rebroadcast at a different time. Check your local CBS station to ascertain what time this program will be heard in your community.

CANADA

Dr. Wright Urges Reunion

A plea for a "united Christian Church," a reunion of all Christians, Catholic and Protestant, in one Church, was made by the Rt. Rev. W. L. Wright, Bishop of Algoma, in an address at Sault Ste. Marie, Ontario. He said:

"The Anglican Church is both Catholic and Protestant. She will throw away her opportunity to serve as a 'bridge Church' if she stresses only a nominal unity with Protestants and abandons her position in regard to the apostolic ministry which she holds in common with the Catholic three-fourths of Christendom." [RNS]

Mission Leaders to Confer

More than 100 Churchmen from 41 countries, the most representative gathering of non-Roman mission leaders ever held in North America, will meet at Whitby, Canada, July 5th-18th, for the first full conference of the international missionary council since 1939.

The basic purpose of the conference will be to "reexamine fundamental missionary principles and policies in the light of past experience and changing conditions and to seek a plan of action for the whole missionary enterprise that will enable both the younger and older churches to go forward together with renewed vision and fresh confidence in their common task—the winning of mankind for Christ."

Among major topics to be discussed at Whitby will be the problem of "orphaned missions" which have been cut off from their home base since the war, religious

liberty issues in various nations, and the recruiting, training, and support of Christian workers overseas.

Delegates to the meeting from the U S include Dr. John R. Mott, 1946 Nobel Peace Prize winner; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; Dr. Henry P. Van Dusen, president of the Union Theological Seminary; Dr. John A. Mackay, president of Princeton Theological Seminary; and Bishop James C. Baker of the Methodist Church, who is chairman of International Missionary Council.

Delegates from foreign lands include: the Most Rev. K. W. K. Mowl, Archbishop of Sydney, Australia; and the Rt. Rev. Stephen Charles Neill, assistant to the Archbishop of Canterbury, London.

Attention will be given to political, social, and cultural changes as they bear upon evangelism, and to trends of government policy which influence the prospects of religious liberty and the relations of the church with the state in the educational, medical and other fields of Christian activity. [RNS]

ORTHODOX

Archbishop Vitaly Named Head Of Anti-Communist Group

Archbishop Vitaly of New York has been named Ruling Archbishop of the American and Canadian Diocese of the Russian Orthodox Church Outside Russia. The appointment was made by the Synod of Bishops at Munich, Germany, a group of Russian prelates opposed to any form of relationship with the Moscow Patriarchate so long as the Communist regime remains in power.

Formerly in charge of the Eastern diocese of the Russian Orthodox Church in America headed by Metropolitan Theophilus of San Francisco, Archbishop Vitaly recently broke away from that body in protest against proposed reconciliation with the "apostate Red Church" in Russia. He was joined by three other prelates.

Announcement of Archbishop Vitaly's appointment was accompanied by a proclamation in which the Ruling Archbishop appealed to Russian Orthodox believers to beware of "two great temptations" which confront them.

"One temptation," he said, "is to join the captive church under the puppet Alexei (Patriarch Alexei) of the godless Moscow government . . . The other is to break away from the suffering Mother Church at the hour of her greatest trial—to form an autonomous church, and after being severed from your ancient spiritual roots to lose all vestiges of Christian Orthodoxy in two or three generations." [RNS]

GREECE

Archbishop Threatens To "Exterminate" Rebels

The recent message of the Holy Synod of the Greek Orthodox Church condemning outrages committed by anti-government guerrillas and urging rebels to lay down their arms continues to be a lively topic in Greek Orthodox Church circles.

One aftermath of the Synod's message has been a dramatic announcement by Archbishop Athanassios of Phokis that, if violence by guerrilla bands continues, he will put himself at the head of his armed flock to "exterminate the bandits who have sunk my diocese into mourning and devastation through executions, burnings, and pillages."

On the other hand, Archbishop Ezekiel of Thessaly, the oldest of the Greek metropolitans, has asserted that he never mentions Communism in his sermons, as he believes this is a political organization, "which has nothing to do with the Church."

"After all," the Archbishop said, "taking sides with one or the other party, will only widen the existing gap, and it has nothing to contribute toward the conciliation of our people."

The statement by Archbishop Ezekiel is regarded in Church circles in Athens as contradictory to the Synod's message which denounced the guerrilla campaign as "an organized and premeditated attempt to disrupt national life through persistent, long and treacherous efforts, an unholy attempt to cut the people asunder from its spiritual inheritance."

Referring to Archbishop Ezekiel's statement, Archbishop Damaskinos of Athens, leader of the Greek Church, announced that the attitude of the Thessaly prelate will be examined at a coming session of the Holy Synod. [RNS]

NEW ZEALAND

Consecration of Bishop Lesser

The Rt. Rev. Norman Alfred Lesser, formerly dean of Nairobi, Kenya Colony, South Africa, was consecrated ninth Bishop of Waiapu [New Zealand] on St. Barnabas' Day, June 11th. The consecrator was the Most Rev. Campbell West West-Watson, Archbishop of New Zealand and Bishop of Christchurch. The co-consecrators were the Rt. Rev. Cecil Arthur Cherrington, Bishop of Waikato; the Rt. Rev. William A. R. Fitchett, Bishop of Dunedin; the Rt. Rev. William J. Simkin, Bishop of Auckland; the Rt. Rev. Percival W. Stephenson, Bishop of Nelson; the Rt.

Rev. Reginald H. Owen, Bishop of Wellington; the Rt. Rev. Frederick A. Bennett, Bishop of Aotearoa and Suffragan Bishop of Waiapu; and the Rt. Rev. W. W. Sedgwick, retired Bishop of Waiapu. Bishop Simkin was the epistoler; Bishop Fitchett, the gospeler. Bishop Stephenson preached the sermon.

The enthronement took place the following evening, when the new Bishop presented his deed of consecration, was received and enthroned, and received the submission of the clergy and laity. In his sermon, Bishop Lesser pledged himself to work steadfastly for God and His Church in the diocese of Waiapu.

WEST AFRICA

Activities of Fr. Whittemore And Bishop Harris of Liberia

By the Rev. A. A. PACKARD, OHC

On his way home to the United States after completing his nearly three months' visitation of the mission of his community at Bolahun, Liberia, Fr. Alan G. Whittemore, Superior of the Order of the Holy Cross, spent six weeks in Freetown, Sierra Leone waiting for return passage. During his time in Freetown he kept busy by taking the Holy Week services at St. George's Cathedral at the request of the Bishop of the diocese, the Rt. Rev. J. L. Cecil Horstead. Since the diocesan was short of preachers, it proved an opportunity for the Father Superior to celebrate the Eucharist and give something of a miniature week's mission. In addition to these duties, as his stay became prolonged, he preached in several parish churches, gave addresses at Fourah Bay College and Annie Walsh Girls' School, and held numerous private and group conferences of a spiritual nature.

On the day following Fr. Whittemore's departure, the Rt. Rev. Bravid Washington Harris, Bishop of the missionary district of Liberia which adjoins Sierra Leone, arrived to keep an engagement to preach before the annual synod of the diocese. He was the guest of Bishop and Mrs. Horstead.

IRELAND

Plan to Reduce Episcopate

A bill to reduce the number of bishops in the Church of Ireland from 14 to 11 as an economy measure was passed through its first stages at the annual General Synod, Dublin, presided over by the Most Rev. John A. F. Gregg, Archbishop of Armagh and Primate of All Ireland. It was announced that if the bill is finally adopted, the Synod will

wait until vacancies occur to decide which bishoprics should be merged.

Introduction of the bill highlighted sessions at which a gloomy picture was presented of the Church's financial plight caused largely by lowered interest rates on its financial holdings and the sharp rise in general living costs.

"The only alternative to reducing the number of bishops," Dr. Gregg declared, "is for the laity to provide a considerable sum for the maintenance of existing episcopal stipends and adequate stipends for the clergy at large."

As a further economy measure, Dr. Gregg announced, the Society for Promoting Protestant Schools has decided to reduce expenditures by £2,500 (\$10,000) annually. He presented a report which showed that the society has been severely hit by the war and now has a deficit of £14,000 (\$56,000).

In his opening address, Dr. Gregg called for greater unity among churches in spreading their message both at home and abroad:

"It is plain that the Church spoils its message by being divided when it ought to be united. To a large extent, both at home and abroad, it is offering to men a message toward which they feel unattracted. Are the men we take the Gospel to entirely to blame, or does the fault lie with us and the way we take it to them?"

[RNS]

PHILIPPINES

Army Day Exercises

Bishop Wilner, Suffragan of the Philippines, was the principal speaker at the Army Day exercises at the US Army Ordnance Center outside Manila, P. I., on April 7th.

Before the speech, which he closed with the episcopal blessing, Bishop Wilner occupied the position of honor in witnessing the review and dress parade of the 4,000 American and Philippine Scout Ordnance Troops commanded by Lt. Col. Paul H. Baker, Sr., a Churchman from Washington, D. C., and Silver Spring, Md.

