

The Living Church

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

**Priest, Professor,
and Student**

Carroll E. Simcox

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**Anglican Music and
Worship**

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Displaced Persons

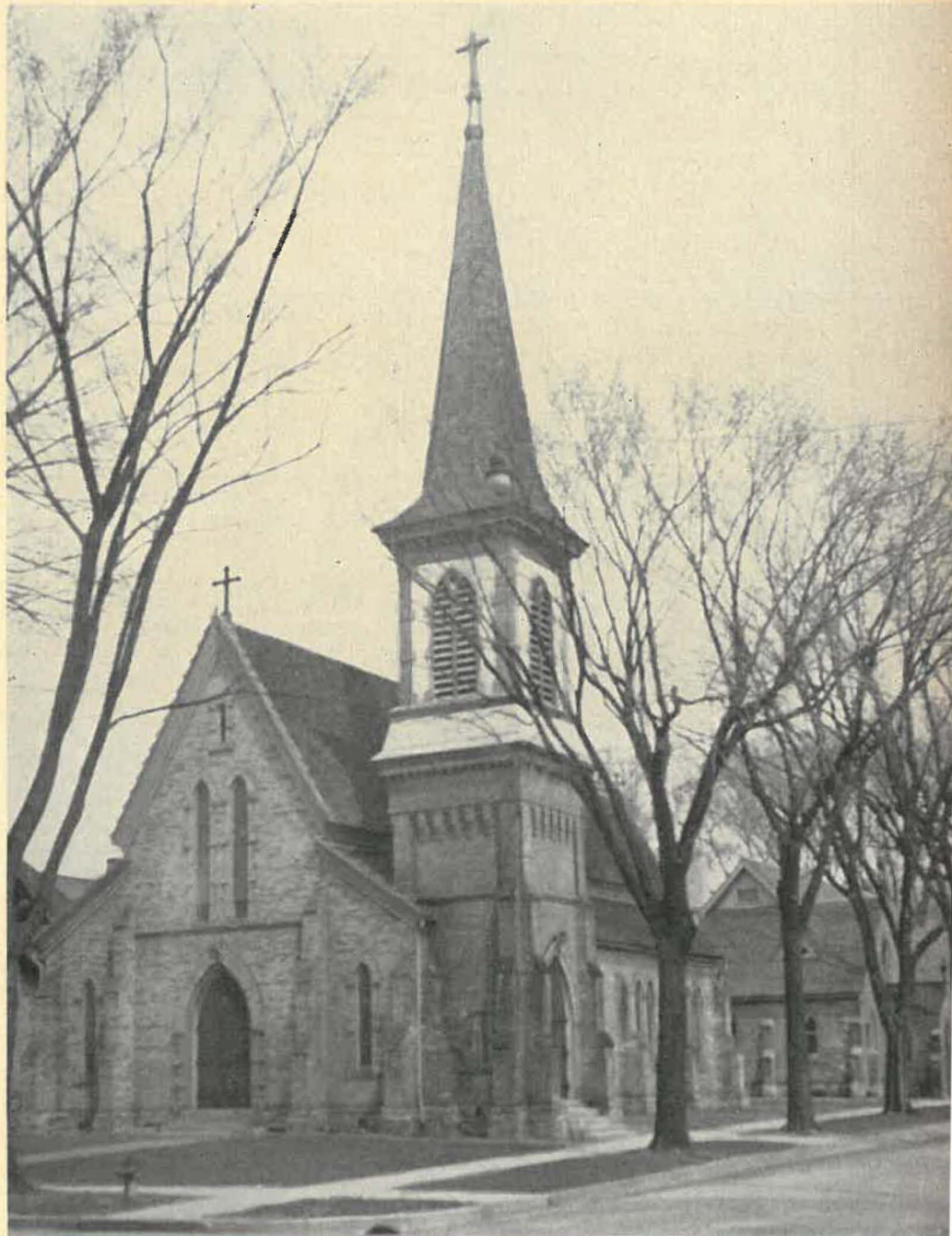
Editorial

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Segregation

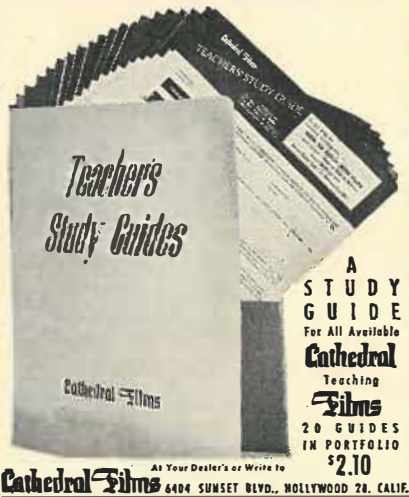
Fifteen Negro Priests

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ST. PAUL'S CHURCH, WATERTOWN, WIS.
The parish is celebrating its centennial [See page 19].

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LIST OF 20 MOTION PICTURES:

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| 1. The Unfaithful Servant. | 11. Journey Into Faith. |
| 2. The Blind Beggar of Jerusalem. | 12. A Woman to Remember. |
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| 4. The Rich Young Ruler. | 14. The Story of the Prodigal Son. |
| 5. A Voice in the Wilderness. | 15. Thy Will Be Done. |
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| 8. No Greater Power. | 18. How to Teach with Films. |
| 9. The Child of Bethlehem. | 19. We Too Receive. |
| 10. Who is My Neighbor. | 20. Festival of Spring. |

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LETTERS

Segregation

TO THE EDITOR: The following statement was unanimously adopted by the Negro clergy of the diocese of Pennsylvania and vicinity at a meeting on April 15th, after a reading of the letter of the Rt. Rev. Middleton S. Barnwell, Bishop of Georgia. It is an earnest attempt with Christian charity to caution the members of the Episcopal Church against certain glaring fallacies and dangerous inconsistencies inherent in that letter.

"First, we feel upon reading that letter that it was written by a person who frankly admits defeat. He refuses to admit that progress in human relations is wanted, is needed, has been and is being made, and that a great deal more can be accomplished if men in the Church permit themselves to be compelled by the Spirit of Jesus.

"Second, that he has confused the issue of Bishop Payne Divinity School (as a segregated seminary, supported, upheld, and accepted by the National Episcopal Church) with the patterns of Savannah, Ga. In so doing he has thereby proven the contention of many clergy and laity—Negro and White—that in accord with the secular Southerner, the seven Southern Bishops in their 'unanimity of approach,' would impose upon our National Church the patterns of their respective communities, Savannah, Ga., *et al.*

"Third, that the letter is replete with illogical reasoning and exaggerated illustrations. He states, 'Where prejudice and passion exist it is wiser to keep the races apart as much as possible until human attitudes change.' All of us know that inter-racial, inter-cultural progress has been made only in direct proportion to the amount of mutual understanding that is nurtured by people meeting with and getting to know one another. We wonder just how much Bishop Barnwell has done to foster such understanding among the two races of his diocese.

"His illustration of the Negroes on the campus is not valid as no one would ever imagine 200 Negroes being admitted at one time. We ask you to consider the innumerable times that one Negro has accepted the barbs of institutional scorn (unable to join fraternity or sorority, athletic teams and debating societies), and won the institution to a more liberal attitude. For that matter we recall the fact that practically every institution, North or South, that admits Negroes has had to change its policy at some time or other. It is only as we try, that we shall ever succeed. Bishop Barnwell evidently does not wish even to try.

"Fourth, that his greatest fallacy is that he would join Dr. Bentley in portraying himself as the spokesman of the Negro race. He has evidently forgotten that his face is white; that he has never, and can never experience the discomforts, the loss of self-respect and pent up anger that comes with submission to the humiliation of America's segregated patterns. We wonder why he, a White man, felt moved to write this letter. If the Negroes of his diocese and the other six (represented by

those Bishops who believe that 'If they were Negroes, they would want segregation') concur in this love of segregation, why do not they tell us this themselves. Are we to believe that though they so earnestly desire segregation, they hesitate to speak out against these Northern Negroes who would endanger their beloved way of life? Or, is it by any means possible that whereas they agree with their Northern brothers in this matter, they hesitate to express themselves since they know that if they do, not only will the Church not back them up, but in some instances, would probably take punitive action against them?"

Do Negroes prefer segregation? Here are 15 who definitely do not; who are opposed to surrendering to the status quo which has the blessing of Bishop Barnwell and his six episcopal brethren; who request the National Church to rid itself of the blot of Bishop Payne Divinity School in its present segregated pattern; who request Dr. Bentley, as one capable of doing our race more harm than good in his role as director of the American Church Institute, to hand in his resignation; and who caution all Christian people to beware of this latest insidious Southern propaganda "The Negro wants segregation" until you read those words written and signed by representative Negro clergy and laity from the southern Church.

(Rev. Messrs.) LOUIS W. JOHNSON, WALTER P. H. PARKER, MATTHEW W. DAVIS, WILLIAM D. TURNER, THOMAS S. LOGAN, R. H. TABB, PAUL M. WASHINGTON, E. SYDNOR THOMAS, JOHN W. EDWARDS, JOHN R. LOGAN, JR., WILLIAM S. MCKAY, CHARLES H. DUKES, CHARLES W. NELSON, JOHN R. LOGAN, SR., JESSE F. ANDERSON.
Philadelphia.

Thanks

TO THE EDITOR: I thought you would like to know that from time to time we get contributions for the St. Barnabas rebuilding fund as a result of the article on the new house you printed in a recent edition of *THE LIVING CHURCH*. The checks have come from as far south as Florida and as far west as Colorado.

We are, of course, deeply grateful to your readers and to you for this co-operation.

LEONARD H. WOOD.
New York City.

Reunion

TO THE EDITOR: I want to agree most heartily with your editorial comment regarding reunion with the Methodists [L. C., March 30th]. As a student of American Church history (I am historiographer of the diocese of Mississippi) I have long felt how tragic and how almost averted was our losing the Methodists. Now that the Methodists have themselves united their two largest groups (North and South), I feel that the very important cause of Christian reunion can in no wise be better served than by an

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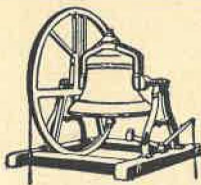
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LETTERS

earnest attempt to heal the breach between the Methodists and the Church. I hope you will keep this matter alive in your columns.

A very clear and scholarly treatment of the actual history involved may be found in the recently published *Religion on the American Frontier*, Vol. IV, "The Methodists," University of Chicago Press, by W. W. Sweet. He makes clear how almost accidental the split was, and how leaders in both groups opposed it.

NASH K. BURGER.

New York City.

Architecture Included

TO THE EDITOR: As I ran through the list of "Seventy-five Basic Books for a Clergyman's Library" [L. C., April 20th], it was something of a shock to find that you had not included any books on art. The fine arts, and especially the queen of the arts, architecture, should certainly find a place in the reading and thought of a clergyman. A sermon is soon gone with the wind, but a beautiful church building may remain for generations to inspire and to gladden the worshipper. May I, therefore, select from the books that have proved themselves useful in my classes a few that might well be on a clergyman's shelves:

Rathbun, S. H., *A Background to Architecture*, Yale University Press, 1926.

Cos, J. C. and Ford, C. B., *The Parish Churches of England*, Scribners', 1937.

Hamlin, Talbot, *Greek Revival Architecture in America*, Oxford Press, 1944.

Cram, Ralph Adams, *My Life in Architecture*, Little, Brown & Co., 1937.

PHILIP B. WHITEHEAD.

Beloit, Wis.

Exchange

TO THE EDITOR: Do you by any chance, have anyone who cares to have me send him my copy of *THE LIVING CHURCH* after I am finished with it? It would be about a week old then.

If you know of anyone, would you send me his name and address? I would be happy to send same to him; you see I hate to see it go to waste.

ARCHIBALD A. BEATTY, M.D.

Coldwater Memorial Hospital,

Welfare Island,

New York 17, N. Y.

Correction

TO THE EDITOR: On reading through my article about the Church Congress meeting in Toledo, published in *THE LIVING CHURCH*, May 4, 1947, I notice that I inadvertently changed a word in the quotation made by Dr. Charles W. Lowry from St. Augustine, substituting "Scriptures" for "Gospel." What Dr. Lowry said, and what St. Augustine wrote, was: "I should not believe in the Gospel, were I not moved by the authority of the Catholic Church" (Contra Epist. Manichaei, v. 6).

(Rev.) W. NORMAN PITTINGER.

New York City.

