

The Living Church

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



**What's Wrong With
the Church?**

Editorial
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ST. MARY'S SCHOOL, MT. ST. GABRIEL, PEEKSKILL
One of the Church's oldest schools for girls is celebrating its 75th anniversary this year.

[See page 9.]

LETTERS

Administration by Laymen

TO THE EDITOR: In the editor's comment upon a letter relative to administration by laymen [L. C., August 3d], I was surprised at your statement that an inquiry to the Bishop of Ohio had received no reply. I enclose a copy of my reply, which you will note was dated May 22d, and in the interest of accuracy request that you publish my reply, together with its date.

(Rt. Rev.) BEVERLY D. TUCKER,
Bishop of Ohio.

Cleveland, Ohio.

LETTER OF MAY 22D

My dear Mr. Morehouse: This is to acknowledge your letter of May 19th, writing on behalf of a reader in the diocese of Ohio.

I shall be grateful if you will advise the reader, whose name you did not give, that the correct and straight-forward procedure would be to take this matter up directly with the rector of Grace Church, Sandusky, and ask the rector to lay the question before the bishop of the diocese, rather than acting through the intermediary of a layman in another diocese.

Editor's Comment:

We regret that, through an error, Bishop Tucker's reply was filed without coming to our attention, and must apologize for stating that it was not received.

Evangelism

TO THE EDITOR: In connection with the current ideas concerning publicity and evangelism, could you spare the best part of a page and reprint Hans Andersen's "The Emperor's New Clothes"?

(Rev.) MICHAEL R. BARTON.

New Canaan, Conn.

No Pan-Protestantism Here

TO THE EDITOR: Many people feel that we hear too much of the questionable classification of "Protestant-Catholic-Jew" which wreaked such havoc on the ministry of the Episcopal Church to her sons and daughters in the armed forces during the war.

Here in Los Angeles the Church Federation has done us a notable service in a recent "Bulletin to Pastors" sent to all of the three-fold classification. Reporting on the work of the Los Angeles Federation, the bulletin states that the federation "stands alongside the well-organized and capable activities of the Roman Catholic, Jewish, Episcopal, Mormon, and Christian Science Churches." While Churchmen may question the use of the word "Church" in this quotation, it is plain to see which way the federation recognizes the wind to be blowing: the Episcopal Church is not a part of pan-Protestantism.

The bulletin continues by discussing the federation's department of work: survey and planning, motion pictures, public relations, interfaith relations, etc. It con-

cludes with this significant paragraph from its executive secretary: "I wish I could reveal how effectively the other religious bodies are operating in these areas. It is no exaggeration to say that our 'common Protestant interest' requires that we give larger understanding and support to our 'united' activities." (Emphases are his.)

From the mouthpiece of pan-Protestantism comes this significant statement that, in Los Angeles at least, the Episcopal Church is not a part of the "common Protestant interest." It may be of interest to your readers to know that the Anglican tradition of ancient Catholicism and classical Protestantism is acknowledged by the alert Church Federation of Los Angeles.

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

Los Angeles, Calif.

Christian Disadvantages

TO THE EDITOR: In your issue of April 27, 1947, there is a very good two page article by Dr. Chad Walsh entitled "The Disadvantages of Being a Christian."

However, it is my conviction that the author has missed the overwhelmingly greatest disadvantage of all which, incidentally, can be covered in one sentence.

"To be anything more than a half-hearted Christian places 99 out of 100 people at a terrific disadvantage in the continuing struggle to earn a decent living in our competitive world."

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Satisfactions of Teaching

A RECTOR, trying to enlist a new teacher, was going through all the usual arguments. Finally the woman said, "It isn't so much my lack of knowledge of the Bible, nor not wanting to give the time. But frankly, it simply isn't my line. It just doesn't appeal to me."

There you have the real reason why many of our best Churchfolk have never taught in the parish school. They simply don't want to, and the Church has not found a way to interest and motivate them. Ideally, the very best Christians should do the teaching, in order that the rising generation may have the best of our tradition. But in practice many of our best informed Churchmen never help with teaching. To make such people *want* to teach, to get them started on this most rewarding of tasks, is the main purpose of this column.

TEACHING CHANGES YOU

You bring your best powers to a task, and find that you can accomplish amazing things. And the qualities called out in teaching are as numerous and as varied as human life. There is the call for leadership, and with it the planning and preparation by study. You will practice directly all the virtues of patience and charity, loyalty and sincerity. There will be some self-sacrifice, self-control, and self-discipline. In short, you will be increasingly at your best as you continue to teach.

You will find a *purpose for your religion at last*, when you begin to teach. Sometimes, too late in life, people may find out that they have been developing their own souls by the actions of religion, but have nothing to show for it in lives changed about them. Teaching gives a motive, the highest motive, for all acts of religion and for all pursuit of knowledge. The reason most Churchmen postpone indefinitely a study of the faith is that they have no immediate use for further knowledge. Some day, it is true, they intend to ask the meaning of this or that part of the service, or to borrow a book. But in teaching, knowledge is called for daily, and you have the necessity to study for a purpose. "For their sakes I sanctify myself."

NEED FOR ADULT FRIENDS

There may be a favorite aunt, or the uncle who takes a boy fishing, or "has them over to the house" for a special treat. There are those adults who pro-

fessionally, or by special inclination, give themselves to youth—scout and club leaders, and the few rare persons who undertake to work with children on their own.

This is almost the end of the list. There remain only the teachers, paid or volunteer. Unconsciously we have allowed them to bear the whole burden of child training, and we turn over our children to them, blindly hoping that all will be well. It means that the teacher, at the moment, has a grave responsibility as well as opportunity.

The teacher will, then, be knowing children as they are, and for their own good. He will work with them, talk, and plan, and think their thoughts. He will, that is, if he is a teacher, not a lecturer dealing out formal words from the detached rostrum of adult life. And they will enter into his life. He will breathe a less stuffy atmosphere, he will know the fresh, raw urges of boys and girls, each running true to his or her own character, as well as to the general type of his age-group. "Teaching keeps you young and alive."

The satisfactions are not only remote, but immediate. The most immediate is the discovery of a genuine vocation, and a worthy purpose for your life. It is not only the parish authorities who call you and authorize you to take a class. It is the great Teacher of all, who puts at the head of all His instructions, "Feed my sheep."

Every human activity has its rewards. The chief of these is the universal sense of pleasure and even amazement at one's own achievement.

The Living Church

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

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Ordination of a Priest

The Rev. George B. Dayson was recently ordained to the priesthood by Bishop Littell, retired of Honolulu, in the Church of the Crucifixion, New York City. The pictures show (top, left) the prostration of the ordinand during the litany; (top, right) the imposition of hands by the Bishop and the attendant priests; (center) the tradition of the instruments, or the presentation of the paten and chalice as symbols of the priestly office; (bottom, left) the new priest blesses his rector, the Rev. Dr. Egerton E. Hall; (bottom, center) the blessing of a boy of the parish; (bottom, right) Fr. Dayson is congratulated by his mother, Mrs. George B. Dayson.



