

The Living Church

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

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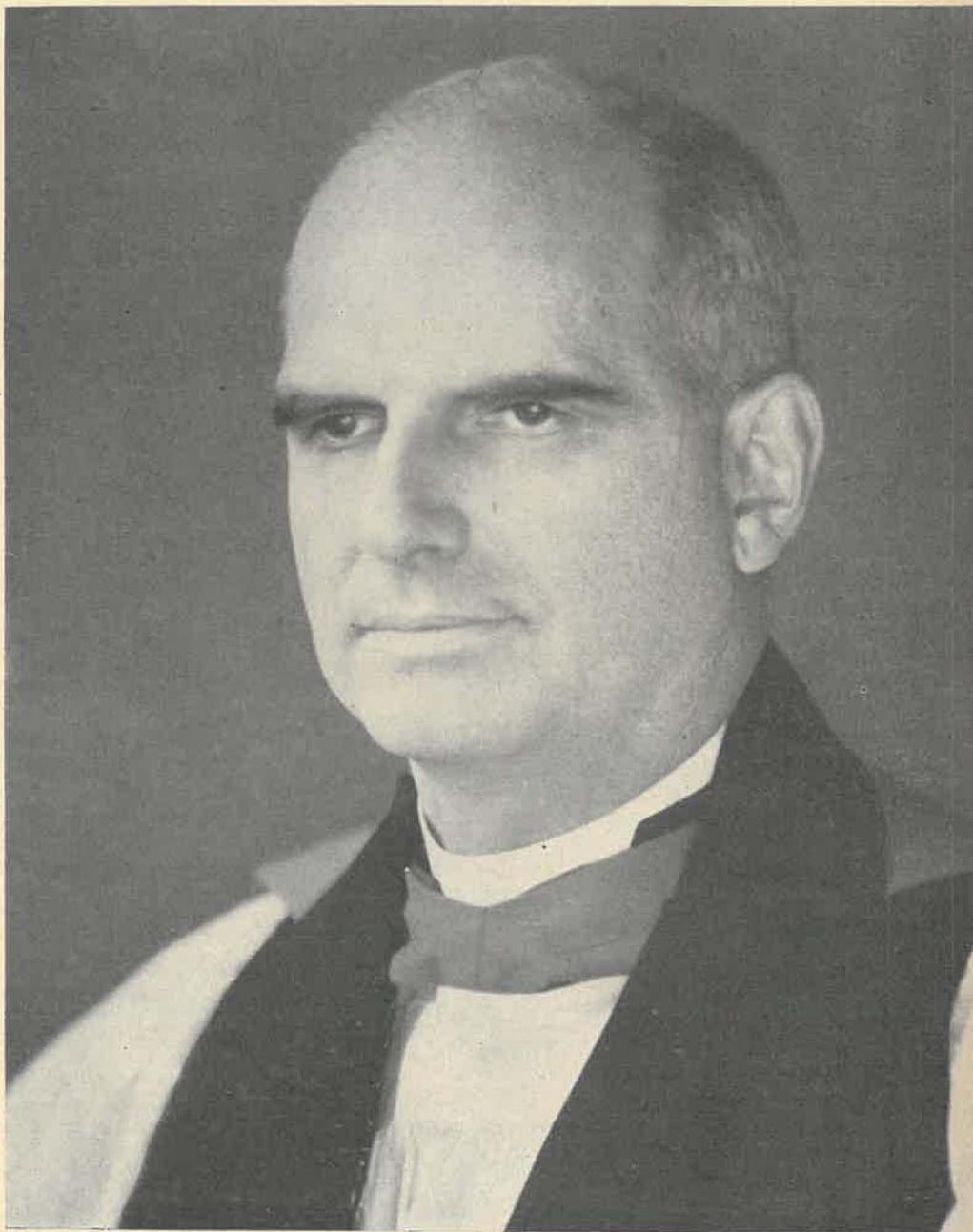
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THE RT. REV. W. BERTRAND STEVENS, D.D., BISHOP OF LOS ANGELES

Bishop Stevens, at 63 years of age, died suddenly on August 22d.

[See page 3.]

"... has the merit of combining sound scholarship with popular exposition."

—THE CHURCH TIMES

THE CHALLENGE of NEW TESTAMENT ETHICS

By L. H. Marshall

Tutor in New Testament Interpretation,
Rawdon College, Leeds

"Gentlemen, in this little book is all the wisdom of the world." This is a tribute once paid to the New Testament by the noted eighteenth-century theologian, Ewald. In that faith THE CHALLENGE OF NEW TESTAMENT ETHICS has been written, and it is that faith which it seeks to justify.

Under the following chapter headings, Mr. Marshall competently discusses the ethical teachings of the New Testament:

The Nature of the Ethics of Jesus
Jesus' View of Evil
Jesus' View of Good
The Chief Moral Imperatives of Jesus
Jesus and Society
The Validity of the Ethics of Jesus
Paul as an Ethical Teacher
The Ethical Approach to
Pauline Thought
Paul's Ethical Terminology
The Ethics of Social Relations
The Ethical Approach to Christology

Mr. Marshall's book is well organized, has extensive and impressively thorough scholarship, with a wide range of learning held in easy grasp.

The treatment of the subject-matter is not purely academic, but seeks to relate the ethical message of the New Testament to the dominant problems and needs of the present day. \$4.50

MACMILLAN

60 Fifth Ave., N. Y. 11

LETTERS

The Oxford Group

TO THE EDITOR: I am grieved at your critical editorial of the Oxford Group and Moral Rearmament. It is with shame that I read of the 16 page pamphlet issued by Dean Higgins, criticising the four Absolutes.

I have been a believer in the Oxford group ever since it began, and I have continued to practice the four Absolutes in my daily life. I believe that to pray to God, believing, is to receive an answer. Our Lord said: "Ask and ye shall receive." Not maybe, but shall. Those who are won by the principles of the Oxford Group do not "forget their allegiance and commitments." On the contrary, Episcopalians are made better Episcopalians, Methodists are made better Methodists, Presbyterians are made better Presbyterians, Christians are made better Christians.

If it is "childish" to pray to God and expect an answer, then I am childish.

There is no incompatibility between the Oxford Group and the Church. The Oxford Group preaches pure Gospel only, and preaches it fearlessly. I cannot say that for the sermons in the churches today.

We long to hear the Gospel preached, we want to hear the Commandments read more, we want to hear sermons preached on repentance of sin and newness of life. It is a fascinating subject.

It seems to me that this criticism by Dean Higgins is inspired by envy. Somebody must go out into the by ways to win over these people whom the Church fails to win or even touch. Somebody must bring healing to the sick, and to those who need to be brought into touch with our Lord. Somebody must do the work, and if the Church has failed then God will raise up a prophet who won't.

(Miss) L. V. MACKRILLE.

Chevy Chase, Md.

Labor Prejudice

TO THE EDITOR: Why your habitual prejudice against Labor? The latest to come to my attention is in your issue of April 13th, blaming the British Labor party for the weather. You say: "It has proved itself utterly incapable of meeting . . . even the severe weather of the past winter." It reminds me of an episode of farming in York State in 1885, when I was a small boy. That year the potatoes were small and ran few to the hill. I very distinctly recall hearing "Black Republicans" among my kinsfolks and neighbors, declare it was because Grover Cleveland was in the White House that the potato crop was poor. If Milwaukee were snowed under and demoralized by a blizzard and there was delay in digging out, I suppose you would blame it on the Republican or Democratic mayor, bearing down particularly hard if the mayor happened to be a Socialist. I've read some wise and good editorials in your paper during the last half-century, and also read some foolish ones. This one blaming British Labor for the weather, I deem particularly foolish.

(Rev.) A. L. BYRON-CURTISS.

Utica, N. Y.

Morehouse-Gorham Book News

THE CLAIMS OF THE CHURCH OF ENGLAND by Cyril Garbett, (\$5.00) has just been received from England. This is a new book and we are certain there will be a good demand for copies. It is not a history, it is not a textbook, it is not a program of Church reform, it is not a book of reminiscences, yet it contains a little of each of these. It is an account in broad outline of the nature, the work and the claims of the Church of England. There are thirteen chapters and three hundred and four pages.

