

The Living Church

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



**Nashotah House and
the Future**
Editorial
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CAMP BRATTON GREEN, WAY, MISS.

The new youth camp of the diocese of Mississippi will also be used as a conference center for the clergy and laity.

[See page 17.]

LETTERS

The Church's Marriage Law

TO THE EDITOR: Canon 66 of General Convention provides that all proposed changes in canons, before being acted on, shall have been referred to and reported upon by the Committees on Canons of the two Houses, unless this requirement is dispensed with by a three-fourths vote of each House. The 1946 Convention completely ignored this requirement, with the result that we have what we have in the new legislation and already the blunders are standing out. Read further and judge for yourselves.

Until the Convention of 1946 the canons on marriage contained two definite prohibitions: one, forbidding the clergy to solemnize any marriage where either party had a divorced spouse living, except in the case of the well-known "exception," and the other, forbidding Church members (including, of course, the clergy) from contracting matrimony where divorce was involved except in accordance with the canons. The 1946 Convention, acting in disregard of its wise canon and so without expert advice, so man-handled the canons, that both of these definite prohibitions were dropped out. In the new canons it is nowhere said that the clergy must consult the bishop before solemnizing such marriages, nor is there any provision for the clergy doing so. What is provided is that such persons may apply for a judgment declaring their former unions in-

valid as Christian marriages, and that any minister in this Church may marry persons who have secured such favorable judgments. But it is only an inference that the minister cannot act before such favorable judgment has been obtained. Already one priest has acted, taking upon himself to decide that the marriage would not be in violation of the law of the Church, and it is very doubtful if he could be successfully convicted of any violation of the canons. There is no excuse for such blundering legislation.

The omission of the former prohibition against members of this Church entering into matrimony where divorce is involved, means that if such persons get married by ministers of other Churches or by secular officials, no canon of the Church has been violated, and if such persons present themselves for Baptism, Confirmation, or to receive the Holy Communion the priest no longer has any "cause to think that they have married otherwise than as the Discipline of this Church allows," for the Church has removed the prohibition. Nor would he have any reason to think the marriage to have been contrary to the word of God, now that it is evident that the Church does not think so, having removed from its canons the instruction to members of the Church not to contract such marriages. In some respects this was a fortunate blunder because it has torpedoed "automatic excommunication," and a clergyman to whom such persons come

is no longer under any obligation to consult with the bishop before receiving them to the sacraments. But an unfortunate result is that there is no longer any canonical provision preventing clergymen getting married after divorce or getting married to divorced persons, by other than the ministers of this Church, and one minister of this Church, having contracted such a marriage, refuses to resign and says he believes his marriage to be in accordance with the spirit of the new legislation, and his bishop asks, "What can I do?" The undersigned does not believe that the minister can be successfully convicted of the violation of any canon, now that the canon prohibiting what he has done has been removed from our legislation. The commission's recommended plan retained the prohibition, but the Bishops' Special Committee incontinently left it out of their proposed substitute, and no one noticed it.

But the worst blunder of all has been brought brutally to the attention of a thoroughly shocked and mortified Church by the actions of the Bishops of Lexington and Michigan. Far from the statement of the Bishop of Lexington that he had acted strictly in accordance with the law of the Church being, as THE LIVING CHURCH editorially suggested, "reassuring," it is alarming to the highest degree, as making terribly clear what the canon-makers have done to that law by the adoption of the "annulment" solution for the problem. Anything is possible under possi-

Considering the Ministry

Time and place: Midsummer luncheon 1947; A New York Club, downtown.

Persons present: Business men exclusively.

Topic of discussion: Recruiting for the Ministry.(!)

Big business corporations scout the colleges and universities for top-notch graduates. The Holy Spirit may use other methods, but some of the very best men of recent crops are enrolled in these seminaries right now, looking forward to another year of study, worship and Christian fellowship in preparation for the ministry. (Please turn to p. 42 in your Prayer Book, and include us).

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

LETTERS

ble interpretations of the many loosely-worded grounds for annulment, especially ground 8: "Concurrent contract inconsistent with the contract constituting canonical marriage." For under that, all that is necessary to secure a favorable judgment from a bishop is to assert, and get him to believe, that the parties to the former marriage had entered into an agreement, however informal, that they would separate if the marriage proved unsatisfactory to either of them. Under this a man who had been divorced by his wife for flagrant unfaithfulness, might get a bishop to give him permission to be married by a minister of this Church on the ground that he and his former wife had had such a pre-nuptial agreement. On the other hand, his wife could not get such a judgment because of the divorce for her husband's adultery, unless she could get a bishop to believe that such an agreement had existed. And in either or both cases the assertion might be false. To such a pass have the canon-makers brought us.

The bishop is under no obligation to make public the grounds for his favorable judgment, and in most cases would do so at the risk of being sued for libel. But the bishop is *under no compulsion*, canonical or moral, to give a favorable judgment, and certainly ought not to if he had reason to believe that its sanction would very likely do great harm to the Church's position in regard to such things. The Bishops of Lexington and Michigan have quite unnecessarily outraged the feelings of the membership of the Church and given its enemies abundant occasion to blaspheme. For this they, and the canon-makers who made this scandalous thing possible, must share entire responsibility.

(Rev.) F. C. HARTSHORNE.

Philadelphia.

Evangelism

TO THE EDITOR: We should be grateful that the National Council is thinking and planning about Evangelism. No member of the Church who is alive to the opportunity for Christ and His Church today can help being aware of the urgency and necessity of Evangelism. We should be praying, planning, and getting into action to uphold the hands of the leaders of

the Church who have begun the program.

It is only as a ship is in motion that it can be guided. We have started to move, but what about the goal? Suppose motion pictures and advertising should bring thousands into the Church. Is the Church ready? Right now, apparently we have difficulty even in holding for long many of those who are confirmed. Can we expect motion pictures and other secular mediums to do for us what we as clergymen and people are not already doing? We should be aware that the last state might be worse than the first.

We are in a new day—a "one world" world. The question isn't primarily whether the Episcopal Church grows or even survives—the question is whether or not secularism destroys the world or Jesus Christ through all His forces brings in His Kingdom.

Certainly we need Evangelism, but we need a new Evangelism for a new world. I believe we need a new plan of Evangelism that goes beyond just the use of preaching, education, hospital, or of radio, etc., for winning people to Christ and His Church. I believe we need to win people to Christ who are already in responsible positions in the radio, press, motion pictures, education, government service, etc., so that these individuals shall be the Church through all these areas of life, witnessing for Christ and putting Him first.