ST. BARTHOLOMEW: TWELFTH SUNDAY AFTER TRINITY

GENERAL

ORTHODOX

**U. S. Leaders Confer
On Moscow Reconciliation**

Active negotiations have begun between Metropolitan Gregory of Leningrad and Novgorod and the Russian Orthodox Church in America for reconciliation of the American Church with the Moscow Patriarchate. Metropolitan Gregory arrived recently from Moscow as the personal representative of Patriarch Alexei of Moscow and All Russia, with full powers to establish a formal agreement with Russian Church leaders in this country.

Accompanied by Dr. Leon Parisky, secretary to Patriarch Alexei, Metropolitan Gregory held a conference with Bishop John of Brooklyn, N. Y., and Bishop Anthony, newly consecrated Bishop of Montreal and Eastern Canada, who was delegated by Metropolitan Theophilus of San Francisco, head of the Russian Church in America, to act as his official representative.

At this meeting a seven-point declaration, setting forth the bases on which the American Church will agree to accept the spiritual jurisdiction of the Moscow Patriarchate, was presented to Metropolitan Gregory. The terms of the declaration were not revealed, but it is believed that the major demand was for full autonomy for the American Church.

The meeting was sponsored by the Metropolitan Council of New York, which was empowered to supervise the negotiations by the All-American *Sobor* of the Russian Orthodox Church in America which met at Cleveland, Ohio, last November.

It was announced that Metropolitan Gregory would study the seven-point statement and present his reply shortly. The next step will be for Metropolitan Theophilus and the Council of Bishops to issue their decision on the declaration as modified or amended by Metropolitan Gregory. Should both sides reach an agreement on the terms outlined, final reconciliation between the American Church and the Mother Church in Russia will then be formally announced.

Observers stressed that Metropolitan Gregory has been given full power by



METROPOLITAN GREGORY: *Empowered to liquidate misunderstanding, he does not object . . .*

Patriarch Alexei to "liquidate any misunderstanding" between the two Church groups and that Patriarch Alexei has already gone on record as stating that



. . . to autonomy for the American Church headed by METROPOLITAN THEOPHILUS.

"I have no objections against autonomy for our Orthodox Church in America." Both sides, they added, have agreed that the question of autonomy is the only vital issue at stake in the present negotiations. [RNS]

APPOINTMENTS

**William Lee Richards
To Go to Puerto Rico**

William Lee Richards, associate director of the Presiding Bishop's Committee on Laymen's Work, has accepted the appointment by the National Council to be headmaster of St. Joseph's Agricultural School, Quebrada, Limón, Puerto Rico. With Mrs. Richards and their three children, he will sail on September 19th.

Mr. Richards came to the National Council in 1936, and was originally a general secretary in the Field Department; later he was the department's acting executive secretary. When the former Field Department and the Publicity Department were merged, Mr. Richards conducted the Council's Bureau of Parish Aid. He volunteered for service in the Navy, and spent 17 months in European and Asiatic theaters.

St. Joseph's was established by Fr. Ralph K. Webster. The present enrollment is 30 boys, from the 7th to the 9th grade.

INTERNATIONAL

**Tito Government
Host to Americans**

The seven American men who are touring Yugoslavia to investigate religious conditions in that country recently spent an hour with Marshal Tito at his summer residence in Bled, a small village in Slovenia.

The seven men, the Rev. Drs. Guy E. Shipler, Samuel Trexler, William H. Melish, Phillips P. Elliott, Claude Williams, and George W. Buckner, and Dr. Emory S. Bucke were told by Marshal Tito that although the Church and State are separated in Yugoslavia, he hoped that the Churches would work for improved morals and the elimination of nationalist prejudices." The Marshal

was also quoted as stating that "the Vatican relations with Yugoslavia would continue as long as the Pope desired."

When questioned on religious education, Marshal Tito said that religious instruction continues in state schools, but that it was offered on a voluntary rather than a compulsory basis.

The seven Americans also visited the Most Rev. Aloysius Stepinac, imprisoned Roman Catholic Archbishop of Croatia, in the Lepoglava Prison, and reported him to be in good health. The Americans issued a prepared statement declaring that Archbishop Stepinac is enjoying privileges and is not being mistreated. They quoted the Archbishop as saying that he is permitted to celebrate Mass daily in a specially provided chapel next to his cell, and has been provided with Bibles in Croatian and Latin and a portable typewriter. [RNS]

BAPTISTS

Dr. Johnson Elected

The seventh congress of the Baptist World Alliance, which was attended by 5,000 delegates from more than 45 countries, elected the Rev. Dr. C. Oscar Johnson, first vice-president of the Southern Baptist Convention, to the office of president of the Baptist World Alliance at the concluding session of the congress in Copenhagen, Denmark.

It was announced that the next World Congress will be held in 1950, instead of 1952, as originally planned. The congress will not be held in Europe, but in some country to be chosen by the executive committee. Invitations have already been received from the United States, South America, Canada, and China.

The final event of the Baptist world gathering was a mass demonstration through the streets of the Danish capital, with bands playing and banners flying. The congress was closed by Dr. Johnson in an address which declared that the people of the world are waiting for the "great message" of the Baptists, and emphasized the Church's need for money to carry on its evangelical program. [RNS]

ROMAN CATHOLICS

Pope Says Church Will Defend Workers

Workers will always be defended by the Roman Catholic Church "against any system that would deny their inalienable rights to provide for themselves and their families," Pope Pius XII told 14 members of the American delegation to the recently-concluded 30th International Labor Conference in Geneva. The

delegation was composed of representatives of the State and Labor Departments and of American labor organizations.

The Pope described as rightful the worker's "desire to be independent and secure possession of what is necessary to provide for himself and his family a way of life in keeping with his dignity and his conscience."

Any organization for improving the condition of the workingman, Pope Pius declared, would be "a mechanism without soul, and hence without life and fecundity" unless its charter prescribes certain principles. These he defined as "respect for the human person in all men no matter what their social position may be, acknowledgment of the solidarity of all people in forming the human family created by a loving and omnipotent God, and the imperative demand on society to place the common good above personal gain, the service of each for all."

The Pope said that when the spirit of man has been reformed and stabilized according to truth the condition of the workingman will be improved. "That is the sacred office of religion; and a state founded on morality and religion is the surest protector and defender of workmen."