RELIGION IN THE ENGLAND OF TOMORROW by Sidney Dark, (\$3.00) is another importation we are quite proud to have available at this time. Mr. Dark has chosen for his discourse such timely topics as *The Need of Religion, What Is This Freedom, The New Kind of Man, Protestantism and Progress, Catholic Humanism, Why Not Rome? The Parish Church*. One of the author's main contentions is that Protestantism is alien to the spirit of the English people, that it was thrust upon them, and that in so far as they ceased to be Catholic the bulk of the English people became and have remained irreligious.

CATHOLICITY A Study in the Conflict of Christian Traditions in the West by Dom Gregory Dix and thirteen other Anglican writers, with a Foreword by the Archbishop of Canterbury is available, (85 cents). Contents: The Primitive Unity, The Background of the Western Schisms, Orthodox Protestantism, Renaissance and Liberalism, The Post-Tridentine Papal Communion, Fragmentation and Synthesis, The Anglican Communion.

Notes: Just received from Harper Bros., THE WORLD'S GREAT MADONNAS by Cynthia Pearl Maus (\$4.95). This is an Anthology of World-Famous Pictures, Poetry, Music and Stories covering Six Continents and 25 Countries.

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THIRTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Stevens Dies

The Rt. Rev. William Bertrand Stevens, D.D., 63, Bishop of Los Angeles, died August 22d at the Good Samaritan Hospital, Los Angeles, Calif. He had been Bishop of the diocese since 1928. During his term as diocesan, the communicant strength of the diocese was more than tripled.

His condition took a sudden turn for the worse on the afternoon of August 22d. In the morning he had appeared to be rallying from the effects of a recent operation. Death was caused from complications resulting from surgery. So suddenly did the Bishop's condition become critical that there was not time for the members of his family to reach his bedside.

Despite failing health, Bishop Stevens had remained quite active until recently, and delivered his regular broadcast of religious news on July 26th. He had planned to leave sometime in September for the centennial celebration of several Australian dioceses, when he was to represent the Church in the United States and the World Council of Churches.

Bishop Stevens was born in Lewiston, Maine, on November 19, 1884, the son of Albion Morse Stevens and Ada (McKenzie). He received the degree of A.B. from Bates College in 1906, the A.M. from Columbia University in 1911, and



THE LATE BISHOP STEVENS OF LOS ANGELES: *The Bishop is shown here in a photograph, taken in 1944, with his grandchildren, four boys and six girls.*

the Ph.D. from New York University in 1916. His work in theology was done at the Episcopal Theological School, Cambridge, from which he received the B.D. in 1910. He was ordained to the diaconate in 1910 by Bishop Lawrence of Massachusetts, and to the priesthood in 1911 by Bishop Greer of New York. He was consecrated, at the age of 36, on October 12, 1920. Before his consecration, he had been curate of Holy Trinity Church, New York City, rector of St. Ann's Church, New York, and rector of St. Mark's Church, San Antonio, Texas.

Dr. Stevens was for many years a member of the National Council, and was once nominated for Presiding Bishop. He was a lecturer at the Church Divinity School of the Pacific, the trustee of many organizations and schools, and the author of *A Bishop Beloved*, *Reality in Fellowship*, and *Editor's Quest*, a biography of the late Frederic Cook Morehouse, former editor of THE LIVING CHURCH.

Bishop Gooden, Suffragan of Los Angeles, retired, said:

"I shall miss him terribly, since I have worked with him closely for 20 years. He was a self-giving, self-effacing, and tireless individual, possessed of spiritual qualities in an unusual degree. He was interested in almost everything that concerned human beings. It will be many a day before Los Angeles will find a more useful citizen."

The Bishop is survived by his wife, the former Violet Heathcote Bond, and four daughters, Mrs. Gilbert P. Prince, Mrs. Edward McNair, Mrs. Reaford Haney, and Mrs. Kempton B. Hall.

NATIONAL COUNCIL

Changes

As the first year since the election of Bishop Sherrill as Presiding Bishop nears its end, the roster of departmental officers and executives shows only a limited number of changes.

The Rev. Dr. James Thayer Addison, Vice-president, retired in January. He had been in ill health for some time. He is replaced by Bishop Bentley of Alaska,

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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who will assume his new duties January 1, 1948. Bishop Bentley will also be head of the Foreign Missions Department, as Dr. Addison was. At present the Rev. A. Irvine Swift is acting director of the Department.

At General Convention time, the Rev. Dr. Franklin J. Clark, secretary of the House of Deputies and of the National Council, resigned both posts. The Rev. Dr. C. Rankin Barnes was elected to succeed him in both capacities.

The new Director of the Department of Christian Education is the Rev. Dr. John Heuss, who succeeds the Rev. Dr. Daniel A. McGregor, Fr. Heuss will undertake his new duties with the greatly increased budget voted by General Convention about November 1st. Miss Frances Young and Miss Charlotte Tompkins continue on the department's roster, but the Rev. Dr. Vernon Mc-Master has returned to parochial work.

Dr. Lewis B. Franklin continues as treasurer and head of the Finance Department, and Robert D. Jordan continues as head of the Department of Promotion. The heads of the Divisions of Social Relations, College Work, and Youth remain the same. Last December, the Rev. J. Arnold Purdie replaced the Rev. J. Allan Seabrook as associate secretary in the division of Christian Social Relations.

There are at present only two field officers for the eight provinces, since the departure to parish work of the Rev. Edgar R. Neff.

The Rev. Arnold M. Lewis, who succeeded the Rev. Wilburn C. Campbell in February, 1946, as executive director of the Presiding Bishop's Committee on Laymen's Work, continues in office. The associate director, William Lee Richards, has recently resigned.

On the whole, the visitor to Church headquarters at 281 Fourth Avenue, this fall, will find himself among familiar faces.

YUGOSLAVIA

Americans Praise Tito Regime

The seven Americans who recently toured Yugoslavia for two weeks to investigate religious conditions there have issued a prepared statement praising the Tito government and reprimanding the world for its criticism of it.

The seven men, the Rev. Drs. Guy E. Shipler, Samuel Trexler, William H. Melish, Phillips P. Elliott, Claude Williams, George W. Buckner, and Emory S. Bucke, all signed the following statement:

"At the invitation of the Yugoslav government we have spent two weeks in Yugoslavia during which we have visited four republics, met such personages and

visited such institutions as we ourselves requested, and talked with people in all ranks of life.

"We have visited a great many Roman Catholic, Orthodox, Mohammedan, and Protestant churches, and two Jewish communities. We have found religious edifices everywhere open, services being regularly conducted and people freely attending. We have met with theological faculties of the higher institutions of both the Roman Catholic and Orthodox Churches and found them recognized by the State and affiliated academically with the country's universities.

"We have seen priests and members of many religious orders going about the streets in religious attire. We have visited monasteries, seen innumerable wayside shrines, watched a multitude of peasants thronging the Yugoslav equivalent of Lourdes, accidentally met a religious procession on a country road, and found one of the largest state hospitals in the country 90% staffed with nuns as nurses and equipped with a chapel with a priest living in residence. We have talked with Roman Catholic, Orthodox, and Mohammedan clergy, who hold responsible government posts in the fields of construction, social services, and religious affairs.

"We have had an hour's interview with Marshal Tito in which he frankly answered all our questions as to official religious policy. This interview was published in full in the main newspapers throughout the country. In the light of what we have seen and the inquiries we have made we wish to state without reservation of any kind that there is today in Yugoslavia complete freedom of worship and respect for religious beliefs and institutions.

SPIRIT OF COÖPERATION

"We have been profoundly impressed by the new spirit of coöperation between members of different faiths which in the past have been bitter rivals and antagonists but are now working together. Individuals among the higher clergy and large numbers of the lower clergy of all faiths took part in the national resistance movement and are now participating actively in the People's Front and sharing in the government.

"The war saw deep cleavages among the people along religious lines with no little collaboration by members of the clergy with the occupying enemy and Quisling government. There are still elements of disaffection especially among the higher clergy, but we have found no disposition on the part of the government to indict whole faiths for the attitudes of such individuals or groups.

"We are convinced by the many documents we have seen and the people to whom we have talked that Churchmen who have been tried and convicted were punished not as religious believers but as individuals guilty of crimes against the people for which they were morally accountable. In this number are clearly to be included the Archbishop of Zagreb, Aloysius Stepinac, whom we visited in Lepoglava prison, and other priests and monks who belonged to the Ustashi movement and supported the wartime puppet

state of Croatia at the time of the Pavelic regime.