The parish church cannot be merely a haven of the comfortable on a mountain top. It must be, as the real body of Christ is, incarnate in the real world of flesh. Members of the Church are already in every area of secular life. Their hands must be upheld in redeeming these areas for Christ. This means they must be willing to die for Christ in these areas if need be. We must help them see that Christ already has won the victory and that all they need to do is to claim it in His name. Many are ready and waiting to get into motion if others will only back them up. Where others are slow to move we may have to build fires of love under them to get them moving. When one individual gets moving, after inspiration and sparking and direction from the home base of the parish church, where he will need continual help through prayer, worship, fellowship, and the sacraments, he will need help in developing a small cell for prayer, fellowship, and direction in the doing of God's will in his particular job. This cell should develop organically through the coming together of those already in the same area of work. This not only needs to be done; it already is being done, but needs to be done on a much larger scale.

The Church of England has a Church Commission on the development of "cells." It seems to me we need help from the National Council to do a particular job with those who already are members of the Body of Christ, so that they might live and witness as Christians right where they earn their daily bread. Let us be sure that as a Church we are not too much concerned with protecting our life. Christ gave His life. His Church must be willing to lose its life for His sake.

(Rev.) ERNEST W. CHURCHILL.

New York City.

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

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Movies — Tools for Evangelism

THE use of 16 mm sound movies is quite effective in breaking down the prejudice which many Protestants have to the Episcopal Church. The priest, working in a missionary field, is constantly aware of this prejudice, and is also aware that it exists because of a widespread ignorance of what the Episcopal Church claims to be and what she teaches. Out here in West Texas, Protestants are quite sure that the Episcopal Church is an off-breed Roman Catholicism. For this reason, several priests of my acquaintance have told me, the Episcopal round-collar is discarded in favor of a tie and the word "Catholic" is shunned like poison.

A much wiser method, it seems to me, of getting people to understand that the Episcopal Church is not the prodigal son of the papacy is to take the offensive. We don't convince anyone of a thing by trying to deny, or cover-up, or hide away. We convince by asserting. We convince by *showing* our Protestant friends that we teach the strong word of God. And one of the best methods of showing them is through 16 mm sound movies.

During this summer, I've experimented with this sort of thing. Every Friday we have open house at the rectory. A large screen is put in the yard, the projector for 16 mm films is placed on the porch. Invitations and advertisements welcome all visitors. People driving by on the road see the film in progress and stop to inspect. The word has been getting around that the Episcopal minister has free movies, and that the movies are good dramatizations of the New Testament, and that the pope doesn't seem to have much to do with them, and that maybe the faith of an Episcopalian isn't such a dangerous thing after all. It is fear that prompts prejudice. If we can break down the fear we have made our first step toward understanding. And until there is understanding of what the Episcopal Church really teaches there can be no free choice on the part of outsiders.

The best available material for this sort of approach through 16 mm films is the Cathedral Film Series. In these films, our Lord is pictured in dignified, believable fashion. The acting and production is excellent, as is the music and sound effects. Any one of the Cathedral Films is good, though this department

is partial to "Journey Into Faith," "No Greater Power," and "Woman To Remember."

QUESTIONS AND ANSWERS

Where can I get good religious postcards for projection in an opaque projector?

Write the Rev. Alan Watts, Episcopal chaplain at Northwestern University, Evanston, Ill. Fr. Watts can put you in touch with his English sources of excellent postcards.

Has anyone in the Episcopal Church made up a book to illustrate with photographs the Holy Communion Service, with the ritual and explanations of ceremonial included? It seems that this method of visual education has been neglected in our Church.

Yes, until recently we were in real need of such a visual aid for use in study groups and in worship. "Look and Listen" is happy to report that such a booklet is now available. It is entitled *The Family Eucharist*, and is edited by the Rev. Dean R. Edwards, rector of St. Paul's Church-on-the-Hill, St. Paul, Minn. The book contains photographs, ritual, explanation of ceremonial acts, and suggestions for applying the Eucharist to daily living. The book is carefully and accurately done, and should be a real help to our people in understanding more clearly the significance of the Holy Eucharist. The book may be obtained by writing to Fr. Edwards. The price is 50c each.

Can you suggest any visual aids to be used with Canterbury Club groups, or in organizing a Canterbury Club?

The National Council has a good filmstrip entitled *Your Church in the College*, which sells for \$2. A sound track or recording is available for use with the film for an additional \$2.50. Another filmstrip which should be of interest to college-age groups is the National Council's strip, *The Presiding Bishops' Fund For World Relief*, which shows how the contributions to the Presiding Bishops' Fund are being used in the rehabilitation of Europe and Asia (same price). There are numerous other filmstrips which would interest college young people. Get the catalogue of the Ideal Pictures, Inc., 2024 Main St., Dallas, Texas; or 26 E. 8th St., Chicago, Ill.

FOURTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Stevens' Funeral

Funeral services for the late Bishop Stevens of Los Angeles, were held at St. Paul's Cathedral, Los Angeles, Calif., on Wednesday morning, August 27th, at 10:30 AM. The Requiem was celebrated by Bishop Gooden, retired Suffragan of Los Angeles, assisted by Bishops Rhea of Idaho, Block of California, Moulton, retired of Utah, Reifsnider, Bishop in charge of non-diocesan Japanese work, and the Very Rev. Francis Eric Bloy, dean of St. Paul's Cathedral. Among the Bishops in the chancel were Bishops Kinsolving of Arizonia, Lewis of Nevada, Clark of Utah, Porter of Sacramento, Dagwell of Oregon, Cross of Spokane, Ziegler of Wyoming, Bayne of Olympia, Walters of San Joaquin, and the Rt. Rev. Mampre Calfayan of the Armenian Apostolic Church. In the procession were hundreds of priests, including representatives from the Armenian, Syrian, Serbian, and Greek Orthodox Churches.

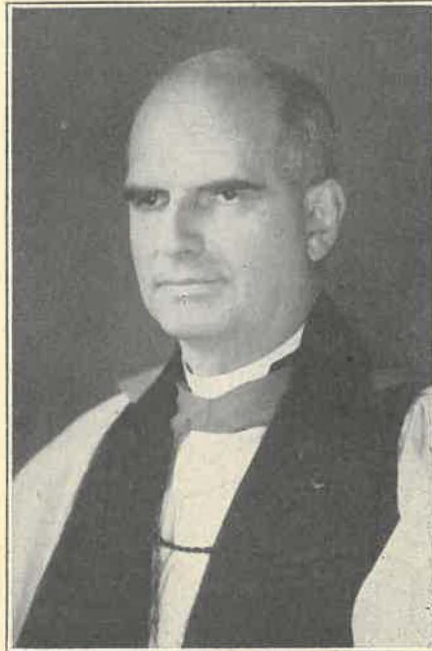
At least 2,000 persons, including officials of the city and county of Los Angeles, attended the funeral. Since the cathedral seats only 1,300, hundreds were turned away. Bishop Stevens' body lay in state from 5 PM August 26th to 9 AM August 27th. The body was guarded by a group of the younger clergy of the diocese, men who had been educated and ordained during the Bishop's episcopate. Pall bearers were the Rev. Messrs. Vernon Harris, John M. Yamazaki, Edwin Moss, Williston Ford, Henry Clark Smith, and Philip Soderstrom.