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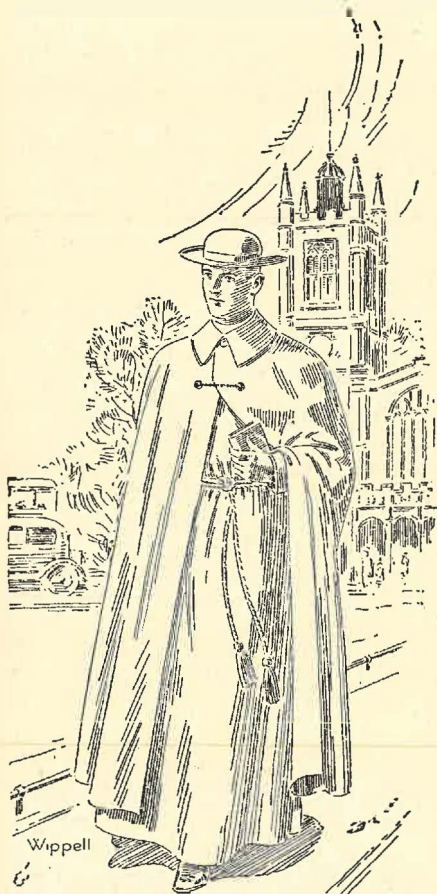
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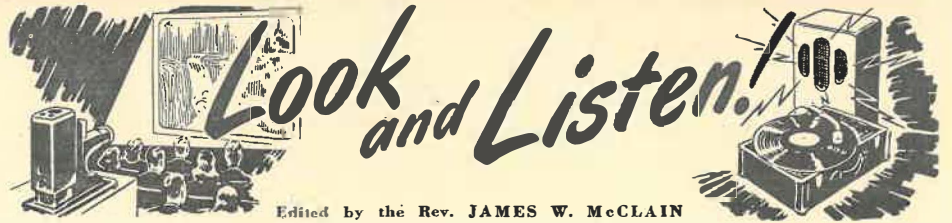
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The High Cost of Film Rental

DURING the war, government agencies such as the OWI, the FBI, the OIAA, the Department of Agriculture, the Department of the Treasury, the Department of Labor, and other agencies spent millions of dollars producing educational films for training armed personnel and civilian personnel, as well as the vast army on the home front. Many of these films are of permanent value, and can be used by the Church to augment audio-visual aids of a specific religious nature.

But don't get your hopes up. The sad news is that these films, paid for by taxpayers, have been turned over to the commercial distributors, who have put their heads together and come out with "supplement price lists." The result is that the rental (they still call it "service charge") on these films has been increased as much as 400%.

For example, *The Amazon Awakens*, a four reel sound film, made by the OIAA to further the American Neighbor relationship and to give us a better understanding of our friends in South America, is a film which can be used to good advantage in teaching our responsibility in mission work. During the war, the film bureaus charged .50 for the use of this film for one showing. Effective May 1st, the "service charge" has been raised to \$6.

We had a nice talk with the manager of the YMCA Film Bureau in Chicago on the subject. She courteously reminded us that butter has gone up in price too. I am painfully aware of this fact. But there is still a vast difference between the two or three times-as-much cost for butter and the twelve times as much cost of *The Amazon Awakens*. Also, I am (more or less) willing to pay three times as much for butter because I know that the fine old institution of finance, capitalism, is hanging in the balance. But the profit motive that requires three times the cash outlay for butter is not supposed to apply to *The Amazon Awakens* or any of the other hundreds of government films which taxpayers bought during the war. The YMCA Film Bureau is said to be a non-profit organization. The US Government is a non-profit organization. Now who gets the profit? There's \$5.50 extra for every showing of this film, and unless I'm very badly mistaken,

the taxpayer has every right to know where that money is going!.

Bob Marshall Comes Home is a good documentary film produced by the REA to show the returning GI's how local Coöps of the Rural Electrification Administration make farm electricity available to American farmers. But if *Bob Marshall* thinks he's going to rent that film for the war-time price of .50 he's going to be surprised. Because *Bob Marshall* now discovers that the rental price is \$2. Very much of this sort of thing and *Bob Marshall* might wish he hadn't come home!

Combat America is a six reel film giving the story of how America won the war. During the war there was a service charge of \$2.50 on this fine film. Now that the war has presumably been won, we are asked to pay \$9 for the privilege of seeing how it was done.

The US Treasury did a neat little propaganda film called *Know Your Money* which could be borrowed from film bureaus during the war for \$.50. Now if you want to *Know Your Money* it costs you \$2! Well, evidently I don't know as much about money as the YMCA or the US Treasury Department, but I know enough about it to know that it hasn't suddenly changed into quadruplets!

We have no complaint to lodge against commercial producers of films. It is no fault of theirs. If their prices go up it will be because they are paying more for raw film, more for union labor, more for talent, more for equipment. But what we want to know is: "Why are we being charged as much as twelve times over the original rental for films which were produced at a time when prices were under government control and produced with taxpayers' money and which have now been turned over to distributors for commercial exploitation?"

We shall probably be criticized for asking such questions. Our answer to that criticism, in advance, is that when the people of Germany and the people of Russia stopped asking questions they sold their God-given freedom and personal responsibility down the well known river. You may not consider the sudden rise in rentals of Government films a very important matter, but you certainly have a right to ask why.

FIRST SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

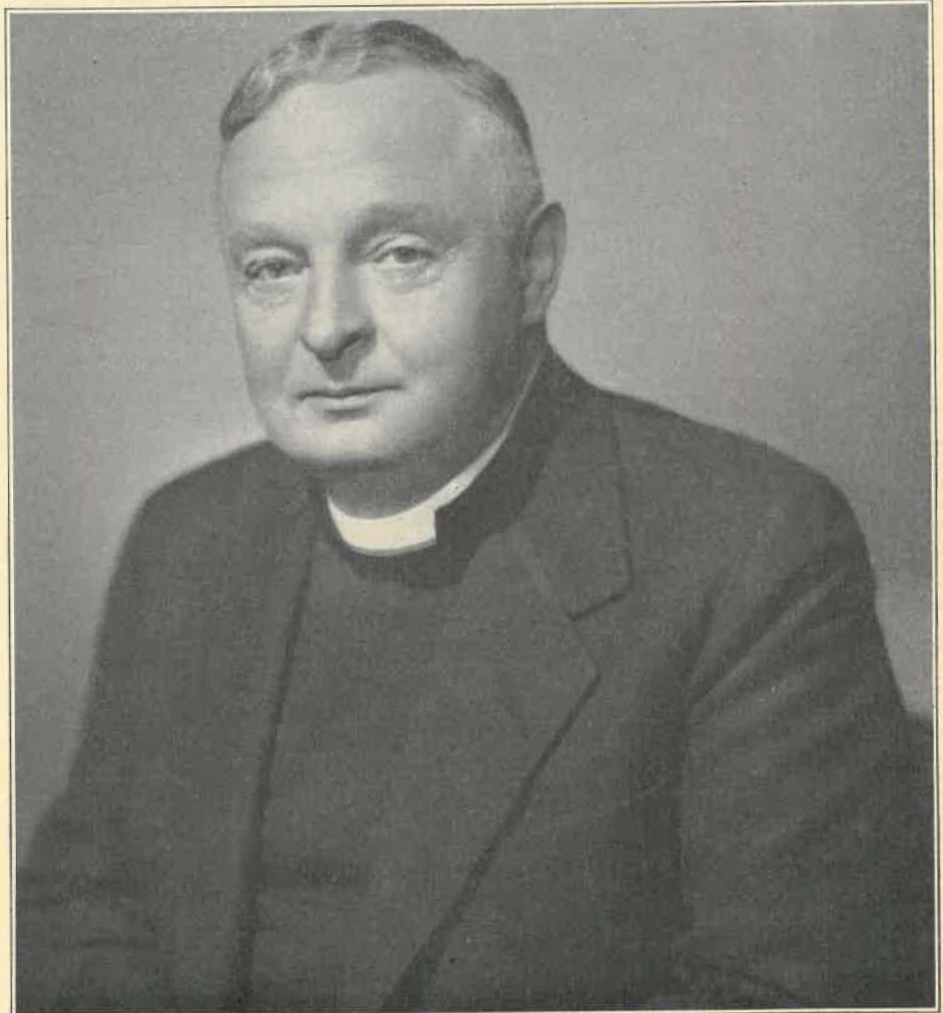
Fr. Bowen Accepts

The Rev. Harold L. Bowen, D.D., rector of St. Mark's Church, Evanston, Ill., has accepted the election as Bishop Coadjutor of the diocese of Colorado. Fr. Bowen was elected at the convention of the diocese on May 19th [L. C., May 25th and June 1st]. As soon as the required majority of consents of the members of the House of Bishops and the standing committees has been received, the date for his consecration will be set.

SEMINARIES

Dean Nutter Retires

The activities of Commencement week at Nashotah House proved to be a veritable apotheosis for the retiring dean, the Very Rev. Dr. E. J. M. Nutter, who has been head of the institution since 1925. The evening of May 27, before the traditional commencement schedule had begun, there was a banquet in Shelton Hall in his honor, attended by students, faculty members, and their wives, as well as by the Very Rev. Dr. W. H. Nes, Dean-elect, and Mrs. Nes. The senior professor, Dr. W. F. Whitman, served as toastmaster. Testimonial resolutions, which had been adopted respectively by the faculty and by the Bishop Kemper Missionary Society, were read and formally presented



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THE VERY REV. EDMUNDSON JOHN MASTERS NUTTER who is retiring this summer as dean of Nashotah House.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
 Foreign postage additional.

to Dr. Nutter, Fr. Whitman acting on behalf of the faculty, and John G. Mills, Jr., on behalf of the missionary society as its president. Then the retiring dean was presented with a watch and chain which had been purchased with gifts from faculty and student body. Dean Nutter, deeply moved, accepted the testimonials and gift in a brief address.

Wednesday morning at 9:30 was the annual Choral Eucharist on behalf of the work of the alumni, the celebrant being the Rev. Dr. Killian A. Stimpson, rector of St. Mark's, Milwaukee, the retiring president of the alumni association. The service was followed immediately by the annual alumni meeting,

at which the Rev. George B. Wood, rector of St. John's, Milwaukee, was elected new president. Expressions of appreciation were tendered to Dr. Stimpson, who had served in that capacity seven years. The Rev. B. N. Burke, rector of Emmanuel Church, Rockford, Ill., was elected alumni representative on the board of trustees.

After Solemn Evensong, at which Dean Nutter was officiant, the annual alumni dinner was held at the Majestic Hotel, Oconomowoc. Fr. Wood served as toastmaster, and there were addresses by Bishop Ivins of Milwaukee, the Rev. Dr. Gregory Mabry of Brooklyn, the Rev. Dr. E. A. Powell of Indianapolis,

and Dean-elect Nes. Dean Nutter was then presented with a bound volume of letters from alumni who had once been his students. About 150 letters, written from all parts of the world, were in the volume. He replied with a wise and witty address in acknowledgment.

Thursday morning at 7:30, in the old Red Chapel which was built in 1843 and dedicated to St. Silvanus ("because it was in the woods") there was the annual Requiem on behalf of departed alumni, with the Rev. Dr. Alexander Simpson, rector of St. Luke's, Racine, Wis., as celebrant. At 10:30 came the graduation and conferring of degrees, and the Solemn High Mass for Commencement. Dean Nutter was celebrant, with members of the class of 1946 as the other sacred ministers: the Rev. Darwin B. Bowers, Platteville, Wis., deacon; the Rev. James R. De Golier, St. James', Milwaukee, sub-deacon. The Commencement sermon was preached by the Rt. Rev. Harold E. Sawyer, D.D., Bishop of Erie. Because last year's class of 27 men almost denuded Nashotah House of upper classmen, only four were graduated at this time: the Rev. Malcolm P. Brunner, the Rev. Robert M. Collins, the Rev. Robert P. Varley, and Mr. Arthur L. Fox.

The degree of Bachelor of Divinity was conferred on two members of the graduating class (the Rev. Messrs. Collins and Varley) and on six clergy who had been graduated in previous years: the Rev. Frs. Don M. Gury, W. Edward Harris OHC, F. N. Ludtke, Leonard E. Nelson, Gordon R. Olston, and Frank S. Smith. The degree of doctor of divinity (*honoris causa*) was conferred on the Rev. Joseph S. Minnis, vicar of the Chapel of the Intercession, New York, and the Rev. Arthur W. P. Wylie, rector of All Saints', Ashmont, Boston.

Dean Nutter, in announcing his retirement plans, has said that he expects to live in Greenwich Village, New York, in the immediate future, but will retain his present apartment at Nashotah House, returning from time to time during the coming year — particularly for the installation ceremonies for the new Dean, the Very Rev. Dr. Nes, next Michaelmas day.

This commencement also marked the end of the service at Nashotah for another alumnus of the House. The Rev. Dr. Hewitt B. Vinnedge, who has been on the staff nine years and was professor of New Testament language and literature during the past six, has resigned to become head of the department of religious education at Mississippi Southern College, Hattiesburg.

The week was characterized by the largest gathering of alumni since the centennial of Nashotah House in 1942.



FR. NUTTER at the time of his graduation in 1912.

VISITORS

Social Events for Dr. Wand

During his second week in New York as the guest of the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, the Bishop of London, Dr. Wand, enjoyed several social events. One of these was the dinner given by the 22 wardens and vestrymen of Trinity Parish, at the Hotel Plaza, May 22d. Two hundred and fifty guests, all men, were present. At each of the tables on the floor, there was one vestryman, who acted as host to his table. On the dais sat, in the following order: Deputy Mayor Bennett, representing Mayor O'Dwyer of New York City, Admiral H. Kent Hewitt, USN, the naval representative with the United Nations, Bishop Gilbert of New York, the Rev. Dr. Frederic S. Fleming, the Bishop of London, Stephen F. Bayne (the father of the Bishop-elect of Olympia and senior warden of Trinity Parish), the Presiding Bishop, Gen. Courtney H. Hodges, USA, Commander of the 1st American Army, Sir Francis E. Evans, British consul-general at New York; Archbishop Athenagoras, head of the Greek Archdiocese of North and South America; and Admiral Reginald R. Belknap, USN (retired), vestryman of Trinity Parish.

