

The Living Church

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

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RNS.

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Herman J. Smith

Page 9

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LETTERS

The South India Scheme

TO THE EDITOR: When the Lambeth Conference meets next year the assembled bishops of the Anglican Communion will undoubtedly be asked to vote on resolutions concerned with the relationship of the newly constituted South India United Church, to the Churches of the Anglican Communion. Such a vote will be fraught with grave consequences for all loyal Churchmen. The South India United Church might appear to many of our clergy and laity a suitable body with which to enter into communion. In a superficial sense the S.I.U.C. has accepted the episcopate. It has been persuaded to include in its formularies the Nicene Creed as witnessing to the faith, but without requiring the acceptance of the propositions contained in that Creed. It recognizes the orders of Anglican priest and Protestant minister as being of equal validity. The Bishop of Nyasaland (in the Nyasaland Diocesan Chronicle, July 1945, as quoted by "Faith and Unity," August, 1946) writes: "The proposed South India United Church, though it would be in appearance episcopally governed, could not be regarded as an integral part of the Catholic Church as we understand and believe in it." Already the orthodoxy of the Church of India, Burma, and Ceylon is being questioned in view of the part it has played in the establishment of this new "united" Church.

Why is this a matter of concern for the American Church? If the Lambeth Conference decides in favor of inter-communion with the South India United Church it will open the way for inter-communion with any other non-Catholic Christian body on similar terms. Lambeth in voting for any proposals which could be construed to permit inter-communion would be in effect and in fact approving the principles, or lack of principles, on which the S.I.U.C. is based. Such an act would render opposition to the proposed Presbyterian-Episcopal unity scheme (as rejected by General Convention in 1946), inconsistent with a decision made by the highest doctrinal authority of the Anglican Communion. The results of such a decision are unpredictable. The Bishop of the Windward Islands, writing in the July issue of "Faith and Unity," says: "To be very frank, there are those who are determined to remain within the fold of Anglicanism, so long as valid ministrations are assured; others talk openly of forsaking the Mother Church for the Roman obedience, and yet others, some in responsible positions, would explore the possibilities of a non-juring movement."

The bishops of the American Church will be in attendance at Lambeth. They will vote upon this dangerous question of inter-communion with the South India United Church. How do the American bishops regard the South India reunion scheme? Do they believe that the new South India United Church is a part of the Catholic Church? Afe we of the laity to know the mind of the American bishops on this question before Lambeth meets? Is there to be study and discussion beforehand or are we simply to be faced with a

"fait accompli" when the decisions of the Lambeth Council are made public?

American Churchmen who are concerned with the problems of Christian reunion should subscribe to "Faith and Unity," the journal of the English "Council for the Defence of Church Principles." A year's subscription can be had for one dollar. The address is: The Secretary, C.D.C.P., 6 Perth Road, Beckenham, Kent, England.

STANLEY T. EDDISON.

Plattsburg, N. Y.

The Church's Marriage Law

TO THE EDITOR: The editorial position of THE LIVING CHURCH on the subject of Holy Matrimony is but the private opinion of one group within the Protestant Episcopal Church. Likewise Bishop Manning's opinion is the private judgment of one bishop. There is no doubt that these opinions are widely held, but they are not official.

There are many Episcopalians who are just as firmly convinced that the only real issue in Holy Matrimony is the intention of the parties concerned as far as that can be ascertained and evaluated. We are convinced that the only reason to consider a previous marriage is in order to throw light on the probabilities of the one contemplated. We do not believe a failure in marriage to be the one unforgivable sin. We do not believe a divorced person to be outside the law as far as the sacrament — and we mean all the sacraments — of the Church are concerned.

Those of us who were deputies to the 1946 General Convention voted for the present canon because we believed that it made our position legally possible. The chancellors of Michigan and Massachusetts have written learned opinions substantiating this. It is unfortunate that the present canon is equivocal, perhaps, because many of us voted for it only because it seemed like a compromise which would pass. We believe the Phister amendment, which failed of passage in 1943 only by a parliamentary technicality, to represent the real mind of this Church on the subject.

There is no point in making funda-

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mentalist or literalistic appeals to Scripture or the Prayer Book. Such are unconvincing, and we do not see that they have any bearing on the case. We regard the theory of annulment, except where there has been actual violation of the marriage intention on the part of one or both parties, to be repugnant, and we regard it as entirely a question of civil not ecclesiastical law.

We are not in a position to pass judgment on the specific cases in Michigan and Lexington. We cannot take seriously, however, any doctrinaire judgments on what was authorized, and we are quite convinced that the clergy concerned are just as much entitled to liberal treatment as any layman if the proposed marriages justified it.

THE LIVING CHURCH and others ought to realize that a great many Episcopalians share our opinion. While I am not presuming to speak for the Evangelical Fellowship as a whole, because its executive board has not met, I know I speak for a great many members. We are Protestants. We do not hold the traditionally so-called Catholic view of marriage. We do not believe our Church is committed to it. We will do everything in our power to set human welfare above obscurantism. We see no correlation between Church fundamentalism on the subject of marriage and secular divorce rates, and we hold as high an ideal of the Christian family as anybody. We believe this position represents the real mind of our Church.

(Rev.) CHARLES D. KEAN.

Kirkwood, Mo.

Editor's Comment

We hope that the Episcopal Evangelical Fellowship will express itself corporately as either agreeing or disagreeing with the stand taken by its president. Somehow we suspect that not all its members have freed themselves from "fundamentalism" and "obscurantism" on this subject. At least, we hope they have not rejected what he rightly calls the "traditionally . . . Catholic view of marriage."

Colored Representation

TO THE EDITOR: Recently in your columns, notice has been given of the election of a Colored priest as a trustee of the Cathedral of St. John the Divine. Also, announcement was made of the election of a Colored layman to the bishop and council in the diocese of Long Island. Much publicity has been given to these two elections and the inference has been that by these elections these two dioceses were pioneering in giving recognition to their Colored membership.

May I not call your attention to the fact that the diocese of New Jersey in 1944 elected one of its Colored priests to be a trustee of the cathedral foundation, which organization corresponds in importance and activity to that known as bishop and council in many other dioceses. In addition to that, other of our Colored clergy have been members of the board of missions or other diocesan organizations. . . .

ALLEN B. MCGOWAN.

Trenton, N. J.

The Income Tax Collector

We frequently find ourselves thinking of St. Matthew, who used to be a tax collector. Unpopular job then and now, but, by and large, a smooth, cushy job; good salary, sick leave, and vacations. People run after such jobs even now. But one day, Jesus came by, stopped, looked at St. Matthew, and simply said "Follow Me," and St. Matthew immediately wrote his letter of resignation, quit, and followed Him. Something powerful must have gotten into St. Matthew's heart, don't you think? And how!

Following Jesus is the most powerful decision you can make in this life. NOTHING comes ahead of it. When Jesus speaks to you, most generally you will not have to quit your job (those ultimate things were needed

more than now) but you WILL have to step out and show the world whose side you are on. You WILL have to align yourself with His Family, The Church, for He so ordained things. You WILL have to speak to your friends and your neighbors (every man) in His behalf. You WILL have to set aside a definite part of your income for Him. You WILL have to make all sorts of personal sacrifices for Him, but if you love Him enough to FOLLOW Him, you'll even THANK Him for the joy and privilege of doing it. And, of course, you'll talk with Him frequently. You'll just naturally HAVE to. Following Jesus is a big job. Have you REALLY tackled it, or have you just been playing around with it?

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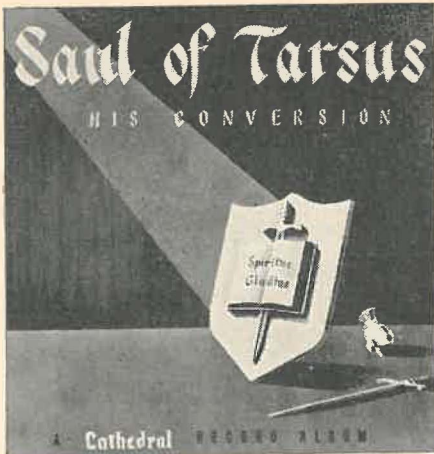
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The Question Box



Conducted by **CANON MARSHALL M. DAY**

• *Is it permissible for priests to wear lace-trimmed cottas or surplices, and do many do so?*

There is no canon or rubric forbidding the use of lace. Most priests do not use it, however. Sometimes it happens that its use is increasing among Anglicans and decreasing among Romanists.

• *Is the doctrine of the immaculate conception strictly Roman Catholic?*

First of all let us make clear exactly what we are talking about, for many persons use the term immaculate conception to signify what is properly called the Virgin Birth. This latter is a fact, recorded in the New Testament and the Apostles' and Nicene Creeds, that our Lord was conceived by the direct action of God without a human father. This is held as a dogma of the Faith not only by Roman Catholics, but by most of the individuals and Churches which accept Jesus Christ as the Incarnate Word of God.