An editorial in the Los Angeles *Times* said of the Bishop:

"The death of William Bertrand Stevens, for nearly 20 years Bishop of the Protestant Episcopal diocese of Los Angeles, removes from Southern California a man whose contributions—religious, cultural, and civic—are at the moment inestimable.

"Never a sensationalist nor an extremist, yet ever ready to assume any role which he felt would contribute to the general welfare, Bishop Stevens was one of the outstanding Churchmen of the Southland.

"He had the uncommon virtues of simplicity, sincerity, kindness, and tolerance.



BISHOP STEVENS: "The strife is over, the battle done . . ."

"A scholar, a competent speaker and writer, an artist of no mean ability, and an able executive, Bishop Stevens was not a 'show man,' never was a 'publicity seeker,' and almost shrank from a display of his talents.

"His administration of his diocese was one of balance and common sense. His qualities were rare and his diocese will be blessed if it finds an equal successor."

ECCLESIASTICAL AUTHORITY

The standing committee of the diocese of Los Angeles met immediately after Bishop Stevens' funeral, and assumed the ecclesiastical authority of the diocese.

The committee unanimously voted to ask Bishop Gooden "to visit and perform episcopal offices in the diocese until such time as a bishop is elected and consecrated."* They also agreed to call a special convention for the purpose of the election of a bishop on November 19th, and appoint a committee to "gather and tabulate information concerning the possible candidates for the office of bishop of the diocese of Los Angeles."

*It is understood that Bishop Gooden will accept, and will call for assistance from the other retired bishops in the area from time to time.

Bishop Gribbin to Retire

Bishop Gribbin of Western North Carolina has asked the Presiding Bishop to present his resignation to the House of Bishops at its meeting on November 4th to 7th at St. Paul's Church, Winston-Salem, N. C.

The Bishop has tried for several years to overcome a serious throat ailment, but he now feels that he must retire. For the past three years he has spent the winters at Hobe Sound, Fla., and has had charge of Christ Memorial Church there.

Consecration of Fr. Bowen to be September 29th

The Presiding Bishop has taken order for the consecration of the Rev. Dr. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill., and Bishop Coadjutor-elect of the diocese of Colorado. The consecration will take place at St. John's Cathedral, Denver, at 10 AM, September 29th, the Feast of St. Michael and All Angels.

The Presiding Bishop will be the consecrator, with Bishop Ingley of Colorado and Bishop Conkling of Chicago as co-consecrators. Fr. Bowen will be presented by Bishop Brinker of Nebraska and Bishop Randall, Suffragan of Chicago. Bishop Pardue of Pittsburgh will be the preacher, and Bishop Essex of Quincy will be the litanist.

Attending presbyters will be the Rev.

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

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Frs. John H. Scambler, St. Peter's Church, Chicago, and Everett Carr, Emmanuel Church, La Grange, Ill. The Rev. Edward C. Turner, rector of Ascension and Holy Trinity Church, Pueblo, Colo., will be deputy registrar.

PRESIDING BISHOP

Bishop Sherrill in Residence at Seabury House

The Presiding Bishop has announced that he will be in residence at Seabury House, Greenwich, Conn., after the first week in September. Seabury House is the large estate which has been purchased by the Church for use as a permanent home for the Presiding Bishop, and a Church center for meetings and conferences [L. C., May 4th]. Until the acquisition of the property, named for the first Bishop of the Church in the United States, Samuel Seabury of Connecticut, the Church provided no official home for its Presiding Bishops.

Bishop Sherrill and his family are moving into the smaller house on the property, and the mansion is being altered and put in condition for its new use. It is expected that one of the first meetings to be held in the Seabury mansion will be the December meeting of the National Council.

The Presiding Bishop has said that he hopes Seabury House will in time become "the spiritual capital of the Protestant Episcopal Church around the world. It would be to the Episcopal Church in this country something, at least, of what Lambeth, the home of the Archbishop of Canterbury, is to the Church of England."

ORTHODOX

Metropolitan Benjamin to Latvia; Archbishop Adam to Bukovina

Patriarch Alexei, Patriarch of Moscow and All Russia, has notified the Most Rev. Metropolitan Benjamin (Fedchenkov) that he has been transferred from his post as Patriarchal Exarch of the Aleutian Islands and North America to the metropolitan see of Riga [Latvia]. The Metropolitan said that he is ready to leave as soon as arrangements can be made.

The Most Rev. Archbishop Adam (Phillipovsky) of Philadelphia was notified by the Patriarch that he has been transferred to the diocese of Bukovina, formerly a part of Rumania, but now a part of Soviet territory.

The transfer of the two Bishops came as Metropolitan Gregory of Leningrad and Novgorod began the study of a seven-point statement in which the Russian Orthodox, under the leadership of the

Most Rev. Metropolitan Theophilus of San Francisco, have outlined the terms upon which they will accept the spiritual authority of Moscow. No indication has yet appeared as to the progress of the negotiations. However, it is believed that the removal of Metropolitan Benjamin and Archbishop Adam will remove one obstacle to the reconciliation, since neither would probably be acceptable for offices in the autocephalous Church.

Although the terms of the seven-point statement have not been made public, it is believed that the main demand is for complete autonomy, including the right to appoint the spiritual head of the Church in the United States, administer the internal affairs of the Church, elect bishops, and retain control of all Church property in this country. In return, the American Church would accept the jurisdiction of the Moscow Patriarchate in all spiritual matters, and include the name of the Patriarch in the Liturgy. [RNS]

ROMAN CATHOLICS

Liturgical Conference Held

More than 1,300 priests, Sisters, and lay delegates from 28 states and one each from France and Belgium attended the eighth annual [Roman] Catholic Liturgical Conference, held in the Neighbors of Woodcraft auditorium, Portland, Ore., August 18th to 21st, in celebration of National Liturgical week.

The Rev. H. A. Reinhold of Sunnyside, Wash., who presented a history of the liturgical movement, challenged the laity to develop spiritually as they have mentally, educationally, socially, and physically.

The Rev. Abbot Prosper Gueranger initiated the movement of greater participation by the laymen in the rites of the Mass about 100 years ago in France, Fr. Reinhold said. Under the direction of Pope Pius X it spread to this country about 35 years ago.