In his speech, Bishop Wilner reviewed the effort put forth by the Episcopal Church to alleviate the suffering of internees during the period of occupation.

Brent School to Reopen

The board of trustees of Brent School, Baguio, P. I., has decided to reopen the school in September. The board unanimously agreed that hereafter Brent School would admit boys and girls of any nationality, the only requirements being those of character and scholastic ability. The school will, however, con-

tinue to prepare its pupils for entrance to U. S. colleges and universities, and preference in admission will be given to those who plan to attend such institutions.

Although the buildings of Brent School remained standing after the liberation of Baguio, they were entirely cleared of furniture, equipment, and all electrical and plumbing fixtures. No books remained in the library; the science laboratory equipment had disappeared. The buildings themselves, without repairs or painting for five years, had greatly deteriorated, and the cost of rehabilitation is considerable. The board announces its need of books, especially standard reference works, for the library, and would appreciate gifts from former students and friends toward the reëquipping of the laboratory.

The headmaster would be glad to hear from qualified teachers, men and women, Churchmen, who would consider teaching in Brent School. Address the Rev. Arthur H. Richardson, M. A., Brent School, Baguio, Philippines.

Pro-Cathedral Renovated

St. Luke's Church, on the grounds of St. Luke's Hospital, designated by Bishop Binsted as the pro-cathedral, is undergoing extensive repairs, which will make it a much more attractive place of worship. Part of the hardwood paneling at the east end has been removed, which makes the altar and reredos stand out; glass windows, painted to keep out glare, have been replaced by the shell windows commonly used in Manila; a pulpit has been installed, and the removed paneling has been used to construct a cabinet for the care of urns recovered from the ruins of the Chapel of the Resurrection in the cathedral.

Bishop and Mrs. Binsted, the Rev. and Mrs. H. C. Spackman, and Mr. and Mrs. E. L. Munger recently moved into apartments in the reconstructed building at 606 Taft Ave., Manila. This building, constructed originally as a student dormitory for those attending Manila universities, later became a missionary residence, then it was used by the House of the Holy Child, with one room reserved for the office of the mission treasurer, and just previous to the war was occupied by the mission treasurer, the canon missionary and the suffragan bishop.

CHINA

Sister Constance Anna Retires

Sister Constance Anna, one of the Sisters of the Transfiguration, is about to retire to the Mother House in Glendale, Ohio, after 28 years in Wuhu,

China. She was interned by the Japanese during the war years, first in the convent, and then for two and a half years in Ash Camp, Shanghai. During much of the time she was seriously ill, but after peace was declared she returned to Wuhu to reclaim the buildings from the Japanese. During these last two years she has had a marvelous return of health and has worked with tireless energy at repairing the buildings and grounds of the convent.

On St. Mark's Day her Chinese friends gave a large farewell tea-party on the lawn of the convent in honor not only of her departure but of the anniversary of her having been set apart. Among other gifts the most outstanding presentation was a scholarship fund already exceeding 10,000,000 Chinese dollars in value, and which has as its goal 20,000,000 or \$1600 in U. S. money at present exchange. This fund is being contributed entirely by Chinese and the interest will be used to educate young people who otherwise would have no opportunity for an education.

ENGLAND

Archbishop Decries Supervision Of Church by the State

In a new book published in London, the Most Rev. Cyril Forster Garbett, Archbishop of York, warned that the Church of England may have to fight against supervision by parliament, even to the point of seeking separation of Church and State.

The British government, the Archbishop declared in his book, *The Claims of the Church of England*, is increasing its control over every phase of the community, and "it is not likely that the Church will escape from this movement."

Dr. Garbett deplored present day morals, asserting that "adultery is treated even more flippantly on the stage and in the novel than it was by the playwrights and courtiers of the Restoration."

The Archbishop also warned of the possibility of a war that might wipe out civilization, and criticized Pope Pius XII for his "failure" to denounce atrocities of the Fascists and Nazis. [RNS]

ORTHODOX

Orthodox Patriarchs Get Invitations to Moscow

Patriarch Timothy of Jerusalem has received an invitation from Patriarch Alexei to attend the convocation of the Holy Synod of the Russian Orthodox Church to be held in Moscow next September. Similar invitations have been

sent to the Ecumenical Patriarch at Constantinople, the Patriarchs of Antioch and Alexandria, and the heads of the Orthodox Churches in Romania and Yugoslavia.

It was announced that Patriarch Timothy will not be able to accept the invitation, because of age and ill health. However, he is expected to send a substitute. [RNS]

Alexei in Romania

Leading Romanian government officials welcomed Patriarch Alexei, leader of the Russian Orthodox Church, on his arrival in Bucharest from Moscow for a ten day visit. He was greeted by Patriarch Nicodim of the Romanian Orthodox Church who visited Moscow last fall to discuss closer ties between the Romanian and Russian Churches. The Moscow Patriarch was accompanied by a number of Russian prelates, including Metropolitan Gregory of Leningrad and Novgorod.

In a special message to the Romanian people, Patriarch Alexei said:

"I am happy to transmit blessings from the Russian Orthodox Church to the Romanian sister Church and all the Romanian people of the same faith, allied with the Russian people through blood sacrificed in common for liberty and independence and justice and peace for all humanity." [RNS]

JAPAN

Interest in Christianity Shown

"The way of the Japanese talk shows they are interested in Christianity, but there is no assurance that this interest will transform them into Christians," W. K. Bunce, chief of General Douglas MacArthur's religious section, declared.

Missionaries are busy throughout Japan seeking Christian converts and more are expected, since General MacArthur recently made it possible for unlimited numbers who were in Japan before the war to return. At present, there are about 120 Protestant and Anglican, and 950 Catholic missionaries in Japan.

Partly under government pressure, most Protestant churches during the war years united as "the Church of Christ of Japan." Mr. Bunce said only 20% of the Episcopal churches joined. This organization still exists, with Baptists, Presbyterians, and Methodists among those participating. Episcopalians, Lutherans, and the Salvation Army have withdrawn.

Missionaries being admitted now to Japan must have had prior service in Japan and have an adequate knowledge of the language. Mr. Bunce said that once there, missionaries have full freedom.

Conversation with a Lady

By the Rev. William G. Peck, S.T.D.

THE decline of religion in the western world is a fact, though it has been offset in our own time by some other facts which reveal how profound and potent a reality religion remains in the hearts and minds of men who have been called to perform great deeds or to make tremendous decisions. The Christian faith cannot be regarded as a relic of the past when it inspires the world leadership of Franklin Roosevelt, the social philosophy of William Temple, or the heroic witness of Pastor Niemöller. But in so far as its decline is actual, the chief present trouble is not that men, understanding clearly what the Christian religion is, are deliberately rejecting it, but rather that there has been a lamentable misunderstanding of what it is, even amongst many who still profess to be religious. And as the distorted shreds and remnants of religious truth reveal their powerlessness and irrelevance in face of the monstrous human problems and frustrations of our time, they are abandoned, almost unconsciously. Men slide away into godlessness.

To such reflections I was recently brought by a conversation in a railway train. It was a pleasant summer morning, and we were rushing through the fruitful valley of the Thames, on our way to Wales. Opposite me sat a little lady, in whose eye I perceived the intention to talk. She was what I believe is commonly called a "good-looker," but in a quiet, homely way. She wore a wedding ring and no make-up. She looked intelligent. But I had an interesting book and was not in a talkative mood. I avoided her eye and stuck to my reading. It was useless. She asked me if I would kindly raise the window, and after that we talked all the way to Newport in Monmouthshire. She began with the question, "Was I a clergyman of the Church of England?" My reply gave her an opportunity for recounting her own religious history, and I fear it is typical of much personal religious history today.

She had been born and reared in Wales. Her father was a Roman Catholic, her mother a Methodist. At first they had decided that their sons should be brought up as Roman Catholics and their daughters as Methodists; but as time went on they discovered objections to this division of the family into two religious camps, and it was decided that all the children should be taught the same religion. A compromise was effected, and both sons and daughters were sent to the Church of Wales. This, how-

ever, meant that neither of the parents had any understanding of the religion which their children were now being taught, and they were not particularly interested in keeping the children up to their religious duties. The boys and girls grew up, and the notion of the duties and disciplines of membership in the Church of Wales gradually faded from their minds.

"But I must tell you," said the lady, "that my brothers and sisters have remained more or less religious, as I myself have." "And what exactly does that mean?" I asked. "What about yourself?" She told me that she lived with her husband in a London suburb: that they went to Church, if not regularly, at least fairly often. I asked her what church they visited. She told me — "the Spiritualist Church."

I suppose I grunted, or frowned, for she looked at me speculatively and said, "I think you do not approve of our Church. Don't you believe that things happen?" "What kind of things?" I asked. "Well," she replied, "last Sunday evening we heard a sermon by a woman medium, who preached under a spirit control. She preached for fifty-five minutes, with her eyes shut." "Madam," I said, "I could preach for fifty-five minutes any day, with my eyes shut or open, without any 'control'."