The immaculate conception is a doctrine concerning the Blessed Virgin Mary, not recorded in Scripture, but derived from thence by inference. It teaches that by an anticipatory effect of the Atonement she was at her conception cleansed from original sin, so that she was never tainted with it, even before her birth. This certainly has been held and taught as a pious opinion for many centuries, and not only may be but is held by many in the Anglican Church. Since 1854, by a decree of Pope Pius IX, the Roman Catholic Church has declared this doctrine to be a part of the Divine Revelation, which must be accepted by all the faithful.

• *What is the difference between a rector and a vicar?*

In the United States a rector is a priest canonically settled as the pastor of an incorporated and self-supporting parish, or of a Church school or similar corporation. A vicar is the pastor of a dependent congregation supported by a parish, or in some dioceses also of a congregation supported by the diocese as an organized mission. In England a rector is the settled pastor of a parish to which he is appointed by the bishop. An

English vicar, like the rector, is also a settled pastor, but of a parish where the right of nomination of the incumbent has passed out of the bishop's hands into those of a patron, who may be a lay person or a corporation such as a cathedral chapter or a religious society. American rectors are elected by the parish, with the consent of the bishop, and are irremovable. Our vicars are appointed by the bishop, archdeacon, or rector without election by the congregation, and are removable by the authority that appointed them.

• *Last year at a retreat, the celebrant used a last gospel other than the usual one. Also in another church I have heard a priest stop the reading at "the darkness comprehended it not." Are these usages correct?*

If a movable observance (feast or fast) falls upon a same day as a fixed one, it is obvious that one must give way to the other. This is done according to certain rules and in those cases where the omitted day's service is simply commemorated, its gospel is read in place of the usual last gospel.

I cannot commend the abbreviation of the Christmas Gospel, as it destroys the purpose for which the last gospel is now read. Whatever its origin, it is at present used to summarize Christian Revelation: the eternal Divinity of the Word (verse 1), His function in creation and revelation (vv. 2 to 4), the prophetic preparation and the Atonement (vv. 9 to 13), the Incarnation (v. 14). It is very significant that these last two elements are not given in their historical order but in that order in which the Church came to the understanding of them.

• *Why at Baptism do the godparents only make the vows? Do the parents themselves have no responsibilities?*

The responsibilities of the parents rest upon them naturally as one of the aspects of parenthood. The godparents make the vows as accepting the responsibilities of parenthood in the event of the death of the natural parents. There is, however, no reason why the parents should not repeat the vows also as a solemn declaration to God of their acceptance of their natural responsibility.

ELEVENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

**Consecration of Fr. Bowen
Set for September 29th**

The consecration of the Rev. Dr. Harold L. Bowen as Bishop Coadjutor of Colorado is scheduled for September 29th, in Denver, according to a preliminary announcement.

It is expected that the Presiding Bishop will be the consecrator and that the co-consecrators will be Bishops Ingley of Colorado and Conkling of Chicago. Bishops Brinker of Nebraska, Randall, Suffragan of Chicago, Pardue of Pittsburgh, Essex of Quincy, Ziegler of Wyoming, Moore, retired of Dallas, and Atwill of North Dakota are also expected to have official parts in the service, together with clergy of the diocese of Colorado and of the diocese of Chicago, where Fr. Bowen is rector of St. Mark's Church, Evanston.

**Dr. Donegan to be Consecrated
On October 28th**

The Presiding Bishop announces that he has taken order for the consecration of the Rev. Horace W. B. Donegan, D.D., Suffragan Bishop-elect of the diocese of New York. The consecration will be held at the Cathedral of St. John the Divine, New York City, at 10:30 AM, Tuesday, October 28th, St. Simon and St. Jude's Day.

The Presiding Bishop will be consecrator. Co-consecrators will be the Rt. Rev. William T. Manning, retired Bishop of New York, and the Rt. Rev. Charles K. Gilbert, Bishop of New York.

The Bishop-elect will be presented by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts, and the Rt. Rev. Stephen F. Bayne, Bishop of Olympia. The Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, will preach the consecration sermon, and the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey, will be the Litanist.

The attending presbyters will be the Rev. Harold H. Donegan, of St. John's, West Hartford, Conn., and the Rev. James A. Paul, of Holy Trinity Church, New York City. The Rev. John H. Fitzgerald, secretary of the House of Bishops, will be registrar.



DR. DONEGAN: *The Suffragan-elect will be consecrated October 28th.*

LAMBETH

Bishop Oldham Reports

The Bishop of Albany (Dr. G. Ashton Oldham) has been visiting England in connection with preparations for next year's Lambeth Conference. The final preparations of the agenda for the conference have been settled and will shortly be issued. The plans for the hospitality and accommodation of the Bishops attending from all over the world have been arranged. The conditions since the last Conference held in 1930 took place have considerably altered and the war damage to London and the present economic position makes it extremely difficult to repeat the wholesale private hospitality which was so freely available before. Hotels are much more expensive (especially when a residential stay of some two months has to be faced). The Lambeth Conference office has made arrangements to meet all this by reserving a number of University hostels in London which will meet the needs of most of the bishops from abroad and will at the same time bring costs within the bounds of possibility for many who would otherwise be financially embarrassed by their Conference expenses.

The views of the American Church

were put forth by Bishop Oldham to his colleagues, representing the various provinces of the Anglican Communion, who are all expressly looking to the American Church to play its fullest part in the conference as befits its place as a national and independent member Church.

All the provinces of the Anglican Communion are sharing in the planning of the conference and memoranda will be sent to all members of the conference on many subjects of contemporary, ecclesiastical, and international problems as well as domestic affairs which affect the spiritual well-being of the Church as a whole. The Church of England is undertaking the central burden of the organizing and administration involved, and much of the financial strain that such a conference must place upon the Church. By force of circumstances much initiative must come from the bishops in England, but it is their wholehearted expressed desire that the other independent churches and provinces, as well as the extraprovincial dioceses, will take their fullest share in the 1948 Lambeth Conference, which will have for all people, whether Anglican or not, a worldwide significance. The conference will last for six weeks from July 1st, 1948, and precedes the first full assembly of the World Council of Churches which meets on August 24th, 1948.

While in London the Bishop of Albany has been the guest of Dr. Fisher, Archbishop of Canterbury, at Lambeth Palace, and last week assisted in the consecration of the new Bishop of Woolwich. This is the second time that Dr. Oldham has taken part in an English consecration. He was also a guest at the last of the Royal Garden Parties to be given this year by their Majesties the King and Queen and he has also addressed the Luncheon party given by the English Speaking Union for Americans in Britain who are here under the Interchange of Pulpits Scheme.

YOUNG PEOPLE

**World Conference of
Christian Youth**

Thirty-three discussion groups, each composed of more than 30 young people, settled down to study nine main issues

as the World Conference of Christian Youth got under way in Oslo, Norway. Each group was carefully made up of delegates representing various racial, geographical, ecclesiastical and denominational affiliations. As many as 26 different nations were represented in a single group.

The nine discussion subjects were: (1) freedom and order; (2) the Christian and his secular environment; (3) world order; (4) man and his inventions; (5) the Christian family; (6) how to make the local parish ecumenical; (7) the Christian faces the situation of the Jew; (8) the Church faces the world; and (9) education in the modern world.

The conference heard a number of delegates and leaders give informal reports on the status of Christianity in various parts of the world.

Russell L. Durgin, American YMCA executive, who recently served on Gen. MacArthur's staff, declared that "the door in Japan is wide open" and the Church has unprecedented opportunities there. He said attendance at religious services in that country has increased three or four times despite the destruction of 500 churches and the privations suffered by both the people and clergy.

John W. Sadio, of Nagpur, India, spoke of Christian youth's concern over a proposed Indian law which would allow freedom to propagate religion but which would limit conversions to Christianity to those over 18 years of age.

Annie Baeta, of Africa's Gold Coast, expressed fear that the state there would assume control of all schools. She said 80 per cent of the schools are currently run by mission groups.

Ernesto Cibilx, of Uruguay, reported that protestants are making progress in South America, including Argentina, where the Roman Catholic Church has retained "supremacy and power."

Whan Shin Lee, of Korea, declared that Christian leaders in his country are hampered by the lack of communication between the American and Russian zones of occupation.

Leaders of the Youth Conference hailed the meeting as marking a new advance in Protestant-Catholic youth coöperation, for although the conference comprises youth leaders from many denominations, ten of the delegates are Roman Catholics, and in addition, six youth leaders are present as observers for Pax Romana, international student federation.

With their homelands at war with one another, the Dutch and Indonesian delegations to the conference issued a joint statement expressing the desire of both groups to meet in a "truly Christian manner."

"It is of the greatest importance that the door between youth in Indonesia and Holland remain open," they said.