Pope Pius began his remarks by stating that while the Church does not have a mandate to regulate economic life, its duty is to affirm and proclaim unchanging principles of morality which cannot be divorced from social and economic questions. [RNS]

CONFERENCES

Shrine Mont Seminar Held

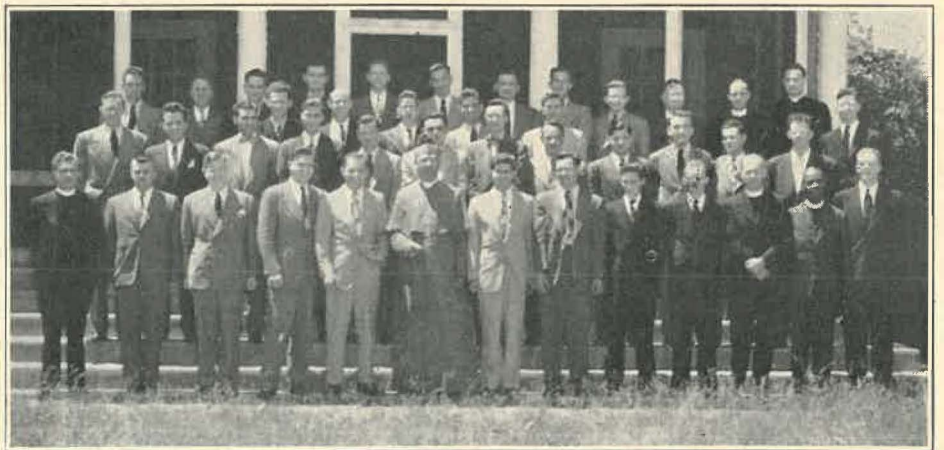
The 18th annual Shrine Mont Seminar for clergy was held at Orkney Springs, Va., from July 14th through July 25th. The faculty and members of the seminar represented a cross section of the whole Church. The Rev. Samuel H. Sayre was elected dean, and the Rev. Dr. Churchill J. Gibson acted as chaplain, assisted by clergy in attendance.

The Rev. George J. Cleaveland, canon of the Cathedral of SS. Peter and Paul, Washington, D. C., presented the results of his recent study of "The Reformation in the Church of England." Bishop Powell of Maryland took as his subject, "Preaching Today," and the Rev. Dr. Allen J. Miller lectured on "The Technique of Preaching." During the second week the Rev. Hunter C. C. Yen of China presented "The Religions of China," and the Rev. Dr. William H. Dunphy lectured on "The Sacraments."

LUTHERANS

Appeal Nears \$10,000,000 Goal

Dr. Paul C. Empie, National Director of the Lutheran World Action's 1946-1947 Appeal for \$10,000,000, has announced that \$9,060,554 has been contributed to the campaign so far. The goal looks promising as the drive still has until December 31, 1947.



Annual Retreat for Long Island Postulants

Forty-one postulants and candidates for Holy Orders in the diocese of Long Island gathered with Bishop DeWolfe on June 21st and 22d at Sayville, L. I., N. Y., for the annual conference held for his aspirants to the priesthood. Besides the daily Eucharist and Morning and Evening Prayer, there were four meditations on the spiritual life of a priest, conducted by the Bishop, and four conferences on the work of a priest, followed by free discussion of the problems encountered by postulants and candidates. The Rev. Gordon Gillett (left) chaplain to Bishop DeWolfe, was in charge of the conference.

INDIA

Consecration of Bishop Lash

The Rt. Rev. William Q. Lash was consecrated Bishop of Bombay on August 8th in the Cathedral of St. Thomas, Bombay. The consecrator was the Most Rev. George Clay Hubback, Metropolitan of India, Burma, and Ceylon, assisted by the Rt. Rev. Henry Cecil Read, Bishop of Nasik; the Rt. Rev. Chirakarottu Korula Jacob, Bishop of Travancore and Cochin; and the Rt. Rev. Hiyanirundu Lakdasas Jacob De Mel, Assistant Bishop of Colombo.

After the sermon by the Bishop of Travancore and Cochin, the new Bishop was presented to the Metropolitan and took the oath of obedience. He was then given the cope, mitre, episcopal ring, and pectoral cross as symbols of his authority. At the end of the service, Bishop Lash gave his blessing to the congregation. [RNS]

Religious Instruction Regulation Meets with Opposition

By C. S. DE ANDRADE

Religious News Service Correspondent

A recent amendment by the Madras government to its educational rules governing religious instruction in schools and colleges continues to be opposed by Christians in South India, chiefly because they fear it is the thin end of the wedge for further restrictions in the future.

The South Indian Christian Association at a meeting in Palamcottah passed a resolution charging that the government's attitude is an infringement of the fundamental rights of every citizen in a free India to preach and propagate his faith. Similar resolutions have been passed by meetings at other centers.

The disputed amendment reads as follows:

"Religious instruction may be given in schools and colleges under private management subject to the following conditions: (I) If instruction is in a faith other than that to which a pupil belongs he or she will be exempted from attending it if the parent or guardian requests in writing such exemption, which shall be in force until the request is withdrawn by the parent or guardian;

"(II) Religious instruction given shall not attack any other religion;

"(III) Staff buildings or pupils of any school or college shall not be used for proselytism."

PROSELYTISM VS. CONVERSION

A government statement announcing the amended rule said complaints had been received that certain educational

Bishop Sugai Dies

The Most Rev. Todomu Sugai, 64, Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan] and Bishop of South Tokyo, died on August 14th. During the war, both Bishop Sugai and his predecessor, the late Most Rev. Paul Shinji Sasaki, were confined four months by the *Kempetai* [Japanese Secret Police], in an effort to force them to renounce their connections with the Church in Britain and the United States.

institutions in the province were being used as centers of conversion.

The Madras educational rules, before their amendment, provided that pupils professing a religion other than that in which instruction was given should be exempted from attendance if so desired by the parent or guardian.

But when the government proposed to amend the rules so as to prohibit conversion in schools and colleges a deputation from the Christian Education Council objected to the proposal. The deputation, led by the Rt. Rev. A. M. Hollis, Bishop of Madras, pleaded that conversion as the result of genuine faith should be permitted.

Responsible Christian educational agencies distinguish between proselytism and conversion. They do not, they declare, resort to proselytism in the sense of inducing change of religion regardless of spiritual conviction. As the new rule does not define the term proselytism they fear it may give rise to frivolous complaints against denominational schools on the ground of proselytism. [RNS]

Church Faces Reorganization As Government Aid Ends

The Indian government has decided to halt all official grants for the upkeep of churches on March 31, 1948.

This action, according to the Most Rev. George Clay Hubback, Metropolitan of the Church of India, Burma, and Ceylon, will force dioceses to depend upon donations from the laity abroad to supplement their own funds.

Meanwhile, the Metropolitan announced that all chaplains appointed by the British government to serve in India will be withdrawn by December 31st of this year.

Ninety chaplains are affected. Bishops, however, are not included in the change and will continue in their ministry. Sev-

enty-five of the chaplains are expected to leave on August 15th and the remainder by the end of the year.

As the result of these developments leaders of the Church of India, Burma, and Ceylon are facing a reorganization of the Church. [RNS]

ENGLAND

Condemn Palestine Terrorism

Anglican, Roman Catholic, and Protestant Church leaders in Britain recently signed a statement by the British Council of Christians and Jews associating itself "with all right minded people in absolute condemnation of the most recent instances of terrorist outrages in Palestine." Among the leading signers were the Archbishop of Canterbury (Dr. Fisher), Bernard Cardinal Griffin, Archbishop of Westminster, and Dr. Frank H. Ballard, Moderator of the Free Church Federal Council.