I went on to assure her that I had no doubt that "things happened," and that I myself knew of the actual occurrence of amazing and even frightening psychic phenomena. As I continued, she looked more and more puzzled, and at last she exclaimed, "But I don't understand. If you believe that these things *do* happen, why are you not a spiritualist? Why don't you approve of the Spiritualist Church?"

I had to explain to her that spiritualism as a *religion* was sheer nonsense, because you cannot make a *religion* out of the mere assertion that such "things" occur: that you cannot make a *religion* out of the mere assertion that life goes on after death. I told her that religion must have a dogma of Ultimate Reality, and of the relation of man's entire activity to that reality. I said that the mere conviction of the perpetuation of personal consciousness beyond physical death was not *religion*: it declared the perpetuation of life, but did nothing whatever to reveal the meaning and value of life.

I asked her what spiritualism, as such, had to say concerning the situation of man as a creature intended for the vision of God, but set in the natural order of this world, to reach his supernatural

end through his contacts within that order. I asked her what spiritualism had to say concerning man's failure as man, his failure in his human function and capacity, and the monstrous effects of the failure in his personal and social life. I told her that the Christian faith had as its center and mainspring the redeeming Incarnation and Sacrifice of the Eternal Word, in the stream of human history upon the earth, and that in Christ alone could be found the meaning of life, here and hereafter.

I left her at Newport, and she seemed thoughtful. I do not know what effect this conversation had upon her; but for the rest of that day I could not get that little lady out of my mind. Her problem was, I knew, deep-rooted. It began with the breaking of Christendom in the double sense of the clearage in the Church, and the emergence of the dichotomy between natural and supernatural in the post-renaissance period. She was reared in a family where there were "religious," but no religion conceived as the normal sanction of the family or as the potential unifying core of the whole life of universal community. That is to say, she was just taught religion as only a private, personal affair. But a religion which is only a private, personal affair can have nothing to say about the common problems of human social order, economic purpose, or cultured ends. Hence the separation between "religion" and "life," and when the human person finds his more acute personal problems in the social, economic, and cultural spheres, that religion fails him.

It is a religion which delivers the empire of Christ to the broken order of this world. It is not the Christian faith, and consequently the great dogmas of the faith, limited and perverted in their meaning, in the vague and confused misunderstanding of such a person as that lady, appear irrelevant. Religiosity remains a shadowy "attitude," a fragmented doctrine. It may sink to anything, even to the notion that necromancy is a form of Christianity. It may retain some rudimentary corporate sense, and produce a "Church" — a Church whose terrific and world-shaking dogma is proved when a woman stands up and preaches for fifty-five minutes with her eyes shut.

Oh, for the rise of a mighty missionary apostolate to what is left of the modern mind; a great teaching enterprise which by every honest means available to our modern techniques, will expound to the drifting and bewildered people of our time what Christianity is!

Grace to Maintain

INDEPENDENCE DAY has long been recognized by the Episcopal Church, and a special collect, epistle, and gospel is provided for Fourth of July in the Book of Common Prayer. It would be well if our parishes would make more of the religious observance of this day, by a well-attended celebration of the Holy Communion, with special intention for the welfare of our nation and the peace of the world.

The collect for Independence Day sounds the keynote: "O eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech Thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Chrst our Lord. Amen."

Criticism of the government of the United States, and even of our form of government, is a popular indoor sport. It is easy to find fault with the President for his veto of the tax reduction measure, or for his attitude on the labor bill; with Congress for what it does or for what it leaves undone; with the Supreme Court for its ruling in this or that question; with the Washington bureaucracies for their waste and inefficiency; with the Veteran's Administration for its incredible tangle of red tape; and with many another agency of our federal, state, and local government. But when all is said and done, we have the kind of government we have chosen for ourselves, and we hold the remedy for its shortcomings in our own hands. When we criticize it, therefore, we are in effect criticizing ourselves. And self-criticism is a healthy form of exercise, if it leads to a genuine attempt at self-improvement.

Patriotism may be a virtue or it may be, as it has been cynically described, "the last refuge of a scoundrel." It depends upon what one means by the word. There is no virtue in geography; the rocks and rills of our native land are no more sacred, *per se*, than those of Scotland or Afghanistan or the Holy Land. All were made by God, and all are freely given by Him for the use of His peoples. And there is no virtue, *per se*, in any special race or nationality. If there were, the United States would be in a bad way, for America is made up of men and women of every race and national background, and of every color and creed.

What, then, is the basis for a true patriotism, one that can be considered a genuine virtue in the Christian sense? Surely it is the kind of patriotism that is implied in the Prayer Book collect — the kind that recognizes that our liberties were won through the power of God, and that we need the grace of God to maintain them in righteousness and in peace.

The epistle and gospel for Independence Day carry

out this same thought. For the epistle, there is appointed a passage from Deuteronomy which contains one of those flashes of insight into the nature of God which characterize the books of the Old Testament, though often set in a context of barbarism that seems strange to us in the light of the fuller revelation of the New Testament.

"The Lord your God is God of gods, and Lord of Lords," says this ringing passage; "a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt."

IS there not a message here for us today? Do we love the stranger — both the one who is within our gate and the stranger who lives aboard? Shall we not carry out literally the injunction to give him food and raiment? Yet this very week, UNRRA comes to an end; we have cut our appropriation for relief nearly in half, and we have not yet given life and vigor to the International Refugee Organization.

Again, in the gospel, we are reminded of the words of Jesus: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." What would happen to a man who advocated a foreign policy based squarely on these principles? Would he not be attacked as a dangerous Red, and barred the use of public halls in many of our communities?

Christian patriotism must involve more than loyalty to one's country and its institutions. It involves the passionate desire to improve one's country, and to strengthen such of its institutions as are good, and to change or improve those that are inadequate or bad.

Is lynching an American "institution"? If so, it is one that must be rooted out in the name of Christian patriotism. Is labor strife a normal part of the American scene? True Christian patriotism would find a way to achieve justice and cooperation without the class conflict that even the most determined opponents of Marxism seem to have accepted from its teachings.

Christian patriotism, it seems to us, means the kind of loyalty and passionate devotion which would keep our country faithful to its highest ideals; which would strengthen all those institutions that are good and try to re-orient those that are bad or indifferent. And it means that our country, in its strength, should share its treasures with those who are weak, and take

its proper place among the nations in the maintenance of righteousness and peace, not for ourselves alone but for all men.

This is a high ideal, and one far removed from the flag-waving of much Fourth of July oratory. But it seems to us to be the kind of patriotism that is enjoined upon us, both as Christians and as loyal citizens of the nation that we love and cherish, the United States of America. May God indeed give us grace to maintain our liberties in righteousness and peace, now and in the years to come.

India — A Hopeful Portent

WE DO not pretend to understand the intricacies of the problem of India, or to know how it should be solved. But we are tremendously heartened by the settlement now proposed by the British government, and apparently accepted in the main by Indian leaders, whereby self-government will be obtained within the framework of the British Commonwealth of Nations.

Can we dare hope that this step may mark the beginning of a turn of the tide of history? If the Indian problem can be settled peacefully, is it too much to hope that the problems of China and Palestine, of Korea and Greece and Hungary, may also be settled peacefully?

One thing is clear. The Indian solution — if solution it be — was not achieved without high statesmanship and the ability to compromise on measures without sacrificing principles. If that spirit could prevail in the United Nations, and among the diplomats of the countries that make up its membership, even the most complex problems would be well on their way toward solution. Perhaps the UN might do well to appoint a commission to go to India and study the way in which conflicting interests are being reconciled, instead of more commissions to investigate clashes in troubled areas. Then indeed the solution of the Indian problem might become a hopeful portent for the whole world.

Shall We Abandon Confirmation?

YES, says the *Churchman*, which nevertheless still claims (we believe) to be an organ of the the Episcopal Church. Or perhaps the *Churchman* does not really want to abandon Confirmation, but rather to keep it as a voluntary pious practice, like saying the Rosary—though we doubt if our contemporary would relish the comparison.

We are thinking of an editorial in the *Churchman* of June 15, 1947, entitled "Why Not Be Christian?" In this little editorial, only two paragraphs long, the editor neatly solves the problem of Christian unity by suggesting that "the way for churches to unite is to unite," and he observes (without proof) that "the Archbishop of Canterbury seems to agree." All we

have to do, apparently, is to forget about Confirmation and also (according to the last half of the last sentence of the editorial) about ordination, too.

Nevertheless, the *Churchman* does have some faint praise for Confirmation. It is "an inspiring religious experience, especially for the adolescent." But it hastens to add "so is immersion in the Baptist Church, and 'receiving the right hand of fellowship' — or whatever the ceremony of reception into membership may be called—in the other churches."

We think the *Churchman* does not carry its logic far enough. Why not abandon baptism too — or simply retain it on an optional basis as an inspiring religious experience, especially for the baby? Shall we also revise the marriage laws of the Church, so that Holy Matrimony is retained only as an inspiring religious experience, especially for the engaged?

And what about those who do not find these things particularly inspiring? Shall the subscriber to the *Churchman*, who does not find inspiration in signing the check that pays for his subscription, omit that detail, which after all is "little more than a legal form"?