ORTHODOX

Episcopal Church Leaders

Entertain Metropolitan Gregory

Metropolitan Gregory of Leningrad and Novgorod has been cordially received in New York by representatives of the Episcopal Church. At a dinner given in his honor at the University Club by Canon West, representing Bishop Gilbert, who was absent from the city, there were present, besides the host and the Metropolitan, Lev Parisky, secretary to the Moscow Patriarchate; Paul Feluka, who acted as interpreter; Ralph Montgomery Arkusch, the Rev. Floyd Tomkins, and Clifford P. Morehouse. Also at the University Club the Metropolitan was entertained at luncheon by Bishop Sherrill. Other guests included Bishops Lawrence, Pardue, Ludlow, and McClelland.

Short addresses followed the luncheon. Metropolitan Gregory spoke on the understanding and sympathy existing between the Orthodox and the Anglican Churches. He knows, he said, that he can rely on the friendship of the Episcopal Church in the United States, and he is confident that the future will bring the two Churches even closer together.

Replying to questions, the Metropolitan stated that in Russia a sharp distinction is made between the Communist party and the government, and that, from a religious standpoint, the Church feels no pressure from the government. In reply to a further question, the Metropolitan explained that no clergyman can be a member of the Communist party.

Previously, the Metropolitan had called upon the Presiding Bishop who, at that time, had presented him with a beautifully bound Prayer Book. At the close of the luncheon, Metropolitan Gregory presented to Bishop Sherrill a copy of a new book entitled *Patriarch Sergius and his Spiritual Heritage*. The inscription reads: "To the highly esteemed Ruling Hierarchy of the Episcopal Church in the USA, Bishop Henry Knox Sherrill, from his brother in Christ, Gregory, Metropolitan of Leningrad and Novgorod."

On Tuesday, August 5th, Metropolitan Gregory was the luncheon guest of Bishop DeWolfe of Long Island at the Cloud Club.

CONFERENCE

Dom Gregory Dix at Dubose

Dom Gregory Dix, internationally known ecclesiastical scholar of Nashdon Abbey, England, will deliver a series of three lectures at the Dubose Conference Center, it has been announced by Warden Leonard E. Nelson at Monteagle, Tennessee.

The conference is being held under the auspices of the Dubose Conference Center for clergy of the Sewanee province. It will begin with a dinner on Wednesday evening, August 27th, and will end with a luncheon on Friday, August 29th. The theme for the conference will be "The Liturgy in the Life of the Church," and the lecture series will be interspersed with discussion groups and a devotional program.

INTERCHURCH

Communism Not Only Opponent, Says Sunday School Convention

A resolution singling out Communism and the police state as the main opponent of American Christianity met with criticism at the 21st Quadrennial Sunday School Convention, held in Des Moines, Iowa, July 23d to 27th.

The resolution was introduced by the officers of the International Council of Religious Education, sponsor of the convention. It was adopted, but supplemented the next day by a further resolution condemning "sin in the ways of life we accept as our own." Secularism, racism, militarism, and a materialism "often glaringly displayed in our own economic system" were included among "evil forces we must oppose in addition to atheistic Communism."

More than 4,000 Church school workers from every state in the Union, from the seven Canadian provinces, from three possessions of the United States and from five other countries, participated in the Sunday school convention to demonstrate their "unity in the task of teaching for Christian living." Several thousand others from Des Moines and hundreds of other Iowa communities registered for single sessions of the convention, for which the theme was, "Live Christ, Teach Christ."

Representatives from more than 50 Churches in the United States and Canada, men and women Church school teachers, superintendents, ministers, youth representatives, and professional Christian educators were urged to face the realities of world problems today and to rededicate themselves to living and teaching in the footsteps of our Lord.

The statement on Communism prepared by the officers said:

"We will resist within our borders the ideology of atheistic communism and all other Godless materialisms, which, believing in no God, talks of justice and equality but unjustly condemns those who fall into its power through the gross inequality and suffering of slavery in the police state; denies the foundation of truth, and employs falsehoods for the destruction of all inner integrity of its followers; and, with materialism as its only standard of value, ends in base tyranny.

Because Marxian Communism has repudiated the foundation of truth as they are in Jesus Christ and is actively endeavoring to undermine this faith and overthrow our Christian institutions, it is a foe which we must and will oppose!"

The supplemental statement of objectives, presented the next day and accepted by a standing vote, said:

"The primary witness of the Christian faith is positive, not negative. What we are for is greater than what we oppose. Yet we need to resist all temptations to water down the stern judgments of our faith upon all human institutions and practices — and particularly to the sins in the ways of life we accept as our own.

"It is necessary to give our witness of opposition to every ideology that draws men's loyalty away from God's universal will. There are many such 'evil forces' which we must oppose in addition to atheistic communism. We commit ourselves in constant effort to win men's hearts from secularism which denies God's part in all of life; from racism which denies the brotherhood of all men; from militarism which holds war as inevitable and places trust in naked force instead of the disciplines of peaceful change; and from that materialism which puts possessions before service and holds things as more sacred than human welfare — a materialism often so glaringly displayed in our own economic system.

"Many who oppose Christianity seek to use the Church to cover their selfish ends. Christian people will remember that not everyone who cries, 'Lord, Lord' is seeking the Kingdom of God. In combating these evils we must resist the infringement of civil liberties of persons and groups, whether by governments or other organizations. Through every channel of the Church's life, and particularly in our teaching, we must keep the church sensitive and courageous in the fight to set men free as Christian brothers."

Harold E. Stassen, president of the International Council of Religious Education, which sponsored the convention, struck the keynote when he declared at the opening session on Wednesday evening, July 23d:

"The moral foundation which is established in the United States will determine in the years ahead whether the great power that we develop in America carries with it a continuous concept of service, whether our remarkable strength carries with it the essential spirit of humility, whether the abundance that results from our great productivity carries with it the essential humanitarian friendliness, and whether within and without our country our policies reflect the basic truths of the brotherhood of man and the fatherhood of God."

Thirty laymen and women were given special recognition at the convention, as representatives of their churches, and to symbolize the teaching ministry of the Church and the volunteer services of workers in Christian education.



JOHN W. WOOD: Died August 7th after 40 years of Church service.

LAYMEN

Dr. John W. Wood Dies

Dr. John W. Wood died in St. Luke's Hospital, New York City, on August 7th, after a long illness. He was in his 82d year.

John Wilson Wood was born in New York in 1865, the son of John Wood and Mary Eleanor Wilson Wood. After preparation for college in city schools, he entered the College of the City of New York, from which he received the degree of Bachelor of Science, in 1886. The University of the South conferred the honorary degree of Doctor of Civil Law on him in 1915. He went into a commercial firm after graduating from college. Discovering that the firm was not strictly honest in its dealings with customers, he left it and went into Church work, to which he gave 41 years of continuous active service. Dr. Wood retired in 1941, but he continued to the end of his life not only to retain his deep interest in the missionary work of the Church, but also to render valuable service by giving advice. He was constantly sought by members of the National Council and by missionary bishops and other workers in the field, for counsel.

OVERSEAS JOURNEYS

It was in 1899 that Dr. Wood became secretary of the Board of Missions of the domestic and Foreign Missionary Society (still the legal title of the organization). During most of the time from that year up until 1919, when the National Council was formed, the late Bishop Lloyd was head of the Society. In 1919, Bishop Lloyd resigned, and Dr. Wood was elected executive secretary of the Department of Foreign Missions, which post he held until his retirement. For 15

years he edited the *Spirit of Missions* (now *Forth*).

From the beginning of his service in 1899, Dr. Wood made many long journeys, visiting the mission fields, both domestic and foreign. His pilgrimages to China, Japan, and the Philippines led him to an intimate knowledge of those lands and the possibilities of the Church's missions in them. He traveled a number of times to Brazil, Mexico, Haiti, Cuba, Puerto Rico, the Panama Canal Zone, and the several other stations in the islands of the Caribbean area.

Dr. Wood, a layman, contributed to the development of laymen's work in the Church by unremitting efforts. He was general secretary of the Brotherhood of St. Andrew for nine years, during seven of which years he edited *St. Andrew's Cross*, the official paper of the Brotherhood. He was himself a lay reader and encouraged other men, young and older, to offer and to qualify for that work. The Missionary Education Movement, the membership of which is mainly lay, owed much to Dr. Wood. He helped to organize it and continued to further its purposes for many years. He was one of the organizers of the Laymen's Forward Movement, founded in 1904. The Church Army was one of his special interests. It was through Dr. Wood that Church Army workers were commissioned in the chapel of the Church Missions House. He was an active member of the Student Volunteer Movement.

Dr. Wood was married to Miss Harriet R. Drom in 1891. She died in 1931. Their only child, a son named John Lawrence Wood, died as an infant. In 1939, Dr. Wood married Miss Regina Lustgarten, a former missionary in China.

He is survived by Mrs. Wood, by a brother, Dr. Wilson G. Wood; and by four sisters, Miss Margaret C. Wood, Miss Susan A. Wood, Mrs. Edwin Parker, and Mrs. Albert Lewis Rathbun.