"No person informed of the facts behind these trials can possibly construe as religious persecution the punishment of individuals guilty of criminal acts unworthy of their religious calling. Indeed we are impressed by the steps the government has taken to insure that the strong public feeling aroused against such individuals should not militate against the religious institutions to which they belong.

"Finally, we wish to thank the Yugoslav government for the freedom and the facilities given us to see so much of the country in so brief a time, and for the innumerable courtesies paid us at every point. This young country, emerging from centuries of foreign domination, is manifesting a spirit of unity and brotherhood and a determination to rebuild its shattered life that have won our profound admiration and respect.

"What we have seen has made us deeply conscious of the misrepresentation and outright falsification which are today provoking ill will toward Yugoslavia, whose story, stripped of political and ecclesiastical propaganda, ought to receive the sympathetic and informed interest of world opinion." [RNS]

CONFERENCES

Priests' Institute to be Held At De Koven Foundation

The Rev. Albert J. duBois, chairman for Priests' Institutes of the American Church Union, has announced the program for the 1947 Institute to be held at the De Koven Foundation, Racine, Wis., September 22d to 26th.

The Rev. Leslie J. A. Lang of St. Peter's Church, Westchester, N. Y., will give a course in "the Theology of Baptism and Confirmation," and the Rev. Dr. Felix L. Cirlot will lecture on "What are Bishops and why have them?" These two courses are being substituted for the usual three to allow more time for discussion. The evenings will afford opportunity for the presentation and discussion of general problems, including "the future of the Episcopal Church," "the working of the new marriage canon," and "the plans, program, and policy of the American Church Union." Discussion leaders include the Very Rev. William Nes, dean of Nashotah House, the Rev. Canon Bernard Iddings Bell, and the Rev. A. Gordon Fowkes.

The Institute opens with dinner on Monday, September 22d, and closes after lunch on Friday, September 26th. Tuition, board, and room for the conference is \$16, plus \$1 registration fee (not returnable). Because of the large number of advance reservations, and the possibility of having to limit attendance, early registrations are urged. Address: De Koven Foundation, Racine, Wis.

POLAND

Priest Condemned for Activities Against "Welfare of State"

The Rev. Leon Pawlina, a Roman Catholic priest in Poland, was recently sentenced to ten years' imprisonment by a military court on charges of espionage. Fr. Pawlina was charged with having obtained information about priests arrested and mistreated by the security police, and passing the information on to Sigmund Augustynski, editor of the *Gazeta Ludowa*.

Colonel Klimowiecki, the presiding judge, declared that the priest had been found guilty of Article 7 of the Polish Military Code relating to espionage. Fr. Pawlina, who was formerly the director of the Warsaw branch of Caritas, is the first Polish priest to be sentenced on such a charge.

It was announced that Fr. Pawlina's lawyer had made an appeal, and it is considered likely that the sentence was lightened by an act of executive clemency.

[RNS]

JAPAN

Bishop Sugai Dies

By Lt. Col. PAUL F. RUSCH

The Most Rev. Todomu Sugai, Bishop of South Tokyo since 1941 and Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan] since January, 1947, died in Tokyo on August 14th.

Bishop Sugai and his immediate predecessor, the Most Rev. Paul Shinji Sasaki, were both imprisoned by the Kempeitai [Japanese secret police] for refusing to join the war-time government religious union in Japan. Their health was undermined by war and imprisonment and they both died in office.

STUDIED IN AMERICA

Bishop Sugai was born August 10, 1883, at Aomori City. He is a graduate of the Old Trinity Divinity School, Tokyo (1908), the forerunner of present-day Central Theological College. Dr. Sugai went to the United States to study at Western Seminary, Chicago, and was awarded the S.T.B. in May, 1911. He was ordained to the diaconate in 1911 by the late Bishop Anderson of Chicago. Returning to Japan, he became a teacher at St. Paul's University and Central Theological College in September, 1912. Ordained priest at All Saints' Church, Tokyo, May 18, 1913, by the late Bishop McKim, Bishop Sugai had been actively associated with that parish as rector during his entire minis-

try. Seabury-Western Seminary honored the Bishop with the S.T.D., *honoris causa*, in June, 1935.

In 1939, Dr. Sugai was appointed dean of the Central Theological College. Since October, 1940, he had been an active trustee of St. Luke's International Medical Center and St. Luke's College of Nursing.

In September, 1941, Dr. Sugai was consecrated the first native Bishop of the diocese of South Tokyo, succeeding the former Presiding Bishop, Dr. Samuel Heaslett. By his elevation to the episcopate, Dr. Sugai assumed jurisdiction over the Church's work in Kanagawa, Chiba, Shizuoka, and Yamanashi prefectures. In November, 1945, he became an active trustee of St. Paul's University. After the death of the late Primate, Dr. Sasaki, in December, 1946, greater responsibility fell on Bishop Sugai's shoulders when he was elected Primate of the Church in Japan on January 17, 1947.

Physically ill, greatly undernourished, loaded down with more responsibility than the Anglican Church has ever placed on the shoulders of any one bishop, Bishop Sugai courageously began to meet the colossal task of rehabilitation, reconstruction, and advance of the Japanese Church. With superhuman effort he dealt with the Occupation Forces, welcomed visiting overseas Church dignitaries, including the Chaplain General of the Australian Forces, the Bishop of Bendigo, the Archbishop of New Zealand, the four man Joint Anglican Commission to the Seikokwai, and then successfully put on the first full-dress General Synod of the Church in Nara in May. The strain of his added burden resulted in what appeared to be a general collapse, complicated by tuberculosis. He had been under the daily care of his physicians since July 10th.

Realizing the strain upon his shoulders, the Allied Episcopal Church Club of Tokyo raised a fund of Yen 100,000 and placed it at Bishop Sugai's disposal for episcopal assistance. This illness overtook him before he could work out a plan for an Assistant Bishop of South Tokyo, which would ease his load of responsibility and allow greater time for direction of the rehabilitation work of the national Church. The Allied laymen also restored the two foreign houses at destroyed Central Theological College to give temporary housing to the Theological School, provide offices of the National Council, and an official Tokyo residence for Bishop Sugai. The Allied Episcopal Church Club of Yokohama gave heart to his diocesan problems by spearheading a movement to restore Christ Church-on-the-Bluff and St. Andrew's Church, both in Yoko-

hama. The revived Japanese Brotherhood of St. Andrew activated a rural mission at Kiyosato in Yamanashi prefecture, temporarily using Camp Seisen Ryo as headquarters, and stemming out to five village preaching centers.

However, the strain of the war years, plus a complication of physical ailments, overtook him and placed his burden on other shoulders.

Church Crisis at Hand

The death of its Presiding Bishop leaves the Holy Catholic Church of Japan facing great and critical problems with three important dioceses vacant—South Tokyo, North Kwanto, and Kyushu.

Until the requested liaison committee of representatives of the Mother Churches are able to set up an effective, united working program to support and advise these war-weary Japanese Church leaders, the rehabilitation, reconstruction, and advance of the Church in Japan will lag. Fr. K. A. Viall, SSJE, representing the Presiding Bishop of the Episcopal Church, the Rt. Rev. John C. Mann, representing the Archbishop of Canterbury, and the Rev. Canon Powles, representing the Church of Canada have so far arrived in Japan. A suitable house has been secured for their housing about forty minutes outside of Tokyo. It is expected that additional office space can be created at the Central Theological Seminary, Tokyo, in the next month and an effective liaison be maintained daily with the National Council and Bishops.