We wish the *Churchman* had not stopped at the second paragraph. We are fascinated at the possibilities of its facile reasoning. We hope the editor will carry it out to its logical conclusions in an early issue. But for our part, we'll stick to the Prayer Book teaching on confirmation, ordination, and the other aspects of the faith and order of the Church.

Reassurance from Lexington

SEVERAL readers have written or telephoned the editor to inquire about a wedding widely reported in the daily press, whereby a prominent twice-divorced society woman was married to a priest of the Episcopal Church.

The marriage was performed at the Church of the Good Shepherd, Lexington, Ky., by the Bishop of Lexington. In a reply to a telegraphic inquiry, Bishop Moody wires: "Marriage laws of the Episcopal Church scrupulously observed in this marriage. I am not one to break the laws of the Church, nor allow them to be broken in this jurisdiction." We who know Bishop Moody were confident that this must be the case.

Our readers will be glad to have this reassurance, even though they may feel that the marriage of a priest to a prominent woman who is twice divorced, with children by each of the previous marriages, is not calculated to strengthen the Church's witness to the indissolubility of marriage and the stability of the Christian family. Unfortunately, the Bishop's statement, which will not reach most of those who have read of the marriage in the news or society columns of the daily papers, will not convince a cynical world that this does not mean that the Episcopal Church condones marriage after divorce.

The Old Catholic Church in Austria

By the Rev. P. H. Vogel

Secretary of the Austrian section of the Society of St. Willibrord

AS IN Switzerland and Germany, also in Austria the Old Catholic Movement arose after the Vatican Council of 1870 with its two new dogmas. Representatives of opposing Austrian Catholics took part in the first Old Catholic Congress held in Munich in September, 1871. Congregations were formed in Austria, Bohemia, and Moravia. Everywhere Old Catholics had to overcome many difficulties. But the number of adherents increased slowly but steadily, especially in Bohemia which became the center. It was only after long and difficult negotiations with the State authorities that in 1877 the "Old Catholic Church in Austria" was recognized as a separate religious body. Since the beginning of the *Los von Rombewegung* (Away from Rome Movement) in the beginning of the twentieth century, many new parishes and mission stations came into being. The government did not allow the election of a bishop — the pretext for preventing the consecration of a bishop being that there was no adequate provision for a stipend, apart from an incumbency. Therefore the Austrian Old Catholic Church was ruled by an administrator who was styled *Bistumsverweser*. He received the Holy Oils from the Bishops of Berne or Bonn, and administered confirmation as do Eastern Orthodox priests. Sometimes candidates for confirmation were sent over the frontier. Priests were ordained in Germany or Switzerland, but many were obtained by the accession of priests from the papal obedience.

IN THE FIRST AUSTRIAN REPUBLIC

After World War I and the following break-up of the Austro-Hungarian Empire, the Old Catholic Church was divided into two selfgoverning Churches: the Austrian and Czechoslovakian Churches — the Austrian Church having 4 parishes and 6 mission stations. The freedom long looked for was now given to the Old Catholic Church. She gained many new members; new parishes and mission stations started and developed steadily. It was possible to elect a bishop, who was consecrated in Berne in 1925. He died in 1926 and his successor was consecrated in 1927. After his retirement in 1942, because of the war no successor was elected, but at present preparations are being made for an election.

When Austrian fascists came to power in 1934 and Austria became a "Christian" state, the Roman Catholic Church

When in May, 1945, Americans entered Linz every governmental and ecclesiastical building affixed a board indicating the purpose of the building. So I affixed on the door of my office a board with the inscription: "Old Catholic Church of Austria. Parish of Linz, Rector's Office." Opposite my office there is a building containing offices of the town magistrate, in which G. I.'s were billeted. When I came in touch with them I had many talks and conversations with them and they always asked me: "Padre, what does Old Catholic mean?" When I replied, "It is the same as Episcopalian," they understood. I made the acquaintance of members of various denominations but I met only very few Episcopalians. In the course of time at last one Episcopalian, who is now in Hartford College, came to see me and became a regular worshipper in our services. Among the chaplains there was for a short time only one Episcopalian priest, the head of the chaplain's office was always a Protestant minister. But all of them, and also Roman Catholic chaplains, were always very kind and helpful to me.

When in August, 1946, at the request of our administrator, I wrote to the Presiding Bishop asking him for help, I wrote to the editor of *THE LIVING CHURCH* too, and he launched an appeal to which came such a generous answer from *THE LIVING CHURCH FAMILY*. I think that there are not many Episcopalians who exactly know what Old Catholics stand for. From the appeal of your editor they will know that intercommunion exists between our Churches but perhaps nothing more.

Because of the generous help I decided, as a little token of gratitude, to tell you something about the Old Catholic Church in Austria. As a matter of fact I can give only a condensed survey and I ask you to bear in mind that the denominational situation in Austria, as in the Continent in general, is quite different from that in the States.

became almighty as in the days of the Empire. Religious freedom was proclaimed but in fact religious minorities were disregarded. They had to suffer many vexations of all kinds.

Shortly after the "Anschluss" the Prussian spirit of command superseded the Austrian manner. Anti-Christian and anti-religious propaganda ridiculed all what was holy to the feelings of the people. Monasteries were dissolved, all Church associations were banned, and their property was confiscated. Naziism did not foster any Church; it hated them all and most of all the Roman Catholic Church. People were troubled and asked again and again to leave the Churches. Many did so and also many Old Catholics left their Church. In the Lutheran Church the ideas of the German Christians tried to come to power but they gained only very few members. In the Old Catholic Church the ideas of the ill-famed Catholic National Movement of Essen, which since 1936 had become more and more influenced by Nazi ideas and methods, never could gain a considerable number of adherents, and those few who had become members faded away in the course of time.

After the "return" of the *Sudetengau* in the Reich, the government forced the three dioceses of the Old Catholic Church existing now in "Great Germany" to unite into the "Old Catholic Church of Germany." But everyone of the diocese retained its independence with its own bishop and synod. In 1940, the regime forced the bishops to order the secretaries of the Society of St. Willibrord to stop their activities.

The last Lenten Pastoral appeared in 1939. It was of quite a religious fashion. The monthly of the Church, like those of other religious bodies, was suppressed in 1941. When children from the cities were sent into safe places of the country and religious instruction became difficult, letters of instruction were forbidden by the Government. Hindrances of all kinds were invented.

The losses of the Austrian Old Catholic Church are comparatively grave in comparison with the numbers of its adherents. Churches and chapels were damaged or totally destroyed — church furniture and vestments have been destroyed too or stolen.

IN THE SECOND REPUBLIC

After the break-down of Naziism, many who had left the Church came back and many others came in. Losses during the war have been compensated almost completely. At present there are 12 parishes and 33 mission stations. The mission stations are very often very far from the parishes, the congregations are

scattered all over the countries of Austria. The work of Old Catholic clergy is very hard and they have to do much travelling to reach their flock.

LOW OR HIGH?

The Liturgy of the Mass is an adaptation of the Roman Catholic Mass, all rites are performed in the vernacular. Holy Communion is given in both kinds by intinction. When a bishop is to be elected, every priest and one representative of every 300 Church members is entitled to vote. All those who are baptized are numbered, not only communicants.

There are no "parties" in the Austrian Old Catholic Church. She stands simply for "Evangelical Truth and Apostolic Order." To promote better knowledge of the Old Catholic Church there is the *St. Willibrord Chronicle*, which can be obtained from the Rev. Theodore Andrews, St. Peter's Church, Mountain Lakes, N. J.

When once I told a friend of mine that in the opinion of High Churchmen Old Catholics are not "high" enough, and in the eyes of Low Churchmen are too "high," he wrote me: "What you say about the attitude of Anglo-Catholics toward Old Catholicism is on the whole true, though happily not entirely so. Not much is known in England of Old Catholics." Let us hope that through the Society of St. Willibrord and through these few lines may come a better mutual knowledge and understanding!

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The Order of Deaconesses

By the Rt. Rev. Edwin J. Randall

Suffragan Bishop of Chicago

THE Advisory Commission on the Work of Deaconesses appointed by General Convention recently met at St. Faith's House in New York City. Consideration was given to a synopsis of replies to a questionnaire sent to some eighty deaconesses as to type of work, salaries, living conditions, etc. The replies showed that deaconesses are doing various types of work: religious education, parish work, city missions, mountain missions, and overseas missions. The information in regard to salaries showed that in numerous instances the Church is paying utterly inadequate salaries and is taking unworthy advantage of the consecrated devotion of women who for love of our Lord are willing to serve without much regard for remuneration. In only a small number of cases is any provision made for living quarters, and in most cases there is absolutely no provision made for disability or retirement pensions.

It is time for the Church to "fish or cut bait," in regard to the Order of Deaconesses! We have no right to ask young women of ability and education to give themselves for life, or even for a term of years, to the service of the Church unless we can give them reasonable assurance of adequate salaries, proper living conditions, and also of some security in case of disability or advanced age.