Funeral services were held in Trinity Church, August 11th. In accordance with Dr. Wood's desire, instead of flowers, memorial gifts were made to the Domestic and Foreign Society by his many friends.

Editor's Comment:

John W. Wood was one of the great lay servants of the Church. As head of the Department of Missions he held one of the key positions in the Church's missionary enterprise and helped to shape the national and international structure of the Episcopal Church. Although he had been retired for some years at the time of his death, he continued to be an acknowledged authority on missionary work and laymen's work, and his wise counsel will be sorely missed. May the Lord God grant him eternal rest and may light perpetual shine upon him.

AUSTRALIA

New Archbishop Takes Stand

"Divorce can not be recognized by the Church of England," said the Most Rev. Robert William Haines Moline, new Archbishop of Perth, in his first public statement on July 18th.

"To avoid ambiguity on a burning question, I wish to state that the view that Christian marriage is indissoluble during the lifetime of the two contracting parties has always been held by the Church of England, and, indeed, by the whole Catholic Church in western Christendom.

"That view is made quite clear in the words of the Book of Common Prayer, based on the recorded words of our Lord, and endorsed by the laws and teachings of the Church, which its bishops are solemnly pledged to maintain.

"Some confusion of thought has arisen because the Church has recognized from the early days, the necessity in certain cases, of legal separation. But what is not always clearly understood is that the Church says such separation does not carry with it the right of either party to remarry during the lifetime of the other.

"One other point should be noted. Parties to a so-called marriage, if it is in fact null and void, are not deterred from true marriage because of their previous invalid alliance.

"The Church is deeply conscious of the tragedies resulting from matrimonial irregularities, and it is to be hoped that some means will be found to deal with the present chaotic situation within the framework of God."

ENGLAND

Mr. Hogan to Visit

James H. Hogan, chairman of the board of directors of James Powell & Sons, noted English stained glass designers, will visit the United States for about a month beginning September 14th. Mr. Hogan, whose firm designed and executed the windows for the Church of the Heavenly Rest and St. Thomas' Church, New York, St. Alban's, Washington, and others, will be available for consultation or correspondence through his American agent, J. M. Hall, Inc., 14 W. 40th St., New York City.

ORTHODOX

Patriarchs Discuss Plans for Synod

There is a possibility that Ecumenical Patriarch Maximos, supreme leader of Eastern Orthodoxy, may call a synod of all Greek Orthodox churches to discuss ecclesiastical and other problems soon.

Patriarch Christopher of Alexandria,

who recently arrived in Athens for a short visit, was interviewed by Religious News Service after he had conferred with Patriarch Maximos after the latter's return to Istanbul from Greece. Patriarch Christopher condemned as "arbitrary," and a violation of Orthodox canons the action of Patriarch Alexei of the Russian Orthodox Church in convening a meeting of Orthodox churches in Moscow next fall.

"I know Alexei, the Patriarch of Russia, personally," Patriarch Christopher said, "and I was present at his enthronement. I am sorry to say, however, that I must disapprove of his initiative in convoking a synod in Moscow, as the only person who has the authority to call the Orthodox churches together is the Ecumenical Patriarch."

The Alexandrian Patriarch added:

"In case Patriarch Alexei insists on carrying out his plan, this will be characterized as an arbitrary action, and it will be condemned by all the Greek Orthodox Patriarchs of the Near and Middle East. After all, no one else but a Slav representative could take part." [RNS]

ROMANIA

Persecution Charged

Increasing signs of religious persecution in Romania are causing concern to Roman Catholic and Eastern Orthodox leaders in that country, according to reliable informants who arrived recently in Istanbul.

They told Religious News Service that Communist agents have been responsible for numerous arrests of Catholic and Orthodox priests, and that many clergymen have gone into hiding to avoid being taken into custody.

According to Roman Catholic sources, the Most Rev. Gerald P. O'Hara, American bishop who is serving as regent of the Apostolic Nunciature in Bucharest, has made energetic, but unsuccessful efforts to procure the release of a group of Roman Catholics who were imprisoned for alleged subversive activities in the prison at Pitesti, in the Carpathian foothills.

Orthodox informants said that Patriarch Nicodemus, head of the Romanian Orthodox Church, has incurred Communist displeasure because of his refusal to cooperate in plans for expanding the influence of the Russian Orthodox Church in southeastern Europe, and that efforts may be made to replace him if he persists in his attitude. Should these efforts be successful, the Patriarch will be forced to retire and spend the rest of his life in a monastery.

It was disclosed that many of the Orthodox priests arrested or in hiding were known to have given support to

YMCA organizations, said to have shown a strong growth since Russian occupation authorities evacuated properties and removed obstacles to "Y" work.

One result of these arrests, informants stated, is that, in order to avoid further retaliations, the YMCA has been forced to close two of its most flourishing units, putting up "closed for the summer" signs. Meanwhile, Communist agents are demanding use of the buildings for the Communist-supported organization known as "Progressive Youth."

The Romanian informants said that Communist elements are also seeking to gain control of all Red Cross activities in Romania by placing their own supporters in executive positions and on committees. This policy is believed to be inspired by a general opposition to all organizations which "expressed kindred feelings with Western ideals." [RNS]

JAPAN

Church Property Returned

Nine churches and charitable institutions in Japan have received clear title to property taken over by Japanese authorities during the war, according to an announcement in Tokyo by W. R. T. Stier, United Nations Property Custodian.

Two of the properties involved belong to parishes of the Holy Catholic Church in Japan: Christ Church, Yokohama, and St. Andrew's Church, Tokyo. [RNS]

INDONESIA

Christians Support Independence Movement

Dutch and Indonesian-Christian support of the independence movement in Indonesia was emphasized in a statement issued in New York by the Rev. T. Sihombing, representative of the Batak Church, Indonesia, and released by Dr. Henry Smith Leiper, secretary, American Committee for the World Council of Churches.

ACTIVE RÔLE

The statement said that "the indigenous Christian churches of Indonesia have, since the end of the war, taken an active part in the effort for independence."

"This desire for political independence has not, however, broken the spiritual bonds which unite the native Protestant Churches with the Dutch Missions," the report added, citing an agreement made in May, 1947, between the Javanese Churches and the Dutch Mission "to rehabilitate the Javanese Protestant Churches which suffered so gravely during the war." [RNS]

Is There a Hell?

By the Rev. Herman J. Smith

Rector of the Church of St. Mary Magdalene, Newark, N. J.

IN SPITE of many things said by Jesus about the final separation of the good from the bad; in spite of so obvious a statement as "And these shall go away into everlasting punishment; but the righteous into life eternal" (St. Matthew 25:46), many a man asks seriously, "Would a good and merciful God allow a hell and its population?"

An answer demands first an agreement upon the definition of terms. A generation or more of American preachers painted hell with leaping tongues of fire and with a very red devil, prodding the damned with a barbed trident, as men toss flapjacks on a hot griddle. That whole picture is dismissed easily by the fact that fire can hurt only a material

body which can be burned. To the best of our knowledge of any life after death, a roaring inferno in hell would mean no more to a soul there than a gentle summer breeze to a body here.

Hell, if it exists, would be the spiritual condition and existence of those who failed in this earthly life because of their sin and selfishness. Perhaps the nature of it would be as a model prison, infinitely better than anything we have built; perhaps, a perfected institution where those who are not up to par spiritually are given all they are capable of having. Of such comparison, no one can be certain. The certainty is, having given hell any existence, it would be an incalculable loss for any responsible person to be sent there.

If there is no hell, God has given man the possibility of success or failure in every human affair except the one that counts above all else, the success or failure as a servant of God. Without hell, no man can fail in the sum total of life.

It goes even further. If there is no hell, no chance for failure, there is no need of trying. Nothing makes any difference. All the moral and spiritual fabric, so patiently woven into human life, dissolves into a mere surface glitter, attractive only to indolent souls whose robust passions have burned out. Then the equality of the human race is fully won, for a saint has no more hope in the sight of God than the vilest of the most perverted criminals. Then heaven rejoices at the sudden influx caused by an atom bomb, and a man might as well cut his throat and leap into a wonderful heaven so much the sooner.

Is there a hell? Of course there is! Men who may succeed or fail in all other things, may succeed or fail in their service to God. Our lives demand that. Our faith in God expects that. God is loving, gracious; He is also consistent—He puts no joker in our cards.

Men are measuring their success or failure now by their choice between good and evil, God and themselves. Christians are, also; it would be the deadly sin of pride for a Christian to think that he had already boarded a non-stop flight to the promised land. We are still free, to succeed or fail.

Negatively, the worth of Christian effort and the Christian Church is to rescue and to save men from hell here and hell hereafter; from failure here and failure hereafter. We fail to see our full Christian duty to our fellowman until we see it in these drastic terms.