The problems of rehabilitating the Church's institutions, such as St. Luke's International Medical Center, St. Luke's College of Nursing, St. Paul's University, the Central Theological College, St. Margaret's Girls High School, St. Hilda's Girls' High School, St. Paul's Boys' High School, all in Tokyo; the new life Sanatorium in Nagano Prefecture; St. Barnabas' Hospital, Osaka; the Bishop Poole Girls' High School and Momoyama Boys' High School, Osaka; St. Agnes Girls' High School, Kyoto; St. Michael's and Shoin High Schools in Kobe; as well as 71 destroyed parish churches, presents a colossal crisis to the Japanese Church that will take heroic strategy and dynamic leadership to solve. Without the world-wide sympathy and support of the Mother Churches, plus increasing technical missionary personnel, the job will be practically impossible. The arrival here of liaison representatives of the Mother Churches, and technical missionary personnel from Australia, England, Canada, and the United States is doing much to give heart to these confused and war-weary Japanese Churchmen. The on-the-spot encouragement and support given

by Allied Churchmen in the spreading Episcopal Church Club movement, now functioning in Tokyo, Yokohama, Kyoto, Nagoya, and Kobe, is helping to strengthen the morale of the entire church there. Steps are being taken to set up similar Allied church clubs in Osaka, Fukuoka, Sapporo, Maebashi, and Sendai.

Bishop Yashiro Elected Primate of Nippon Seikokwai

The Most Rev. Michael Hinsuke Yashiro, Bishop of Kobe [Japan], has been elected Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan], succeeding the late Most Rev. Todomu Sugai, who died on August 14th.

Bishop Yashiro is the father of a priest, and spent the early part of his life in the diocese of Hokkaido. Later, both father and son had parishes in the diocese of Kobe. In 1940, Fr. Yashiro became Assistant Bishop of Kobe, and was made diocesan, succeeding the Rt. Rev. Basil Simpson, when the foreign bishops were forced to leave Japan in 1941.

Before the war the diocese of Kobe had 24 churches. When the Japanese government attempted to force a Church union, all but three of Bishop Yashiro's congregations refused to join. The Bishop was subject to military call, and served for a time in Manchuria. After his return, an English missionary who had remained in Kobe throughout the war reported that during the evenings in Manchuria the Bishop had gathered his men regularly at night, and talked over religious matters with them.

Upon his return to Kobe, Dr. Yashiro found all but one of his churches destroyed in the American bombing, or by fire. He rebuilt his cathedral as a miniature chapel of boards and tin, with two iron crosses at the ends—all that remained of his former cathedral church.

Bishop Yashiro has been chairman of the Construction Committee of the Seikokwai, and was also Bishop in charge of the dioceses of Osaka and Kyushu until their diocesans were elected. Because the late Primate was in ill health, Dr. Yashiro was elected chairman of the committee to plan the first post-war General Synod of the Seikokwai, and served as chairman of the Synod when it was held last May.

One of the American bishops has written:

"Bishop Yashiro has been constantly in close touch with the Kobe authorities in the interest of foreigners. In the developments since 1940 he seems to me to have done more than almost anyone else to secure clear-cut, courageous action by the Japanese House of Bishops. He is a hundred per cent Japanese, but he gives proper value to spiritual things."



BISHOP YASHIRO: Elected Primate of the Nippon Seikokwai.

ENGLAND

Archbishop Sends Greetings To New Indian Republics

The Archbishop of Canterbury (Dr. Fisher) has sent a message of "greetings and good wishes" to the prime ministers of the new independent dominions of India and Pakistan, Jawaharlal Nehru and Mohamed Ali Jinnah. The full text of the message follows:

"At this time, when India and Pakistan become independent dominions, and take upon themselves full responsibilities of self-government, I send, on behalf of the Christian people of this country, greetings and good wishes.

"In God's providence apparently insuperable difficulties have so far been overcome, and all the travail of past ages has led to this moment of fulfilment and hope. I pray the two dominions will go forward to a noble future, ever growing in justice and peace, in brotherhood and prosperity." [RNS]

JERUSALEM

Memorial Service Held

On July 22d Jerusalem solemnly observed the first anniversary of the atrocity perpetrated at the King David Hotel in 1946. There were two memorial services, a Christian and a Jewish. The Rt. Rev. Weston Henry Stewart, the Bishop in Jerusalem, officiated at the Christian service, which was held in the hall of the hotel at 9 AM. The High Commis-

sioner and other officials of high rank were present.

The funeral of Miss Isobel Morphew, the oldest C.M.S. missionary in Palestine, was held on Monday, August 11th, at Ramleh. Miss Morphew was 82 at the time of her death. She built the church of Ramleh some years ago at her own expense, and served the Christian community there with great devotion for several decades.

The Rev. Dr. Walter C. Klein, the American chaplain, baptized three converts from Judaism at St. George's Collegiate Church, Jerusalem, on Sunday, July 27th. They were confirmed the next Wednesday by the Bishop in Jerusalem.

ORTHODOX

Archbishop Leontios Dies

The Most Rev. Archbishop Leontios (Leontiou), Archbishop of Cyprus, died on July 26th at Nicosia, Cyprus. He was 53 years old.

Archbishop Leontios was a graduate of the University of Athens and the General Theological Seminary, New York City. When he came to General in 1928, he was a deacon and diocesan preacher in Paphos. Before he took the degree of S.T.M. in 1930, he had been elected Bishop of Paphos, and as Bishop-elect he represented the Church of Cyprus in the Orthodox delegation at the Lambeth Conference of 1930.

When the other Cypriote bishops were exiled because of their support of anti-British disturbances, Bishop Leontios became acting archbishop in 1931. In that capacity he was the political, as well as the spiritual leader of the people of Cyprus.

When a free election became possible this Spring, Bishop Leontios resigned and indicated his intention of retiring to the monastery on Mount Athos. However, he was elected Archbishop on June 20th by a large majority of the electors [L. C., August 3d]. With the death of the Archbishop, the Cypriote hierarchy is reduced to one man, the aged Bishop Makarios of Kyrenia.

THE LIVING CHURCH RELIEF FUND

Stateless Children's Sanctuary	
Previously acknowledged	\$1,596.04
Mrs. F. S. Eastman	25.00
G. B. W.	15.00
Elizabeth W. Williamson	10.00
Lydia S. Wilson	1.00
	<hr/> \$1,647.04

CARE for Old Catholics	
Previously acknowledged	\$4,066.97
G. B. W.	15.00
	<hr/> \$4,081.97

Presiding Bishop's Fund	
Lydia S. Wilson	\$2.00

The Security of Law

By the Rev. John W. Schmalstieg

Rector of St. Matthew's Church, St. Paul, Minn.

THE care of sheep differs considerably in different parts of America. In certain western areas flocks of sheep are turned loose on the open range with a herder to go with them at all times, day and night, to take care of them. On the other hand, sheep are also raised on smaller farms in other parts of the United States, where a herder is not needed all day and all night and the sheep get only periodical attention. What makes this latter method possible is the fact that the fields on which the sheep are allowed to range are fenced, so that there is a minimum of trouble into which the sheep can get in the absence of the herder. It is obvious that the ability to fence in the flock reduces the necessity for close personal attention to protect the herd.

CHRIST THE KING

Because of the beloved symbol of our Lord, the Good Shepherd, most preachers have tended to compare human congregations to sheep. But the analogy is not an apt one today, because we forget that the Good Shepherd of the Old and New Testaments alike was a king, an ideal ruler. Consequently much that we have said about our Lord as the Good Shepherd has overlooked His status as Christ the King. The rather sickly sentimentality of much of such writing and preaching clearly evidences this failure of the analogy. For men are not sheep in the sense that they must, or even can, be watched at every step of their lives. Moreover, they are far from human adulthood, if they need so much watching. But we can think of a congregation as analagous to a flock of sheep, so long as we do not press the analogy too closely. And when we do think of them in this way, we cannot help thinking also of the fact that a fenced flock needs less personal supervision to protect it, than one on the open range.

To change the analogy sharply, we also think of the Church and of our congregations as "children of God." Here also the need of a disciplinary fence for happy advancement into maturity makes itself felt. Many years ago an experiment was made with some city children regarding their playgrounds. A group of children was placed in a large and spacious playground without fences or barriers between it and the streets. The children were solemnly warned not to go into the streets because of the extreme danger. As a result they all huddled together near the middle of the field

and did practically nothing because they were afraid to release themselves in abandoned play. The same group of children was then turned loose in one of those narrow fenced-in blocks that are so frequent in cities and told to play, and they did with abandon. The fences made it perfectly safe to do so. Those who performed the experiment used it as an example of the psychological fact that children can only be happy when they are assured that their free play within certain boundaries is quite safe, and that they may do what they please within those limitations. Children need the security of family laws and regulations, given for their protection, because they know that within those laws and regulations there is a certain normal security.