It is true that there is the Deaconess Retiring Fund for the assistance of deaconesses in case of emergency need. This Fund stands now at about \$135,000, but the benefits to any individual Deaconess are small indeed. There is a possibility that this Fund may in time be combined with another Fund to make a total of about \$200,000. Our goal for this Fund is \$500,000.

If such a goal could be reached, it would be possible, we believe, to inaugurate a plan under which automatic pensions could be assured all deaconesses whose pension premiums are properly and regularly paid, as in the case of the clergy. It is possible

that the interest of the Church Pension Fund could be secured in setting up such a plan.

There is no question as to the need of women workers. Several bishops have recently applied for workers to Deaconess Johnson, head of St. Faith's House. And a number of other bishops are in need of workers, while others need them, but say they have not the funds for salaries.

The report of the National Council's Commission on Salary Standards and Pensions for Women Workers has suggested definite salary standards for women workers in various lines, which would, of course, apply to deaconesses. Also, Bishop Sherrill, as Presiding Bishop, has appointed a Commission on Personnel, which has been making a survey, and from which we may expect constructive plans and accomplishments. Provision is made for pensions for all women workers serving under the auspices of the National Council and the National Woman's Auxiliary. Other workers do not have the benefit of Federal Social Security. Every employing body, whether national, diocesan, or parochial, is morally bound to make adequate provision for pensions and retiring allowances for not only deaconesses but for all other women workers.

There is also a real need for scholarships for young women desiring to qualify for work in the Church as deaconesses. Many, we are confident, would offer for such work, if their financial problems could be solved.

The Order of Deaconesses is the one Order for Women provided for in the General Canons of the Church. The Church, under the leadership of the bishops, should be both serious and active in enlisting capable young women for the Order of Deaconesses, should see that salaries paid are up to recognized standards, and that reasonable provision is made for disability and retiring pensions.

The harvest is ripe. The need is world-wide. Now is the time for action!

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June - July

June 29-July 5. Order of the Holy Cross, West Park, N. Y.

CHURCH CALENDAR

June

29. St. Peter (4th Sunday after Trinity)
30. Monday



BOOKS



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

Invitation to Christianity

STOP LOOKING AND LISTEN. By Chad Walsh. New York: Harpers, 1947. Pp. 112 (with index). \$1.25.

The assertion that a book is important out of all proportion to its small size has almost become a cliché. But clichés are frequently truths that have been uttered too often, and this particular cliché (if such it be) is certainly applicable to Dr. Walsh's essay in modern, literate apologetic, which bears the appropriate subtitle, *An Invitation to the Christian Life*.

A reader always appreciates seeing how an author's mind works, and one sees precisely that in this intelligent and lucid piece of writing. It is not meant to be a spiritual autobiography at all; yet much of it seems to be so. Everyone who has experienced an unemotional and rational conversion from agnosticism to Christianity will recognize the exact point in Dr. Walsh's growth and development at which he was able to produce this volume and felt the urge to do so. One will recognize even the rather wistful nostalgia with which the convert looks back on the days when he was able to impress others with his raucous unbelief and to gloat in being a very devil of a fellow. One understands such convert's reluctance at being forced by sense and reason to embrace a point of view which has the sanction of general respect if not of general practice.

But the fact that Chad Walsh has had an experience in which many of us have shared in no way detracts from the validity of his own, from the thankfulness that Christian folk must feel because of the change that has come upon him, or from the freshness and intelligence of his own presentation. The book is effectively rescued from becoming a mere "experience story" by the incisiveness with which he portrays the shortcoming of the typical 20th-century intellectual impedimenta, whether of the man in the street or of the intelligenzia.

One would like to share his certainty that the Golden Rule type of minimum Christianity is on the way out, along with the cheap complacency of what he calls "Secular Optimism." This reviewer so believed 20-25 years ago, but he is now forced to conclude that he thought so only because he felt that because he had to see some things clearly, others must do likewise if only such things were pointed out to them. Nevertheless Dr. Walsh's assurance (which is obviously based on conviction and love and the yearning desire that all may

know the abundant life in Christ) does not lessen the value of his clearly reasoned case for Christianity, nor the penetrating originality of his definitions of the faith and of the tasks before those who profess it. H. B. V.

Lectures of a Great Educator

SOME TASKS FOR EDUCATION. By Sir Richard Livingston. New York: Oxford Press, 1947. Pp. 98. \$1.25.

This eminent Churchman, a layman knighted for scholarship, president of Corpus Christi and Vice-Chancellor of the University of Oxford, is by way of being probably the most listened-to writer on education in England today. These are lectures delivered last year at the University of Toronto, three on the Burwash Foundation and one on the Falconer Memorial Lectureship. They present little that is not found in his earlier books, but the charm of good English and an ability to brief his own previous thinking makes the present book a delight.

Education, Sir Richard is sure, must center in the contemplation and imitation of human greatness as revealed in history, biography, the arts, philosophy, and religion, not on a study of physical and external matters, which are valuable but not basic. A merely scientific discipline produces, he insists, not men but only technicians; and he adds, "By a technician I mean a man who understands everything about his job except its ultimate purpose and its place in the order of the universe."

BERNARD IDTINGS BELL.

Final "Interseminary" Volume

WHAT MUST THE CHURCH DO? By Robert S. Bilheimer. New York: Harper's, 1947. Pp. 148. \$1.

This book constitutes the fifth and final volume in the splendid Interseminary Series, and summarizes with admirable succinctness the main arguments of its four predecessors. It also contains an index covering the entire series, a fact which further enhances its value. Inasmuch as each of the prior volumes is priced separately at \$1.50, while the whole set can be purchased for \$6, this final volume can be obtained practically as a gratuity by buying the set.

The book is considerably more, however, than just a summary of what went before. In the eyes of the author the contemporary ecumenical movement takes on the stature and impressiveness of another "Reformation," and he argues per-

suasively in favor of that point of view. "It is a reformation which amid the disunity of the churches asserts the unity of the Church . . . which amid the provincialism of the churches asserts the world mission of the Church . . . born of the desires of a multitude of people, of a hundred different types of organized effort and in response to the spontaneous prayer of persons in all lands . . ." (p. 80).

Beyond a doubt those among both clergy and laity who become infused with the spirit of these books will find themselves better equipped to proclaim with renewed validity the timeless Gospel to a world now painfully hard pressed for time.

WARREN M. SMALTZ.

Revolutions in Christian Thinking

MODERN CHRISTIAN REVOLUTIONARIES. By Donald Attwater. New York: Devin-Adair, 1947. Pp. xi, 390. \$4.

It is a joy to be able to write a rave review once in a blue moon. This book is a *must* for anyone concerned about the future of either Christianity or society; it is also a supremely heartening book, for it shows that Christian thought can probe deeper and more discerningly into the ailments of modern civilization than can any of the standard brands of secular salvation.

The five Christian thinkers here discussed were chosen because—despite striking differences of background and emphasis—they were all "revolutionaries" in the sense that Mr. Attwater uses the word: "*an advocate of principles and policies which involve dissociation from and reversal of established ways of thought, systems, etc.*"

Kierkegaard, who was almost unnoticed in his day but who has exerted a widening influence for the last few decades, is treated with admirable clarity by Mr. Melville Channing-Peace. He emerges as a peculiarly prophetic figure. He foresaw and predicted the present diabolic state of civilization, and he sensed and fought against the tendency, gaining strength in his time, to water Christianity down into a sentimental admiration of Gentle-Jesus-Meek-and-Mild. His call to a complete acceptance of Christ the God-Man—his passionate belief in the uniqueness of Christianity—is ten times as relevant today as it was when he defied "Christendom" for the sake of Christianity.

Chesterton (discussed by Mr. F. A. Lea) and the sculptor, Gill (discussed by Mr. Attwater) had several things in common: both were converts to the Roman Church; both were fierce critics of large scale industrialism, neither regarded large scale state socialism as the ideal alternative to capitalism. Their thought went in the direction of decentralization. They parted company when

BOOKS

it came to pacifism—Gill went pacifist, Chesterton at times almost composed hymns in honor of just wars.

To my mind the best essay is the one about Andrews (by Dr. Nicol Macnicol). Andrews was an Anglican priest who went to India, became a close friend of Gandhi and Tagore, and identified himself so closely with India's struggle for justice that he spent his life traveling to South Africa and other remote places to battle for the rights of the Indians living there. Of all the men studied, he was perhaps the most saint-like in character; a comparison with Dr. Albert Schweitzer is inevitable. His only weak point was a tendency to do what Kierkegaard warned against: lose sight of the uniqueness of Christianity. At times, despite his intense personal conviction of the centrality of Christ, he leaned over backward and seemed to regard the highest kinds of Hinduism as practically equivalent to Christianity.

The essay on Berdyaev (by Dr. Evgeny Lampert) is heavy going. That dreadful word, "existential," drifts about like the leaves of autumn, and the word "myth" (which seems here to mean something that is truer than if it were true) litters the landscape. However, certain exciting things come out of the murky landscape: notably Berdyaev's passionate concern for freedom, and how it can be preserved and developed in an organic society. The section on Berdyaev's attitude toward the communist experiment is exciting reading, but too brief; the reader feels left up in the air.

CHAD WALSH.