Return to the Philippines

By the Rev. Leopold Damrosch

Priest in Charge, St. Benedict's Mission, Besao

SOME things have not changed. The mountains of the coastal range still fling their jagged peaks against the incredible glory of a Besao sunset, while the giant steps of the nearer rice terraces march down into the twilight mystery of the valleys a thousand feet below. The stone austerity of St. Benedict's Church stands square against the blast of the northeast monsoon. Women with great baskets of camotes balanced on their heads, men with loads of firewood on their shoulders still file along the path through the pine trees on their way home from their work.

Some things are gone. St. James' School is a maze of foundation stones, a stark chimney pointing at the sky from which destruction dropped. In Besao village, houses of grass, of salvaged scraps of galvanized iron, some even of strong, new materials, mark the place where two hundred and fifty houses were destroyed by American airplanes just a few days after the village had been liberated. The pilots thought they were bombing another town, still held by the enemy. And there are new graves: graves of faithful Christian Igorots, graves of twenty-six Japanese soldiers.

But some things are better. There is an enthusiasm for the Church which here, as in other stations, surpasses anything we have known before the war. It is an enthusiasm which was planted in the little groups of young men in all the villages of the mission who had known the influence of Fr. Gowen in St. James' School. It was kept alive during the long years when Besao was without a priest by the devoted work of Fr. Longid and the

other clergy who joined him in Sagada after the liberation. And now it expresses itself in the joy of the people at having regular services and ministrations of the Sacraments again, in the cordiality with which they welcome the priest in charge on his weekly or monthly visits to the outstations.

And there is work to be done. The old men know that their religion of spirit-fear cannot last, but they have not stopped fighting for the position of authority which it gives them. In some of the outstations, the growing awareness on the part of the people that their traditional religion cannot enable them to cope with the modern world, coming as it did during a time when the Church was unable to offer regular ministrations, has led to the growth of peculiar local religious movements, or of the more esoteric forms of non-Catholic Christianity. So in one village we still have to persuade the old men that the spirits will not wreak retribution on its populace if a Christian baby is buried in the cemetery instead of under the house, and in another we must demonstrate that the Church does believe in the Bible, even though we do not keep the Sabbath on Saturday. Here, as everywhere in the world, the Church must still fight her battle against selfishness and fear and ignorance. Perhaps here, and in other outposts like ours, where the lines of combat are more simply drawn and clearly defined, a part of Christ's victory over the world may be won.

(Reprinted from *Diocesan Chronicle* of the Philippine Episcopal Church.)

Public Confidence in Religious Leaders

A SUBSTANTIAL rise of public confidence in religious leaders is reported in a recent Elmo Roper survey. As compared with business leaders, government leaders, labor leaders, and Congress, the clergy have risen from third place to first place since 1942 and from 17.5% to 32.6% as the first choice of the public among these groups as the one doing most good for the country. The trend is confirmed by the negative vote: in 1942, 7.4% of the individuals polled named religious leaders as the ones doing the least good for the country; but in 1947 the "anti-clerical" minority had shrunk to 3.9%. The results of the poll in 1942, 1943, 1946, and 1947 are shown in the table* on this page.

What have religious leaders done to merit increased public confidence? As we survey developments in public affairs over the past ten years, we are inclined to feel that during the war they did a great deal. Individuals and groups made contributions to the understanding of the issues of the war of which perhaps the most notable was the work of the Federal Council's Commission on a Just and Durable Peace under the leadership of John Foster Dulles. The late Archbishop Temple and other leaders, Catholic, Protestant, and Jewish, in America and overseas, made religion meaningful to millions of ordinary people as a force to be reckoned with in social and economic affairs. The courageous witness of Christian leaders in countries under Nazi domination captured the imagination of all who loved freedom.

During this period an important contribution to

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the impact of religion on the American scene has been made by the Lucepapers — *Time*, *Life*, and *Fortune* — by their intelligent reporting of religious developments. The daily newspapers, especially those which have made use of the facilities of Religious News Service, have shown considerable improvement in religious reporting during the past decade, although religion is still not generally as well reported as business, politics, or sports.

We wonder, however, whether religious leadership today continues to maintain the high level of the war years. In the great postwar upsurge of economic activity, it sometimes appears that the Church is being swept along with the tide. Energies are being expended everywhere on building campaigns, financial drives, and similar activities which are secondary, rather than primary, to the Church's main task.

The voice of prophecy spoke with vigor and clarity during the war. We haven't been hearing much of it lately. Just as nations, and groups within nations, seem to have relaxed from the moral effort of coöperation for a common cause, so the Churches seem to have become occupied with their individual institutional problems. Then again, the growing rift between the Russian group of nations and the rest of the world, which is the major international problem of the present, effectively frustrates discussion of how to organize the world for peace; and religious leadership can neither wholeheartedly accept nor propose a substitute for the diplomacy of the mailed fist.

The Roper poll bears out, to a degree, our suspicion that religious leadership is not gaining ground today. Between September, 1942 and December, 1943, a little over a year, the gain of religious leaders in popularity was 8.9%. During the next two and one-half years the gain was 5.6%. But during the past year the gain has been only 0.6%. The decrease in those who think religious leaders are doing the least good for the country follows a different pattern. It was during the past year, if such small differences in percentage can be expected to show a trend, that the largest decrease (1.4%) occurred among those who view religious leadership as harmful. "Woe unto you when all men speak well of you."

The Church's standard of success is not the approbation of the world. Sometimes the Church must set her face firmly against the whole tendency of the civilization in which she lives. Indeed, it might well be asserted that if the Church were really following the pattern of her divine spouse she would always get a much more substantial vote of disapproval. Those who met Christ during His earthly life sought either to follow Him or to crucify Him. Hence, it is not encouraging to find that more people became molli-

The Roper Survey on National Leadership

Which one of these groups do you feel is doing the most good for the country at the present time? The least good?

	Sept. 1942 %	Dec. 1943 %	June 1946 %	June 1947 %
DOING THE MOST GOOD				
Religious leaders	17.5	26.4	32.0	32.6
Business leaders	18.7	16.9	18.1	18.8
Government leaders	27.7	23.6	13.4	15.4
Labor leaders	6.2	7.3	10.4	10.6
Congress	6.2	9.7	7.3	6.7
Express no opinion	23.7	20.6	21.2	17.9
DOING THE LEAST GOOD				
Labor leaders	35.8	36.1	34.8	42.8
Congress	11.6	13.4	15.3	14.3
Business leaders	5.9	5.8	8.0	9.7
Government leaders	3.3	5.1	9.4	8.8
Religious leaders	7.4	6.1	5.3	3.9
Express no opinion	36.0	34.7	28.2	21.8

[Note: Some respondents gave more than one answer.]

fied with religious leadership in 1947 (1.4%) than became enthusiastic about it (0.7%).

Yet, as Christians, we are confident that mankind can be saved, that society can be ordered more fully after the divine pattern. Hence, if the Church judges the validity of her preaching and teaching solely by the standard of God and His kingdom, she can rightly expect that religious leadership will grow in popular influence primarily because of its merits. It appears that the quality of religious leadership has improved substantially since the disastrous days of "rethinking missions" and rampant modernism, and that the nation has begun to give the Church a genuine hearing. This is a cause for rejoicing, albeit a sober rejoicing which takes into account the Church's great responsibility to fulfill the hopes of men.

Drifting Apart

RELATIONS with Russia continue to deteriorate. The hope that the Marshall plan might make it possible for all of Europe, including Russia and its satellite states, to devise a means for working out the economic rehabilitation of that continent has gone glimmering. It now appears that there will probably be two plans: the Marshall plan for western Europe and the Molotov plan for eastern Europe. Thus the

ideal of one world fades even farther into the distance.

One of the most significant things about the whole matter is the increasing tendency to by-pass the United Nations. Our own country began this tendency with its unilateral Greek-Turkish aid program; and the other nations have fallen into line so rapidly that one reads almost with surprise that various UN agencies are still in operation at Lake Success and elsewhere. For the most part, their deliberations have ceased to be front-page news.

Of course it is the Russian use of the veto as a continuing instrument of international policy that has rendered the UN virtually impotent in the field of international rehabilitation. There can never be a strong UN as long as one power can block its actions by use of the veto. Some means must be found to modify or eliminate that privilege. But it must be recognized that the cost of such modification might be the withdrawal of Soviet Russia from the United Nations; and if Russia withdraws from the United Nations, the separation into two conflicting worlds will be complete.

Is there no statesmanship in the world equal to the problem of welding the conflicting ideologies into one world, before the division into two worlds plunges us into a conflict that may result in no world?



"To Correspondents"

ENGLISH journalism never ceases to be a source of wonder to me. On one or two occasions in the past I have ventured to point out some of its aspects that are marvelous to the eyes of an American. A few readers have misunderstood these as adverse criticisms; no intention could be farther from my mind. I honestly admire English journalism. It's just that — well, they do things a little differently from our way; no doubt our way seems strange to them, too.