The statement condemned in particular, "the shameful murder of two British Army Sergeants," but at the same time appealed to the British people "not to allow their horror and anger to be turned against those who have neither sympathy with terrorists nor any power to prevent their activities."

The statement also said:

"We are convinced that the vast majority of the British people will not allow themselves to be led astray by irresponsible agitators into any form of reprisals against the Jewish community in this country, who fully share in their countrymen's condemnation of terrorist outrages." [RNS]

FAR EAST

Dr. Moss Warns of Danger In Oriental "Turmoil"

Unrest in the Orient is "the most potentially destructive force in the universe" unless it is harnessed with a new sense of "community, morality and responsibility" which will tie the people into a new world-wide framework, according to Dr. Leslie B. Moss, director of Church World Service. He has just returned here after a three-months' visit to the Philippines, Siam, Indonesia, Singapore, and China.

"It is almost impossible for Americans to understand the turmoil that exists in the Orient," Dr. Moss said.

While in the Philippines, Dr. Moss helped organize an interdenominational committee which will receive and distribute supplies sent from Churches in the U. S. In Siam he was impressed by "the vitality of the Christian message which has made it possible for it to gain a footing there."

What's Wrong With the Church?

SOMETIMES it seems that the Episcopal Church is the most self-deprecating body in Christendom. Not only do various ecclesiastical schools of thought denounce each other's principles and policies in such lurid terms as "apostasy," "obscurantism," "disloyalty," "fundamentalism," "lawlessness," "subversion," and "bigotry"; Episcopal self-deprecation seems to apply also to the Church as a whole. The one thing that all ecclesiastical schools seem to have in common is a lively general contempt for the effectiveness of the Church's institutions and programs.

A certain amount of self-criticism is a healthy thing. Dissatisfaction with what the Church is currently doing, in comparison with the world's needs and God's redemptive purpose, is a gift of God for the Church's edification. Yet self-criticism can also be a vice and a disease. This summer, the disease seems to have the proportions of a mild epidemic.

For example, we hear from all sides that the Church has made a mess of its marriage law; certainly strong color to that point of view is given by two recent widely-publicized decisions. Yet it is all too easily forgotten that the Anglican communion has had, and still has, a divorce law stricter than any other communion's. Two judgments have been given which have outraged the Church's sense of propriety. Why should these two individual actions, instead of the nationwide protest against them, be taken as typical of the Church's attitude? The parishioners of one of the two priests protested so vigorously that he was constrained to resign.

Another example received its impetus from the recent National Council meeting at which the program of evangelism was discussed. The criticisms of the Church made at that meeting were not of the unhealthy variety; they were made in order to prepare for the correction of the bad conditions exposed. But Churchpeople have a way of dwelling on the bad conditions, and forgetting about the steps for improvement.

A favorite technique of Episcopalian self-deprecation is the comparison with the Roman Catholic Church—its impressive facade of unanimity, its large congregations at services, its supposed ability to get things done in politics, finance, evangelism, etc. The Roman Catholic Church does indeed have magnificent virtues as well as "detestable enormities," to use an old Prayer Book term. But unanimity is a doubtful virtue if it is the result of suppressing freedom of inquiry and expression. Large congregations at services can be had in any place where churches are too few for the Church population. There is only one

parish or mission for every 1,283 Roman Catholics in the United States, whereas there is one for every 301 Episcopalians. One Episcopalian in 356 is in Holy Orders, but only one Roman Catholic in 621 is so dedicated. Roman Catholics may have a larger proportion of laity, men and women, under religious vows, but we'll believe it when we see the statistics; and then the Episcopal Church can point to its thousands of clerical wives, who as a group are following out a religious vocation as real as any.

Right down the line, a comparison of the Episcopal Church with the Roman Catholic Church will show that in general the Anglican form of the Catholic religion is more steadfastly practiced, more active in good works, more influential, and more efficient in the United States, in proportion to Church membership, than the Roman. The only superiority of the Roman Church is its size — and this is something that time will correct!

THIS is not to say that the Episcopal Church is necessarily doing all that it should. Churchpeople could do far more to make their Church an efficient instrument of God for the redemption of the world. The way to do this is not to wring our hands over our failings, but to correct them. In one diocese of which we know, almost every priest bewails the lack of a strong diocesan consciousness among his brother priests. None of them, however, has taken any noteworthy steps to correct his own parochial-mindedness or that of his vestry. If there is something wrong with the Episcopal Church, the chances are that it is wrong with the individual doing the criticizing. Those who are hard at work fulfilling their obligations to the Church are too busy to spend much time bewailing the Church's faults.

Perhaps all of us need a deepened consciousness of the mission of the Episcopal Church: Go, preach, teach, baptize, make disciples—save the world from selfishness and devilry, beginning here and now. That is what God has put His Church into the world to do; and He has given it an abundance of resources for its task. He has given the lifeblood of His only-begotten Son and shed forth His Spirit upon us so that our foolishness is transmuted into His wisdom, our selfishness into His self-giving, our unrighteousness into His righteousness, our weakness into His superabundance of power. There is one point of weakness in the whole vast sweep of God's design; and that point is inside the soul of him who writes this and him who reads. Only in his own soul can a man impede or frustrate God's purpose; and only there can the Episcopal Church really fail.

St. Mary's School, Peekskill

By Elizabeth McCracken

Associate Editor of THE LIVING CHURCH

THE celebration of the seventy-fifth anniversary of St. Mary's School, Mt. St. Gabriel, Peekskill, N. Y., postponed for four years because of war conditions, has drawn the attention of all persons interested in Church schools to this, one of the oldest and most famous. St. Mary's was founded in 1868 by the Sisters of St. Mary. The school was located in New York City, "where it flourished from the start." In 1910, St. Mary's School was united with St. Gabriel's School, which the Sisters had founded in 1872 on the grounds of their convent in Peekskill. The name, St. Mary's School, was given to the combined schools. The old door-plate of silver, with the name graven on it, was removed from the door of the school in New York and affixed to the door of the beautiful new building, designed by Ralph Adams Cram, on the hill in Peekskill.

It is always a delicate matter to combine two well-known institutions, because of the loyalty of the alumni or alumnae of each to the school of graduation. The alumnae of St. Mary's, New York, and St. Gabriel's, Peekskill, have been an example to all similar groups. Young, middle-aged, and elderly, they all made the necessary adjustments, and long before the thirty-seven years since the combination was effected, became in loyalty and devoted service, the "Alumnae." At the present time, those graduates of the former two schools now number almost 2,000.

The "Alumnae" are enthusiastically leading the drive for funds, which is part of the 75th anniversary. It is a remarkable fact that this is the first appeal for financial help ever made since the first of the two schools was opened in 1868. Of the \$200,000 immediately needed, over \$34,000 has already been received.