In Brief

JESUS AND OUR HUMAN PROBLEMS.
By Robert E. Speer. New York: Revell Co., 1946. Pp. 192. \$2.50.

Dr. Speer's little book is truly an excellent contribution to the orthodox study of Christology substantiated by constant reference to the Scriptures. His treatment is both historical and devotional. It is refreshing to find such a clear understanding of the centrality of the Person of our Lord in Christian thought, in distinct contrast to the generally hazy presentations of our Lord which tend to magnify His humanity to the almost total exclusion of His divinity. Dr. Speer's knowledge of Scripture and his penetrating analysis of its implications concerning our Lord's claims as the Son of God are clearly set forth.

The style of Dr. Speer is always simple, straight-forward, and convincing. And with this clarity of presentation he combines a veritable mine of information on the nature of our Lord's person and mission, helpful alike to clergy and laity. This book is well worth owning.

KENNETH R. TERRY.

Prodigals-Confessions-Forgiveness

The English artist, who did the pictures for that new set of Sacrament Cards which we've recently published, bowled us over by her marvelous grasp of what The Sacrament of Penance truly means, how and through what it was made possible for us, and what it takes to make it effective. We all know that without utterly honest penitence, The Sacrament is a dead thing. At the bottom of the picture, 'she has drawn simply two figures—The Prodigal coming home, stripped naked, all pride and vain-glory gone, head in hands, deeply penitent, and The Father RUNNING to meet the penitent son coming home.

There's the whole story of The Sacrament of Penance in a nutshell. We are ALL prodigals, we frequently

slip away into the far country, but, thank God for the memories of The Father which bring us to ourselves, and back toward home. If we come, still slightly hankering after our pet, besetting sins, we should not be disappointed when we find that The Father will NOT come running to meet us. But if we come back so sorry that we could just weep, Our Father, bless Him, comes HURRYING, RUNNING, to meet us, and the two of us come together there in The Confessional, through His priest—and we, who were dead in sin, become alive again through His priceless absolution. Have you ever come home that way? If not, won't you try it soon, and be at peace once more, with your Father, and with yourself.

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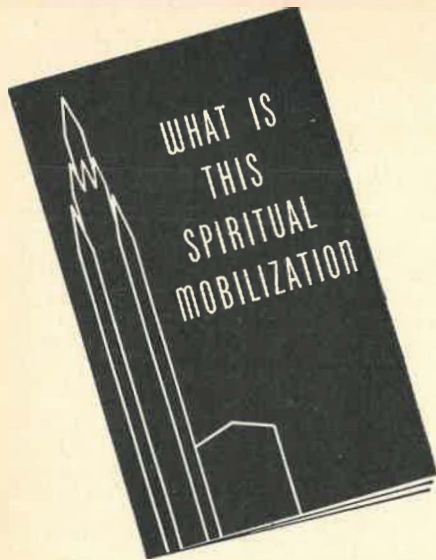
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Church School Journalism

THE junior vestry, or some such student body for self-expression, will at some time or other propose the scheme, "Let's publish a school paper!" It sounds simple enough. The public schools do it in various grades and departments. We have a mimeograph; it would build up school interest, help classes to share their experiences, give interesting information to the parents. It's easy. Let's.

So the idea arises rather abruptly, and its ease and advantages are felt without a realization of some of the dangers. A Church school paper may, indeed, be a great success, and a source of help both for self-expression and needed publicity, provided it is set up with the proper planning, and provision is made for real childhood participation.

CAUTIONS

Certain cautions might well be pointed out, based on experience. The little sketches and other "art work" may become mere marginal adornment, or comical trimming. Or, the one handy child may do it all. The school head may use the paper merely as his own organ, and presently be found to be writing, decorating, and printing the whole job, just as the rector has long since ceased to allow any one to touch the parish bulletin except himself.

Again, the children's written contributions turn out to be so trivial, or poorly worded, that the adult editor revises them all out of their original form. The child author, seeing his paragraph thus garbled in print, loses the sense of pride in his achievement. Again, the date of publication comes 'round, and there is no chance to gather the material from the various classes and student reporters, and so adults throw together an edition in the emergency. It's easier, and the result looks more professional, anyway, we say.

When all this has been said, however, the school paper has a real function, properly appreciated, and carried through with genuine educational ideals and motives. The main motive shall be that it is to be an outlet for student self-expression, a form of original creation, through pictures and sentences. It should arise, if possible, out of the actual lessons in the classes, and not be intended as a bulletin for school activities. The following kind of material is suitable for this sort of paper:

A sentence written in a class which the teacher thought had merit. A child's short prayer, or verse. A statement of a class project. News of changes in the school plan, as seen by one of the children, not in the grand editorial manner of the rector. Sketches of work done, even though crude, such as "Our box for the Indians," "Our class crèche," or "Some symbols we have learned."

Type of material to be rejected: all comical things, which are often submitted by the junior high age. Anything that brings in a policy of making the paper a village, folksy news review, with references to personalities, merely because "names make news." Thus, the class reporters will strive to tell the uproarious story, "Who broke the chair last Sunday. Ask Frankie." Or, from the senior class, "Who can be bringing Helen to church—she has been seen wearing a new pin. Ha, ha." How they love it, and how they snicker at putting something over.

GOOD COPY

If every teacher will be alert to see good copy when it arises in class work, and will submit it to the person who is in charge of the school paper, many splendid items will be in hand when each publication date comes. Possibly it is best to limit such a paper to a more compact age area, say between the sixth and twelfth grades. Kept in a plane of dignity, and as a genuine student production, it may well improve the tone and interest of the whole school, both of parents and children.

This might be added: usually if a paper is thrown together to make a date-line, it will be written on the spot, by the staff, or a few, and will miss the fine points which come from catching good copy, as it arises. Made a year-through project, an ever-ready sounding board for real gems of pupil expression, the Church school paper may be a fine thing.

COMING EVENTS

July

3. Convocation of Liberia, Lower Buchanan

September

9. Convocation of South Dakota, Watertown
21. Convocation of Idaho, Twin Falls
22. Meeting of the National Council; convocation of North Dakota, Fargo

DIOCESAN

LONG ISLAND

Dom Gregory to Lecture

Dom Gregory Dix, OSB, will lecture on "The Liturgy and the People" in the auditorium of Cathedral House, Garden City, L. I., N. Y., Monday, June 30th, at 8:30 PM, under the auspices of the Seabury Club of Long Island. The lecture is open to the public, and the offering will be donated to the building fund of the Benedictine Priory at Three Rivers, Mich.

CENTRAL NEW YORK

Corpus Christi Festival Held in Utica

A Solemn Mass was held in St. George's Church, Utica, N. Y., on the Feast of Corpus Christi, June 5th. The Rev. Stanley P. Gasek was the celebrant; the Rev. Ernest B. Pugh, dea-

con; and the Rev. Ralph E. Hoven-camp, sub-deacon. Bishop Sawyer of Erie pontificated at the Mass and preached the sermon. After the Mass, a picnic luncheon was served on the grounds of St. Margarets' Convent, followed by the reading of a paper, "Devotion to Our Lord in the Blessed Sacrament," by the Rev. W. Hubert Bierck.

In the afternoon there was a procession of the Blessed Sacrament from the convent chapel to the garden shrine where Solemn Benediction was sung. The officiant was the Rev. Carl A. Aveilhe, assisted by Fr. Everett, SSJE, deacon, and the Rev. Roswell G. Williams, sub-deacon. In the procession were the Sisters of St. Margaret, the associates of the Order, visiting clergy, the laity, the officiating clergy, and acolytes.

More than 500 people, including the Rev. Mother Agnes of the Mother House in Boston, attended the celebration. The festival is an annual event, sponsored by St. George's Church and St. Margaret's House.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., N. Y.

COLLEGES

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LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

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Laurence M. Gould, D.Sc., President

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Carleton College
Northfield Minnesota

SCHOOLS

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Rev. W. C. Christian, Rector
Box L, Vicksburg, Miss.

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For Girls. Offers sound program of scholarship, physical and spiritual training in friendly atmosphere. Episcopal. Founded 1884. Limited resident enrollment. College preparatory and General Courses: also 5th, 6th, 7th and 8th grades. For "Future Years" write: Ophelia S. T. Carr, Head of School, Box L, Davenport, Iowa.

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KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For Catalog, address: Box L O.

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under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Bldg. Board and tuition, \$850.

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College Preparatory and General Courses
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The Hospital of Saint Barnabas and the
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Apply to — Director of Nursing
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CLASSIFIED

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CHURCH FURNISHINGS

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

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

LINENS AND VESTMENTS

CATHEDRAL STUDIOS, Washington, London, Materials, linens per yd. Surplices, albs, altar linens, stoles, burses, veils. My new book, Church Embroidery (1st edition sold, 2nd edition). Complete instructions, 128 pages, 98 illustrations. Vestment patterns drawn to scale, \$7.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

LINENS AT 10% DISCOUNT. Plentiful supplies for all Church uses enable us to continue special discount during Summer. In July address Box 607 Bay Head, Samples Free. Mary Fawcett Co., Box 146, Plainfield, N. J.