Mr. Bayne was the toastmaster. He introduced Dr. Fleming, who made a brief address of welcome, and then introduced the Presiding Bishop, who said:

"Trinity Parish is an outstanding example of parochial responsibility. The parish gives generously to all the works of the Church. It also is to be praised because it has kept its place of worship in the original location, despite the immense value of the land. No thirty pieces of silver, multiplied many times over, could in-

duce this church to retreat from the heart of this great city, where it exerts great influence . . .

"We need a spiritual awakening all over the world. In Europe, I felt the urgent necessity of that quite as much as the crying need for physical relief. The Church of God must meet both needs."

Then turning to the Bishop of London, Bishop Sherrill said:

"I am not offering you my sympathy. I know that you would not want it. But I do desire to say that we here in America wish to help you and your people in every possible way. May our united peoples contribute to the peace and stability of the world!"

Bishop Wand, the next and last speaker, said:

"I am often asked in England, 'How are bishops elected in the American Church; on what basis?' They do not take them from the headship of schools, as we so often do, to give them administrative posts in the Church. 'What about their administrative ability?' I am asked that question, too. I cannot say about administrative gifts, because I do not know enough about the daily lives of your dioceses.

"What I do say, when I am asked, is that I think you elect your bishops because of their charm. When I think of their charm, I remember our own English bishops. I hope that, when your bishops come to London next year for the Lambeth Conference, they may be able to impart that charm to our bishops. Why? I shall tell you. Because the ministry of the Church consists in showing people the charm of the Christian religion."

Bishop Wand then read a letter from Sir Alan Lascelles, King George's private secretary, stating that the King planned to give a lectern Bible to Trinity Church, and that His Majesty desired that the announcement of this projected gift be made at the dinner on May 22d. The King's letter was dated May 13th, the day of King George's return from South Africa. Bishop Wand next presented to Dr. Fleming, from the dean and chapter of St. Paul's Cathedral, London, a chalice and paten, saying:

"St. Paul's is in that part of London we call the 'city', as Trinity is set down in the similar section of New York. This is a daily witness to the truth that business must be founded upon honesty, integrity, probity, and justice between men, which are the ideals of the Church, unchanging from age to age."

Every guest at the dinner was presented with a commemorative medal. This was of bronze, with the first building of Trinity on one side, and the date, 1647; and the present building on the other side, with the date, 1947. The medal is about the size of a silver dollar.

An earlier social occasion in Bishop Wand's honor was a dinner given at the

Bishop's House, Garden City, N. Y., by Bishop De Wolfe of Long Island and Mrs. De Wolfe. There were twenty guests.

A luncheon, which Bishop Wand expressed himself as enjoying very much, was given for him at the Cloud Club, New York City, by Russell Brown of Greenwich, Conn., and Clifford P. Morehouse. Other guests were Bishop De Wolfe of Long Island; Bishop Barry, Coadjutor of Albany; the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, N. Y.; and the Rev. Dr. Horace W. B. Donegan, Suffragan-elect of New York.

Still another social event was a tea with Bishop Manning and his family, at the Bishop's new home in Washington Mews. Bishop Wand, in mentioning this occasion, referred to Bishop Manning, as he had in several public utterances as "that grand old man of the Anglican Communion, Dr. Manning."

Interview with the Bishop of London

By ELIZABETH McCracken

The Lord Bishop of London, before he left New York City for engagements elsewhere, very kindly consented to an interview. The first question had to do with the evangelistic movement in England, set in motion by the Report of the Committee on Evangelism appointed by the Archbishops of Canterbury and York, and published under the title, *Towards the Conversion of England*.



TRINITY ANNIVERSARY DINNER: Dr. Fleming (left) and honored guests: Bishop Gilbert of New York, the Bishop of London, the Presiding Bishop.



LUNCHEON AT CLOUD CLUB: *Left to right, Dr. Donegan, Suffragan-elect of New York; Bishop Barry, Coadjutor of Albany; Bishop DeWolfe of Long Island; the Bishop of London; Fr. Bayne, Bishop-elect of Olympia; Dean Welles.*

Dr. Wand seemed pleased to hear that the book was being studied by the members of the National Council, in preparation for the American campaign of evangelism. He said:

"I was concerned with the commando campaign, in England. It was inter-denominational, and it broke up a great deal of new ground. In London, 200 factories

each asked that a chaplain be appointed to minister to their people. The commando groups had visited these factories, and the requests came from that. But the most significant thing is the earnest inquiry about religion. When people are apathetic, there is little opportunity for the Church. But when they inquire, there is great hope. I was much surprised when I was asked to give lectures in staff colleges — where officers are trained for promotion. These men, in the midst of their preparation, wanted to hear about the Christian religion. They were interested enough to fit it into their heavy schedule."

When asked next where he thought it important to begin: with the children or with the parents, the Lord Bishop said:

"We must work with the whole family. It is said to me, 'You must get the men; if you don't, you cannot win out.' We are doing that. Our Church of England Men's Society [established in 1899] is a strong organization. But other persons tell me, 'You must win the mothers of the families, or nothing will be done.' I have often addressed the Mothers' Union, a splendid organization [incorporated by Royal Charter in 1926]. When I mention that I have approached the men and the women, someone is certain to exclaim, 'But you must begin with the young people and the children!'"

"We try to reach the *whole* family. That is the only sound method of evangelism, I think."

MORAL PROBLEMS

This led to a question about the "moral morass" in England, about which Dr. Wand had spoken on an earlier occasion.

He answered the question with great seriousness, saying:

"The moral delinquency among the children grew out of war conditions to a large extent. The fathers were away at the front, the mothers were working in war industries. The boys and girls were left without needful restraint and guidance. A new stability is making itself felt already. I think that the moral let-down among children will die down.

"But what has taken us terribly aback is the moral delinquency among adults. There were 50,000 divorce cases in the courts this past year, whereas not at all long ago we had almost no divorces. That is an appalling rate, when one remembers that we had only 400,000 marriages in the year. The question of divorce has caused more concern than anything in my whole experience. Everyone is disturbed by the weight and size of the problem."

When the question was put as to whether this also was an outcome of the war, Dr. Wand said:

"Not entirely. There was a certain amount of sexual immorality before that, due to many novels and plays in which there was no strong moral attitude. These books and plays presented laxity as the proper thing. At first, that was merely academic; but now it has become actual practice. And this has led to the increase in divorce.

"The paradoxical nature of the situation is just that when people are regarding adultery as quite right, they yet offer it as the reason for a divorce. They never consider forgiveness of it, but break up the home for what they have declared quite all right! We are trying to combat the moral laxity with education, in which there is definite instruction in preparation for marriage. In addition, we are trying to get people with difficulties to come to the Marriage Guidance Councils being set up in the various dioceses. We hope much from that. I have heard lately from an Australian diocese that the Mother's Union there started a Marriage Guidance Council. In the first year, 200 cases came for help; and all those marriages were saved."

The Lord Bishop reflected for a moment, and then continued:

"Some of the difficulty has come from war conditions. The wonderful heroism of the people at home, as well as of the men at the front can never be forgotten. They worked; and they endured the terrible conditions of life in war-time, in England, with never a complaint. Some husbands and wives were separated for as long as seven years. Temptations were great. We are doing our best with the problem."

REBUILDING CHURCHES

Dr. Wand replied with enthusiasm to a question about the Final Report of his Commission on the City Churches, which, like the Interim Report, has been studied with interest by Americans. He said:

"We have now £13,000,000 in cash or

hard promises for reconstruction of churches wherever destroyed or damaged. In my own diocese of London, we are asking for £750,000. We have already got £200,000. America is helping generously, and we are very grateful. One thing that pleased and cheered England mightily was Mr. Lamont's gift to Canterbury Cathedral. Our main problem, in London, as elsewhere, is not rebuilding churches. The War Insurance funds will meet that in large part. But for beautifying and equipping, we shall need special funds. A church is always something more than just the building.

"A more insistent problem is bringing the schools up to the standard now required. It is very expensive. But rather than put large sums of money into school buildings, the clergy are putting it into teacher-training. We want teachers who can teach the Christian Faith. There are not enough of them now. We are determined not to lose one of our London schools. Many more will be required. It will take 25 years to get them."

Speaking of the destroyed or damaged churches, Dr. Wand said:

"The destruction gives us a chance to relocate. The whole country is covered with a network of reorganization schemes. This will make it possible to build new churches where needed, and to obliterate damaged churches no longer needed."

THEOLOGICAL EDUCATION

Theological education was the subject of the next question. Dr. Wand replied with emphasis:

"We are going ahead. The theological colleges are beginning to fill up. There were 5,000 applicants from the services, of men who wanted to study for Holy Orders. They were vetted by our selection boards. About 50% had to be rejected. With these selection boards, there will be far fewer misfits. There are no bishops on them. The members are university dons, teachers from theological colleges, and others. The applicants must have a medical examination; and, where it seems needed, a psychiatric examination."

Dr. Wand went on to speak of vocations, in answer to a question, saying:

"Vocations are increasing to the Religious life. There are more men and women wishing to test their vocations. About deaconesses: there is a difference of opinion just now about that whole matter of the work of women in the Church. We have dealt with it in two ways. We have set up training schools for women, not necessarily called to be deaconesses. We have one Religious order made up of deaconesses, a very fine order."

In reply to a question about the religious state of Europe, Dr. Wand said:

"That is under my jurisdiction in Northern and Central Europe. But it is actually looked after by one of my suffragans, the Bishop of Fulham. All I can say is that we must feed the hungry and

clothe the naked, and preach. It is not a question of either/or, but of both."

Dr. Wand spoke of approaches to unity saying:

"It is difficult to give a consistent picture. In facing practical needs, all the religious bodies work together—even the Roman Catholics joining in. I mean, in the distribution of material aid, they all plan and act together. But how far there is any advance on theological grounds is a moot point. The Archbishop of Canterbury has just invited the British Council of Churches to meet to consider this, and other, questions. It would help to hold a Pan-Anglican Congress, I think, but this is merely my own personal opinion. I should like to have it in the United States, in 1950."

The last question was about food in England, with special reference to accounts in reputable newspapers that the people were not getting enough. Dr. Wand said:

"It would be a pity to exaggerate the condition. The food is monotonous, and it hasn't all the vitamins. The children are suffering from lack of fats. But there is not starvation, as some reports stated."

In answer to a question as to how entertainment was managed at Fulham Palace, when all foods were so severely rationed, Dr. Wand smiled, and said:

"My four suffragans and three archdeacons, with several others of my clergy, come every Monday morning to Fulham Palace, and stay until the afternoon. They have to bring their own sandwiches, since we could not provide them. My wife gives them soup and fruit."

The Lord Bishop appeared to be enjoying his visit to America. He mentioned that he had been here in 1940, when he was Archbishop of Brisbane.

RACE RELATIONS

Segregation Denounced

The 162d annual convention of the diocese of Massachusetts voted the following resolution, and instructed the secretary to transmit copies to the proper people:

"Whereas, on the grounds of expediency the Church has thus far permitted the practice of racial segregation in some of its seminaries for the education of the clergy,

"Now, therefore, be it resolved by the Convention of the Diocese of Massachusetts that the Joint Commission on Theological Education of General Convention is respectfully urged to investigate and to press for the elimination of discrimination and racial segregation in seminaries accredited by the Church,

"And be it further resolved, that copies of this resolution be sent to the Presiding Bishop, the members of the Joint Commission on Theological Education, and the Church press."

ENGLAND

Revised Body of Canon Law Issued

By the Rev. C. B. MORTLOCK

A revised body of canons to take the place of those promulgated in 1603 was issued on May 16th. The Archbishops' Committee on Canon Law was appointed in 1939 under the chairmanship of the Most Rev. Cyril Forster Garbett, Archbishop of York. At the present time, the Church of England, alone among the Churches of the Anglican Communion, lacks a body of canons which has been revised and supplemented in the light of modern conditions. Many of the canons of 1603 are obsolete; others have been superseded by statutory enactments; almost all need recasting in less archaic language.

There are 134 new canons, as compared with the 139 of 1603, and like the latter they are based on earlier canons of the Church of England and on the general body of canon law, much of which still has the force of law in English courts. There has been no attempt made to provide a complete and exhaustive code, such as is possessed by the Roman Catholic Church, on the ground that legal codes are incompatible with the spirit of the English law and with the spirit of the Church of England.

For the most part, the new canons, which will doubtless be modified during debate in convocation before receiving the Royal Assent, are controversial. A few will need the assent of Parliament as well as of the King. There is likely to be a good deal of discussion on the proposed new canons dealing with Holy Matrimony. Canon XXXVI provides:

"If in regard to a marriage which has been duly dissolved by secular law the Bishop of a diocese, sitting with his Chancellor, is satisfied that there were good grounds upon which such a marriage could, instead of being dissolved, have been declared null and void, it shall be lawful for such a bishop in his discretion to allow either of the parties to such marriage, although the other of them is still living, to marry, or be married to, another person, according to the rites and ceremonies of the Church of England, in like manner as if such first mentioned marriage had been declared null and void."

The new canons expressly disallow the marriage in church of a divorced person who has a spouse still living, nor may the Church's blessing be subsequently given on such a marriage contracted in a registry office. It is also required of persons to be married in church that they shall be baptized Christians.