The movement was headed here by the late Dom Virgil Michel, OSB, and Fr. William Busch, a speaker at the conference. Fr. Reinhold traced the progress of the movement in every country, and said that liturgical conferences have been held in the United States since 1940.

Careful study of the history and the meaning of the Mass is the only way the Roman Catholic can appreciate it, the Most Rev. Charles D. White of Spokane, told the delegates.

Careless habits of those participating in the Mass were criticised during a demonstration of the Mass by the Very Rev. Martin B. Hellriegel of St. Louis, national vice-president of the liturgical movement. The Lord's Prayer is mum-

bled all too frequently, he stated, and 65% of all Roman Catholics make the sign of the cross carelessly. Delegates were asked to think of the martyrs who said the Lord's Prayer on their way to their death.

Fr. Hellriegel said he was afraid that many do not know the meaning of some of the signs made during the celebration of the Mass. Both the laity and priests, without realizing it, fall into bad habits, he said, and scolded the clergy for leaning on the pulpit while preaching and making jests during the sermon. Declaring it a violation of the teachings of the Church for members to pray on their knees on Sunday and then prey on the people on week days, he asked for a more consistent living of the Christian way of life.

The Rev. Thomas J. Carroll of Boston, president of the conference, said the [Roman] Catholic Liturgical movement has received a warmer reception in Portland than in any of the other seven cities where it was held in previous years.

Officials at Masses said during the conference faced the people. This marked the first time this had been done in Oregon. The archbishop's throne and seats for the other priests were behind the altar and the choir immediately in front.

"There is hope that even sooner than we expect, the Holy See may allow some use of the vernacular in the United States," the Rev. Aloysius Wilmes of St. Louis said, after listing several European areas where the use of the national language is allowed in the celebration of the liturgy.

During an open discussion, a young mother said, "The Mass would have more meaning if we could understand the parts." She concurred with a previous suggestion during the discussion that the Mass be in English.

RELIEF

Special Effort Being Made for Presiding Bishop's Fund

A special effort is being made by the Department of Promotion of the National Council to have the 1947 quota of the Presiding Bishop's Fund for World Relief (\$1,000,000) in hand by the September meeting of the National Council, September 23rd to 25th.

On August 26th, \$126,000 was needed to complete the million dollar goal. It is believed that much of this has been collected, but has not yet been remitted by parishes and dioceses. The department is urging that every dollar received be forwarded immediately, so that there will be time to tabulate the result, and place full information before the council.

PHILIPPINES

Aglipayan Church Seeks Valid Orders

The Supreme Council of Bishops of the Philippine Independent Church, popularly known as the Aglipayan Church, meeting in Manila on August 4, 1947, unanimously adopted a resolution instructing and empowering the Supreme Bishop, Monsignor Isabelo de los Reyes, Jr., to petition the Episcopal Church in the USA, through the Bishop of the Philippine Episcopal Church, to grant valid consecration to their bishops, which action was unanimously ratified by the Grand Synod of the Church on the following day. This action was taken after the Supreme Council and the Grand Synod had unanimously adopted a Declaration of Faith; Articles of Religion clarifying the position of their Church on certain doctrinal and controversial questions; and a revised Constitution and Canons.

HISTORY

The Philippine Independent Church was "proclaimed" August 3, 1902, by Isabelo de los Reyes, Sr., father of the present Supreme Bishop, and sometimes described as its founder. In his proclamation, made during the inauguration of the first Labor Congress of the Philippines, held under his initiative and presidency, Don Isabelo nominated as Supreme Bishop the vicar general of the Revolutionary Army, Fr. Gregorio Aglipay, Roman Catholic priest excommunicated in 1899 by the Spanish Archbishop Nozaleda for his attempt to nationalize the Church in the Philippines. For Vice President, Don Isabelo nominated Gov. William Howard Taft, President of the Philippine Commission. Governor Taft at once accepted his nomination, but Vicar General Aglipay postponed his decision to see if some accord with the Roman Church could be reached. When it was announced that it was impossible to expel the Spanish friars from the Philippines, Fr. Aglipay resolutely decided to separate from the Pope, and accepted his nomination on October 17, 1902. Nine days afterward he said his first Mass as Supreme Bishop of the Philippine Independent Church, attended by thousands of his followers, in an open field close to the Roman church in Tondo, Manila. Monsignor Aglipay later designated both Isabelo de los Reyes, Sr., and William Howard Taft Honorary Bishops of the Philippine Independent Church.

The Roman Catholic hierarchy took immediate steps to correct at least some of the graver abuses which had led to

this independent movement. In 1903, the Spanish archbishop and bishops were replaced by U. S. prelates; some Filipino bishops were consecrated. In 1907, the *Blue Book of Missions* recorded for the Philippine Independent Church a membership of 3,000,000, and for the Roman Catholic Church in the Philippines 3,940,000. The present membership of the Philippine Independent Church is estimated at 1,500,000.

Monsignor Aglipay was in priests orders, but he accepted the title of Supreme Bishop, and ordained priests and consecrated bishops. He recognized the irregularity of this procedure, though justifying it on the ground of necessity, and early sought episcopal consecration, first through Bishop Brent of the Episcopal Church, and later through Bishop Hertzog of the Old Catholic Church. Monsignor Aglipay's experiences with the Roman Catholics, and especially the domination of the Spanish hierarchy and friars over the Filipino clergy, seem to have made him very suspicious of any relations with "foreign" Churches, and his correspondence shows that while he desired episcopal consecration, he was unwilling to make the definite statements of conformity to Catholic doctrine and polity, which both the Old Catholics and the Episcopalians were bound to insist upon as preliminary to consecration.

The Philippine Independent Church carried on for 45 years under great difficulties, and with little help from any other Christian group. The Philippine courts denied them any share of the Church property which they had formerly used, even when entire congregations affiliated themselves with the new Church. They have had to struggle along in temporary churches and chapels, without the help of religious orders, without parochial and boarding schools, and without seminaries. The clergy who came to them in Roman orders were generally well-prepared for their work, but the great needs of Church and people have at certain periods led the bishops to ordain men with considerably less educational background. For a number of years, however, the spiritual and educational standards of the clergy have been steadily rising, and there are now some splendid and outstanding men in the ministry of the Philippine Independent Church. A few are now taking post-graduate work in the U. S.