Take for instance the column "To Correspondents," in the *Church Times*. In this the editor undertakes to answer all manner of inquiries — 23 of them in the issue that lies before me. And the ingenious part of it is that he answers many of them in such a way that only the inquirer could guess what the question was. The rest of his readers are left to guess as best they can; and their curiosity must be piqued, as mine is, at some of the answers.

Here are a few examples. "Dulwich Reader" is advised: "We have never heard of this body." Whether it is a *corpus delicti* found in the rectory garden or an exotic religious association, the editor does not say. Just above, K. J. is told: "We are advised that no action can be taken to stop this practice. It has, to our knowledge, been going on for nearly forty years." Is there any connection between these answers? Is it possible that mysterious bodies have been turning up in the Dulwich

rectory garden at intervals for the past forty years? What has the famous C. I. D. been doing all that time?

In one item, we seem to discern the anonymous shadow of THE LIVING CHURCH. W. B. C. is told: "Yes, this is still published. Most English people subscribe" (we wish we really did have a majority of them!) "through Mowbray, 28, Margaretstreet, W. 1, who are the official agents in England. You could negotiate the dollar bills through your bank or send them to Milwaukee at your option."

J. E. P. C. is advised: "We think enlistment in the Royal Navy is the best solution." Now, what is troubling J. E. P. C.? Are his creditors after him, or is he having domestic difficulties? And wherein does his problem differ from that of O. R. P., who is told: "You should certainly get the advice of an expert"?

E. S. B. fares a little better with his inquiry; he is told: "We think you are correctly informed; but suggest you ask the advice of the local Inspector of Taxes."

Some of the answers are quite clear and complete. For instance, Pensioner is told: "Non-contributory old age pensions are only awarded to persons with an income from other sources of less than £100 per annum. You are not an old age pensioner and therefore cannot make the tobacco claim." Thus, apparently, the new socialist state in England determines who may smoke (or chew) at the public expense.

And so it goes. Week by week these fragmentary bits turn up, to titillate the imagination of the reader. I'd like to know what some of these questions are. But if I wrote to inquire, the answer would doubtless be the same as that given to F. D. B. in reply to some mysterious inquiry of his: "We regret that we have no space to reprint the information you desire."

CLIFFORD P. MOREHOUSE.

\$5,000.00

FOR BEST SERMONS

A nationwide preaching program and sermon contest is scheduled by Spiritual Mobilization, Inc., to be held on Columbus Day, October 12. It is planned that 25,000 pastors will preach that Sunday morning on "Perils to Freedom" and manuscripts submitted prior to that date may qualify for prizes totaling \$5,000.

The judges committee is composed of Dr. Edgar J. Goodspeed, Dr. Robert Sproul, and Dr. Alfred Noyes. These men will determine the winning sermons.

Spiritual Mobilization is a Crusade being expanded by 11,000 ministers of churches who believe Freedom is in peril in America and in the world, and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any stateism.

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We're So Tight We Squeak

By the Very Rev.
H. RALPH HIGGINS, S.T.D.

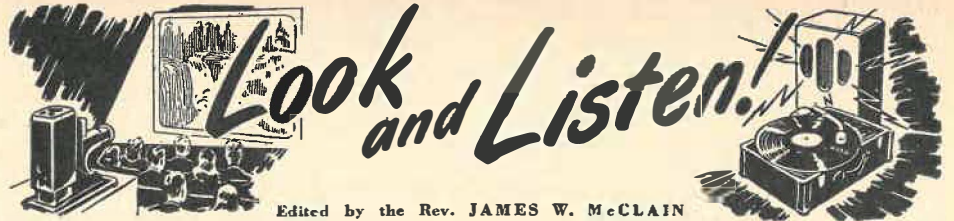
Dean Higgins' article in the June 1st issue of **THE LIVING CHURCH** is being reprinted for wide distribution. It presents a problem which the Church is facing in a forthright way, and appeals to the average Churchman to "let Christ" . . . be admitted to sovereignty [of] the pocketbook." Dean Higgins shows that money—or the lack of it—is what keeps the Church from fulfilling her place in the present age.

Prices: 3 cts. each
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THE LIVING CHURCH

744 N. 4th St.
Milwaukee 3, Wis.



A Church School Program of Visual Education

THIS program is designed for a small Church school of from ten to twenty-five children of different ages. It is designed to be flexible to accommodate the different age-levels. In a larger Church school, where classes are composed of children of the same ages, greater care can be taken to apply the lesson to the mental level of the child. In a class of children ranging in age from 6 to 13, it would seem essential to combine materials for both younger and older children, in order to make the class effective for all ages.

Such an approach can be made by the use of visual aids far more effectively than by any other method. Older children will participate in and enjoy filmstrips presented for the younger members of the class. They will not as readily listen to a lecture designed for "the little kids" or have any desire to participate in such "childish practices" as coloring a Bible story book. The silver screen has the almost magic effect of making us forget our ages. Cartoon comedies, for example, are enjoyed by young and old alike. In like manner, slides and filmstrips can help to break down that self-consciousness of age-level which invades our small Church schools and which is the despair of the teacher.

The method is to offer the same lesson twice by means of visual aids. The first time, the approach is made to the younger children; the second time, the same lesson is illustrated in terms of an older child's mental capacity. Granted that the very young children will not quite understand the second series of visual aids, they have already received their lesson in the first presentation. The real problem, the older children, solves itself by the fact that the older ones do not feel imposed upon as they would have felt had the teacher simply stood before them and told them a childish story. The screen, with its professional air of sophistication, has satisfied their egos, regardless of how simple the material was. The second advantage is that the older children get the lesson twice—first, on the level of a six-year-old, and second on their own level. This helps to emphasize and to drive home the realization that the Christian religion is applicable to all ages and all human experience.

From time to time this department will give examples of this technique, as

it is the writer's present experience to be faced with just such a problem of the small Church school, with inadequate facilities for class rooms, and with no teachers other than himself.

As one example, we offer the lesson on "Vocation—or Knowing God's Will." Materials used are: (1) a projector, capable of showing 2 x 2 glass slides, and filmstrips. (2) The filmstrip cartoon, "Buster Bear," No. 3090 Parish Activities Service, Effingham, Ill., and the filmstrip on the life of St. Camillus, No. 3036. (3) The following 2 x 2 glass slides, from the Society For Visual Education: Adam and Eve, HA-538, Samuel at Prayer, CM-378, The Annunciation, CM-479, The Boy Jesus in The Synagogue, CC-130, The Baptism of Jesus, The Choice of the Twelve, The Rich Young Ruler, Gethsemane, The Final Commission.

Project Picture of Adam and Eve. "Now! This is a picture of Adam and Eve, our first parents. Did they do what God wanted them to do?" [Children will answer, "No."] "No, they went against God's will. They were driven away from God because they did not care about what God's will for them was."

Project Picture of Samuel at Prayer. "Samuel was a young man whom God called to be a prophet. Did Samuel do as God wanted him to do?" [Children answer, "Yes."] "Yes, Samuel learned through prayer and through the voice of God what his heavenly Father wanted of him and he did it!"

Project Picture of Annunciation. "There was a young maiden named Mary. Who was it who came to St. Mary one day and told her that God wanted her to be the mother of the Christ-child?" [Children answer, "An angel!"] "Yes, the angel of the Lord appeared to St. Mary to tell her of God's will for her. And we know that her answer was 'be it unto me according to Thy will.'"

This same method is followed through the other 2 x 2 pictures, showing how our Lord exemplified the perfect submission of the human will to God's will, how He called His apostles, how He frequently indicated to His followers the necessity of surrendering their own wills to the will of God. After the showing of the slides, a hymn slide can be used such as No. 243, "I sing a song of the saints of God."

CHICAGO

Catholic Club to Hear Mr. Gushée

Edward T. Gushée, Detroit layman and industrialist, who has recently been elected president of the National Guild of Churchmen, will address the Catholic Club of Chicago in St. Bartholomew's Church, Englewood, on September 29th.

The Rev. V. P. Stewart, rector of St. James' Church, Milwaukee, Wis., will preach the sermon.

MASSACHUSETTS

Clergy and Psychiatrists Confer

A conference on Religion and Health was held recently at Adelynrood, South Byfield, Massachusetts. Among the participants were six psychiatrists (including two analysts), three physicians, two psychotherapists, a psychologist, a bishop, about a dozen priests, and some especially chosen lay men and women. Fifth in a series under the general subject of "Theology in Action," it continued to emphasize the tie-up between theology and life, with both a personal and a social reference.

"The physicians say they learned much from the clergy; certainly the clergy and laity were greatly enlightened by the physicians," said the Rev. Whitney Hale,

chairman of the continuation committee. "There seemed to be no sense of any conflict between reason and revelation. The conference was God-centered and the fellowship, though not talked about, was real. It seems to this observer that it made a definite, even if modest, contribution toward interpreting the respective vocations of each to the other and pointed to the need of further steps yet to be taken in this direction, through exploring possible areas of coöperation between clergy and physicians on both theoretical and practical levels. To this end the continuation committee has decided to limit next year's conference to representatives of professional groups."