The new canons deal with the setting up of new Church courts; the functions

of laymen and women in the services of the Church; the distinctive dress of the clergy; the performance of plays, concerts, and films in consecrated buildings; permission for stone altars; and the use of Eucharistic vestments.

The Commission was directed to review the present status of canon law in England, with respect to canons in force both before and after the Reformation. The result is a report of great weight and learning, consisting of seven chapters and appendices. Mr. Justice Vaisey, who was a member of the Commission, contributes a memorandum on "Lawful Authority."

Bishop Selwyn Consecrated;

Bishop Horsley Translated

The Rt. Rev. William M. Selwyn was consecrated as Bishop Suffragan of Fulham on March 25th in the crypt of St. Paul's Cathedral. He was formerly archdeacon of Bath and rector of the abbey church in that city. Bishop Selwyn, 67, was to have been consecrated at an earlier date, but was too ill to undergo the ceremony. The Archbishop of Canterbury, Dr. Fisher, was the consecrator, assisted by the Bishop of London, Dr. Wand; the Bishop of Bath and Wells, Dr. Bradfield; and Bishop Larned, Bishop in charge of American Churches in Europe.

As Suffragan to the Bishop of London, Bishop Selwyn will have charge



BISHOP HORSLEY was recently translated to Gibraltar.

of British chaplaincies and congregations in North and Central Europe.

The remainder of the churches in Europe are under the care of the Bishop of Gibraltar, the Rt. Rev. Cecil Douglas Horsley, whose appointment was announced on May 2d. His translation from the see of Columbo [India] by Dr. Fisher is particularly interesting in view of the fact of his consistent opposition to the South India Scheme. Bishop Horsley will probably have his headquarters in London.

York Convocation Favors

Commission on Remarriage

The formation of a commission to investigate the possibilities of reconciling the remarriage of divorced persons with Church of England canons was approved by the Convocation of York. A resolution adopted by the Convocation recommended that the commission examine cases in which there is serious doubt about the original validity of marriages dissolved by civil law, or about the church standing of persons so divorced.

In a speech upholding the resolution, the Most Rev. Cyril Forster Garbett, Archbishop of York, said the Church of England has "to try to find some way by which, without abandoning the witness of the Church to lifelong marriage, we can give pastoral aid and spiritual help to those who have been divorced and remarried." [RNS]

The SPG and South India

The Society for the Propagation of the Gospel has decreed that block grants from its general and medical funds shall be cut off from the United Church of South India, effective December 31, 1947, and that the salaries of missionaries who elect to join the new United Church shall cease on the above date. The society therefore will have no further responsibility for the South Indian Church after the coming year.

The majority report, which was adopted with revisions, was signed by the Rev. Canon N. C. Christopherson, chairman; the Rt. Rev. P. H. Lloyd, Bishop of St. Albans; the Rt. Rev. M. H. Harland, Bishop Suffragan of Croydon; the Rt. Rev. Samuel Heaslett, Assistant Bishop of Sheffield; the Rt. Rev. F. J. Western; the dean of Westminster; and Chancellor H. H. King. The report advised against the voting of block grants, since by its original charter the SPG is bound to support only "orthodox clergy" who are in communion with the Church of England. The majority report further advised that a represen-

tative be sent to India to administer funds only to those missionaries who remained faithful to Anglican formularies, and who did not cease to be eligible for communion with the Church of England.

The minority report agreed that the block grants should be withheld, but disagreed that individual missionaries should continue to be supported by the society. There are 44 SPG missionaries in the South Indian area. The second report advised the payment of an honorarium for one year to those now employed by the society. The majority report was then adopted with the deletion of the plan to send a representative to India. It was agreed, however, by the supporters of both reports that existing grants to the interdenominational and extra-diocesan Medical Training College at Vellore, India, and similar institutions, should be continued.

It was further agreed that if there is any "authoritative restatement of the relationship between the Church of England and the body or members of the United Church of South India," the society's policy should be reviewed.

Observe 15th Centenary of Christianity on Isle of Man

The Most Rev. Dr. Cyril Forster Garbett, Archbishop of York, took part in celebrations commemorating the 15th centenary of the establishment of Christianity on the Isle of Man, situated in the Irish Sea halfway between England and Ireland. Preaching at Douglas, he urged the Manx people to thank God for "the great-hearted missionaries of the early Church, who, at the risk of their lives built churches for the revival of Christianity, which had often been almost wiped out by heathen teachings."

A message from Dr. Fisher, Archbishop of Canterbury, hailed the Manx Church as "the child of the Celtic Church which played so great and glorious a part in the evangelization of this country and, indeed, of Europe."

It was announced that church visitors to the Isle of Man for other centenary observances will include Dr. John A. F. Gregg, Archbishop of Armagh and Primate of All Ireland. Special interest was created by the visit of the Lutheran Bishop Arne Fjellbu of Nidaros, Norway, who preached at Peel. The Manx Church was associated with the Nidaros diocese centuries ago. [RNS]

Urges New Bible Translation

A new translation of the Bible is urged by the Rt. Rev. Alwyn Terrell P. Williams, Bishop of Durham, in a resolution which will be submitted to the forthcoming convocation of York.

BISHOP YANAGIHARA ELECTED

The Rt. Rev. Sadajiro Yanagihara, Assistant Bishop of the diocese of Osaka, Japan, was elected Bishop of the diocese at the General Synod of the Nippon Seikokwai. Bishop Yanagihara has been Assistant Bishop of Osaka since 1940. No date has been set for his enthronement.

Dr. Williams' resolution calls for the appointment of representatives of the convocations of York and Canterbury to an interdenominational editorial committee which, "in coöperation with the university presses of Oxford and Cambridge shall take in hand the publication of a new translation of the Bible, including the Apocrypha." [RNS]

Rigid Divorce Rules Advocated

The rising divorce rate in England can only be curbed by rigid enforcement of Church rules banning remarriage of divorced persons, the Rt. Rev. Philip H. Lloyd, Bishop of St. Albans, told a meeting of his diocesan conference.

"The number of divorces is terrible," he declared, "and the only remedy is to make it unthinkable for a communicant to remarry while his former partner is still alive." The Bishop is noted for his opposition to remarriage of divorcées in the Church of England and for his refusal to sanction the blessing of couples married in registry offices.

Other Anglican bishops are said to have taken an increasingly stiff attitude toward remarriage of divorced persons. Among them is the Rt. Rev. John William C. Wand, Bishop of London, now visiting in the United States, who is unswerving in his refusal to countenance remarriage of divorcées. [RNS]

INDIA

New Anglican Bishop Of Bombay Named

The Rev. William Q. Lash, British-born missionary, has been named Anglican Bishop of Bombay by the diocesan council to succeed the Rt. Rev. Richard Dyke Acland, who recently retired from the bishopric under the 65-year age limit. The new bishop will be consecrated at St. Thomas' Cathedral, Bombay, on August 10th and will be enthroned a few days later.

The nomination of the Bishop-elect marks the first time the diocese of Bombay, which was founded in 1837, has selected its own bishop. Heretofore, the

diocese was headed by a so-called presidency bishop, appointed by the crown.

Fr. Lash is a graduate of Emmanuel College, Cambridge, where he won high classical honors, and was ordained by the Bishop of Portsmouth in 1928 after studying at Westcott House Theological College. He served as curate at St. Mary's Church in Portsea before coming to India in 1932 to join the *Christa Seva Sangh* (Society for the Service of Christ's Love), a religious coöperative fellowship, at Poona. After reorganization of the society in 1934, Fr. Lash became the spiritual head of the *Christa Seva Sangh*. [RNS]

JAPAN

Private Messages Permitted

SCAP PRO has announced that SCAP has authorized radio-telegraph private message service between Japan and the United States and Hawaii. The ruling became effective on April 16th. The announcement stated:

"Private messages with prepaid replies may be received from the United States and Hawaii by non-accredited organizations or persons in Japan, including Japanese nationals, who will use the prepaid vouchers to send their answers."

CUBA

Cathedral Nears Completion

The work on the Cathedral of the Most Holy Trinity in Havana, Cuba, is being rapidly completed and it is hoped that the building may be ready for use by July 4th. The actual consecration, however, and the annual convocation are being tentatively set by Bishop Blankinship of Cuba for November.

In Guantanamo the new buildings of the Sarah Ashhurst School are also going up rapidly, and it is expected that they will be completed for use by October in order to start the fall course.

PHILIPPINES

New Probationers Admitted

On May 1st, 40 probationers were admitted to the School of Nursing of St. Luke's Hospital, Manila. These girls, coming from all sections of the Philippines, were selected from more than 200 girls who took the entrance examinations. All are high school graduates, and nine have had some college work.

Recently added to the graduate nursing staff at St. Luke's Hospital was Miss Adelaide Galpo, graduate of Easter School, and a communicant, who received her training at the University of Santo Tomas, Manila.

The Rev. Edward Jacobs, formerly

assigned to the Mission of St. Francis of Assisi, Upi, Cotabato, has been transferred to All Saints' Mission, Bontoc, Mountain Province, to assist the Rev. Albert Masferre. Since May, 1942, Fr. Masferre has without priestly help cared for All Saints' Mission and its nine outstations, previously ministered to by two — and at times three — priests.

JERUSALEM

Notes from the Holy Land

By the Rev. WALTER C. KLEIN

On May 9th, His Beatitude Timotheos Themelis, Orthodox Patriarch of Jerusalem, received from the High Commissioner the insignia of Knight Commander of the Most Excellent Order of the British Empire. The presentation took place in the Patriarch's residence, the Convent of Galilee on the Mount of Olives.

Monseigneur Athenagoras, Bishop of Sebastia, for the last three years vicarius of His Beatitude the Orthodox Patriarch of Jerusalem, was appointed, on April 28th, Patriarchal Representative with authority to perform all the duties and exercise all the rights of the Patriarchal office. The Bishop of Sebastia, whose name in the world was Archimedes Vassiliades, was born in Brusa, Asia Minor, 63 years ago. He became an archimandrite and a member of the Synod in 1922 and was consecrated bishop in 1944. He has rendered distinguished service as secretary of the Financial Commission of the Patriarchate.

On Sunday, May 4, more than 100,000 Cypriots elected 1,000 representatives, who in turn will elect an Archbishop to preside over the autocephalous Church of Cyprus. The Church of Cyprus has not had an Archbishop since 1933. Sunday's election resulted in an overwhelming victory for the left-wing group. Bishop Leontios, the candidate of this group, has pledged himself to refuse the office, but it is reported that the Leftists are exerting pressure to procure his election.

The Rev. Archimandrite Artemios Stamatiades, of the Confraternity of the Holy Sepulchre, is on his way to the United States, where he plans to spend at least several months. It is understood that his business is essentially of a private nature.

The Government of Palestine has recently permitted Bishop Stewart's financial secretary and two of the mistresses of the Jerusalem Girls' College to return to Palestine.

On Saturday, April 26th, Bishop Stewart confirmed Emmanuel Lebon, 24, of Vacouas, Mauritius. Since the can-

didate does not speak English, the service was held in French. Mr. Lebon, who is serving with the British army in Palestine, was prepared and presented by a British army chaplain.

The Rev. Canon Elias Marmura, a devoted priest, an accomplished scholar, and a gifted man of letters, died on Saturday, May 10th, after a long and severe illness. His funeral was held the next day at St. Paul's Church, Jerusalem. Canon Marmura was ordained to the priesthood in 1909. As vicar of the Arab Anglican church in Nablus, he was on friendly terms with the Samaritans. He obtained a copy of their Pentateuch and published a book on their cult and community. Called from Nablus to Ramallah, and from Ramallah to St. Paul's Church, Jerusalem, he played a prominent part in the Church life of Palestine, occupying the position of chairman of the Palestine Church Council for nine years.

The United Missionary Council in Syria, the Lebanon, Palestine, and Transjordan held its biennial conference at Beirut, May 6th to 8th. Professor Greenslade, principal of the Near East School of Theology, presided, and the Rev. Kenneth Cragg, British chaplain at Beirut and acting head of the department of philosophy at the American University, conducted the devotions. The delegates adopted a resolution requesting the joint executive committees of the participating missionary societies to

THE LIVING CHURCH RELIEF FUND

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Stateless Children's Sanctuary

Previously acknowledged	\$1,179.31
Santa Rosa	50.50
M. L. Randall	5.00
St. Michael's Church School, Charleston, S. Car.	5.00
	\$1,239.81

CARE for Old Catholics

Previously acknowledged	\$3,794.42
Women's Service League, Trinity Church, Southport, Conn.	30.00
Mrs. Wm. N. Wyckoff	20.00
	\$3,844.42

Presiding Bishop's Fund

Mrs. V. H. Gardner	\$10.00
M. E. N.	5.00
	\$15.00

CHURCH CALENDAR

June

8.	1st Sunday after Trinity
11.	St. Barnabas
15.	2d Sunday after Trinity
22.	3d Sunday after Trinity
24.	Nativity of St. John Baptist
29.	St. Peter (4th Sunday after Trinity)
30.	Monday

appoint a committee of five for a study of the South India scheme with particular reference to its applicability to the Near Eastern countries represented at the conference. There was considerable discussion of measures to prevent the undue curtailment of Christian religious instruction in mission schools.