From its earliest days, the school maintained a high academic standard. At a period when many private schools for girls were "finishing schools," St. Mary's followed with keen attention the work of Barnard College, then in its early years. However, the present head of St. Mary's School and also her two predecessors are quick to explain that the purpose of the school is not "to prepare for college," but to "prepare for life." Most of the girls are indeed made ready for college. All of them, in so far as this may be done, are made ready to "meet the varied responsibilities of later life," as the annual announcements of St. Mary's have declared from the beginning. The daily life in the school is

planned, in every detail, to accomplish this end.

First of all, that life is, as nearly as possible, that of a normal, happy, healthy home. Classes, study hours, and all the other parts of school days are a part of it. A modified form of the Kent plan provides for that practical knowledge of household affairs, of even more importance now to every girl than it was fifteen years ago, when the Kent plan was inaugurated at St. Mary's School. The St. Mary's girls wait on table, wash dishes, care for their rooms and certain corridors, and do other such work. And they like it.

Not only parents and guardians but also other persons interested in education wonder how Church schools are governed in this era of "progressive" schools. At St. Mary's, the honor system is followed. As in a sensible family, government is not left completely in the hands of the children. The Sisters and other teachers in the school, the Sister who is the head, and the director of studies work with the students in the maintenance of the honor system, which is successfully used. In addition, it gives the students excellent training for either public or private life, since it is a cooperative activity in which all ages and all stations engage.

RELIGIOUS ACTIVITIES

Another matter about which many persons wonder is the religious life of a school under the direction of a religious community. Is there too much emphasis upon Church services, for instance? Here again, the religious life is that of a family that gives fitting attention to the religious duties and privileges of every member. At the school the shortened form of Morning Prayer is said every day. The students attend the Sung Eucharist and Vespers in the chapel of the convent on Sunday. Those who are communicants are free to attend Low Mass on Sunday, and many do. Once a week, a service is conducted in the school chapel by one of the students.

Part of the academic curriculum is a course of religious instruction, required of every student. This includes Church history. The entire school is taught Church music, and the late Canon Winfred Douglas was once the teacher. The girls take part in the Sung Eucharist and Vespers, singing Plainchant with correctness and beauty. The weekly choir practice is a regular engagement of all the students. Through their specifically religious activities the girls of St. Mary's develop spiritually as they would in the best family life. Their own lives are deepened and enriched; and

they are able to take their places in the life and work of the Church in later years.

ACADEMIC PROGRAM

But what of the academic program? There are two courses of study: college preparatory and general. St. Mary's is a member of the Middle States Association of Secondary Schools and Colleges. Its graduates are eligible for colleges and advanced schools which admit on certificate. Also, the school meets the requirements of the most exacting colleges and prepares pupils for the College Entrance Examination Board and other similar examinations. The record of St. Mary's graduates in the matter of scholarships and honors in the foremost colleges attests to the soundness of the curriculum and the outstanding excellence of the faculty.

One of the most valuable assets of St. Mary's School is the school library. Here are 17,000 books and a trained librarian. New books are added every year. Students are taught to take out books themselves, as in certain college libraries. While many books are used in connection with school work, there is also a demand for books to read in free hours. The library fosters a real love for books and a real knowledge of their use.

Two things show clearly the estimation in which St. Mary's School is held. One of these is the enrolment in the year just ended. There were 97 students, all that the building can receive. They came from seventeen states, and also from England, Alaska, and China. Among the students are daughters and granddaughters of alumnae.

The other is the attitude of the "Alumnae" towards St. Mary's School. They have an association that is noted for its devotion to the school, shown by steady interest and help. Many of the "Alumnae" return often to visit their "old school." They find in St. Mary's Convent the two Sisters who preceded the present Sister in the headship of the school. In the "Alumnae" are now graduates from the school during at least three headships. One often hears an alumna say: "Here girls of former times find something unchanging. The girls here now are new, many of the teachers are strangers to the much older girls of other times. But something is unchanged. The Sisters are here, with the same life. There is always more than one Sister whom we remember and who remembers us. After many years, we can return and find a welcome like the old welcome."

Anglican Canon Law—Part I

By Col. Jackson Dykman

Chancellor of the diocese of Long Island

AT THE Convocation of Canterbury in 1939, a question was raised on the use of stone altars which had been generally regarded as illegal since the decision in *Faulkner v. Litchfield and Stearn*, (1845), 1 Robertson, Eccles. Reports, 184. Debate led to the appointment of the Archbishops' Commission on Canon Law with the following terms of reference:

A. To consider and report on the questions:

(1) What is the present status of Canon Law in England (a) as regards canons in force before the Reformation; (b) as regards canons made and promulgated since the Reformation? and

(2) What method should be followed to determine which canons are to be regarded as obsolete and to provide the Church with a body of canons certainly operative and apart from which none would be operative or reasonably regarded as operative?

B. To prepare, if after such consideration this seems expedient, a revised body of canons based on the conclusions reached under "A" above, for submission to the Convocations.

The report of the Commission has recently been published under the title, *The Canon Law of the Church of England*.*

To its report the commission has annexed proposed "Constitutions and Canons Ecclesiastical of the Church of England, 1947, with Annotations" for submission to the Convocations of Canterbury and York and a memorandum by the Hon. Mr. Justice Vaisey on the meaning of the words "lawful authority" in the Declaration of Assent made by every clerk in Holy Orders.

Irrespective of the ultimate fate of the proposed legislation, this is a book which must have a profound effect throughout the Anglican Communion, and which is therefore to be commended to our bishops, clergy, and laity.

IMPORTANCE IN AMERICA

The importance of this book to us in America lies not so much in the legislation now proposed for the Church of England as in the discussion of what the canon law of the Anglican Church has been at various periods in its history. One need refer only to the Preface to the Book of Common Prayer to find the force in the American Church of Anglican law, where an intention to

depart from the Church of England in any essential point of doctrine, discipline, or worship, save as local circumstances require, is very positively disclaimed.

So we may accept the statement of Judge Hoffmann in his *Law of the Church* (New York, 1850, page 64), that in the American Church:

"1. The English canon law† governs unless it is inconsistent with, or superseded by a positive institution of our own.

"2. Unless it is at variance with any civil law or doctrine of the State, either recognized by the Church, or not opposed to her principles.

"3. Unless it is inconsistent with, or inapplicable to that position in which the Church in these States is placed."

It is interesting at the outset to find the Archbishop of York saying in his "Foreword" to the report:

"In our theological colleges there is little or no teaching given on the subject of Canon Law to those preparing for ordination, and, while the Oath of Canonical Obedience and Declaration of Assent are taken by all the Clergy, very different interpretations are given to the meaning of the 'lawful authority' to which the Declaration refers. This state of confusion and uncertainty is profoundly humiliating and unsatisfactory, and until it is remedied it will be difficult to secure order and cohesion in our Church."

Well might these words be written of the Church in the United States.

When it is realized that the purpose of the canon law is to help men follow our Lord and to prevent anything creeping into the life of the Church that may hinder it from performing its proper functions, the *Jus Canonicum* will receive its rightful place in the curricula of our seminaries, along with that equally neglected subject moral theology, with which it is so intimately connected.