Now naturally no fence can assure you that a flock of sheep will go uninjured through the day or night, nor will any particular set of rules and regulations for the children of a family assure you that no accidents will befall them. But a vast majority of the dangers which beset sheep can be eliminated by fences, just as a vast majority of the dangers which beset children can be eliminated by disciplined law and regulation of their lives.

The time will come, of course, with most children, when the discipline may be relaxed and the laws made less and less exacting. You will no longer need to make a rule about being on time for meals for Johnny, because Johnny will have learned all of the excellent reasons for that sort of thing and it will no longer be a regulation for him, but something he does from an inner compulsion of self-discipline. There is a miniature transformation from the law to the gospel. The discipline of the tutor is no longer needed because the child has matured into a man who now does what was formerly required by discipline, simply because he now understands the need for the discipline himself.

Moreover we are all aware of the fact that the discipline must not be so rigid as to prevent the very growth into self-discipline which we desire. We must not crush all individuality and initiative by the discipline, nor must we allow the child to grow up undisciplined in a world which takes a very heavy toll from those who have not learned how to live in it.

PROPER DISCIPLINE

As I look about me in the Church today I am amazed at the fact that al-

most nowhere does Mother Church realize that a proper discipline is one of the necessities for the well-ordering of her family, and the bringing of them to spiritual maturity and adulthood. Much of the sense of insecurity which exists among members of the Church, whether clerical or lay, lies in the fact that there is apparently no enforced, or enforceable, discipline. As a result bishops, priests, and laymen alike are frequently huddled in the middle of the field, afraid to do anything because they are uncertain of what they may do with happiness and security. Others run wildly about, exposing themselves to the greatest dangers spiritually, and frequently falling a prey to them. The children of Mother Church are not happy children in any case because of this lack of discipline, and they have little probable chance of growing up into happy, mature, spiritual adults.

This is not a fault peculiar to the Episcopal Church in the United States of America. All of the communions in this country have a discipline—on paper. Almost all of these same Churches are afraid to enforce that discipline, so that in fact it remains on paper and there is no discipline, actually, among them. Take the example of those communions whose discipline forbids such wicked things as dancing, smoking, and card-playing. Only a small minority of them enforce this discipline. Among the others the rules still appear in their books of discipline. Some, but not all, of their clergy observe these rules. But almost all of their lay people refuse to do so. And because the rules are neither enforced, nor removed from the discipline, the lay people generally do not believe that there is a Church discipline which is enforceable, or even worthy of enforcement.

The Protestant Episcopal Church in the United States of America has some discipline left in it, too, at least on paper. But this has always been an absolute minimum. The amount of absolute law and fiat in the canons and constitution of the national Church, the canons and constitution of any diocese, and the rubrics of the Prayer Book, is very small indeed. Yet it does constitute an irreducible core of what I believe to be a necessary discipline, if the Church is really to be either "Mother" or "Good Shepherd" of her people, and if she is to bring them to any kind of spiritual maturity. Furthermore I am convinced that this discipline should either be enforced, or discarded on behalf of a discipline

that can and will be enforced because we believe it worthy of enforcement.

DISOBEDIENCE

Disobedience to discipline is confined to no order in the Church. I am informed that there once was a certain bishop who made a habit of performing baptism, solemnizing matrimony, and burying the dead in the cures of his clergy without so much as a "by your leave" to Canon 45 (new numbering). Not all bishops are careless about Canon 45, but I know that bishops are no different from other clergy when it comes to rubrics in the Book of Common Prayer.

Nor is obedience to rubrics a matter of Churchmanship at all. For example, I will yield to none in my admiration for and devotion to the Last Gospel as a suitable devotion at the end of Holy Communion. Yet unless it be set to music (as was suggested to me) it cannot become a part of the *public* service of the Church until a change is made in the rubric which plainly states "Then . . . the Priest . . . shall let them depart with this Blessing." Quite conceivably it might be a part of the private devotion of the priest and congregation. Also quite conceivably, I believe that it might be authorized by the bishop, as within his *ius liturgicum*. Surely there must be room for experimentation and elaboration, else we would become totally stagnant. But equally surely it should be under some control, and under our Church law this control seems to be clearly vested in the bishop. Not to restrict this right of experimentation and elaboration in any way is to produce chaos, just as a lack of flexibility will produce stagnation.

Equally incomprehensible under the plain intent of this rubric is the custom in other parishes, of a very different Churchmanship, of lumping together, just before the Blessing and after the Gloria in Excelsis, all of the intercessions which are plainly provided for in just one place, before the sermon or after the Creed in Holy Communion. To take another example of how easily we have thrown aside every trace of discipline in such simple matters, how many of the clergy of any party in the Church feel at all restricted by the words "authorized prayers and intercessions." It is not at all surprising that the Prayer Book prayers and intercessions are not well known among the people, or even valued more highly, when every altar and prayer desk is equipped with some unauthorized manual of prayers and intercessions which is the hobby of the priest in that place. Surely there is room enough for experimentation and elaboration in the bishop's *ius liturgicum* again to take care of experimentation of one kind, while the flexibility of the Bidding Prayer allows for the same sort of thing in another way. Is it any wonder that

the layman is confused and uncertain whenever he leaves his own parish church because he has no idea whatsoever of what he will find elsewhere?

The multitude of examples of our own lack of discipline regarding the Book of Common Prayer explains why we find it so difficult to ask the laymen to observe a discipline which we ourselves flout. Our liberal Churchmen are horrified that we believe the rule that says that "All the Fridays of the Year, except Christmas Day, and the Epiphany, or any Friday which may intervene between these Feasts [are] Days of Fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." How many of our clergy, or laity, would make an effort to enforce the plain intent of the rubric before the "Order for the Burial of the Dead," where it says, "The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say or sing . . ."? Surely this rubric leaves no place for the use of this service in either a funeral parlor, or a private home.

What shall we say of the discipline of a Church which does nothing to enforce its plainly expressed will that "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church . . ."? Do members of the Episcopal Church know—many of them—

that this is a serious part of their Church discipline? Surely you may safely say that most of them do not know that this is a quotation from Canon 19 (new numbering) of the national Church canons.

DECENT DISCIPLINE

Is it any wonder that there exists a strong sense of insecurity among our laymen, when they see no discipline anywhere? And can we expect, as clergy, to enforce a discipline upon the laity when we will not submit to one ourselves? I think not. Discipline and obedience to discipline must move along *pari passu*. Bishops must obey to enforce, priests must obey to enforce. If a rule is not worthy of enforcement, or is unenforceable, it should be removed from the canons or the Book of Common Prayer, not flouted and disobeyed. What discipline the Church has should then be enforced.

I am completely convinced of one thing: the children of Mother Church will be happier and will mature better under the security of a decent discipline, and the sheep of the Good Shepherd will be safer behind a decent fence, than they now are. For now some are huddled together and insecure in not knowing what is required of them, what is safe for them to do, or how to enjoy the wide areas of freedom that are open to them. And others are running into dangers they cannot know, simply because someone can't be at them every minute.

LATE AUGUST

LIVE these final hours full and deep,
Treasure up this August, shorten sleep
As the heart fends off the fading year,
Vulnerable, defenceless in its fear;
Wistful with loveliness so soon to pass,
The intermittent red, the yellowing grass,
The underlying threat in air and sky,
The certainty that all things bloom to die.
We'll brace ourselves for autumn since we must, —
September with its purples and its rust. —
By winter we'll be strong to meet the cold,
Disciplined, with fortitude, and bold;
But not today with August in our faces,
With memories of summer and its graces.
"The flower fadeth, withereth the grass"
The prophet sings, "And everything must pass."
The mind remembers all the wise ones say,
The heart cries, "Not today, O not today"!

VIRGINIA E. HUNTINGTON.

Unfinished Business

THIS Sunday is Labor Sunday as well as the Thirteenth Sunday after Trinity. The collect, epistle, and gospel for the day are singularly rich in Christian teachings applicable to the problem of relations between labor and management, which is one of the most pressing items of unfinished business confronting the American people.

Organized Labor is now reacting vigorously against the Taft-Hartley Act, designed to curtail the irresponsible exercise of union power. CIO and AFL leaders counsel their membership to evade its provisions in various ways. Even such a wisely-managed union as the typographical union has concluded that as long as the act remains in force it is better to have a day-to-day working agreement with employers than a contract subject to the penalty provisions of the law. From the actions of other unions it is plain that the provisions against union political activity are simply going to be defied. In sum, the unions look upon the law as a punitive one, to be ignored, evaded, or defied as much as possible.