MISCELLANEOUS

LIBRARIES PURCHASED for cash, we pay transportation. Write today for details. Baker Book House, Grand Rapids 6, Mich.

POSITIONS OFFERED

ASSISTANT-ORGANIST—For work in Secondary School and Parish Church. Organ Lessons, board and room, and small compensation in return for services. Write D. Hewlett, Box 3, Gladstone, N. J.

NEEDED: Young associate rector in parish of 1200 communicants to work with 300 young marrieds, youth, church school. Great opportunity for real accomplishment and advancement. Write Rev. Harry Longley, 1105 Quarrier Street, Charleston, West Virginia.

EMERGENCY! Woman for Practical Nursing in Church Home. Good Salary. Reply: St. John's Home, 1222 N. Cass St., Milwaukee 2, Wis.

EXPERIENCED EPISCOPAL Organist-Choirmaster for West Coast—Florida Parish by September 1st. Reply Box G-3241, The Living Church, Milwaukee 3, Wis.

WANTED: Priest. Retired. Single, who in return for room and private bath in an attractive rectory, would render light parochial service. Good Churchman. The Parish is near the ocean in a well known resort city on the Atlantic Seaboard. Near New York and Philadelphia. Reply Box A-3243, The Living Church, Milwaukee 3, Wis.

ASSISTANT, Calvary, Rochester, Minnesota, young Deacon or Priest preferably single. Address Senior Warden.

ENERGETIC PRIEST for general missionary development in upper Midwestern Iron Ore district. Reply Box J-3244, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

CHAPLAIN-TEACHER, B.A., B.D., Teachers' Certificate for Secondary Schools. Anglo-Catholic, Married. East preferred. Reply Box L-3240, The Living Church, Milwaukee 3, Wis.

RATES: (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 8 cts. a word for one insertion; 7 cts. a word an insertion for 3 to 12 consecutive insertions; 6 cts. a word an insertion for 13 to 25 consecutive insertions; and 5 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CHANGES

Appointments Accepted

The Rev. Robert M. Collins, formerly a student at Nashotah House, Nashotah, Wis., is now rector of Emmanuel Church, Olathe, Kans., and may be addressed there.

The Rev. Frederick J. Drew, formerly rector of Grace Church, Menominee, Mich., is now priest in charge of St. John's, Munising, Mich. Address: 119 W. Onota St., Munising, Mich.

The Rev. Michael Kundrat, formerly curate of St. Paul's, Muskegon, Mich., is now locum tenens at Grace Church, Traverse City, Mich., and may be addressed there.

The Rev. Arthur H. Laedlein, assistant rector of St. Mark's, Frankford, Philadelphia, Pa., will become rector of Zion Church, Morris, N. Y., August 1st, and may be addressed there.

The Rev. William F. Maxwell, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now deacon in charge of St. John's, Brownwood, and St. Matthew's, Comanche, Texas. Address: St. John's Church, Brownwood, Texas.

The Rev. Charles W. Newman, formerly assistant at Trinity Church, New York City, is now vicar of St. Paul's Chapel, Trinity Parish, New York City. Address: 489 Hudson St., New York 14, N. Y.

The Rev. G. E. Nichols, curate of the Church of the Heavenly Rest, New York City, will become archdeacon of the diocese of Erie on September 1st. Address: Bishop's Office, Erie, Pa.

The Rev. James Albert Pike, formerly a fellow and tutor at the General Theological Seminary, New York City, has now taken up residence at Christ Church, Poughkeepsie, N. Y., of which he has been rector since January 30th. Address: Christ Church Rectory, Poughkeepsie, N. Y.

The Rev. Rudolph Roell, assistant at St. James', New York City, will become rector of St. Paul's, Dedham, Mass., September 1st. Address: 45 Court St., Dedham, Mass.

The Rev. Roy F. Schippling, chaplain of St. James' School, Faribault, Minn., will become priest in charge of Trinity, Hinckley; Grace Church, Rush City; and St. Andrew's, Moose Lake, Minn., September 1st. Address: Hinckley, Minn.

The Rev. Albert R. Stuart, rector of St. Michael's, Charleston, S. C., will become dean of Christ Church Cathedral, New Orleans, La., October 1st, and may be addressed there.

The Rev. Delbert W. Tildesley, formerly curate at St. Matthew's, Evanston, Ill., is now assistant at Ascension and Holy Trinity, Pueblo, Colo. Address: 115 Routt, Pueblo, Colo.

The Rev. George R. Turney, rector of St. Mark's, Medford, Ore., will become rector of St. Michael and All Angels', Portland, Ore., August 1st. Address: 1704 N.E. 43d Ave., Portland 13, Ore.

The Rev. Albert W. Van Duzer, formerly curate of Grace Church, Merchantville, N. J., is now rector of the Church of the Advent and St. John's Chapel, Cape May, N. J. Address: 612 Franklin St., Cape May, N. J.

Resignations

The Rev. Harold Thomas, rector of St. Luke's, Charleston, S. C., will retire on October 1st.

Changes of Address

The Rt. Rev. Stephen F. Bayne, Jr., formerly addressed at Columbia University, New York City, should now be addressed at 808 American Bldg., Seattle 4, Wash. (office), or 1305 E. Prospect St., Seattle 2 (residence).

The Rt. Rev. Charles K. Gilbert, formerly addressed at the Bishop's House, Cathedral Heights, New York City, should now be addressed at Dell in Heath, Charlemont, Mass.

The Rt. Rev. S. Harrington Littell, formerly addressed at 110 Morningside Drive, New York City, should now be addressed at Cambridge, N. Y.

The address of the American Church Building Fund is now located at 170 Remsen St., Brooklyn 2, N. Y.

The Rev. A. J. Mockford, formerly addressed at Box 426, Oregon City, Ore., should now be addressed at 822 Washington Ave., in that city.

The Rev. F. J. Stevens, formerly addressed at 625 Pennsylvania Ave., San Diego, Calif., should

now be addressed at 1603 Torrence St., San Diego 3, Calif.

The Rev. Edward Jacobs, formerly addressed at St. Francis' Mission, Upi, Awamog Cotabato, Mindanao, P. I., should now be addressed at All Saints' Mission, Bontoc, Mountain Province, P. I.

The Rev. Llewellyn Williams, formerly addressed at 721 St. Anthony, St. Paul, Minn., should now be addressed at 972 Kehler Ave., St. Paul 4.

Ordinations

Priests

Ohio: The Rev. Thomas Gibson Johnson was ordained to the priesthood by Bishop Tucker of Ohio on June 11th in Emmanuel Church, Cleveland, Ohio. He was presented by the Rev. Andrew Gill and the Rev. Sherman Johnson preached the sermon. Mr. Johnson will be curate of Emmanuel Church, Cleveland, and priest in charge of the Church of the Holy Spirit, Cleveland. Address: 8614 Euclid Ave., Cleveland, Ohio.

Pennsylvania: The Rev. Paul M. Washington was ordained to the priesthood by Bishop Remington, Suffragan of Pennsylvania, on June 14th in the Church of the Holy Apostles and the Mediator, Philadelphia. He was presented by the Rev. Robert H. Tabb and the Rev. Robert D. Morris preached the sermon. Fr. Washington will be curate of the Church of the Crucifixion, Philadelphia. Address: 620 S. 8th St., Philadelphia 47, Pa.

Deacons

Maine: Farnum Virgil Wood was ordained to the diaconate by Bishop Loring of Maine on May 31st in St. Michael's Church, Auburn, Maine. He was presented by the Rev. Robert Sweetser and the Rev. Powel Dawley preached the sermon. Mr. Wood will be deacon in charge of Christ

CLASSIFIED

POSITIONS WANTED

REFINED CHURCHWOMAN seeks contact with lady desiring cheerful companionship during summer months away from city. Light duties. Not nursing care. State details. Highest references. Reply Box T-3235, The Living Church, Milwaukee 3, Wis.

EXPERIENCED Organist-Choirmaster, recitalist; Episcopalian, 31 years old. Full-time position desired. Excellent recommendations. Boy or Mixed choir. Reply Box V-3236, The Living Church, Milwaukee 3, Wis.

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HOUSEMOTHER, Prefer Episcopal Church School. Reply Box L-3242, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Church, Eastport, Maine, and may be addressed there.

Minnesota: Howard Bruce Connell was ordained to the diaconate by Bishop Keeler of Minnesota on June 15th in St. John's Church, Mankato, Minn. He was presented by the Rev. Kirby Webster and the Rev. Paul Kramer preached the sermon. Mr. Connell is not attached to any parish at the present. Address: 818 Baker Ave., Mankato, Minn.

Pennsylvania: James W. Rice and Francis Ward Voelcker were ordained to the diaconate by Bishop Remington, Suffragan of Pennsylvania, on June 14th in the Church of the Holy Apostles and the Mediator, Philadelphia. Mr. Rice was presented by the Rev. J. H. A. Bomberger; Mr. Voelcker, by the Rev. William H. Dunphy. The Rev. Robert D. Morris preached the ordination sermon. Mr. Rice will be curate of St. Paul's Church, Glen Loch, Pa., and may be addressed there. Mr. Voelcker will be curate of St. Mark's Church, Philadelphia. Address (after August 1st): 1625 Locust St., Philadelphia 3, Pa.