All the conferences on "Theology in Action" have been held at Adelynrood, the conference center of the Society of the Companions of the Holy Cross, who have strong traditions of social justice and intercessory prayer.

The first conference was general in nature; the last four have each centered in one of the seven sacraments. This year it was Holy Unction—hence the title, "Religion and Health," with special reference to the basic concepts of psychosomatic medicine and the interrelation of physical, emotional and spiritual health.

The keynote address was made by the Rev. Otis Rice, Chaplain of St. Luke's Hospital, New York. Other speeches were: "The Theology of Salvation," by the Rev. Thomas J. Bigham; "The Basic Concepts of Psychosomatic Medicine," by Gotthard Booth, M.D.; "The Healing Mission of the Church," by Bishop Conkling of Chicago; "The Theology of Holy Unction," by the Rev. G. M. Williams, S.S.J.E., S.T.D., and "Relating Religion to Medical Science," presented in two parts by John W. Perry, M.D., and the Rev. Canon Hood of Oxford, England. Under the general subject, "The Disciplined Life," there were three sub-titles: "The Theology of It," by the Rev. Charles Feilding; "The Need of It," by Kenneth J. Tilotson, M.D.; and "The Living of It," in two divisions, "What About Students?" by Gordon W. Allport, Ph.D., and "By the Laity," by Mrs. John Hurd, S.C.H.C.

A report of all the papers, meditations, and much of the discussion will be available in October from the Secretary, Theology in Action, Church of the Advent, 135 Mt. Vernon Street, Boston 8, Mass.

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CHURCH CALENDAR

August

- 17. 11th Sunday after Trinity
- 24. St. Bartholomew (12th Sunday after Trinity)
- 31. 13th Sunday after Trinity

September

- 1. Monday
- 7. 14th Sunday after Trinity

NOTICES

CAUTION

AINSWORTH—Caution is recommended in dealing with a man using the name of Harry Ellsworth Ainsworth, and claiming to be a communicant of St. Paul's, Peoria, Ill. This man was last seen in Hastings, Neb. Further information available from The Very Rev. Winfield E. Post, 1021 North Kansas Ave., Hastings, Neb.

CLASSIFIED

ALTAR BREAD

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

CHURCH ENVELOPES

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

CHURCH FURNISHINGS

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

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

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LIBRARIES

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PURE IRISH LINEN for all Church uses, patterns, instruction books, fine cottons, cassock cloth. No advance in prices. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

MISCELLANEOUS

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RAISE MONEY EASILY—for club, church, school, hospital, etc.—with fast-selling Write-well Specialties. Information, samples, free. Write-well, 204 Transit Bldg., Boston, Mass.

RELIGIOUS CHRISTMAS CARDS. Beautiful folders of religious designs, each with inspiring Scripture text to express the true meaning of Christmas. Box of 21 different, \$1.10 postpaid. Fred Morehouse, Katonah, N. Y.

THE FAMILY EUCHARIST, with fifteen photographs and devotional instruction on the Service of the Altar. Single copies: Cloth \$1.00; paper 60 cents. The Rector, St. Paul's Church, 1514 Lincoln Ave., St. Paul 5, Minn.

DEATHS

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

Frits L. Anderson, Priest

The Rev. Frits L. Anderson, priest and rector of St. Ansgarius' Church, Providence, R. I., died on July 23d in the home of one of his parishioners. The Requiem Mass was said by the Rev. Philip Broburg of St. Bartholomew's Church, Philadelphia, the Right Reverend Granville Gaylord Bennett of Rhode Island had the Burial Office, assisted by the Rev. Harold Carter of the Church of the Advent, Pawtucket, R. I., and the Rev. James Duncan of the Church of the Atonement, Chicago, Ill.

Father Anderson was born in Tunge Parish, Elfsborg, Vastergotland, Sweden on September 28th, 1888. His first home in this country was in Chelsea, Mass. He attended Nashotah House and graduated from the Seabury Divinity School. He was ordered deacon and priest by Bishop Edsall of Minnesota in 1914. His first charge was St. John's Church, Lake Benton, Minnesota. From there he went to St. Ansgarius' Church, Minneapolis. He was rector there from 1914 until 1928 when he resigned to become rector of St. Peter's Church, Manton, R. I. In 1929 he became rector of St. Ansgarius' Church, Providence and continued there until his death.

He is survived by a brother, Edwin, two sisters, Mrs. Emily Hanson and Mrs. Hulda Anderson, all of Everett, Mass.

George I. Baldwin, Priest

The Rev. George I. Baldwin of Philadelphia, Pa., died on July 22d at St. Joseph's Hospital, Chippewa Falls, Wis., after a short illness.

Father Baldwin, who for a time was associated with the diocese of Eau Claire, was visiting the Rev. Ronald Ortmyer, rector of Christ Church, Chippewa Falls, when he became ill.

The funeral service, conducted by Fr. Ortmyer, assisted by Dean Gordon Brant of Christ Church Cathedral, Eau Claire, was held in Christ Church, Chippewa Falls, on July 23d.

EDUCATIONAL LEADER

Fr. Baldwin was born in Lander, Wyoming, Oct. 11, 1894. He was ordained deacon in 1922 and priest in 1923, serving first in a mission at Du Pree, So. Dakota. In 1931 he went to Medford in the diocese of Eau Claire, serving there until 1934, when he left to devote his full time to an educational program for boys, first in New York City and for the past several years in Philadelphia.

He is survived by his wife and two daughters.

CLASSIFIED

POSITIONS OFFERED

WANTED: RECTOR, to take charge of parish of 100 communicants, not later than October 1st. Parish located in progressive southern town of 15,000. Diversified farming and manufacturing, also State College of 1,200 students. Great opportunity for real accomplishment. Give details about yourself, salary to start, rectory needs, etc., in first letter. Also, snapshot of self, if possible. Replies confidential. Reply Box C-3262, The Living Church, Milwaukee 3, Wis.

WANTED: Young woman to teach physical education, etc., in small girls' boarding school. Church school near New York. Live in. Reply Box J-3266, The Living Church, Milwaukee 3, Wis.

WANTED: Church Boarding School for girls needs a teacher of Mathematics and Science in the College Preparatory Course. Reply Box M-3260, The Living Church, Milwaukee 3, Wis.

WANTED: CURATE in South Florida East Coast parish. Priest with pastoral experience desired. \$2,400 and apartment. Reply Box S-3265, The Living Church, Milwaukee 3, Wis.

WANTED: Teacher with elementary experience, grades 1-3 at The Blue Ridge School, Saint George, Greene Co., Virginia, which is 23 miles northwest of Charlottesville. This is an opportunity for service in a really missionary school of the church. Small, personalized classes, adequate salary with room and board. Congenial staff. School opens September 8th.

DAY NURSERY TEACHER and parish assistant. Write, Rector, Christ Church, Poughkeepsie, N. Y.

NURSE—Registered or Graduate—for position as hostess at convalescent home for women conducted under Church auspices. Situated in beautiful country near Philadelphia. Home provides free care for twenty guests. No bed cases. Minimum amount of actual nursing. Adequate salary. Excellent living conditions. One month's vacation with pay. Fine opportunity for constructive Christian service. Reply Box P-3254, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, or Priest-Organist-Assistant for St. Stephen's Church, Seattle. Full charge of four choir music program. A growing parish in a setting of rare beauty. Write Rev. W. A. Driver, Rector, East 45th & 48th N.E., Seattle 5, Washington.

POSITIONS WANTED

CLERGYMAN: Able bodied with executive and farming experience must return to farm work at doctor's request. Capable of managing general, cattle or dairy farm. Age 41. Reply Box A-3263, The Living Church, Milwaukee 3, Wis.

WOMAN TEACHER available 1947-48. English, Social Studies. Five years experience in Episcopal Schools. M.A. (T.C. Columbia). Write: Box 103, Winterport, Maine.

SENIOR AT NORTHWESTERN desires position as Organist-Choirmaster. Boy or Adult Choirs, good Liturgical Background, best references, Chicago or suburbs. Reply Box C-3258, The Living Church, Milwaukee 3, Wis.

PRIEST desires country parish or mission. 27 years experience, used to young peoples work and teaching. Excellent preacher and good churchman. Location, either South or Southeastern States. Reply Box B-3261, The Living Church, Milwaukee 3, Wis.

CHURCHMAN—experienced, successful as teacher, health director and infirmarian, majored science, desires position. References supplied. Reply Box H-3264, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, experienced, recitalist; Episcopalian, 32 years old. Full-time position desired. Boy or mixed choir. Excellent recommendations. Reply Box V-3257, The Living Church, Milwaukee 3, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

RULE OF LIFE

A RULE OF LIFE FOR MEN—The Confraternity of the Christian Life, founded in 1887 by the Order of the Holy Cross. For information, write: Order of the Holy Cross, West Park, N. Y.