Mr. H. Alemayehou, consul of Ethiopia, delivered a lecture on Ethiopia on May 5th at the Jerusalem YMCA. Welcoming a number of guests on the sixth anniversary of Ethiopian liberation, and thanking Great Britain for her services to the Ethiopian people, Mr. Alemayehou made a dignified and eloquent plea for the formation of an economically independent Ethiopia by the addition of Eritrea and Somaliland to the present territories of his country. Mr. Alemayehou was admirably congratulated on his superb English and his convincing presentation of Ethiopia's case.

Avak, the renowned Armenian faith healer whose success in Teheran and other parts of Persia during the last two years has given rise to widespread interest in his work, visited Egypt briefly after a retreat of several weeks in Jerusalem and is now in the United States. He is making his headquarters in California and presumably will exercise his gifts as opportunities present themselves.

The Samaritan Passover solemnities were held on Sunday, May 4th, at the traditional high place near the summit of Mt. Gerizim. Because of the rainy weather and the difficulty of obtaining curfew passes, a relatively small number of non-Samaritans witnessed the ceremony. A group of American Jews spent the evening with the Samaritans, singing songs with them during the interval between the dressing of the Passover lambs and the feast at midnight. The Samaritan high priest, Abishah ben Pinchas, was most gracious to all the visitors, and permitted them to examine the ancient Pentateuch, which is kept in his tent during the Passover season.

ORTHODOX

New Metropolitan for Australia

Archimandrite Theophylactos has been elected Metropolitan of the Greek Orthodox Church in Australia, it was announced in Constantinople by the Holy Synod of the Ecumenical Patriarchate. His see will be at Sydney.

Archimandrite Theophylactos succeeds Metropolitan Timothy, who recently assumed charge of the See of Rhodes, after restoration of the Patriarchate's jurisdiction over the Dodecanese Islands, which were turned over to Greece under the Italian peace treaty. [RNS]

The Priest, the Professor, and the Student

Part I

By the Rev. Carroll E. Simcox

Chaplain of St. Francis' House, Madison, Wis.

AS WE all know to our sorrow, the Episcopal Church has not distinguished itself in the past by the alertness and aggressiveness of its missionary policy. All too often, when missionary fields have been opening up, we have put the old military precept into reverse and "have got there last with the leastest men."

But this censure does not apply, in full force at least, to our work during the past generation on the mission field of the college campus. (I do not refer here to our neglect of our Church schools. That, of course, is a very ugly blot on the scroll.) I am speaking of what we now call "college work" and by which we mean the functioning of the Church in the college community. We now have a special division of the National Council whose sole concern is such college work. Then there is the Church Society for College Work, which is an association of Churchpeople giving financial assistance and other kinds of support to student missions. This is a splendid organization and it is gathering steam constantly. The truth is that it is relatively easy to "sell" college work to Churchpeople. The man in the pew may be slow of heart to believe in the necessity of "foreign" missions; but as a rule he will listen sympathetically to the case for college missions.

All this is of course gratifying to us who are engaged in college work, and we trust and pray that our cause will continue to go on in its present direction.

But there is one danger, as I see it, in the success and prosperity of our college work program. This danger is that Churchfolk in general may conclude that this program is itself enough to Christianize American education. We must realize very clearly that "college work" is only a stop-gap, a make-shift, our only available means at present of making the best of a very bad situation. The American campus is a mission field for the plain reason that anti-Christ possesses the field. The priest on the modern secular campus is an outsider; he must work independently of the institution itself and at many points must work against it; his strategy must be that of "boring from within." As Christians who believe that education divorced from the faith is only a menace we cannot live in peace with such a situation. Our goal must be the bringing of education into subjection to Christ and we must never lose sight of that goal. In other words: all we can hope to do

with our present college work mission is to work against, gainsay and offset, as best we can, the lies which the secularist educator strives to plant in the minds of our youth. We work under the handicap of the commando raiding what C. S. Lewis calls "enemy-occupied territory." Not until we possess the field of education will the Church be in a position to educate our world in the one true light.

BASIC FALLACY

There is a basic fallacy in the thinking of the American citizenry at large about the functions of the Church and the public school in the education of our children. This is the assumption that there is a neat division of function between the parson and the pedagogue, and that on the whole the scheme is working beautifully: the pedagogue is developing Junior's mind, while the parson takes care of his soul. This is what the average American has in mind when he speaks of "separation of Church and State" in the realm of education, and he is well pleased with it: it's one of the manifold blessings we enjoy here in God's Country.

This myth still prevails in the mind of the average good citizen. It is only the more critical few who are beginning to sniff at it suspiciously. I fear that most of our Churchpeople share the general satisfaction with this arrangement and do not smell the fraud within it. For that reason those of us who live closer to the situation need to speak out.

On the college campus it is ominously clear to all who have eyes to see that the priest and the professor are not pulling in the same direction but in opposite directions. True enough, college administrators go through the motions of welcoming the Church to the campus; and they will ask a preacher in to pray at commencement exercises. But he is a trusting soul indeed who believes for a moment that educators who truly represent modern education wish the priest good luck in the name of the Lord. There is a radical conflict between modern education and Christianity. Some of the points at issue between them we shall examine later.

Here I must make one qualification and anticipate one possible objection. Of course there are some Christian professors. Thank God for them; and pray God for them, for it is growing increasingly hard for an American educator to be a Christian in face of the contempt or open antagonism of his colleagues.

For the majority of educators today is plainly non-Christian: either indifferent or hostile to Christianity. Now and then an eminent intellectual becomes a Christian, and we all rejoice. But we must not jump to the happy conclusion that it means the tide of faith is flooding in again; we ought rather to note the significant fact that, when this does happen, it is distinctly "news."

What all this adds up to, then, is that the priest on the campus is actually on enemy ground; and the enemy controls the terrain.

THE PROFESSOR

We come now to what must be, I am afraid, a ticklish and touchy part of our subject. And here I repeat what I have said before: I must speak in generalities. There are all sorts of professors. Some are devout Christians. Others are more or less sympathetic to Christianity. Others are indifferent. And finally there are the out and out persecutors of the Way. Statistics, of course, are out of the question. I can't prove that 10% are Christians, 30% indifferentists, and 60% anti-Christian: though I am willing and ready, from "the true and sensible avouch of mine own eyes," to defend that diagnosis against any other.

In the following paragraphs I shall try to describe the professor of that type which must be considered against us. His party predominates numerically and is the most influential. He is found most commonly in such fields as sociology, psychology, political science, and philosophy—the *soi-disant* "human" sciences. He seems to have a preference for fields where the intellectual demands upon him are the lightest and his opportunity for speaking great swelling words of sheer factless fancy is the greatest. Somebody, Philip Guedalla I think it was, once described sociology and psychology as two flippant young things: one of them all conclusions and no data, the other all data and no conclusions! *Bene dixit!* And this may explain why so many intellectually pretentious but inadequate people are drawn to these so-called "human sciences."

Now to set down the more obvious general facts about the professor of this type:

(1) He is a secularist. His preoccupation is with the things of this temporal world only. He is a pragmatist. As such, he is inclined to regard God and the things of God as irrelevant, and thus he sidesteps the question as to their truth

or falsehood. He is attached with factuously complacent and superstitious devotion to what he calls the "scientific method" as an approach to any and all kinds of truth. If the medical researcher can learn facts about the human thyroid gland from experimenting with white rats, why can't the psychologist explore the human psyche with the same techniques? And finally, as a secularist he is a humanist. It is *de fide* with him that man is the lord of creation; there is no god beside him: "Glory to man in the highest, for man is the master of things!"

(2) He is an egotist. The reasons for this are not far to seek. After all, we pay the professor very little. That is one reason why we don't get better ones. And our society does not lavish its most glittering *kudos* upon the professor. Frequently he is a man who can't do anything else, and so he teaches. "Those who can, do; those who can't, teach!" Now, the man thus scantily paid and scantily honored has got to find "compensation" somehow. He finds it in the freedom we accord him to thunder forth his *ipse dixit*s to gaping sophomores who are too young to be healthily sceptical. One reason, I am deeply persuaded, why Christianity is unattractive to him is that Christianity compels a man to call his own wisdom foolishness, and if our pedagogue must abandon his pretense to infallibility what has he left?

People still talk about the arrogant dogmatism of ecclesiastics. It is to weep! No pope or bishop or reformer in the whole of ecclesiastical history can come nigh the brash young Ph.D. in sociology in sheer exuberant self-assurance. It is one of the interesting signs of our times that our liberals in general — and the professor is of course a liberal — have set an all-time high in dogmatism. Nobody is quite so dogmatic as the anti-dogmatist.

(3) He is an ignoramus. I hope you will not suspect that I am trying to sustain your attention with rhetorical exaggeration. I use the term advisedly and wish it to be understood literally. It is a pretty plain fact to all who deal much with scholars that the American professor is more poorly trained for his calling than is his colleague of any other Western nation. One may be reasonably sure that a teacher in any reputable European university is a deeply and widely educated man. Whatever his special field may be, he will have been well grounded in the requisites of a truly liberal education before he turned specialist. By comparison, our American doctor is a poor exhibit.

I do not imply that he knows nothing about the particular thing he is being paid to teach. A man in this age of specialization can be a thorough master of his own field and yet be a virtual illiterate in respect of the world's store of in-

herited wisdom as a whole. It is what our professor doesn't know, rather than what he knows, that appalls and confounds one. He apparently knows nothing, and cares nothing, about what we may call the great tradition: the synthesis of Judaeo-Christian religion, Greek thought, and Roman statecraft which is the matrix of our civilization. He knows nothing of the past and its illustrious men and its manifold lessons. "What to him are Plato, or the swing of the Pleiades?"

When he confronts specifically the Christian element in the great tradition the secularist professor is especially abashed and irritated. Yet he seldom dares to make a frontal attack upon Christianity.

I may cite here one typical case in point, and I mention it only because it is typical. A few months ago one of my co-ed parishioners came to me with an assignment which her professor of logic, a very reputable doctor, had given the class. He had been deploring our common tendency to think with our emotions and prejudices rather than our brains, and as an exercise in straight logical thinking he had set them this assignment: they were to read the account of creation in *Genesis*, then read the account of creation in Wells' *Outline of History*. Most people, he explained, will favor the former because of their religious prejudices; but — and note this: the *facts* about cosmic origins are as Mr. Wells presents them in his *scientific* account! It had never occurred to that erudite master of logic that there was something faintly emotional in his pro-Wellsian prejudice. And being a phony scientist rather than a genuine one he had serenely ignored such obviously germane considerations as, the purpose and *primum argumentum* of *Genesis*, what competent Christian theologians have taught about creation, where did Mr. Wells get his "facts," how far out-of-date is Mr. Wells' "science," and so on.

I think it is fair to say that this professor is as ignorant as any hill-billy snake handler of the truth of true religion and he is as fanatical in his ignorance as any medieval heretic-hunter. Yet he enjoys a fair renown as a liberal thinker.

This astonishing ignorance of the secularist educators gives the Church a welcome advantage in the war of ideas, it is true; and we need not fear controversy with such opponents. The trouble is that under present circumstances fair controversy is impossible. The professor has every opportunity to make himself heard, and by the whole campus audience; the priest must contrive his chances for a hearing as ingeniously as he can, and he will reach only a few at the most. And even with these few he has no opportunity for a really ade-

quate presentation of the case for Christianity.

THE STUDENT

We must look now at the American student. Since we all know him well it will not be necessary to go into lengthy detail about him. We are especially concerned with him and his needs at this moment, since he has so recently passed through the furnace of war for the sins of his fathers; and our society is suffering a bad conscience about its "lost generations." The war has proved that American youth is not soft, that it is sound within. And that, we might add, in spite of all that its elders and its society have done to ruin it!

But some less pleasing facts about the American student need to be faced. In recounting them I do not accuse him, for he is not responsible for the making of these facts.

1. The average American student is woefully unprepared for anything fit to be called "higher education" when he comes to college. I may recall here something a university librarian told me not long ago. Scarcely a day goes by, she said, without some student asking assistance in locating a book in the card index. If the author's name is Jones, he doesn't know where to look for "J" in the alphabetical files, and for the simple and pathetic reason that he has never learned the alphabet! He can't read; he can't spell; he can't speak or write decent English; of history and mathematics and literature he is as innocent as a hottentot. How did he spend his time in high school? One wonders. Building bird-houses, they tell me, or learning dress design. The results of our preparatory education as we see them on the college level are tragi-comic, appalling, pitiful.

2. The average college student is not too well disciplined. Self-discipline, to say nothing of proper respect for proper authority, has been as neglected in his prior education as have been language and mathematics. The crack-pot professors of "self expression" have had their way for a full generation now, and the work of their hands is not a pretty sight. Pray God they have had their day!

3. The average student, even he who comes from a Church home and a good parish, is virtually an illiterate in religion. Probably the chief reason why, more often than not, he loses his faith in college is that he was never grounded in the faith. His clergy and parents have either neglected or dismally failed to teach him the factual content of his religion. Perhaps neither the modern Church nor the modern home can reasonably be expected to accomplish more in Christian education under the prevailing conditions of modern life. In that case our only recourse is to change the whole system, root and branch; and that will be our subject in the next section.