Rochester: Norval Scott was ordained to the diaconate by Bishop Reinheimer of Rochester on June 11th in St. Peter's Church, Dansville, N. Y. He was presented by the Rev. C. Dalton Scott and

the Rev. Ernest F. Scott preached the sermon. Mr. Scott is to be curate of Christ Church, Rochester, N. Y., and may be addressed there.

Southwestern Virginia: Norman Traverse Slater was ordained to the diaconate by Bishop Phillips of Southwestern Virginia on June 11th in St. John's Church, Roanoke, Va. He was presented by Bishop Jett, retired of Southwestern Virginia, and the Rev. Richard R. Beasley preached the sermon. Mr. Slater is assistant at St. John's Church, Roanoke. Address: 1331 Clarke Ave., Roanoke 16, Va.

Marriages

The Rev. Stanley Fillmore Hauser and Miss Madelyn Horner were married on June 5th in St. Mark's Church, San Antonio, Texas. Bishop Jones of West Texas officiated at the ceremony, assisted by the Rev. J. Wilson Hunter. Mr. Hauser is rector of Calvary Church, Menard, and priest in charge of St. James', Fort McKavett, and St. John's, Sonora, Texas. Address: Menard, Tex.

Layworkers

Mr. Clarence T. Abbott, Jr., lay assistant at St. Mark's, Denver, Colo., will resign July 15th. In September he will be a student at the Church

Divinity School of the Pacific. Address: 2451 Ridge Rd., Berkeley 9, Calif.

Miss Rowena Earle Brown, formerly director of Christian education at St. Mark's, San Antonio, Texas, has resigned.

Mr. Henry W. Prior has been appointed by the National Council for missionary work in the district of Liberia. He will teach science in the Episcopal High School, Cape Mount, Liberia.

Diocesan Appointments

The Rev. Frederick S. Arvedson, president of the standing committee of the diocese of Springfield, is to receive all official mail for the diocese for the ecclesiastical authority. Address: 411 Washington St., Pekin, Ill.

The Cleveland Clericus has elected the following officers for the coming year: the Rev. John C. Davis, president; the Rev. B. Z. Stambaugh, vice-president; and the Rev. T. G. Johnson, secretary-treasurer.

The Rev. James A. Rockwell was recently elected chairman of the Committee on College Work for the Second Province. Fr. Rockwell succeeds the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.



Church Services near Colleges

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

BOSTON COLLEGES AND 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 6:30

TRINITY CHURCH Rev. Theodore P. Ferris, r
 Rev. Norman Spicer, Minister to Students
 Sun 8, 11, 7:30; Canterbury Club 6

BROWN UNIVERSITY
ST. STEPHEN'S Providence, R. I.
 Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c.
 Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

BUFFALO UNIVERSITY
NEW YORK STATE TEACHERS COLLEGE
ST. JOHN'S Rev. Walter P. Plumley, r
 Colonial Circle, Buffalo, N. Y.
 Sun 8 & 11, HD 10:30

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

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

CARROLL COLLEGE
ST. MATTHIAS' Waukesha, Wis.
 Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Ph.D.
 Sun 7:30, 10:45; Daily 7:30

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL New York City
 During Summer Session, July 7 - Aug 15
 Sun MP and Ser 11; HC 9; Daily (except Sat) 8

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

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

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

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, 10HC; HD 6:45 and as announced

UNIVERSITY OF MICHIGAN
ST. ANDREW'S Ann Arbor, Michigan
 Rev. J. H. Burt, Chap; Miss M. J. Westphal, Counsellor for Women Students
 Sun 8, 11, 8; Canterbury Club 6; Wed & HD 7:15



**ST. JOHN THE DIVINE
 CHAMPAIGN, ILL.**

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

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

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

ROLLINS COLLEGE
ALL SAINTS' Rev. James L. Duncan, r
 Winter Park, Florida
 Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

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

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

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

UNIVERSITY OF WISCONSIN
ST. FRANCIS HOUSE Rev. Carroll E. Simcox, Chap
 1001 University Ave., Madison 5, Wis.
 Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri
 HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

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



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



KINGSTON, N. Y.

HOLY CROSS Rev. Stanley Dean, r
Pine Grove Avenue
Sun Low Mass 7, High Mass & Ser 10; Daily 7
(ex Fri 9); Confessions Sat 4 to 5 and 7 to 8

LAKE MAHOPAC, N. Y.

HOLY COMMUNION Rev. Walter Boardman
Wright, v
Sun 8 HC, 11 Morning Service & Ser; HD 8 HC;
Church is open at all times

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed
9:30). Summer: Sun 7:30 & 10 HC

MASPETH, L. I., N. Y.

ST. SAVIOUR'S Rev. Frederick W. Lightfoot
58th Street and 57th Road
Masses: Sun 8, 10:30; Wed 9:30; Fri 7
Confessions: Sat 7-8

NEW ORLEANS, LA.

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

NEW YORK CITY

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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., t; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) HMP & Ser, 9:30 CH S; 11 Ch S;
4 EP; Thurs & HD 11 HC; Tues 11 Service of
Divine Healing

HOLY TRINITY Rev. J. A. Paul
316 East 88th Street
Sun 8 HC, 11 Morning Service & Ser; Weekdays:
HC Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays:
HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

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

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

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWPORT NEWS, VA.

ST. PAUL'S 221 34th Street
Rev. Theodore V. Morrison, r; Rev. Colgate
Daughtrey, c, during July
Sun 8:15 HC, 10 & 11

OMAHA, NEBR.

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

ONTARIO, CALIF.

CHRIST CHURCH Euclid Ave. at "C" St.
Rev. J. M. York, r; Rev. R. C. Sutherland, r
Sun Masses: 8 & 11; Daily: 7:30, Thurs 9; Days
of Obligation: 7 & 9; Devotions & B 1st Fri 8;
Confessions: 5 & 8; An Altar for definite Catholic
Clergymen

PETOSKEY, MICH.

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

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.
Sun: Holy Eu 8, 9; Mat 10:30; Sol High Eu & Ser
11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat)
7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri
lit 12:30; Confessions Sat 12-1, 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 3; HC: 8 daily, Fri 7:30 & 10:30;
HD 10:30

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR 515 Commercial St.
Rev. William L. Bailey, r
Sun 8:30, 11; Fri 9:30; HD 8:30

RIDGEWOOD, (Newark) N. J.

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

RIVERHEAD, L. I., N. Y.

GRACE Ven. Charles W. MacLean
Sun 8, 9:30, 11
Daily HC 8

ST. ALBANS, L. I., N. Y.

ST. ALBAN THE MARTYR Rev. Warren Morris
Sun Holy Eu & Ser 8:30; Mon, Tues, Fri, 7; Other
days 9; Confessions Sat 4 to 6

ST. FRANCISVILLE, LA.

GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30 HC, 9:30 MP & Ch S, 11 MP & Ser; HC
& Ser 1st Sun; 7:30 EP & YPSL; Fri 10 HC, 7:30
EP Lecture

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11;
Wed 9:30; Thurs 10



CHURCH OF ST. MARY THE VIRGIN
NEW YORK CITY

SALINA, KANSAS

CHRIST CATHEDRAL 134 58th
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9, HD 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S
Rev. G. F. Bambach, B.D., r; Rev. Darwin Kirby,
Jr., S.T.M., associate r
Sun 8, 11, 7:30 HC; HD 7 & 10; Tues 7, Thurs
10; Daily: MP 9:30, EP 5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Mon, Tues, & Fri 7, Wed
8, Thurs 9; Confessions: Sat 5-6

SONORA, CALIF.

ST. JAMES' "The Little Red Church"
Sun HC 8, MP & Ser 11; HC 11 1st Sun
St. Mark's, Twain-Harte 1 & 3 Sun 7:30

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mason, r
1832 W. Dean Avenue
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9; Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7:30

SUFFERN, N. Y.

CHRIST CHURCH
Rev. F. A. Nichols, r
Sun 11

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10; Fri HC 7:30

VENTNOR CITY (Atlantic City), N. J.

EPHAPHY Rev. Mainert J. Peterson
6600 Atlantic Avenue
Sun Eu 8, Ch S 9:45, 11 Eu 1st & 3d, MP 2d &
4th; Daily Eu 8 ex Wed 10:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPHAPHY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs
11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. G. William Robinson;
Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD
9:30

WHEELING, W. VA.

ST. PAUL'S Rev. Graham Luckenbill, Th.B.
HiWay U. S. 40 at Monument Place, Elm Grove
Sun 9 HC, 9:30 Ch S, 11 Cho Mat & Ser

WILDWOOD, N. J.

ST. SIMEON'S-BY-THE-SEA Rev. Wm. C. Heilman
Sun HC 7:30, Cho Eu 10:30; Ch S 10:30, EP 7:30
Thurs & HD 9; Vacationists cordially welcome