In a letter to the clergy of the Philippine Episcopal Church reporting on this development, Bishop Binsted has indicated six ways in which the two Churches can cooperate while waiting for the answer of the Church in the U. S. to the petition of the Philippine Independent Church. These are:

- (1.) The education of men for the sacred ministry. (Five men to be designated by the Supreme Bishop are to enter St. Andrew's Theological Seminary, Manila, in September.)
- (2.) The training of women Church workers. (A school for this purpose is to be established in Manila as soon as buildings are available.)
- (3.) Conferences for the study of mutual problems.
- (4.) Retreats for clergy and laity.
- (5.) Teaching missions.
- (6.) A combined religious book store.

JAPAN

British Bishops Visit Tokyo

The Archbishop of Brisbane and Metropolitan of Queensland [Australia], the Most Rev. Reginald Charles Halse, and the Bishop of Tasmania, the Rt. Rev. Geoffrey Franceys Cranswick, and a party of three chaplain-aides arrived at Haneda Air Base on August 16th for a week's visit in Tokyo.

The dignitaries visited with bishops of the Nippon Seikokwai [Holy Catholic Church in Japan] to discuss the missionary needs of the rebuilding of the Church and the role Australia may play in assisting.

While in Tokyo, the party were guests of the Australian mission and visited the Supreme Commander, the British Ambassador, and various units of the occupation forces.

CHINA

General Synod Meets

Eighty delegates from the thirteen dioceses of the Chung Hua Sheng Kung Hui [Holy Catholic Church in China] recently met in Shanghai for the first post-war meeting of the General Synod. The last Synod was held in Foochow in 1937.

Visitors from the United States, England, and Australia were present, including the Rt. Rev. Geoffrey F. Cranswick, Bishop of Tasmania [Australia]; the Rev. Canons Max Warren and H. A. Wittenbach of the Church Missionary Society, London; and the Rev. John DeF. Pettus, rector of All Saints' Church, Santa Barbara, Calif. The visitors were welcomed by the Rt. Rev. T. Arnold Scott, Bishop of North China. [RNS]

COMING EVENTS

September

9. Convocation of South Dakota, Watertown
21. Convocation of Idaho, Twin Falls
22. Meeting of the National Council; convocation of North Dakota, Fargo
29. Consecration of the Rev. H. L. Bowen, Denver, Colo.

One Bread, One Body

By the Rt. Rev. James P. DeWolfe, D.D.

Bishop of Long Island

I am the vine, ye are the branches [St. John 15:5]. A temptation which I could not resist leads me to say something to you today about Church unity. As a Bishop whose jurisdiction lies in the United States of America, I am deeply conscious of the significance of my addressing you from the pulpit of this ancient shrine in England. Of all English churches, I suppose Westminster Abbey is the most precious to the whole Anglican Communion wherever, on all five continents, it bears witness to Jesus Christ as Redeemer and King. Indeed, it is not at all difficult to think of the abbey as being in itself a symbol of the unity which, thank God, characterizes the Churches which comprise the Anglican Communion. That unity is not one of federation, but of life.

In America last autumn we had the honor of the visit made to the American Church by the Archbishop of Canterbury. At that time a proposed basis of union between the Episcopal and the Presbyterian Churches in America was being debated very vigorously. The Archbishop addressed our triennial General Convention, and in the course of his speech requickered our realization of the wonderful heritage we all share in the unity, the Catholicity, the sanctity, and the continuity from Apostolic days which the Anglican Communion rightly cherishes and defends.

More recently, we have had in America the pleasure of welcoming the Lord Bishop of London to parishes and districts which, less than two hundred years ago, were under the jurisdiction of his predecessors in that office. Despite his heavy schedule he graciously consented to address the clergy and lay representatives assembled for the annual convention of my own diocese, Long Island. We trust that he felt as much at home with us as we did with him. Actually, I have no doubt that he did, because he was aware, as we were aware, that we all belonged to the same Church; we all were convinced of the truth of the same Creed; we all were washed with the waters of one Baptism; we all partook of one eucharistic Bread; we all meditated upon one and the same Holy Scriptures; we all shared the unique High Priesthood of the only-begotten Son of God.

I mention these two visits not only to pay tribute to the distinguished Bishops who made them, but because they illustrate the nature of that organic unity which the Anglican Communion pos-

sesses, and which is required if Christ's Church is to be indeed one. I suppose that almost every one, Anglican, Roman, or Non-Comformist, who has seriously considered Church unity for five minutes, believes it to be desirable for a va-

The unity of Christ's Church is the subject of this sermon, preached by the Bishop of Long Island at Westminster Abbey, London, England, on August 31st. Bishop DeWolfe shows the historic position of the Anglican Communion in the offering of the Holy Eucharist by Apostolic ministers. It is also a powerful plea for the Church's steadfast loyalty to the historic treasure which has been committed to her charge.

riety of reasons. But the reasons why Church unity has not been achieved in modern times are equally various. One chief reason why Church unity has not been achieved, I believe, is a wide-spread understanding, not only among ourselves but among those also who adhere to bodies outside the Anglican Communion, that the proposals advanced in recent years as a groundwork for reunion have been *schemes* rather than *bases*. Schemes may be able to produce Church union, but Church unity must be based. The unity of the Anglican Communion is based upon our mutual acceptance of the Apostolic Faith, the Apostolic Scriptures, the Apostolic sacraments, and the Apostolic ministry. Actually there is no other basis upon which Church unity may be achieved or sustained.

Aware of this truth, the House of Bishops of the American Church issued, in the year 1886, a *Declaration on Unity*.

"We do hereby affirm," they wrote, "that the Christian unity now so earnestly desired . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men. As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.

2. The Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

This declaration came to be known as "the Chicago Quadrilateral," owing to the fact that the General Convention of the Church in America at which the *Declaration* was issued met in Chicago in 1886. The Lambeth Conference of 1888 altered to some small extent the phrasing of the four "inherent parts" as they were stated in the Chicago Quadrilateral, but issued a statement on its own behalf in which the four essential principles are set forth in essentially the same language. Since the promulgation of the Lambeth Quadrilateral, however, some questionable interpretations have been made of it. It is our hope that the Lambeth Conference to be held next year will issue a forthright statement which will clear up any ambiguity which exists concerning the essential principles which the Anglican Communion dares not "compromise or surrender," lest it forfeit its heritage in the historic Church of Christ's founding—One, Holy, Catholic, and Apostolic.