The report of the Archbishops' Commission furnishes an opportunity for anyone interested in the subject to acquire some knowledge of the history and development of the canon law. Few of us have time or opportunity *petere fontis*. From the learning of the members of this commission and their conclusions, we can, however, and should learn much. It is the hope of the writer that he can arouse sufficient interest in the report to lead bishops, clergy, and laity to read and appreciate it.

As already indicated, the book begins with a foreword by the Archbishop of York (Dr. Garbett), in which, after

lamenting the confusion in the Church of England, he proceeds to state what the commission has tried to accomplish.

The commission has taken as their basis the Canons of 1603, altered as to language and arrangement. While it has framed new canons to embody recent legislation or accepted custom, it has definitely rejected any attempt to form a complete code of canon law such as that promulgated by Pope Benedict XV in the Constitution *Providentissima* of 1917.

The commission gives as its reason for not undertaking any such task its incompatibility with the spirit of English law and the genius of the Church of England, "which has always disliked excessive formulation." His Lordship states:

"In the background there still remains the General Canon Law, but our annotations show how largely the draft Canons have been taken from it."

As a substitute for complete codification the commission proposes what to the present writer is the most interesting of the draft canons.

Draft Canon VIII provides:

"Of the Canon Law of the Church of England. The Canon Law of the Church of England consists not only of this Code, meaning thereby these present Canons as added to or varied from time to time, but also of the General Canon Law, meaning thereby such provisions of the Canon Law in force in England at the passing of the Act 25 Hen. VIII, c. 19 as are not expressly or by implication superseded by this Code and are by virtue of this Act still in force, so that, in case of any divergence between this Code and the General Canon Law, the provisions of this Code shall prevail, and (until further order be taken) any dispute or question as to the content or effect of the General Canon Law may be referred to, and shall be conclusively determined by, the Archbishops of Canterbury and York after taking such expert advice as they may deem proper."**

At the General Convention of 1934 the writer proposed the following new canon which would have established the same kind of authority in our Church as is now proposed in England:

Canon.

"Of Interpretation and Declaration of Canon Law.

§ I. A permanent Commission is hereby constituted to be known as the Commission on Canon Law.

**What shall be done if their Lordships disagree is not provided.

*S.P.C.K., London, 1947. Imported by Morehouse-Gorham Co., New York, \$5.00.

†As it existed in 1783.

§ II. The Commission shall consist of three Bishops, three Presbyters and three Laymen, communicants of this Church and learned in law, who shall be appointed by the Presiding Bishop by and with the advice and consent of General Convention and shall hold office for terms of six years or until their successors are appointed.

§ III. The Commission shall have power of its own motion or upon the application of the Ecclesiastical Authority of any Diocese or Missionary District to hear and determine any question of Canon law which in its opinion is of general importance and application and upon publication of the determination of the Commission the same shall constitute the law of this Church for all purposes unless and until changed by Constitution or Canon."

§ IV provided for a President and Secretary and gave the commission power to make rules of practice and procedure.

§ V provided for publication of determinations.

How useful such an authority would be today in settling the questions which have arisen under our new marriage canons on the interpretation of which no two chancellors seem able to agree.

In Chapter I of the report is found a statement of the foundation of the power of the Church to make rules and regulations for its members and its exercise from the earliest days as a legislative authority constantly operative in the Old Israel, a power limited, however, by Holy Writ, subject to adaptation and amendment as witnessed by the enactments of successive councils. Such a system must also prescribe penalties for violation of its laws and "needs not only laws but a science of law, its own system of jurisprudence, if it is to do its work."

According to this introductory chapter the law of the Church of England falls into three main periods: (1) from the

earliest times to c. 1140, the date of Gratian's *Decretum*, known as the *Jus Antiquum* and derived largely from collections made by individuals; (2) from c. 1140 to the Reformation, known as the *Jus Novum*, deduced from codes put out by papal authority; (3) from the Reformation to the present day, during which the law has been deduced from a variety of sources making up the Ecclesiastical Law of the Church of England.

Chapter II deals with the *Jus Antiquum* showing how until the reign of Constantine the Great Church law consisted of the local customs of each region and the regulations of each bishop. Then came a need for uniformity which was supplied by councils culminating in the first General Council of Nicea in 325 to the decisions of which the name "canons" was given, signifying a "straight rod" or "line," a standard or criterion.

By the end of the fourth century the answers of the popes to questions referred to them, decretals, were becoming an important part of the law, and eventually far outnumbered the canons.

The written law of the Church in the fourth and fifth centuries proved inadequate because it had been made to deal with individual cases rather than on any logical plan. Accordingly there were vast regions of the Church's life for which there was no written law nor were the canons and decretals universally accepted.

To remedy this situation collections were made, notably that of Dionysius Exiguus in the early part of the sixth century, which achieved perfection in Gratian's *Decretum* in the twelfth century.

Besides some such collection brought by missionaries, the law of the Anglo-Saxon Church was contained in decretals answering questions referred to Rome by English bishops and canons enacted by local councils.

In the seventh and eighth centuries handbooks of pastoral and moral theology appeared in Ireland and England telling the priest what penances to impose for particular sins. Although compiled by private individuals, they were treated as sources of law. These were the famous "Penitentials."

Although they fostered a deeper understanding of the essentials of Christian life, the penitentials brought confusion in their differences, and were a disintegrating force in canonical jurisprudence.

SUMMATION

To sum up, the law of the Anglo-Saxon Church was drawn from canons and decretals of the fourth and fifth centuries expanded by particular decretals, by canons of local councils, the dooms of Anglo-Saxon kings, and the penitentials.

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realizing that many professing followers lack something that it takes, even to come in and have a little talk and visit with Him. Have you ever been truly lonesome? It's horrible, isn't it? It can be even more horrible to Blessed Jesus, for there is no reason for it. Here we are, thousands of His Episcopal followers, who KNOW He is there on His Altars, and we pass by on the other side. Our Roman friends don't. Their churches have a continuous flow of visitors to Him. Do they have something that we lack? YOU answer that. But we just don't see how anyone loving Another can pass Him by without a bit of loving companionship and intimate conversation. That's all prayer is, anyway. Are you still going to let Jesus be lonely there on His Holy Altar? Are you?

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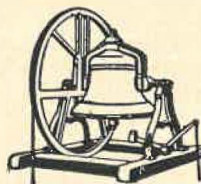
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and Archbishop Lanfranc who in his reorganization of the Church gave it a wholly new collection of law.

Between the end of the sixth and the middle of the eleventh century, private individuals assumed to compile collections of papal decretals, canons of councils, and royal capitularies, which they ascribed to some famous pope, council, or monarch. It was easy in those days for canons or decretals to pass as the genuine production of the pope or council to which they were ascribed. The most famous are the Forged Capitularies, the *Capitula Angilramni*, and the Forged Decretals.

To the reformers who followed, the papacy was the direct sovereign law-giver of the Church, either through decretals or the canons of councils over which the pope presided personally or by legates.