This is the natural result, perhaps, of the history of labor-management relations over the years. The relationship of union and industry has been a fight in which the government as referee has abandoned neutrality to favor, now one side, now the other. But we still believe that the new law is not by any means the slave labor law that its opponents have charged. It did not squeak through Congress by a small majority, but commanded the emphatic two-thirds vote required to override a presidential veto. Union leaders should be acutely conscious of the fact that the act registered widespread public disapproval of their leadership, and that a majority both of Congress and of the people might well have favored a much more punitive law.

Yet no law looked upon as vindictive and unjust by millions of American citizens can solve the problem of labor-management relations, no matter how natural the attitudes of both sides may be. What is needed, on both sides, is not a natural reaction but a supernatural reaction: a reaction stemming from the grace of God, "of whose only gift cometh," as the Collect for this Labor Sunday states, "that thy faithful people do unto thee true and laudable service."

The Gospel for the day expresses the essential principle of sound relationships not only between labor and management, but between man and man and between man and God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The lawyer from whom Jesus drew this answer was, like some members of his profession today, a legalist: he wanted a definition of the

word "neighbor"; and our Lord replied by telling the parable of the Good Samaritan. If His interrogator had been a modern industrialist, our Lord's example of the Samaritan would probably have been a union organizer.

IT IS a sterile platitude to say that the world would have no problems if everybody followed the Golden Rule. Indeed, in St. Luke's Gospel, the Summary of the Law is recited by the lawyer as a time-worn truism. Most of our Lord's ethical teachings are similarly directly quoted from the Old Testament or other well known sources.

For no law, not even the law of love, can solve the problem of human relations. If our Lord had been merely a law-maker, His mission would have been the same in effect as the result St. Paul ascribes to the Jewish law: "The Scripture hath concluded all under sin." Christ's high ethical precepts would have been merely a yardstick to measure the shortcomings of man.

Our Lord's mission was not merely to declare laws, but to bring life itself—that divine life in which man was meant to be nurtured from the beginning. Peace between nations, peace between labor and management, peace between husband and wife, peace wherever it is to be found is that peace of God which Christ won for us by His mighty acts of redemption.

The Christian industrialist, the Christian stockholder; the Christian labor leader and worker: in so far as they are living that life into which they were reborn at their baptism, they are the chosen vessels through which God will shed His peace upon labor and industry. The Christian life is a crucified life. It fears no consequences in terms of loss of wealth, position, or prestige. Sometimes it stands in sharp contrast to the prevailing policies and attitudes of its class. Every man is the Christian's neighbor, even though he be an enemy as the Samaritans were enemies to the Jews.

Sometimes even good neighbors disagree so deeply that they must submit their differences to a judge or arbitrator. But the Christian looks upon all mankind as either actually or potentially a part of that divine community into which God calls us to be reborn. He cannot shut up his mind against the desires and opinions and needs of his opponents, nor can he fail to give good service in a spirit of confident love when agreement as to the terms of service has been achieved. Work done for an employer is work done for the community, and hence for God; and no earthly joy is greater than that of work well done.

The less the government has to do with labor-management relations, the better. The mere appear-

ance of government upon the scene, whether it be the police at a strike or the labor board representative among the negotiators, is an admission of failure between labor and management. If there were a hearty desire to agree, little government intervention would be needed. This desire to agree, and to work together upon the agreed basis, can never be legislated into being. If Christian people do not bring in into being by their own prayers and actions, each new labor law will be merely another milestone on the road to catastrophe.

What They Wanted to See

IT USED to be a commonplace of comment about a traveler in Soviet Russia to say, "Of course he saw only what they wanted him to see." The seven American clergymen whose statement on Yugoslavia appears in this week's general section, have followed an even simpler course: They saw only what they themselves wanted to see.

The partisan and superficial tone of their statement is indeed a disappointment. Many Americans still wonder whether Archbishop Stepinac was really guilty of collaboration with the Nazis or not. The enthusiastic whitewash of Tito and all his works provided by the seven travelers disqualifies them as impartial judges of this, as well as the other questions on which they speak with assurance after only two weeks in a strange country.

A Polish despatch from Religious News Service, appearing in the Foreign section, faithfully reports the trial and conviction of a Polish priest for a crime of which he was obviously guilty. To an American reader, however, it is a strange thing to call a crime — namely, finding out what the police have done with some prisoners and telling a newspaper man about it. Such things are rumored to be happening in Yugoslavia too. Did the seven Americans penetrate the geographical iron curtain only to be blocked by another iron curtain in their own minds?

Bishop Stevens

THE American Church has lost one of its most distinguished leaders in the death of Bishop Stevens of Los Angeles. Modest and unassuming in manner, he nevertheless had a wide and constructive influence not only in his own diocese, which more than tripled in communicant strength during his episcopate, but in the civic life of California, in the House of Bishops, and in the National Church.

In 1943, and again in 1946, he was among those prominently mentioned for the office of Presiding Bishop. Consecrated in 1920 at the comparatively early age of 36, he was at 63 one of the senior bishops in active service.

Bishop Stevens' contributions to the life of the Church were many and various, as recorded in the biography on page 3. A sound Catholic Churchman,

PRAYER FOR TODAY

LORD, Thou hast been our dwelling place
Within the house of years.
Make us to find our refuge now
Away from sordid fears.

Thou, Who would'st bind us to Thyself,
Fitted for heavenly lays,
Make us to sing steadily
An inward praise.

Lord, Who hast fashioned us
To wear a cloak divine,
Wrap us within Thy Sacred Heart
And keep us Thine!

ELIZABETH MABEL BRYAN.

he was loved and respected by Churchpeople of all schools for his consecration, gentleness, and statesmanship. As his biography of Frederic Cook Morehouse, late editor of THE LIVING CHURCH, indicates, he was one of the valued members of THE LIVING CHURCH FAMILY for many years; and until the day of his death he was a frequent adviser and contributor.

We extend to his family and his diocese our deepest sympathy in a loss which they share with the whole Church. May he rest in peace, and may light perpetual shine upon him.

Anglicans in South India

THE London *Church Times* reports that there is a considerable body of Christians in South India who are conscientiously opposed to the doctrinal standards of the South India United Church. A group in the diocese of Dornakal, one of the four which left the province of India, Burma, and Ceylon, has petitioned the Society for the Propagation of the Gospel for continued financial support as a mission holding to Anglican, not United Church, doctrine, discipline, and worship.

The number of the Indian Christians placed in this difficult position has been estimated to run as high as 20,000, almost all of them laymen. What will the Church of England do about these Anglicans who do not want to stop being Anglicans?

These laymen have had no constitutional means of recording their opposition to the union. In the deanery council and the Nandyal Church council, the chairman and the Bishop have resolutely ruled out of order, so the *Church Times* report goes, any motion seeking to block or delay the inauguration of the union. They may be successful in their petition to the SPG; but in that case who will be their bishop?

It is difficult to see how the Anglican communion can reject the desire of a body of Christians larger than the average diocese in the United States for the Faith and Order and Sacraments of the Church.

DIOCESAN

LONG ISLAND

Parish House, Rector's Memorial

The Church of the Resurrection, Richmond Hill, N. Y., started in June a campaign to raise \$100,000 for the completion of its parish house, in memory of the former rector, the late Rev. Arthur Roland Cummings. Already, one-third of this sum has been pledged. The present rector, the Rev. Charles T. Knapp, is calling upon all friends of the parish and of Fr. Cummings to contribute without delay, in order that the full objective may be reached before the cold weather begins. The chairman of the Memorial Building Committee is William R. Westfall of Forest Hills, L. I., a member of the vestry of the parish. Working with him and the rector is Charles E. Burden of Jackson Heights. The committee has prepared a brochure, "Let's Finish the Job," which has had wide circulation. Plans for the parish house were made by Thomas H. Bell of New York City.