Displaced Persons

THE focussing of public attention on the problem of Palestine has led to the false conclusion, on the part of many people, that the problem of displaced persons is a Jewish one, and that its settlement is entirely a question of whether or not these homeless European Jews should be allowed to settle in the Holy Land. This is a widely held but entirely untrue picture of the situation.

It is estimated that there are some 850,000 displaced persons in Europe today. These are men, women, and children of many nationalities who are exiles from their home lands, and who dare not or cannot return to their country of nationality or former residence because of fear of persecution on account of race, religion, or political opinions. More than half of the DP's are women and children. And four out of five of them are Christians.

Two years after V-E Day these homeless, harassed people in the bleak camps of Europe still await liberation. Their maintenance is both an expense and a menace to the free countries, because discontent, disillusionment, and despotism have their breeding places in such camps.

The displaced persons' most cherished desire is to start a new life in a country where there is freedom of speech, freedom of worship, and the opportunity to live a free life. These are the same motives that have brought people to the shores of this country from the days of the Jamestown colony and the *Mayflower* to the present day. It is men and women with these motives, from every nation and race, that have made America great. We need more of that spirit today.

In his message to Congress on January 6, 1947, President Truman said of these displaced persons: "I do not think that the United States has done its part. Only about 5,000 of them have entered this country since May 1946. . . . Definite assistance in the form of new legislation is needed. I urge the Congress to turn its attention to this world problem in an effort to find ways whereby we can fulfill our responsibilities to these thousands of homeless and suffering refugees of all faiths."

The Stratton bill, now pending in Congress, would make it possible for the United States to do its share in solving this problem, without upsetting our regular quota system. This bill (HR 2910) would authorize the United States to admit during the next four years 400,000 displaced persons from Germany, Austria, and Italy, giving priority to relatives of American citizens and of American war veterans. These men, women, and children would be admitted on a non-quota basis, taking up a part (less than half) of the unused quota during the war years; but in all other

respects would have to be qualified under the regular immigration laws of this country.

The substance of this bill should be enacted into law. It will not, as its opponents charge, add to the burden of employment and housing in this country, because the law provides that these immigrants must be financially responsible and of good health and moral character. Their admission will bring to the United States farmers, domestics, and others skilled in crafts and sciences now suffering from manpower shortages. And it will uphold the reputation of America as the haven of the oppressed and the land of promise for the victims of the hatreds of the Old World.

We hope that Congress will pass this bill, or a similar one, before it adjourns.

Mission to the Vatican

THE publication of *Wartime Correspondence Between President Roosevelt and Pope Pius XII* (Macmillan, \$2.50) reveals at least a part of the reason for the mission of Myron C. Taylor to the Vatican during the war period. If Mr. Taylor accomplished nothing more than keeping the channels open for these twenty-nine messages, which the *New York Times* describes as "eloquent and moving expressions of hope that the world will return to the way of peace," his mission was fully justified.

When the full story is recorded, we suspect it will be found that there was a great deal more to the Taylor mission than these papers reveal, significant though they are. To have a listening post in the heart of one of the enemy countries, not for the purpose of espionage but as a neutral channel of communication and observation, must have been tremendously useful during the war. Even in peacetime, the Vatican has sufficient value as a center of diplomatic intercourse to justify American representation there, without compromising the separation of Church and State or committing this country to the slightest official recognition of the papal claims in the sphere of religion. Certainly this distinction is well preserved when the representative is a distinguished member of a non-Roman communion, as is Mr. Taylor, who is an active Episcopalian and member of the vestry of St. Bartholomew's Church, New York City.

For our part, we have never been sympathetic with the frantic protests of Protestant Church leaders against the special representation of this country at the Vatican. Clearly President Roosevelt found this representation helpful to this country, to the United Nations, and to the cause of peace. If President Truman finds it similarly helpful, we see no reason why

it should not be continued, so long as it is kept on the basis of a secular diplomatic mission, without ecclesiastical implications. And we are glad that our distinguished fellow-Churchman, Myron C. Taylor, is the instrument chosen for this representation. We felicitate him on his maintenance of the dignity and integrity of his mission, in spite of misunderstanding and attack in circles that might have been expected to be more sympathetic and tolerant.

Three Distinguished Visitors

THE American Church is particularly fortunate in the three distinguished visitors from the Church of England now in this country — a bishop, a priest, and a layman.

The Rt. Rev. Dr. John C. W. Wand, Bishop of London, is one of the most prominent members of the English episcopate, whether on the basis of official position, of scholarly attainments, or of native ability. As the guest of Trinity Church on the occasion of its 250th anniversary, he has made a splendid impression in New York and the East, as we are sure he will in the Middle West and in Canada. American Churchmen are happy to have the privilege and pleasure of welcoming him.

Dom Gregory Dix, OSB, was already well known in this country because of his books and his reputation for the pious learning that has been the hallmark of the Benedictine order in all ages. He has graciously entered into the life of the American Church, and the imprint of his brilliant mind will long be felt by the clergy and laity with whom he has come into contact.

Mr. T. S. Eliot, born in this country and graduated from Harvard, has become so noted a figure of English literature that many have forgotten his American origin. It is said that one of his college classmates greeted him by his first name at an affair given in his honor, and after chatting with him for some time asked: "By the way, where is our guest of honor, Mr. Eliot?"

It is a pleasure to welcome each of these noted Churchmen. Their visits will greatly enrich the stream of American Church life.

"Honor Thy Mother"

MOTHERS have been much in the public eye of late. Not long after Mother's Day, President Truman's mother was stricken, and the President flew to her side. His devotion during these trying weeks has been a notable example to the entire nation, and merits the respect of everyone. As Dave Boone of the New York *Sun* wrote:

"An example in filial devotion won't do the country any harm in these days, when mom and pop are regarded so lightly in so many homes. Maybe we need it more than anything else the White House can give us for long-run results."

Another "mother" item in the news is more disquieting. Faced with a grave-diggers' strike in Cleveland, the Rev. Lawrence H. Blackburn, rector of St. Anne's Church, Lowell, Mass., and his two brothers dug a grave for burial of their mother despite an alleged threat from pickets that "the grave will be dug up again."

"Honor thy father and thy mother." The fifth commandment has not been repealed. It is binding alike on presidents, priests, pickets, and ordinary people. Our heart goes out both to President Truman and to Fr. Blackburn — but not, on this occasion, to the pickets. Their cause may be just, but they do not advance it by riding rough-shod over reverence for a mother in the hour of her death.

Statistics and the "Christian Herald"

WE don't like to take issue with the *Christian Herald*. When we did so last year, over their statistics about the Episcopal Church, they grew very stuffy and demanded an apology. Since we had nothing for which to apologize, we did not tender one.

But this year their figures for the Episcopal Church are even more mysterious than they were last year. They read as follows, in the *Christian Herald's* table of membership statistics, on page 25 of their June 1947 issue:

<i>Religious Body</i>	<i>Members</i>	
	<i>1947</i>	<i>1946</i>
42. Protestant Episcopal	2,155,514	2,163,711

A bit of simple subtraction shows that these figures indicate a loss in one year of 8,197 members.

The corresponding figures in the 1946 and 1947 issues of THE LIVING CHURCH ANNUAL are as follows:

Total membership in U.S.A., 1946 Annual (p. 36)	2,165,711
Total membership in U.S.A., 1947 Annual (p. 26)	2,184,272

A bit of simple subtraction shows that these figures indicate a gain in one year of 18,561 members.

We do not know where the *Christian Herald* got their figures. They say: "The figures quoted here come from the statisticians officially appointed by the various religious groups, so they are as authentic as is humanly possible." But there is no statistician officially appointed by the Episcopal Church, so this statement cannot apply in the present case. Last year their figures were obtained from an officer of the National Council, who later admitted that he quoted them incorrectly from THE LIVING CHURCH ANNUAL.

THE LIVING CHURCH ANNUAL obtains its figures from the several diocesan journals, as approved by the several bishops and diocesan secretaries. The ANNUAL itself is not an official publication, but its figures are taken from official sources. So far as we know, there is no other annual computation of the statistics of the Episcopal Church, official or unofficial.

Those are the facts. We give them without further comment.

Anglican Music and the Worship of the Church

By the Rev. Louis E. Daniels, D.S.Mus.

EVERY earnest Churchman desires that our worship should be sincere, earnest, and above all general. So large a portion of what is intended to be voiced by the people is meant for singing that music that is at the same time attractive and easy to sing is devoutly to be desired. And such a musical medium, fine in quality and large in quantity, is furnished by the Church. It is the body of Anglican music. It has originated with our own communion, it is eminently suited to our liturgy; and it is easily handled by our choirs and congregations.

Through the ages, down to the time of the Reformation, the Latin tongue was the language of religion throughout western Europe. With it the Plainsong grew up and was everywhere used. In its smooth flow, its mild accents, and its small range, it was perfectly adapted to its purpose and to the age which produced it. But at the Reformation, the putting of the services into the vernacular presented severe problems to the singers; in place of the smooth flow of rather even syllables of the Latin, they were presented with a text bristling with strong accents, and accents not coinciding in position with the mild stresses of the Latin. In England an heroic effort was made to adapt the Plainsong to the new text. Merbecke was commissioned to set the whole Prayer Book to music, and he strove to meet the situation by assigning time values to the Plainsong notes, hitherto without such values; but he was unsuccessful in making himself understood and for a long period Plainsong was disused.

The Psalter, which in Latin had been chanted everywhere, was now succeeded by the continentally-devised "Metrical Psalms," sung to the Genevan psalm tunes, many of which are now in our hymn books. Probably the words of the liturgy proper were generally said.

But at the Restoration came a change; old ways and old books had been wiped out by Cromwell and his Puritans, and a revival of choirs and Church music was attempted. The Anglican Chant sprang up, completely formed, as by magic; it was perfectly adapted to the English tongue and its use was comparatively simple.

How did it differ from the old Plainsong? In the first place it is written in the modern musical notation and in the modern major and minor scales, familiar to our eyes and ears in all other music, replacing the old square and diamond notes and the old eight modes. Secondly, it provides three normal accents to each

half-verse where the Plainsong was supposed to be without accents. Thirdly, it is to be sung in harmony instead of in unison, as was the old chant. This gives a much wider chance for attractive melody and it gives to each type of voice something it can sing, something within its range. This is a great feature in our harmony-loving world when every high school sings in parts. While perfectly elastic, the Anglican chant sounds slightly more rhythmical than the Plainsong; this, too, seems a gain to modern ears. On the whole the Anglican chant seems to most people more of our day, less like a museum piece, less esoteric than does the ancient Plainsong.

The other musical parts of the service have been provided with settings that are in line. There has been an unending stream of Masses, canticles, and anthems through the centuries since the Church settled into the use of harmony and of the modern scales; many of these compositions have been overwrought, over sentimental, but there has been a steady upward trend. Recently Church composers have turned their attention to really congregational settings of the Holy Eucharist, and we have the lovely works of Healy William (to mention only one) and the rich lists sent out by the Faith Press and the Oxford University Press. The congregational parts of these services are easily learned by the people, and a more general singing is secured than is usually the case where one or another of the old plainsong settings is used. Anyone who has heard the services at Westminster Abbey or St. Paul's Cathedral will testify to the deeply devotional character of this school of music and to its eminent fitness for the stimulation and expression of real worship.

Now as to Plainsong. We have it as a part of our inheritance since the first musical setting of the Mass written in English words — the familiar Merbecke — was done to a modification of plainsong. This is still a useful setting and it ought to be sufficiently well known to all our clergy and lay people so that it could be always used and participated in

by all at meetings of the conventions of our Church. It would be more popular if it were more often properly sung, *i.e.*, rapidly and lightly rather than slowly and heavily.

The next general use of Plainsong in our congregations might well be the singing frequently of certain of the Plainsong hymn tunes. They are very beautiful and they are more easily mastered by choirs and people than are the psalm tones and Masses. A great help in doing them properly is to be found in A. J. Arnold's little book *The Approach to Plainsong through the Office Hymn* (Oxford University Press, N. Y.). He has provided the book with an accompanying gramophone disc which is an immense help in getting the hymn tunes just right. He is the author also of a work on the accompaniment of Plainsong which is invaluable. Playing an accompaniment to these ancient melodies is an art in itself, and those who can do it well are few and far between. It must always be delicate and subdued, in perfect rhythm with the unrhythmical melody, and with the harmony (varying from verse to verse, if possible) always within the mode.

The singing of the canticles and psalter to Plainsong chants may be attempted after some hymn tunes are learned.

Care must be taken to use the intonations only in the right places and especial practice should be given to the gentle swell and marked *diminuendo* which is made in each verse. The verses should always be alternated between high and low voices, except that the first and last verses are to be sung full, and the first phrase is to be preceeded by a single voice.

We pass by many details but it will be perceived that a correct and artistic use of Plainsong is not easy. Constant practice is needed by the choir, and the congregation may well be included in a practice now and then.

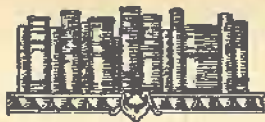
The use of our Anglican music is, on the whole, attended with less difficulty, and we believe that most of our people greatly prefer it. But neither treasure in our heritage should be neglected or disused. Changes in the Church seasons may well be marked by changes in the type of music used.

To make either kind of music a party badge, to assume theological differences between those who prefer this one or that one, is a great pity. Such an attitude only stimulates and cements partisanship, only adds one more barrier to unity among ourselves.