ORGANIC UNITY

The unity which characterized the undivided Catholic Church during the first ages of its existence was the organic unity of that body our Lord Jesus Christ assumed of His virgin Mother. St. Paul reverts to this image of the organic unity of the body more than once when he had occasion to speak of the unity of the baptized in Christ Jesus. He but expressed in other words the truth our Lord clothed in the words we have for our text, "I am the vine, ye are the branches." As the unity of the vine and its branches is organic, so the unity of the baptized with the Lord and, in Him, with one another, is organic. The relationship of the Lord to the baptized, and of the baptized to the Lord and, in Him, to one another, is the relationship of vine to branch, and, through the vine, of branch to branch. Root, stem, branch; leaf, flower, fruit;

one organic whole. The life of the branch depends upon its abiding in the vine; the life of the vine produces the fruit of the branch. So it is with the Church, of which Jesus Christ is the Head, and all baptized people the members. Head and members constitute one organic whole. The basis of unity in the Church is that Head and members live one life. The life of the members depends upon their abiding in Christ: "Abide ye in my love," He directs (St. John 15:9). The love of Christ, which is his life, produces in the baptized the righteousness of the saints. "I have been crucified with Christ," cries St. Paul to the Galatians, (2:20) "and it is no longer I that live, but Christ liveth in me." These words are a classic definition of the organic unity which exists betwixt Christ and His Church, but they say nothing other than, "I am the vine, ye are the branches."

Organic unity in Christ was no mere intellectual concept on the part of the Church in Apostolic days; it was experience. The Church was one in and with itself because it knew itself to be one with Christ. When the Church assembled, it was not a group of learned scholars and doctors who came together to debate, but a group of redeemed and reborn men, women, and children who gathered to worship. When the Church offered her Liturgy, she offered herself under the forms of bread and wine, even as her Head offered Himself under the forms of bread and wine. The Church and the Church's Lord lived in common one life of obedience to the will of the eternal Father, revealed by His only-begotten Son Jesus Christ, and achieved through the energizing of God the Holy Ghost. Accordingly, when the Church ate the offered Bread and drank the offered Cup, the Church was aware that it partook not of its own, but of Christ's life. The communicants indeed received themselves back as they received back the bread and the wine they had offered; but they received themselves back in Christ. It was His offering of Himself under the forms of bread and wine that gave significance to the Church's offering of herself under the forms of bread and wine. It was not the Church that lived, but Christ who lived in the Church.

And since the offering of herself under the forms of bread and wine was *one* offering by and of the *whole* Church, the one who offered *for* the Church was of necessity one of the Apostles in person, or one who had been commissioned by an Apostle to perform the Apostle's Liturgy, *i.e.*, to offer *for the whole* Church. It was through the Apostles that the unity of the Church in herself and in Christ was sustained and demonstrated. It was through the Liturgy of the Apostles, offered by them in person or by others on their behalf and by their appointment, that the unity of the

"SHALL HE FIND FAITH...?"

THIS Age — this faithless Age is strong;
Earth's shattered beauty bears its mark.
The heavy breath of monstrous wrong
Stirs in its branch, stripped and stark.

And we? We share the evil grown
To dread familiarity.
We share the lethargy — the stone
We also cast, too willingly;

And witness with no rush of tears
The shrunken faces of the starved.
Christ the Compassionate appears
Only on Shrines where LOVE in carved.

Nor shall this desolation cease
Till pagan suffering is surpassed
By Christ-shared pain and Christ-won peace,
And earth, absolved, win Faith at last.

LOUISA BOYD GILE.

Church's offering with Christ's offering of Himself was set forth and identified.

UNITY OF EUCHARIST

The understanding that the *whole* Church offers itself in every Eucharist is still the principle of unity which makes the Anglican Communion the Anglican Communion, and gives point to the universal acceptance of the Chicago or Lambeth Quadrilateral. Not every individual Churchman, unfortunately, is consciously aware of this truth, and we do have troublesome differences among ourselves regarding such rather superficial matters as ceremonial. But all the Churches of the Anglican Communion are aware of the centrality of the Eucharist, and can and do use the Book of Common Prayer because that book embodies the faith and practice which have ever been characteristic of the One, Holy, Catholic, and Apostolic Church of the ages. When the Eucharist is offered here, we Churchmen across the Atlantic in the diocese of Long Island are caught up together with you in that offering. So are you caught up together with us and with the whole Church, Militant here in earth, Expectant in Paradise, and Triumphant in Heaven, whenever the Eucharist is offered at the altar of our humblest mission station over there. This is so because no bishop in the Anglican Communion is granted jurisdiction anywhere in the Church without the consent, tacit or expressed, of the whole Church acting through its accredited authorities. The episcopate with us is not a fetish concerning which

we need continue to be superstitious; for us, the episcopate is the channel ordained by Christ Himself and treasured by the whole Church through the whole course of her long life, whereby the unity, the continuity, and the identity of the Church in Christ is preserved and demonstrated.

Schemes which undertake to make it possible for non-episcopal groups to accept the episcopate as a mere gesture, a form denuded of all content, patently are unable either to generate or to sustain what we mean when we speak of Church Unity. We in the Anglican Communion whose hearts and minds are devoted to the cause of Church unity cannot but decline to support such efforts, since we know full well they can but fail to achieve the objective that alone will satisfy either God or man.

INHERITED UNITY

More and more clearly many of us realize that we of the Anglican Communion are singularly blessed in possessing the unity we take so much for granted. We of today did not create it; we inherited it. It is not ours to dissipate. But it is ours to strengthen and extend; it is ours to share. We dare not offer to others some other kind of unity. May God grant to us all in the Anglican Communion the will to show forth unmistakably to the world our unity in Christ Jesus, and enable us to draw others into that unity so that once again, and soon, there will be, as there is but one Lord, but one Church at unity in herself in Christ.

Nashotah House and the Future

THREE theological seminaries of the Church have new deans this fall — General, with Dean Rose, Sewanee, with Dean Gibson, and Nashotah, with Dean Nes. The new deans will all inherit strong traditions from a line of illustrious predecessors of whom the retiring deans, Drs. Fosbroke, James, and Nutter, are noteworthy examples.

All three seminaries have furnished leaders in that great resurgence of doctrine, discipline, and worship known as the Catholic revival, and continue to do so in the present. Indeed, leadership in the Catholic movement has come from all the seminaries, even from those usually thought of as Liberal or Evangelical in emphasis.

However, we feel that the popular identification of a particular emphasis in Churchmanship with particular seminaries is quite proper within the broad framework of the doctrine, discipline, and worship of the Episcopal Church, and with the understanding that all the seminaries produce all types of Churchmen.

Within this framework, Nashotah House has always been looked upon as standing, in the words of Dean Nutter, for "very definite convictions of just what it is that the Lord hath commanded and this Church hath received." The basis of its curriculum has ever been "dogmatic theology, that of the Fathers and Doctors of the Undivided Church, reinforced by the intellectual interpretations of Catholic thinkers and teachers down through all the centuries, including the 20th," to quote again from the former dean's article, "Nashotah's Aim," in *THE LIVING CHURCH* of May 17, 1943.