The parish house was begun nearly 25 years ago by Fr. Cummings, but only the first floor was finished. It was Fr. Cummings' cherished hope that the greatly-needed second floor should be added to finish the building. Therefore, it is appropriate that the completion of the structure should be in Fr. Cummings' memory. Fr. Cummings wished the parish house to become a community hall for all the young people of that section of Long Island, an important part of the Borough of Queens. The second floor will provide more rooms for meetings and social gatherings, with space for hobbies and handicrafts, clubs, and other activities of young people. The Church of the Resurrection is situated in a community in which there are many opportunities for ministering to youth.

NEW YORK

Church Burns on Staten Island

The interior of St. Mary's Church, West Brighton, the second oldest church on Staten Island, N. Y., was destroyed by fire on August 12th while thousands watched the three-hour blaze. The cause of the fire was undetermined. The chapel, parish house, and rectory were not burned, but damage to the main church was estimated at approximately \$75,000.

Firemen salvaged a silver chalice and the altar appointments. The marble altar was not seriously damaged.

The Rev. Orin A. Griesmyer, rector of St. Mary's, reported that the church was insured, and that services would be held in the parish house until repairs were completed.

Personal Offertories

Occasionally we feel that there is another phase of The Catholic Religion that we too frequently let slip by us. Any part of our lives, our work, our play, our loves, our griefs, our joys, our pain, our deepest concerns—if they are clean and decent, are fit to be offered up to Our Lord as offertories at Holy Mass. He will take those offertories, those PARTS of us, and make them parts of Himself, and will consecrate them, and return them to us holy and blessed.

Is the love of your heart beautiful, lovely, God-given and ennobling? If so, it can be offered to Him and He will glorify it. Is your acceptance of your griefs courageous, in faith, and in realization that Jesus, too, knew grief as well as we? Or do you whine, rebel, and make yourself a problem both to God and your friends? You know which attitude is acceptable to Him as an offering. Are you thankful in your joys?

How few of these we even think to offer up.

Have you ever thought of offering your job up to Him? Is your work honest and loyal? If it isn't, it's not fit to be offered. If your job, your business, is decent, then ALL that pertains to it interests Our Lord, for it is a part of YOU! All your business cares then can become HIS cares, if you'll offer them to Him as a part of you and your offering of ALL of yourself. He doesn't want, nor will He accept mere PARTS of you. Jesus wants us ALL. "ourselves, our souls and bodies," and you'll find that it is a man-sized contract to offer all of yourself to Our Blessed Lord. Think, too, of these offerings as gifts to Jesus, very much like the way The Magi brought Him precious gifts. They came to give, and not to get. The quality of our offerings will be judged by the way we LIVE them.

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

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EDUCATIONAL

SECONDARY SCHOOLS

St. Helen's Hall

Miss Elizabeth Anderson of Buffalo, N. Y., has accepted appointment as principal of St. Helen's Hall, Portland, Oregon, effective August 15th, it has been announced by Bishop Benjamin D. Dagwell, president of the board of trustees.

A native of Buffalo, Miss Anderson received her early training in that city at the Park School. She also attended Pine Manor Junior College and was graduated from Boston University with majors in education and physical education. She received her master of arts degree in education at Harvard University last June.

Her experience is entirely within the private school realm. For some nine years she was on the physical education staff of the Beaver Country Day School, Chestnut Hill, Massachusetts. At Holland Hall School in Oklahoma she spent one year as dean of girls and physical education director. The past year Miss Anderson was with the Industrial School for Girls in Lancaster, Massachusetts.

Widely traveled in Europe and America, Miss Anderson is president of Half Moon Ranch at Moose, Wyoming, where she directs girls in outdoor sports, including riding and skiing.

COLLEGES

Fr. Savoy Appointed Chaplain

The Rev. James E. Savoy, rector of St. Thomas' Church, Plymouth, Ind., has been named chaplain of Canterbury College, Danville, Ind. Fr. Savoy will have charge of all religious activities on the campus, and will teach courses in religion.

Fr. Savoy received the A.B. and B.D. degrees from the University of the South, Sewanee, Tenn. He was ordained to the diaconate and to the priesthood in 1940 by Bishop Maxon, retired of Tennessee. Before becoming rector of St. Thomas', he was curate of Calvary Church, Memphis, Tenn., and later executive secretary to Bishop Walker of Atlanta.

Department of Music to
Open at Kenyon

Kenyon College, Gambier, Ohio, has announced the opening of a new department of music, to be headed by Paul Schwartz, Ph.D. Dr. Schwartz, who has been head of the division of arts at Bard College, Annandale-on-Hudson, N. Y., will teach a course in Church music at Bexley Hall, and undergraduate courses in music appreciation and

theory. A temporary building has been erected, but plans call for the remodeling of Rosse Hall for the use of the music department.

The art department at the college will also be enlarged next Fall. David L. Strout, a graduate of the Rhode Island School of Design, will become instructor in art, assisting Norris Rahming, the director of art. Mr. Strout will teach introductory art courses, as well as classes in painting, with individual criticism for advanced students.

CHURCH CALENDAR

August

31. 13th Sunday after Trinity

September

1. Monday
7. 14th Sunday after Trinity

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August

31-September 6. Convent of the Holy Nativity, Fend du Lac, Wis.

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BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

Church and State

RENDER UNTO THE PEOPLE. By Umphrey Lee. Nashville: Abingdon-Cokesbury, 1947. Pp. 162. \$1.50.

Dr. Lee is well known as a writer and a speaker on Church and secular affairs; as president of Southern Methodist University his approach to the topics discussed in this late book are refreshing and penetrating. The volume deals in an explorative way with the many problems of religion in its relationship to the State. The intricacies of this relationship vary in different circumstances; the recent "New Jersey bus" and "North College Hill" cases are examples of problems of increasing complexity in these and numerous other situations in the main part of the book. Later, a fine chapter is devoted to an examination of the issues involved in the interplay of religion and secular politics.

On the whole, this reviewer knows of no better introduction to a study of these problems which are foremost in the thinking of every conscientious clergyman and statesman. The book should prove most valuable to any rector planning a parish forum on these subjects.

FRANK V. H. CARTHY.

From Skepticism to Faith

SKEPTIC'S SEARCH FOR GOD. By Barbara Spofford Morgan. New York: Harper's, 1947. Pp. 248. \$3.

"God is a Spirit," says St. John quoting Jesus, "and they that worship Him must worship Him in spirit and in truth" (St. John 4:24). Those words should be enough to convince anyone that a strictly intellectual approach to God, though tempting to persons who delight in mental activity, is foredoomed to failure.

Physicists, chemists, mathematicians, and biologists have of late produced a spate of books and articles outlining their efforts to find God via their several specialties. Such attempts are always arresting and sometimes profoundly moving, even if not convincing. Now comes Mrs. Morgan with a similar attempt made from the standpoint of a psychologist and philosopher. What gives her book more than ordinary interest is the obvious fact that she is not just a cultured intellectual, but has also undergone a deep mystical experience.

The splendid clarity of Dr. Morgan's prose reflects the lucidity of her thinking. A curious blending of scientific rationalism, philosophy, and religious mysticism makes her book very unusual indeed. Those readers who lean towards intellectual activities, and who enjoy the stimulation to be gained from viewing abstract questions from new and unusual viewpoints, are certainly going to like this excellent book.

WARREN M. SMALTZ.

In Brief

Vital Atonement (by Clarence H. Hewitt. Boston: Warren Press, 1946. Pp. 83. \$1.50) is a little book that will repay reading on the part of our clergy. I am not recommending that one should go to it for any authoritative statement on the theology of the Atonement. On the contrary, it is shot through with the Adventist doctrine of conditional immortality. (The author is executive secretary of the Advent Christian General Conference of America.) But it is useful to see his reasoned critique of many of the classical doctrines of the Atonement, based as they too often are on a literalizing of Biblical metaphors and on a straining of the analogies from human jurisprudence. It is useful to be reminded that the Atonement is dynamic and vital, rather than static and forensic—or, as this author might put it, "an action rather than a transaction."

H.B.V.

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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.

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.

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.

DEATHS

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

Harry Wright Perkins, Priest

The Rev. Harry Wright Perkins, retired rector of St. Peter's Church, Plymouth, Conn., died in his home in Woodbury, Conn., on July 24th. The Burial Office was read by the Rev. Robert B. Day, rector of Christ Church, Roxbury, Conn., and the Rev. Charles J. Harri-man, rector of St. Paul's, celebrated the Holy Eucharist.