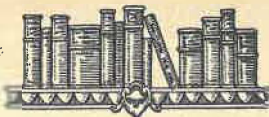
ACU CYCLE OF PRAYER

June

8. St. Uriel's, Sea Girt, N. J.
9. Church of the Ascension, Chicago
10. St. John Chrysostom, Delafield, Wis.
11. Grace and Holy Trinity Cathedral, Kansas City, Mo.
12. All Saints', Bergenfield, N. J.
13. Calvary, Batavia, Ill.
14. St. Clement's, Philadelphia
15. Trinity, Bristol, Conn.



BOOKS



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

Kierkegaard Transplanted

THE MEANING OF EXISTENCE. By Charles Duell Kean. New York: Harper's, 1947. Pp. 222. \$3.

To that large number of people who are not familiar with the religious philosophy of the Danish thinker, Kierkegaard, the title of this book may prove misleading. Though admitting an inability to define the term Existence adequately, Mr. Kean explains it as "the area where historical circumstances and intellectual patterns are in tension with each other."

This book is a frank endeavor to transplant Kierkegaard's system of thought over to American soil—a praiseworthy undertaking that is long since overdue. Kierkegaard's thinking has already made a considerable impress upon Europeans, and it can be detected in the philosophy of history formulated by Prof. Arnold J. Toynbee of England. Though off to a slow start, Kierkegaard's views are destined, we like to think, to affect our modern world profoundly.

Mr. Kean's book is somewhat given to repetition, but is otherwise timely and suggestive. We believe it will do much to help to reorient American theological thinking along lines that will possess an appeal for the thoughtful men and women of today. New and arresting definitions are supplied for the Christian concepts of sin and guilt; the Incarnation; the Atonement; the Cross; the Resurrection; the Ascension; and Pentecost; that should go far towards rehabilitating these fundamental beliefs among modern men who are tending to discard the older views as irrelevant to the pressing problems of today.

For the clergy this book is positively a "must." It is to be hoped that large numbers of the laity will also read it, for although it is not bedtime reading, it will repay handsomely the effort to appropriate its message. It belongs among those few books that can be read with cumulative profit again and again.

WARREN M. SMALTZ.

Latest Mirfield Book

THE WHY AND WHEREFORE OF THE CHURCH. By Andrew Blair, C. R. London: Dacre Press, 1946. 2/6.

This latest of the "Mirfield Books" hardly lives up to the advertisement of them by the Community of the Resurrection; it is not of the stature of a new Tract for the Times. It is merely "another shilling pamphlet" (priced at two

and six), giving a statement of the Catholic doctrine of Church and Sacraments—a little too simple and reminiscent of Anglo-Catholicism as it was fifty years ago. It is scholarly, but it seems dated. The impact of the Liturgical Movement and its implications in respect to doctrine, all the sort of thing which Dom Gregory Dix and his friends talk about, does not seem greatly to have colored Fr. Blair's thinking. The connection between the Host as the Body of Christ and the Church as the Body of Christ, the social corporeality of the Holy Sacrifice, is overlooked. To the author it seems, if one may judge by this book, that our Lord made the Sacrifice; all that the faithful do is passively to accept its benefits. That would seem to be a somewhat Protestant kind of Catholicism.

BERNARD IDDINGS BELL.

In Brief

To the book editor's desk there have recently come several samples of the juvenile fiction, with definitely religious slant, which the Zondervan Publishing House (Grand Rapids, Mich.) issues from time to time. Following are among the books which have appeared late in 1946 or in the first few weeks of this year:

Little Feather Goes Hunting. By Bernard Palmer (Pp. 80; \$1). The story of an Indian boy and his white friends, which led to strange adventures.

Tom Huntner—Sophomore Forward. By Ken Anderson (Pp. 73; 75 cts.). A basketball story, in which boys are trained under a devotedly Christian coach.

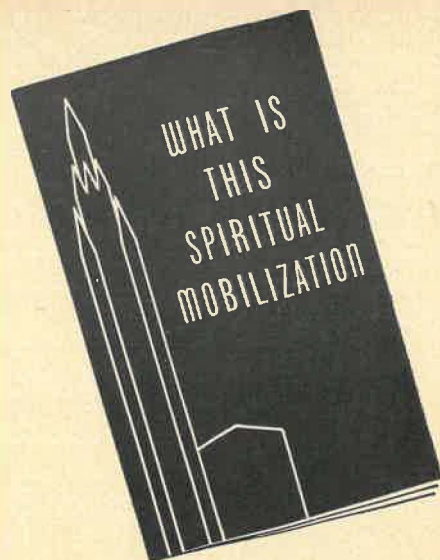
Winky, Mountain Detective. By Ken Anderson. (Pp. 66; 75 cts.). An adventure tale of the West, in which a few boys find the hoard of an old prospecting miser, who has deliberately hidden his wealth so that it might never fall into the hands of his son, a minister who might use it for the service of God.

Kay and Kim in Wild Horse Canyon. By Basil Miller. (Pp. 80; 75 cts.) A western adventure in which the principal characters trail a phantom wild stallion, and stumble on the mysteries of an unknown canyon, and of a great faith.

Tug's Secret Mission. By Dan E. L. Patch (Pp. 102; 75 cts.). A juvenile mystery story, designed to bring out the truth of "Vengeance is mine; I will repay, saith the Lord."

The above books are written for those who have not yet entered their 'teens, or have barely done so.

H.B.V.



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COLLEGES

Commencement Plans at Canterbury

The Rev. Canon Bernard Iddings Bell will be the commencement speaker at Canterbury College, Danville, Ind., according to an announcement by President Edgar C. Cumings. The commencement exercises will be held at 10 AM on June 16th in the college auditorium. The title of Canon Bell's address is "Flaws in American Education."

The baccalaureate address on Sunday, June 15th at 4 PM, will be given by the Rev. Thomas R. Thrasher. Mr. Thrasher recently resigned as rector of the Church of the Advent, Indianapolis, in order to accept a call to the Church of the Ascension, Montgomery, Ala.

Bard College Elects New Trustees

The board of trustees of Bard College, Annandale-on-Hudson, N. Y., has elected Bishop Barry, Coadjutor of Albany, Mr. Richard Gruver, Mr. J. K. Lasser, Mr. Andrew Oliver, and Dr. J. Wallace Page, Jr., to membership on the board, it was recently announced by Mr. John H. Steinway, chairman.

Bishop Barry is an alumnus of St. Stephen's College, which became Bard College in 1933. Mr. Oliver is a well-known New York attorney and is a trustee of the Society for the Promotion of Religion and Learning, a Church foundation.

SEMINARIES

Seabury Commencement Plans

Alumni Day at Seabury-Western Seminary, Wednesday, June 11th, will be opened with an address entitled "Unity and Catholicity," by Dom Gregory Dix, OSB, monk of Nashdom Abbey, England. Luncheon will follow Dom Gregory's lecture.

At 4:30 PM alumni, faculty and students will gather in the Anderson Memorial Chapel for the presentation and dedication of a memorial window to Bishop McElwain, retired of Minnesota and former dean of Seabury-Western. "The Ministry of Christ" is the theme of the window to be located at the east end of the chapel.

Dr. Wilbur J. Katz, dean of the University of Chicago law school, will be the speaker at the commencement service on Thursday, June 12th. After

the service, a luncheon will be served in the Horlick refectory for alumni, faculty, trustees, and students. Awards will be announced at that time.

Inter-Seminary Conference

The students of the Episcopal seminaries of the East held the first annual conference of the missionary societies of the seminaries at the Philadelphia Divinity School on April 11th, 12th, and 13th. There were a total of 75 delegates and speakers in attendance. The theme of the conference was "Missionary Opportunities Confronting the Church in Industrial Relations and Rural Work."

The conference was opened with a banquet served in the refectory on Friday evening, after which the students of the General Theological Seminary sang Evensong. The Very Rev. Frank D. Gifford, dean of the Philadelphia Divinity School, welcomed the conference to Philadelphia.

The Rev. E. Frank Salmon, rector of Holy Trinity Church, Philadelphia, delivered the keynote address in St. Andrew's Collegiate Chapel. He pointed out that if the Church is interested indeed in bringing about better economic and social relations between men, it cannot afford to lose sight of its true goal, the salvation of men's souls. He also pointed out that before the Church can speak to the world with an authoritative voice, it must first put its own house in order.

On Saturday, the conference was devoted to panel and plenary discussions organized around the two parts of the theme, "Industrial Relations," and "Rural Work." The rural work panel was led by Bishop Horstick of Eau Claire, and the Rev. Cuthbert A. Simpson, professor of literature and interpretation of the Old Testament at the General Theological Seminary, was chairman of the industrial relations panel.

The conference closed with the celebration of Holy Communion on Sunday morning by the Rev. John N. Groton, professor of the Old Testament at PDS. Schools having delegations present were Berkeley Divinity School, Bexley Hall, Bishop Payne Divinity School, Philadelphia Divinity School, Episcopal Theological School, General Theological Seminary, Nashotah House, Seabury-Western Theological Seminary, the Virginia Theological Seminary, and Windham House.

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COMING EVENTS

June

11. Consecration of the Rev. Stephen Fielding Bayne, Jr., as Bishop of Olympia, Seattle, Washington.

DIOCESAN

MILWAUKEE

Centennial Celebrations

In the same year that the diocese of Milwaukee is celebrating its 100th anniversary, two churches in the diocese, St. Paul's, Watertown, and St. John's, Milwaukee, are observing their centennials.

At St. Paul's parish special observances are scheduled for June 7th and 8th. On June 7th, which is the actual day of anniversary, the Holy Communion will be celebrated at 9 AM in memory of those who have given themselves to the guidance and work of the parish and are now at rest. The celebrant will be the Rev. William F. Chamberlain, rector.

Preacher at the service of Holy Communion at 10:30 AM on June 8th will be the Rev. Don M. Gury, a former rector of the parish. In the afternoon there will be open house at the rectory. Bishop Ivins of Milwaukee will be present for the service of Evening Prayer and at the supper to follow.

The Rev. Melancthon Hoyt of Fox Lake, Wis., organized the parish with five members on June 7th, 1847. The cornerstone of the present church was laid in September, 1859; the rectory was built in 1884; Miss Susan Cady presented the chapel in 1886 in memory of her parents; and the Alice Hawkins Memorial Guild Hall was built in 1931.

At St. John's, Milwaukee, the rectorships of the Rev. David Keene (from 1847 to 1886) and the Rev. James Slidell (from 1892 to 1913) taken together account for 60 of the 100 years of the parish's life. The Rev. George B. Wood, paratroop chaplain of World War II, is the present rector, succeeding the Rev. L. B. Hastings, who was rector from 1928 until 1946. The present church of St. John's was built during the rectorship of Fr. Hastings on the site of the old St. John's Mission.

Guest preacher at the service on Sunday, June 8th, is the Rev. John Higgins of Minneapolis. Bishop Ivins was present at the service on June 1st, when he confirmed a class, dedicated memorial windows, and preached the sermon.

A 54-page printed history of the parish was distributed at the parish banquet on June 7th.

LONG ISLAND

\$500,000 Campaign Authorized

"The last General Convention may very well be one of the most important in the history of the Church," was the opinion of Bishop DeWolfe of Long Island in his address to the convention of the diocese of Long Island, assembled

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DIOCESAN

in Cathedral House, Garden City, May 18th. He referred in particular to the new marriage canons adopted, which, he said, "may not be clearly evident for many years to come, but there is every reason to suppose that they promise great good to the Church and society"; to General Convention's decision to base future negotiations on the Lambeth Quadrilateral of 1888; and to the fresh vision and courage it had manifested by adopting a greatly increased budget for the Church's missionary and departmental work.

In the afternoon the Rt. Rev. and Rt. Hon. John W. C. Wand, Bishop of London, was presented to the convention and favored it with a full-length address on the condition of the Church in England. Illustrating the material loss the war had brought the Church he cited that of the 700 churches in his diocese 600 had either been totally destroyed or damaged in more or less degree. The war, too, had left in its wake a moral situation not previously experienced in England, as evidenced by the 50,000 applications for divorce now pending in court, and that out of a population of 40,000,000. But he believes there are signs of a spiritual awakening as to what Christianity really means, observing that any one who attends church today in England is doing so out of purely spiritual motives.

The convention authorized a campaign for \$500,000, to be held in 1948, to implement the Bishop's missionary and social expansion program recently announced [L. C., April 27th].

In recognition of the increasing contribution the Negro population of Long Island is making to the diocese, the convention for the first time chose a Negro to an official position, by electing Albert C. Gilbert, a lawyer and member of St. James Church, Jamaica, to the diocesan council.

ELECTIONS: Standing committee: Very Rev. Hubert S. Wood, Ven. Charles W. MacLean, Hon. Edward A. Richards. Diocesan Council: Rev. Messrs. John L. Zacker, Albert E. Greanoff, E. Frederic Underwood; Messrs. Ellis Van Riper, Albert C. Gilbert, Allen Taylor.