CHANGES

Appointments Accepted

The Rev. Robert D. Crawford, formerly rector of St. Barnabas' Church, Omaha, Nebr., will become dean of St. Paul's Cathedral, Fond du Lac, Wis., September 1st, and may be addressed there.

The Rev. Julian S. Ellenberg, formerly rector of St. Mark's, Chester, S. C., will become post chaplain and honorary vicar of St. Cornelius Chapel, Governors Island, New York 4, N. Y., October 31st, and may be addressed there.

The Rev. John M. Lax, rector of St. John's Church, Port Hammond, B. C., will become assistant at Christ Church, Coronado, Calif., September 1st. Address: 926 C. Ave., Coronado, Calif.

The Very Rev. Lawrence Rose, formerly dean of Berkeley Divinity School, New Haven, Conn., is now dean of the General Theological Seminary, New York City. Address: 1 Chelsea Square, New York 11, N. Y.

The Rev. Frederick Sapp, rector of St. Paul's Church, Kenbridge, Va., will become rector of Grace Church, Stanardsville, Va., on September 1st, and may be addressed there.

The Rev. Harold Thomas, formerly rector of St. Luke's, Charleston, S. C., will become rector of St. Mark's, Chester, S. C., on Oct. 1st, and may be addressed there.

The Rev. George B. Wood, formerly rector of St. John's, Milwaukee, Wis., will become rector of Trinity Church, Ft. Wayne, Ind., on September 15th, and may be addressed there.

Resignations

The Rev. Reginald T. T. Hicks, vicar of St. John's, Milwaukee, Wis., retired on August 3d.

The Rev. Alfred R. Hill, vicar of the Church of the Good Shepherd, Hemet, Calif., will retire September 1st.

Changes of address

The Rev. Robert S. Boshier, fellow and tutor at General Theological Seminary, New York City, should now be addressed at Corpus Christi College, Cambridge, England.

The Rev. Robert W. Knox should be addressed at the Hopkins Apartments, 31st and St. Paul Streets, Baltimore 18, Md.

The Rev. Charles R. Leech, formerly addressed at 1000 Burma Rd., Wake Village, Texas, should now be addressed at 2014 Laurel, Texarkana, Tex.

The Rev. H. O. Nash, formerly addressed at 926 C. Avenue, Coronado, Calif., should now be addressed at 464 B. Avenue, in that city.

The Very Rev. William H. Nes, formerly addressed at Route 1, Penrose, N. C., should now be addressed at Nashotah House, Nashotah, Wis.

The Very Rev. Kirk B. O'Ferrall, formerly addressed at 203 Lakeland, Detroit, Mich., should now be addressed at the Detroit Athletic Club in that city.

The Rev. George St. G. Tyner, formerly addressed at 3201 California St., Omaha, Nebr., should now be addressed at 1106 No. 36th St., in that city.

Ordinations

Priests

New York: The Rev. George B. Dayson was ordained to the priesthood by Bishop Littell, retired Bishop of Honolulu, for Bishop Gilbert of New York, on July 25th in the Church of the Crucifixion, New York City. He was presented by the Rev. Egerton E. Hall and the Rev. Charles E. Karsten preached the sermon. Fr. Dayson will

become curate of the Church of the Crucifixion and may be addressed there.

Oregon: The Rev. Alfred Stephen Tyson was ordained to the priesthood by Bishop Dagwell of Oregon on July 25th in St. Mary's Church, Eugene, Oregon. He was presented by the Rev. Ernest S. Bartlam and the Rev. Charles S. Neville preached the sermon. Fr. Tyson is now vicar of Christ Church, St. Helens, Ore.

Deacons

California: Paul Euvrard Langpaap was ordained to the diaconate by Bishop Walters of San Joaquin on June 28th in St. Clement's Church, Berkeley, Calif. He was presented by the Rev. J. Henry Thomas, and Bishop Parsons, retired Bishop of California, preached the sermon. Mr. Langpaap is deacon in charge of St. Paul's, Bishop and St. Michael's, Inyokern, Calif.

Virginia: James Lawrence Basil Williams was ordained to the diaconate by Bishop Goodwin of Virginia on June 26th in St. Mary's Church, Colonial Beach, Va. He was presented by the Rev. Joseph B. Tucker and the Rev. A. C. Zarbriskie preached the sermon. Mr. Williams is to be assistant at Immanuel-on-the-Hill Church, Alexandria, Va.

Degrees Conferred

The degree of D.D., honoris causa, was conferred upon the Rev. D. V. Carey and the Rev. Louis Hirshson by Kenyon College and Bexley Hall on June 24th.

The degree of D.D., honoris causa, was conferred upon the Rev. L. V. Lee by Washington and Lee University on June 6th. The same degree was conferred upon Fr. Lee by the University of the South on June 9th.



GO TO CHURCH THIS SUMMER

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



ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
Clinton Ave. at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri
HH 7:45; Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH—Built 1767 Rev. B. B. Comer
Life, r; Rev. O. V. T. Chamberlain, Ass't r
Sun 8 and 11; Open daily 9 to 5

ATLANTIC CITY, N. J.

ALL SAINTS' Rev. Arthur McK. Ackerson
10 S. Chelsea Avenue
Sun 8 and 11

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11

ST. THOMAS' Rev. Francis F. Lynch, r
3115 The Alameda
Sun HC 7:30, 8:30, 9:30, 11

BRANDON, VT.

ST. THOMAS' Rev. Philip W. Roberts, r
Sun 7:30 & 11; HD 7:30
Grace Church, Forest Dale Sun 9

BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

ST. JOHN'S Rev. Walter P. Plumley
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Call Li 1112 bet 9 & 10 Sun for transportation to
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Sun 8 HC, 11 MP & Ser; Thurs & HD 10:30 HC

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.

CEDAR RAPIDS, IOWA

GRACE Rev. Albert Colbourne, r
A Avenue & 6th Street, NE
Sun HC 8, Ch S 9:45, Cho Eu 11, EP 7:30; Mon
thru Thurs 7; Fri 9; Sat 8; Penance Sat 7:30

CHICAGO, ILL.

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

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

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; Daily: 7;
C Sat 7:30-8:30 & by appt

ST. PETER'S 621 Belmont Avenue
Rev. John H. Scambler, Th.D., r; Rev. Gowan H.
Williams, ass't
Sun 8 & 11; Wed 7; Fri 11:30

DELAVAN, WIS.

CHRIST CHURCH The Lakeland Parish
Sun 9 Eu & Ser, 11 Morning Service & Ser; Fri 7:30;
HD 7:30 & 9 HC; 5 EP

DENVER, COLO.

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

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low
Mass 9:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7:30, Fri 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Road
Rev. Lauriston Castleman, M.A.
Sun 8 HC, 11 Morning Service & Ser

HIBBING, MINN.

ST. JAMES'
Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

ST. STEPHEN'S Rev. Charles Howard Perry, r
6129 Carlos Avenue
Sun 7:30 HC, 10 Service and Ser

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm.
B. L. Hutcheson, Rev. Darsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel

KINGSTON, N. Y.

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



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



LAKE MAHOPAC, N. Y.

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

MASPETH, L. I., N. Y.

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

NEW ORLEANS, LA.

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

NEW YORK CITY

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

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

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

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

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

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

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

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

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

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

NEWPORT NEWS, VA.

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

OMAHA, NEBR.

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

ONTARIO, CALIF.

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

PALATKA, FLORIDA

ST. MARK'S Rev. W. Pipes Jones, B.D., r
Sun 7:30 & 11
Saints' Days 10:30

PETOSKEY, MICH.

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

PORTLAND, MAINE

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

PROVINCETOWN, MASS.

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

RIDGEWOOD, (Newark) N. J.

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

RIVERHEAD, L. I., N. Y.

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

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

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

ST. FRANCISVILLE, LA.

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

ST. LOUIS, MO.

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



TRINITY CATHEDRAL
OMAHA, NEB.

SALINA, KANSAS

CHRIST CATHEDRAL 134 S. 8th
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9, HD 7:30

SALISBURY, MD.

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

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

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

SEA GIRT, N. J.

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

SHEBOYGAN, WIS.

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

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 7:30, 9:30 (High) and 11:15; Weekdays:
Tues & HD 8, Thurs 10, Fri 7:30
Confessions Sat 11-12, 5-6

SONORA, CALIF.

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

SPOKANE, WASH.

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

SPRINGFIELD, ILL.

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

SUFFERN, N. Y.

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

UTICA, N. Y.

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

VENTNOR CITY (Atlantic City), N. J.

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

WASHINGTON, D. C.

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

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, 8 EP; 1st Sun, HC 11, 8; Thurs
11, 12 HC

WAUKEGAN, ILL.

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

WHEELING, W. VA.

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

WILDWOOD, N. J.

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