As the seminary most definitely and unequivocally identified with the Catholic movement, Nashotah stands today, as does that movement as a whole, at a turning point. After the 19th century, the Evangelical movement begun by Wesley virtually disappeared as an organized movement in Anglicanism, not because it had lost, but because the Church as a whole had accepted most of its major objectives. Today, the Catholic movement is nearing a similar point in its own course. The attack upon the Nicene Creed has generally subsided into a rearguard action by a group of modernists who are no longer young. The centrality of the Holy Communion is recognized not only by the overwhelming majority of our own clergy but by a growing group within the Protestant denominations. The doctrine of the Real Presence has long been the norm of Anglicanism. The sacraments of penance and extreme unction, approved of by skeptical men of science, are more and more widely practiced among Churchmen of all varieties. The last great argument — about the apostolic ministry — is

practically won also. For since all sides now agree that it is important to have the apostolic ministry and disagree only as to the mode of its transmission, there can ultimately be no escape from the Anglican three-way requirement: the inward call *and* the approval of the people *and* the laying-on of hands by the only minister universally admitted to have the power of ordination — the Bishop.

The extent of the success of the Catholic movement is sometimes hidden from its leaders by matters of ceremonial and vestments. Many more Churchpeople believe in the Incarnation than genuflect at the *Incarnatus*. Many more Churchpeople believe in the Real Presence than receive the Holy Communion fasting. And the presence or absence of a chasuble is no sure guide as to the presence or absence of sound Eucharistic teaching.

MUCH work remains to be done; indeed, much work remains to be done in the Evangelical movement for the revival of personal commitment to Christ, the spread of Christian missions, and other Evangelical aims. But both movements, as such, have entered or are entering, into a new phase. Like great tributary streams, they have poured their waters into the mainstream of the Church's life and the identity that was once theirs is becoming merged in the identity of the wide river.

The problems that agitate the Church today cannot be met with the slogans, or even the scholarship, of yesteryear. The seminaries, societies, magazines, and other organs through which the Catholic movement finds expression, can no longer contribute solely that special emphasis which is fast becoming the norm of the Church's life. They can take one of three turns:

(1) They can become quaint survivals of the past, pigmy replicas of the giants of the Catholic revival, fighting over the battles of a former day. As such they will be playing a part in the Church's life, but a not-too-important part on the periphery of Church thought and action.

(2) They can emerge in a busy search for some "new" Catholic doctrine or practice (our big sister-Church across the Tiber has a seemingly inexhaustible supply), denying the accolade of Catholicity to anyone who hasn't heard of the Litany of Loretto or a *vimpa*, doubtfully honoring our Blessed Lady with new doctrines of grace and new precocities of devotion, cluttering up the Liturgy with borrowed prayers and ceremonies, and turning Catholicity into an esoteric kind of sectarianism. Such a group too, we suppose, has a part to play in the Church's life.

(3) The third road cannot be so facily described. It is the road of application of the Catholic

Faith and the Grace of God to the problems of men and nations in this 20th century—the road of Catholic Action. What Catholic action should mean in the life of a seminary will be set forth below. We feel that it represents Nashotah's great opportunity to contribute to the life of the Church.

The trustees, the dean, and the faculty are all, we feel, fully cognizant of the opportunity confronting the seminary as it faces the future. But they will need the help of the alumni and the student body to accomplish real results. It is not what is taught in class or written in examination papers that determines the main trend of a seminary's life. It is what the students think about, talk about, and get excited about, among themselves and with their rectors, that gives their seminary its stamp and molds the minds of its graduates.

WHAT should seminary students be interested in? It is to be taken for granted that they will be interested in the substance of their profession, the various branches of theology, as graduate students in any field are interested in their field. It should also be assumed that these future physicians of human souls will be interested in human beings of all sorts, but especially of the ordinary sort. Yet the ranks of today's clergy are full of priests whose sermons make no mental contact with the congregation. They don't know what is troubling people, nor how to express the faith in terms that strike home to the man-in-the-pew. Not only in preaching, but in pastoral work as a whole it is not exaggerating to say that for the first two years of his ministry the average young priest is likely to do more spiritual harm than good, simply because he is so abysmally ignorant of human beings and their ways.

Some day, perhaps, the Church will make obligatory an internship like that in the medical profession. But if seminarians, here and now, were to keep themselves aware of the fact that they must learn to deal with people—mostly ordinary people—they might be able to cut their destructive period in half.

To carry the medical comparison a step farther, as getting sick himself does not help a doctor either to diagnose or to cure a disease, worldliness and sophistication do not contribute an iota to the seminarian's understanding of the cure of souls. Purity and austerity of life, rigid hatred of all sins (including little sins), combined with sympathy and love for sinners, provide far more potent equipment for the pastoral ministry.

But these considerations apply to all seminarians at all times. We are concerned in this editorial with the leadership which a Catholic seminary ought to provide to the Catholic movement in the present day. And we are proceeding on the assumption that the main emphasis of the Catholic movement has shifted: It is no longer primarily a matter of calling the Church back to the Catholic Faith and the Catholic

sacraments; rather, it is a matter of carrying out the implications of the Faith and the power of the sacraments in Catholic action.

THESE are some of the subjects that seminarians should be thinking about, talking about, and getting excited about:

(1) Rural life. The words "pagan" and "heathen" bear testimony to the fact that the Church has always had its difficulties with the countryside. Many statistics could be cited to show that the problem has arisen again in virulent form. Can the Church submerge its city ways and city values and make a real contribution to the life of the rural community?

(2) The skilled and semi-skilled laborer. Contrary to common opinion, the Episcopal Church has more than its share of the lowest economic group. What it lacks is the able and intelligent working people who are able to stand on their own feet. Does the Church have any place for such people?

(3) The Negro. Most strong Negro parishes are distinctly Catholic parishes. Nevertheless, the Catholic movement cannot be self-congratulatory about a successful "Jim Crow" Negro work. More especially in the North, where there is no excuse for it, little effort is made to welcome Negroes into the life of predominantly White parishes. Too often, they are made distinctly unwelcome.

(4) The problems of these three widely dissimilar groups raise another question: Is the work of the Episcopal Church weakened by too much emphasis upon social activities in which people of different interests and backgrounds do not mix? Conversely, how can the Church be the force that binds the community together if the meeting at the altar is cancelled out by failure to meet anywhere else?

(5) Catholic action is first and foremost evangelistic action. But the Church is not solely interested in developing techniques for capturing individuals and groups of individuals. It is also interested in shaping a community in which all sorts and conditions of men can exercise the rights which Catholic theology demands for them: The rights to life, to the means of life, and to security in the enjoyment of these rights. Catholic theology asserts a very definite hierarchy of economic values: God, man, property, money, in that order; and Catholic sociologists generally agree that our present economic order leaves out God and reverses the remaining values. Should not Catholic social action be affording leadership to the Episcopal Church in Christianizing the social order? Where is the impetus to come from, if not from the seminaries?