Dr. Perkins was born in Chelsea, Mass., in 1866, and studied at the Boston Latin School. He was the oldest living alumnus of Nashotah House, Nashotah, Wis., from which he received the doctor's degree in 1942.

Dr. Perkins had had parishes in Milwaukee, Wis., Hinsdale, Ill., Burlington, Iowa, Chestnut Hill and Boston, Mass., Newcastle, Maine, and Collinsville, Conn.

He is survived by his widow, the former Frances L. Convis, a daughter, and a granddaughter.

Edwin D. Weed, Priest

The Rev. Dr. Edwin D. Weed, rector of St. Matthew's Church, Henderson, Texas, died on June 11th.

Dr. Weed was born in New York City and received the A.B. degree from Columbia College in 1894. He was graduated from Berkeley Divinity School, Middletown, Conn., in 1897, where he later received the doctor's degree.

Dr. Weed was ordained to the diaconate in 1897 and to the priesthood in the same year. He then became priest in charge of the Church of the Transfiguration in Brooklyn, N. Y. Dr. Weed was also priest in charge of St. John's Church, Pascagoula, Miss., and rector of St. John's, Aberdeen, Miss., and St. John's, Duluth, Minn.

Dr. Weed is survived by his wife, Mrs. Marguerite H. Johnson Weed, a brother, and two sisters.

Elizabeth Jane McComb Glenn

Mrs. Charles Glenn died on August 8th at her home in Bayonne, N. J., after an illness of several months. The Burial Office was said on August 11th at Calvary Church, Bayonne, by the Rev. G. L. Grambs.

Mrs. Glenn was born in 1875, was baptized and confirmed in St. John's Church, Jersey City, N. J. After her marriage in 1899, she was a communicant of All Souls', New York City, and later Grace Church (Greenville), Jersey City, where she was head of St. Monica's Guild, and active in the Woman's Auxiliary of the diocese of Newark.

She is survived by her mother, Mrs.

Jacob McComb, a sister, two brothers, a daughter, Miss Elizabeth Margaret Anna Glenn, and a son, the Rev. Charles Leslie Glenn, rector of St. John's Church, Washington, D. C.

CLASSIFIED

POSITIONS OFFERED

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.

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.

WOMAN TEACHER Piano, Organ. B.M., M.M. Recent Northwestern graduate study. Twenty years teaching experience also organist director. Episcopalian. Reply Box W-3271, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, experienced, ecclialist; 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.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. C. Theodore Branch, formerly priest of St. Stephen's, Goliad, Texas, will become priest in charge of Grace Church, Port Lavaca, Texas, on September 1st, and may be addressed there.

The Rev. Frederick W. Clayton, formerly rector of All Saints', Omaha, Nebr., will become vicar of St. John's, Milwaukie, Oreg., on September 14th, and may be addressed there.

The Rev. Robert J. Creech, formerly vicar of St. Andrew's, Harrington Park, N. J., will become vicar of St. Andrew's, Beacon, N. Y., on September 1st. Address: 56 Ferry St., Beacon, N. Y.

The Rev. William W. Fleetwood is now rector-emeritus of All Saints' Church, Beverly Hills, Calif. Address: 272 W. Bellevue Dr., Pasadena, Calif.

The Rev. William T. Holt, formerly a chaplain in the Navy, is now rector of St. Mark's, Yreka, Calif. Address: Box 491, Yreka, Calif.

The Rev. John Kuhns, formerly assistant at St. Mary of the Angels, Los Angeles, Calif., will become vicar of Trinity Church, Fillmore, Calif., on September 1st. Address: 628 Saratoga St., Fillmore, Calif.

The Rev. Kenneth E. Nelson, formerly vicar of St. Margaret's, South Gate, Calif., will become rector of St. Mark's, Medford, Oreg., on September 1st. Address: 203 North Oakdale, Medford, Oreg.

The Rev. A. Harold Plummer, formerly priest in charge of St. James', Au Sable Forks, N. Y., will become rector of the Church of the Faith, Mahanoy City, Pa., on October 1st. Address: 203 W. Mahanoy Ave., Mahanoy City, Pa.

The Rev. Roy F. Schippling is now vicar of St. Mark's, Maquoketa, Iowa, and may be addressed there.

The Rev. Robert C. Swift, formerly priest in charge of St. John's, Durant, Okla., is now assist-

ant of St. John's, Oklahoma City, Okla. Address: 3125 Classen, Oklahoma City, Okla.

The Rev. George R. Tiesel, formerly assistant at St. Stephen's Church, Port Washington, L. I., N. Y., is now rector of St. Elizabeth's, Floral Park, L. I. and may be addressed there.

The Rev. D. Charles White is now rector-emeritus of Calvary Church, Utica, N. Y. Address: Hillsdale, R. D. 1, N. Y.

Resignations

The Rev. George G. Guinness, formerly rector of St. James', West Hartford, Conn., has resigned.

Changes of Address

The Most Rev. Henry Knox Sherrill, formerly addressed at Boxford, Mass., should now be addressed at Rover Cottage, Round Hill Rd., Greenwich, Conn.

The Rev. Lewis A. Baskerville, formerly addressed at 740 26th St., Oakland, Calif., should now be addressed at 733 27th St., Oakland 12, Calif.

The Rev. J. Ross Colquhoun, formerly addressed at 1232 Cahuenga Blvd., Hollywood, Calif., should now be addressed at 6469 Gilson Ave., North Hollywood, Calif.

The Rev. E. Addis Drake, formerly addressed at St. John's Church, San Bernardino, Calif., should now be addressed at 268 14th St., in that city.

The Rev. Robert F. Gibson, formerly addressed at 310 Virginia Ave., Alexandria, Va., should now be addressed at the School of Theology, Sewanee, Tenn.

The Rev. H. A. Guiley should now be addressed at 205 N. Madison St., Enid, Okla.

The Rev. Paul L. Lattimore, formerly addressed at 1135 Estudillo St., Martinez, Calif., should now be addressed at 834 Pine St., in that city.

The Rev. Philip Nelson, formerly addressed in care of General Delivery, Phoenix, Ariz., should

now be addressed at 100 W. Roosevelt St., in that city.

The Rev. Edwin K. Packard, formerly addressed at Grace Church, Genesee and Elizabeth Sts., Utica 1, N. Y., should now be addressed at 6 Elizabeth St., Utica 2, N. Y.

The Rev. William L. Phillips, formerly addressed at St. Luke's in the Desert, Tucson, Ariz., should now be addressed at 2319 Camilla Blvd., Tucson, Ariz.

The Rev. Clarke R. Trumbore, formerly addressed at Trinity Church, Carbondale, Pa., should now be addressed at 67 Lincoln Ave., in that city.

The Rev. A. L. Walters, formerly addressed at 1427 Pine St., Selma, Calif., should now be addressed at 1540 East Ave., in that city.

The Rev. Bertran A. Warren, formerly addressed at Birchway Apartments, 248 E. Birch St., Walla Walla, Wash., should now be addressed at 701 Pearson St., in that city.

The Rev. F. E. Webster, formerly addressed at 193 Salem St., Boston, Mass., should now be addressed at Box 1856, Boston 5, Mass.

The Rev. L. C. Wolcott, formerly addressed at 202 E. Broadway, Danville, Ind., should now be addressed at R. R. #2, Danville, Ind.

The Rev. George B. Wood should be addressed at 617 W. Berry St., Fort Wayne, Ind., after September 15th.

Restorations

The Rev. Robert Lapsley Stevenson was restored to the Sacred Ministry on August 1st by Bishop Kennedy of Honolulu. The action was taken in accordance with Canon 41, with the advice and consent of the council of advice of the district.

Corrections

The new Benedictine Priory in the West Indies was incorrectly stated as being in the Virgin Islands [L. C., July 27th]. The new priory was established in the Grenadine Islands.



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

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Lile, r; Rev. O. V. T. Chamberlain, Ass't r
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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

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 CH S; 11 Sol Mass &
Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30
HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service
of Help and Healing; C: Sat 5-6 & 7-8 by appt

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

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
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Sun 8 HC, 11 MP & Ser; Thurs & HD 10:30 HC

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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



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, 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 & 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, B.D.
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



ST. URIEL THE ARCHANGEL
SEA GIRT, N. J.

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 10:30

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.

EPHAPHAN 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

EPHAPHAN 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