William the Conqueror put an end to lay membership in ecclesiastical courts. Lanfranc, while he held national councils for the enactment of canons on urgent matters, went further and, instead of building on Anglo-Saxon sources, introduced a collection based on the Forged Decretals as the chief source of the Church's law. He seems to have believed that reform should be achieved in each country by the monarchy and episcopate acting together.

Contradictions between collections naturally bred confusion. Study of the digest revealed "the fact that Roman civil law was something more than a collection of codes, that it was a system of jurisprudence, a science of law, dealing in first principles and giving logic and cohesion to the actual law in force."

So the canonists strove to produce such a code which finally appeared c. 1140 in Gratian's *Decretum* or, to give it its very appropriate title, *Concordia Discordantium Canonum*.

For thirty or forty years the *Decretum* was the chief source book of Church law in England as everywhere in Western Europe.

Gratian made the papacy the direct sovereign law giver of the Church, a theory which the great lawyers, who for a time were to occupy the papal throne, were not slow to use. As is stated in this chapter, "for the rest of the middle ages the law of the Church and the law made as sanctioned by the papacy are to all intents and purposes one and the same thing. The *ius commune* has become the *ius pontificum*."

An interesting development in this period was the papal power of dispensation growing out of diversity of texts in which case the text was to be followed which seemed the more satisfactory and acceptable to the Holy See. There was also rank among texts, a canon of a general council being preferred to a canon of a local council or synod, and a decretal to a canon of a general council.

Chapter III deals with the *Jus Novum* beginning with the *Corpus Juris Canonici*, a collection published in Paris containing the *Decretum*, the Decretals of Gregory IX, the Sext of Boniface VIII, the Clementines, the *Extravagantes*, and the *Extravagantes Communes*.

By the middle of the twelfth century the reformers were in the saddle and for 350 years after the appearance of the *Decretum*, c. 1140, the great lawyers on the papal throne contributed the codes and collections which make up the remainder of the *Corpus*. While the law in the *Decretum* was the work of theologians and statesmen, the rest of the *Corpus* was the work of real lawyers. The decretals of Gregory IX are a code and not a treatise.

These reached England in 1237 at the hand of the cardinal legate Otho, who also published the first series of legative constitutions for the Church of England.

Papal codes which followed the *Decretum* of Gratian made the canon law a law based on a code as distinguished from the common law which is case law. There were no binding precedents in the law of the Church such as found common law judges.

So we find the commission saying:

"The law contained in the three papal codes was the law which governed the English Church from the middle of the Twelfth century till the Reformation and was applied in the ecclesiastical courts."

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True it is, of course, that certain sections of the papal codes were not enforced in the ecclesiastical courts, but this was not because Churchmen denied the legislative powers of the papacy but because they were prohibited by the civil power from enforcing them. An example of this is found in the matter of advowsons and benefit of clergy. On the contrary, the Church controlled testamentary dispositions to an extent not contemplated by the Decretals, a condition which lasted until 1857.

We shall discuss the canon law after the Reformation next week in the second part of this article.

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For catalogue, address:

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Box J-L, Staunton, Virginia

NOTICES

Died

RAISON, James Matthew, entered into rest on August 7th, 1947, at the age of 72. Senior warden of St. John's Church, Harpers Ferry, West Va. Beloved brother of Deaconess Anna L. Ranson, who was for thirty-four years a member of the Mission staff of the Church in Japan; of Dr. Briscoe B. Ranson, Jr., Maplewood, N. J., and of Mrs. Norman C. Rogers of Alexandria, Va.

Memorial

IN LOVING MEMORY of Edwin George White, Priest, who entered eternal rest August 23, 1937. "From this our world of flesh set free, We know them living unto thee."

CLASSIFIED

ALTAR BREAD

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

CHURCH FURNISHINGS

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

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CATHEDRAL STUDIOS, Washington and London. Materials & linens per yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book Church Embroidery & Vestments, 2nd Edition, ready. Complete instruction, 128 pages, 109 illustrations. Vestments drawn to scale. Price \$7.67. Altar Guild Handbook 53c. Miss L. V. Mackville, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

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

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

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.

PERSONALIZED STATIONERY. 50 large printed sheets, 50 printed envelopes to match. Ask for item 91. \$1.35 postpaid; double quantity with same imprint, \$2.35 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.

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

DIOCESAN

ATLANTA

Cathedral Chapel to be Dedicated

The Mikell Memorial Chapel of the Cathedral of St. Philip, Atlanta, Ga., will be consecrated on September 7th by Bishop Walker of Atlanta. The Very Rev. John B. Walthour, dean of the cathedral, and other clergy of the diocese will participate in the service.

The Mikell Chapel is the first unit of the permanent cathedral plan and was given in memory of Henry Judah Mikell, second Bishop of Atlanta, and his wife, Henrietta Bryan Mikell. The chapel is built of crab orchard stone and follows the English Gothic pattern; it will seat 110 people and will be used for small weddings, baptisms, funerals, corporate Communion, and week day services.

The cathedral board of trustees, who are charged with the responsibility of building the cathedral, hope to begin work on the cathedral proper in the very near future.

WYOMING

Annual Pilgrimage to Mountains

Once a year, on the Sunday nearest the Feast of the Transfiguration (August 6th), the people of St. Matthew's Cathedral, Laramie, Wyo., instead of having their regular service at the cathedral, journey to the mountains where, at an altitude of ten thousand feet, they gather at St. Alban's mountain altar. Thirty-eight miles from Laramie, the altar is located on Snowy Range in the Medicine Bow National Forest. It was built by a former University of Wyoming professor in memory of his mother and given to the Episcopal Church. The altar was consecrated in August, 1941.

A large group from Rawlins, Wyo., also makes the long trip to the mountain. After the service, the congregation gathers at one of the attractive picnic grounds on the mountain for luncheon.

MASSACHUSETTS

Men's Conference Held

The men's division of the diocesan Church service league opened the summer program of the diocese's adult conference center, Loch Haven, Meredith, N. H., by holding a weekend conference, June 27th to 29th, under the general direction of Frederick W. Holmes of the Church of the Good Shepherd, Dedham, president, and John E. Buddington of Trinity Church, Melrose, conference chairman. Bishop Nash of Massachusetts was the main speaker of the conference.

CLASSIFIED

POSITIONS OFFERED

WANTED: Rector's Assistant for eastern parish. Excellent opportunity for young man desiring city experience in large parish. Single man preferred. Quarters provided. Reply Box S-3268, The Living Church, Milwaukee 3, Wis.

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: Priest-Organist and Assistant to the Rector for St. Stephen's Church, Pittsfield, Mass. Address the Rev. Ralph H. Hayden.

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.

WANTED: Organist and Choir Master for eastern city parish. Mixed and Junior Choirs. Reply Box S-3269, The Living Church, Milwaukee 3, Wis.

WANTED: Organist and Choir Master to direct music in parish maintaining four choirs. Must be able to work acceptably with children. Apply: St. Andrew's Church, 8011 Zimple St., New Orleans 18, Louisiana.

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.

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 infirmary, 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.