NEW YORK

Elections

Those elected to offices at the annual convention of the diocese of New York, held on May 13th, are as follows:

ELECTIONS: Standing Committee: Clerical, the Rev. Dr. Louis W. Pitt; lay, M. B. Candler. Deputies to Provincial Synod Class of 1950: Clerical, the Rev. Dr. C. B. Ackley, the Rev. P. M. Styles; lay, Harold Barlow, Edward K. Warren. Provincial Deputies to Synod: Clerical, the Rev. C. J. Buck, L. E. May; lay, Harrison Deyo, W. A. Ten Eick. Class of 1948: Clerical, the Rev. L. E. Mitchell; lay, T. I. Hadden. Diocesan Missionary and Church Extension Society: Clerical, the Rev. Frs. C. B. Ackley, F. S. Dalzoll, L. J. A. Lang; lay, Charles Burlingham,

L. S. Fowler, G. W. Van Slyck. Diocesan Board of Religious Education: Clerical, the Rev. Frs. L. H. Bruner, Jr., R. M. O'Brien; lay, Mrs. L. E. W. Mitchell, Miss E. G. Stringfellow. Commission on Christian Social Relations: Clerical, the Rev. Frs. Shelton H. Bishop, O. D. Carberry, L. J. A. Lang; lay, Mrs. Worke Allen, Ludlow Bull. Trustees of the Cathedral: Clerical, Rev. Drs. Randolph Ray, John H. Johnson; lay, Admiral Reginald R. Belknap, Clifford P. Morehouse, Samuel Thorne.

RELECTIONS: Secretary, the Rev. Richard A. D. Beaty; treasurer, R. H. Mansfield; registrar, the Rev. Dr. Floyd Keuren; historiographer, the Rev. Dr. E. Clowes Chorley; chancellor, G. Forrest Butterworth.

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DEATHS

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

James Frances Kieb, Priest

On May 5th funeral services were held for the Rev. James Frances Kieb in the Church of the Advent, Los Angeles, Calif. Bishop Stevens of Los Angeles read the Burial Office and celebrated the Requiem, assisted by Chaplain Perkins, the Rev. Frs. Fletcher Howe, William D. Foley, George Lyon Pratt.

Fr. Kieb was born in Newark, N. J., on August 26, 1873, the son of Francis Joseph Kieb and Josephine (Dodd). He was graduated from City College, New

York, and from Nashotah House, Nashotah, Wis. After his ordination to the diaconate and priesthood in 1903 by Bishop Nicholson of Milwaukee, he became assistant at All Saints' Cathedral, Milwaukee, and then rector of Holy Trinity Church, Wauwatosa, Wis. He served as rector of Christ Church, Green Bay, Wis., for ten years and then went to the Hawaiian Islands where he remained for 20 years. Fr. Kieb retired in 1937 and went to Los Angeles to live. At the request of Bishop Stevens he became rector of the Church of the Good Shepherd, Venice, Calif., where he remained for five years. He was a deputy to General Convention four times from the Hawaiian Islands, canon of the cathedral in Honolulu, examining chaplain for 11 years, and a member of the standing committee.

Fr. Kieb is survived by his wife.

Frederic W. Goodman, Priest

The Ven. Frederic W. Goodman, honorary canon of St. Mark's Cathedral and archdeacon emeritus of Arctic, Alaska, died of a heart attack on May 10th. The funeral services were conducted by Bishop Huston of Olmepia. The ashes are to be interred in Worcester Cathedral, Worcester, England.

Mr. Goodman, born June 26th, 1869 in England, received his education at St. Augustine's College, Canterbury, England, and St. Paul's Medical College, Brugh, Lincoln, England. He received the honorary degree of D.D., *honoris causa*, from the University of the South, Sewanee, Tenn.

During his long ministry he served in the dioceses of Northern Indiana, Tennessee, Rhode Island, and New York. In 1937 he was a deputy to General Convention from Alaska.

Mary A. L. Neilson

Miss Mary A. L. Neilson died at her home in Germantown, Philadelphia, on May 1st after a long illness. The Burial Office and Requiem were said at St. Luke's Church, Germantown, on May 3d.

During the first World War she volunteered for the American Red Cross service and served with distinction in the Southeastern chapter. Miss Neilson was for 15 years national president of the Girls' Friendly Society in America having previously served for many years as diocesan president of Pennsylvania. For 11 years she was president of the Female P.E. Prayer Book Society of Pennsylvania and at the time of her death was the honorary president.

She is survived by a sister and a brother.

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NOTICES

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THE ANGLICAN SOCIETY (American Branch) promotes love for and loyalty to the Prayer Book and the principles it enshrines. Members pay \$2.00 a year as dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary or the Chairman of the Extension Committee. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice president, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H. D. W. Lackmann, Livingston, Columbia Co. New York; Chairman Extension Committee, The Rev. R. F. Cobb, The Rectory, Smethport, Pa.

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THE LIVING CHURCH

C H A N G E S

Appointments Accepted

The Rev. Richard G. Baker, formerly dean of St. Paul's Cathedral, Fond du Lac, Wis., is now rector of Trinity, Atchison, Kansas. Address: 505 Kearney Ave., Atchison, Kansas.

The Rev. George W. Barnes, rector of Trinity Church, Redlands, Calif., will become rector of St. Thomas', Hollywood, June 15th. Address: 7501 Hollywood Blvd., Hollywood 46, Calif.

The Rev. Charles Hamilton Bascom, formerly priest in charge of St. Mary's, Dade City, Fla., is now priest in charge of St. Gabriel's, Titusville, Fla. Address: Box 126, Titusville, Fla.

The Rev. Clarence W. Brickman, formerly the national chaplain of the Brotherhood of St. Andrew, is now rector of St. John's, Tampa, Fla. Address: 1307 Morrison, Tampa 6, Fla.

The Rev. William R. Cook, a graduate student at Seabury-Western Theological Seminary, Evanston, Ill., will assume summer duties at Christ Church, Waukegan, Ill., June 15th. He will become curate of the parish on September 1st. Address: 600 Haven St., Evanston, Ill.

The Rev. Theodore H. Evans, rector of St. Paul's, Cleveland Heights, Ohio, will become rector of St. Paul's Memorial Church, Charlottesville, Va., September 1st, and may be addressed there.

The Rev. Benedict H. Hanson, assistant at Christ Church, Baltimore, Md., will become archdeacon and general missionary of the diocese of Lexington in autumn.

The Rev. Paul E. Healy, student at Seabury-Western, will become assistant at the Church of

the Epiphany, Chicago, Ill., on June 16th. Address: 2724 Washington Blvd., Chicago, Ill.

The Rev. David I. Horning, canon precentor at the Cathedral of Our Merciful Saviour, Faribault; chaplain of St. Mary's Hall, Faribault; and priest in charge of the Church of the Ascension, Kenyon, Minn., will become curate and organist at Christ Church, Waukegan, Ill., September 1st.

The Rev. Herbert George Purchase, formerly rector of the English Church of the Good Shepherd, San Jose, Costa Rica, is now priest in charge of St. Stephen's, Latonia, Ky., and may be addressed there.

The Rev. Wade Safford, formerly rector of Christ Church, Kensington, Md., is now priest in charge of All Saints' Chapel, Benning, D. C. Address: 3339 Mt. Pleasant St., Washington 10, D. C.

The Rev. Frank E. Walker, priest in charge of the Church of the Redeemer, Avon Park, Fla., will become priest in charge of St. James', Alpine, Texas, July 1st, and may be addressed there.

The Rev. J. Farrand Williams, formerly canon of Christ Church Cathedral, Louisville, Ky., is now assistant at St. Mark's, Louisville, Ky. Address: St. Mark's Church, 2822 Frankfort Ave., Louisville 6.

Resignations

The Rev. Benjamin E. Chapman, formerly rector of the Church of the Incarnation, Chicago, Ill., is now retired. Address: 913 Hays St., Boise, Idaho.

The Rev. Nelson W. Rightmyer, has resigned as rector of St. Peter's, Lewes; rector of All Saints', Rehoboth Beach; and priest in charge of St. George's Chapel, Indian River Hundred, Del. He will devote his time to his work as chairman of the graduate department and assistant professor of ecclesiastical history at the Philadelphia Divinity School. Address after September 1st: 216 St. Mark's Square, Philadelphia 4, Pa.

Changes of Address

The Rt. Rev. R. E. L. Strider, formerly addressed at 28 Maple Ave., Wheeling, W. Va., should now be addressed at Rose Hill Farm, Kearneysville, Jefferson Co., W. Va.

The Rev. James H. Dew-Brittain, formerly addressed at 301 2d Ave., Independence, Iowa, should now be addressed at 4007 Eleventh St., Des Moines, Iowa.

The Rev. George DeH. Franklin, formerly assistant at the Church of the Ascension, Chicago, has resigned. Fr. Franklin will go to South America in June to study religious institutions and practices. Address: 516 N. Oleander Ave., Daytona Beach, Fla.

The Rev. Melchor Saucedo, formerly addressed at San Martin de las Flores, Jolisco, Mexico, should now be addressed at Apartado 574, Guadalajara, Jolisco, Mexico.

Ordinations

Priests

Long Island: The Rev. Edward Nelson Maxwell was ordained to the priesthood on May 26th



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4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

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

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

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (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., r; 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

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

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: Thur 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

NEW YORK CITY Cont.

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

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; C 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 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

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; Thur 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

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses: 8 & 11. Daily 7:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que. Street, N.W.
Sun Masses 7:30, Low; 9:30, Sung with Instr, 11 Sung with Ser; Daily 7; C: Sat 7:30 & by appt

EPIPHANY 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, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12

KEY—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

CHANGES

by Bishop De Wolfe of Long Island in the Cathedral of the Incarnation, Garden City, L. I., N. Y. He was presented by the Very Rev. Hubert S. Wood and the Rev. Sydney R. Peters preached the sermon. Fr. Wood is a member of the staff of the Cathedral of the Incarnation. Address: 67 Hilton Ave., Garden City, L. I., N. Y.

Hal Marion Wells was ordained to the priesthood on March 25th by Bishop De Wolfe of Long Island in St. Andrew's Church, Brooklyn, N. Y. He was presented by the Rev. Thomas H. Morris, Jr., and the sermon was preached by the Rev. A. J. Langtry Williams. Fr. Wells will be Protestant chaplain at the Philadelphia State Hospital, Philadelphia, Pa., and may be addressed there.

Southern Brazil: The Rev. Ernst Johannes Bernhoeft was ordained to the priesthood on May 15th by Bishop Thomas of Southern Brazil of the Pro-Cathedral of the Ascension, Porto Alegre, R. G. do Sul, Brazil. He was presented by the Rev. Albert N. Roberts, and the sermon was preached by the Rev. Egmont M. Krischke. Fr. Bernhoeft is rector of Calvary Church, Santa Rita, R. G. do Sul. Address: Caixa 790, Porto Alegre, R. G. do Sul, Brazil.

Western New York: The Rev. Robert Leonard Miller was ordained to the priesthood by Bishop Conkling of Chicago for Bishop Davis of Western New York on May 31st in St. Mark's Church, Evanston, Ill. He was presented by Fr. Paul Wessinger, SSJE, and the Rev. Harold L. Bowen preached the sermon. Fr. Miller will be curate of St. Mark's Church and librarian of Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Deacons

Colorado: Waldo Ide Peterson was ordained to the diaconate by Bishop Ingley of Colorado on May 1st in All Saints' Church, Loveland, Colo. He was presented by the Rev. C. V. Young and the Rev. Edwin B. Thayer preached the sermon. Mr. Peterson will be deacon in charge of All Saints' Church, Loveland, Colo., and may be addressed there.

Montana: John Newton Sinclair was ordained to the diaconate on May 18th by Bishop Daniels of Montana in the Church of the Incarnation, Great Falls, Mont. He was presented by the Ven. Norman L. Foote and the sermon was preached by Bishop Daniels. Mr. Sinclair will become a student at the Philadelphia Divinity School in September and

may be addressed c/o Diocesan office, 9 Kohrs Block, Helena, Mont.

Lay Workers

Theodore Foster is now lay reader in charge of Gethsemane Church, Appleton; Christ Church, Benson; and Grace Church, Montevideo, Minn. Address: Appleton, Minn.

John F. McPartland is now lay reader in charge of the Church of the Good Samaritan, Sauk Center, and St. Stephen's, Paynesville, Minn. Address: Paynesville, Minn.

Corrections

The Very Rev. F. W. Litchman was not elected chairman of the council of advice for the diocese of Salina as listed [L. C. May 11th]. The Rev. C. E. Wilcox was elected to the position.

It was incorrectly reported that the Rev. Charles R. Matlock, Jr., was to go to Balbasang, P. I. Fr. Matlock is now priest in charge of the Church of the Resurrection, Baguio, P. I.

The address of the Rev. H. F. Softley was incorrectly reported [L. C., May 25th] as 45 14th St., Los Angeles, Calif. Fr. Softley's address is still 937 W. 51st Place, Los Angeles 37, Calif.



Church Services near Colleges

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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



CHAPEL OF 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

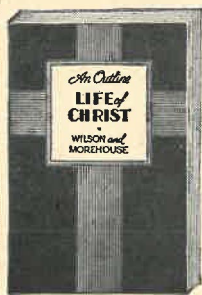
UNIVERSITY OF WISCONSIN

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



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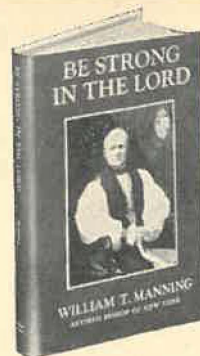
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