MAINTENANCE ENGINEER, family man, 37, experienced institutional work, desires position in church institution. Reply Box L-3267, The Living Church, Milwaukee 3, Wis.

POSITION WANTED by gentlewoman in late forties as companion. Would travel. Read aloud and some knowledge of typing. Have driver's license. Reply Box T-3270, The Living Church, Milwaukee 3, Wis.

CHANGES

Appointments Accepted

The Rev. Lewis J. Bailey, formerly rector of Christ Church, Seattle, Wash., is now vicar of St. John's Church, Kirkland, Wash. Address: Box 717, Kirkland, Wash.

The Rev. John M. Balcom, formerly priest in charge of St. Timothy's, Tanacross, Alaska, will become priest in charge of St. John's, Holbrook, Mass., on September 1st, and may be addressed there.

The Rev. B. Forest Bond, formerly rector of St. Matthew's, Toledo, Ohio, will become rector of Christ Church, Kent, Ohio, on September 1st, and may be addressed there.

The Rev. Robert B. Cope, formerly curate of Trinity Church, Aurora, Ill., is now curate of St. Luke's, Germantown, Philadelphia, Pa., and may be addressed there.

The Rev. Samuel R. D'Amico, formerly canon of St. John's Cathedral, Providence, R. I., will become rector of St. Athanasius', Los Angeles, Calif., on September 1st. Address: 840 Echo Park Ave., Los Angeles, Calif.

The Rev. Arthur W. Farnum, formerly rector of St. Mary's, Asheville, N. C., will become non-parochial on October 15th. Address: 23 Hampton Terrace, East Orange, N. J.

The Rev. Robert L. Green, formerly assistant of All Saints', Atlanta, Ga., will become rector of St. Luke's, Worcester, Mass., on September 21st. Address: 919 Pleasant St., Worcester 2, Mass.

The Rev. George B. S. Hale, formerly priest in charge of St. Thomas', Elizabethton, Tenn., is now assistant at Grace-St. Luke's, Memphis, Tenn. Address: 266 South Belvedere, Memphis 4, Tenn.

The Rev. L. Carter Harrison, formerly rector of Emmanuel Church, Brook Hill, Va., will become priest in charge of St. Paul's Mission, Altus, Okla., on September 1st, and may be addressed there.

The Rev. Joseph F. Hogben, formerly rector of St. Paul's, Blackfoot, Idaho, is now vicar of St.

Elizabeth's Mission to the Ute Indians, Whiterocks, Utah.

The Rev. Erle H. Merriman, priest in charge of St. Barnabas', Tullahoma, Tenn., will become a member of the theological department at the University of the South, Sewanee, Tenn., on October 1st.

The Rev. Harry R. Morgan, formerly assistant at St. Clement's, Philadelphia, Pa., is now assistant at St. Matthias', Los Angeles, Calif. Address: 1704 Roosevelt Ave., Los Angeles 6, Calif.

The Rev. Dana U. Pierce, formerly vicar of St. Paul's, Farrell, Pa., is now rector of St. Paul's, 225 St. Paul's Ave., Staten Island, N. Y., and may be addressed there.

The Rev. G. William Robinson, formerly curate at Christ Church, Waukegan, Ill., is now listed as non-parochial. Address: Rt. 2, Box 392, Hemet, Calif.

The Rev. Thomas B. Smythe, rector of St. John's, Aberdeen, Miss., will become priest in charge of All Saints', Tupela, and Grace Church, Okolona, Miss., on November 15th. Address: All Saints, Tupela, Miss.

Resignations

The Rev. George F. Bambach, rector of St. George's Church, Schenectady, N. Y., will retire on September 1st.

The Rev. Frederick C. Lee, rector of St. Andrew's, Rochester, N. Y., will retire on September 1st. Address: Damariscotta, Maine.

The Rev. M. G. Tennyson, formerly a chaplain in the Navy, is now retired. Address: 2252 Ft. Stockton Drive, San Diego 3, Calif.

Changes of Address

The Rev. Vernon L. S. Jones should be addressed at 400 1st St., East Northfield, Minn., after September 1st.

The Rev. Cedric L. Mather should now be addressed at St. Matthew's Rectory, Enosburg Falls, Vt.

The Rev. Edward L. Roland should now be addressed at 201 N. Pearl St., Salem, Ill.

The Rev. David Del Scovill, formerly addressed at 316 So. Hidalgo St., Alhambra, Calif., should now be addressed at 406 No. Garfield, in that city.

Ordinations

Priests

Pennsylvania: The Rev. Messrs. Walter M. Haushalter, Herbert Leswing, and Robert P. Varley were ordained to the priesthood by Bishop Moody of Lexington for Bishop Hart of Pennsylvania on July 25th in St. Andrew's Church, Philadelphia. Fr. Haushalter was presented by the Rev. Taggart Steele; Fr. Leswing, by the Rev. Fred B. Halsey; Fr. Varley, by the Rev. James Gilbert. Bishop Moody preached the sermon. Fr. Varley is assistant at St. Paul's, Chester, Pa., and may be addressed there.

Spokane: The Rev. Clifford Cross Covington was ordained to the priesthood by Bishop Cross of Spokane on July 20th in Epiphany Church, Spokane, Wash. He was presented by the Rev. Raymond H. Clark and the Rev. Edwin E. West preached the sermon. Fr. Covington is priest in charge of St. David's and Epiphany, Spokane, Wash. Address: E. 227 Glass, Spokane 13, Wash.

Western Massachusetts: The Rev. Albert F. Greene was ordained to the priesthood by Bishop Lawrence of Western Massachusetts on July 25th in St. John's Church, Wilkinsonville, Mass. He was presented by the Rev. E. Kingsland Van Winkle and the Rev. Donald N. Alexander preached the sermon. Mr. Greene is now rector of St. John's, Wilkinsonville, Mass., and may be addressed there.

Corrections

The Rev. Ellsworth B. Jackson was incorrectly listed as having changed his address to 921 Pine-wood Ave., Toledo, Ohio. The correct address is still 618 City Park Ave., Toledo.



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
Lile, 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. Grasér
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

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.

BUFFALO, N. Y. (Cont.)

ST. JOHN'S Rev. Walter P. Plumley
Colonial Circle—Lafayette St. & Bidwell Pkwy
Call Li 1112 bet 9 & 10 Sun for transportation to
one of America's most beautiful churches
Sun 8 HC, 11 MP & Ser; Thurs & HD 10:30 HC

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 Dadd, 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



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



HOUSTON, TEXAS
CHRIST CHURCH Texas & Fannin St.
 Rev. Hamilton H. Kollogg, S.T.D., r; Rev. Wm. B. L. Hutcheson, Rev. Dorsey 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

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 5; 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 & Capital 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



GRACE EPISCOPAL CHURCH
ST. FRANCISVILLE, LA.

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. Pennell, Jr.
 Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

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

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

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

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 5 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. Heilmann
 Sun HC 7:30, Cho Eu 10:30; Ch S 10:30, EP 7:30
 Thurs & HD 9; Vacationists cordially welcome