(6) Another important area of Catholic action is the movement to restore the unity of Christ's Church, commonly called the ecumenical movement. A generation ago, Catholic Churchmen were the lead-

(Continued on page 23.)

The Price of Failure



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W. B. Franklin, Treasurer, 281 Fourth Avenue, New York City

September 7, 1947

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Anglican Canon Law—Part II

By Col. Jackson Dykman

Chancellor of the diocese of Long Island

A CODE appeared in 1571, called the *Reformatio Legum Ecclesiasticarum*, produced by Foxe the martyrologist. It was not approved by Parliament, or Convocation, or the Queen, and has never been given any official authority although occasionally cited by way of illustration.

Statutory provision for the compilation of a code lapsed with the accession of Mary, so that the Church was left with its traditional jurisprudence and the legislation of the medieval popes as the basis of its law, subject to the limitations specified in the Act for the Submission of the Clergy and Restraint of Appeals (25 Hen. VIII, c. 19).

With the exception of canons dealing with liturgy and matters considered idolatrous, a considerable part of the *Corpus Juris Canonici* continued in force as customary law down to the nineteenth century. It is, therefore, today a part of the customary law of the American Church (Hoffmann, *Law of the Church*, New York, 1850).

FEW STATUTES

Until the nineteenth century, statutes dealing with Church matters were comparatively few. In the nineteenth century much of the English Church's life came to be governed by Act of Parliament.

Although no longer derived from a uniform source, the ecclesiastical law remained a system of jurisprudence, due to the fact that it was administered by judges and advocates who continued to study canon law professionally. Lord Blackburn said:

"Great weight should be given to the principles of the ecclesiastical law, laid down by those ancient writers on the ecclesiastical law of England whose treatises have been accepted by the Judges in the Ecclesiastical Courts as an authority. Some weight is to be given to foreign jurists who treat of the law ecclesiastical as practised in foreign countries, but much less weight, for it may well be that they are treating of ecclesiastical constitutions which may have been accepted and received in England."*

Much of the canon law was done away with by statutes transferring jurisdiction over crime and matrimonial and testamentary cases to secular courts. Clearly, however, a knowledge of the papal codes is a prerequisite to an understanding of the marriage service in the Book of Common Prayer.

Speaking of the effect of statutes the

*Mackonochie v. Lord Penzance (1881) 6 L.R., A.C. 424, 446.

Archbishops Commission make this interesting and significant statement:

"The ecclesiastical courts accepted this act** and issued decrees of nullity accordingly. In this way the Canon Law became altered in England. Most, though not all, of the nineteenth century parliamentary legislation has been thus accepted, and the Canon Law consequently modified. But this result is not brought about by the statutes, *proprio vigore*, but by their acceptance by the Church and consequent establishment by custom. But where the statutes are not accepted, the Canon Law remains and the Churchman is subject to two laws. It is providential that there have been few instances of direct conflict. The pre-1937 Divorce Laws came near to raising such a conflict by requiring an incumbent to allow the marriage of a divorcé in his church and compelling him to officiate at the marriage of the 'innocent party.' Since 1937 the existence of two marriage laws, the Canon and the Civil, has received implicit recognition by Parliament itself. In the Matrimonial Causes Act, 1937, there is a clause which relieves a clergyman of any obligation to officiate at or allow his church to be used for the marriage of anyone who has a partner still living, notwithstanding any decree of dissolution pronounced by the courts. This can only be an admission that the law of the Church, unlike the Civil Law, does not recognize a divorce with the right of remarriage. . . . Thus the answer to the question of the status now of that part of the old Canon Law concerning which there have been post-Reformation statutes is that in some cases the law has been modified or abolished through the approval or acquiescence of the Church, but that in others, for lack of such approval, the Canon Law persists in opposition to Statute Law."

CANONS OF 1603

Chapter V deals with the Canons of 1603. Beginning with a quotation from the Act for the Submission of the Clergy (25 Hen. VIII, c. 19) the effect of it is summarized as follows:

"(a) Parliament recognized and affirmed the power of the Church to legislate in ecclesiastical matters.

(b) Parliament limited and controlled this power by providing:

1. That the clergy can assemble in convocations only in pursuance of a writ in that behalf received from the Crown.

2. That they can make canons only with the license of the Crown.

3. That canons so made are inoperative unless and until they receive the Royal Assent.

4. That even then they are inoperative if and so far as they offend against the royal prerogative or the Common or Statute Law or the custom of that Country."

**Marriage Act of 1836.

After abortive attempts the Canon Law was effectively codified in what is usually called the code of 1603. Of it the report says:

"Although much of the material used in the compilation of the code was of sixteenth-century origin, the actual law contained in it is often only a re-enactment and adaptation of the provincial constitutions of the middle ages."

Seventeen canons were framed in 1640 in one of which "the Convocations judge it fit and convenient, but do not order, that the communion table should be placed at the east end of the church and severed by a rail from the rest of the building, that people should bow to the table on entering the church, and that the communicants should not remain in their pews but come up into the chancel at the Invitation." The canon also declared that "the communion table is and may be called an altar, in that sense in which the primitive Church called it an altar and no other."

NO BINDING AUTHORITY

The Court of Arches in *Cooper v. Dodd* (1850, 7 Notes of Cases 514, 517) observed these canons "never had any binding authority in these courts."

The commission takes the position with reference to the Canons of 1603:

1. These canons are binding on the laity as far as they declare the ancient usage and law of the Church of England.

2. So far as they do not declare such ancient usage and law they are not binding on the laity.

3. The ecclesiastical courts can control their officers and, in doing so, have the right to adopt rules based on the Canons of 1603.

In considering the authority of these canons over the clergy, the commission draws a distinction between spiritual matters and temporal possessions and says:

1. These canons already bind the clergy in both spiritual and temporal matters so far as they declare the ancient usage and law of the Church of England received and allowed.

2. As regards spiritual matters it has been generally accepted that these canons bind the clergy.

3. As regards the temporal possessions of the clergy these canons are not binding except insofar as they are declaratory of the earlier law.

In Chapter VI, entitled "The Codification of the Ecclesiastical Law," the Commission give their reasons for not

attempting a complete codification, chiefly utilitarian.

Instead they have proposed Canon VIII, already quoted, and vested authority in the archbishops to determine any dispute or question as to the content or effect of the general canon law.

A new body of canons is then presented to take the place of the Canons of 1603 and, save as provided in them, the general canon law remains in effect as it did under the Act of Submission of the Clergy.

REVISED BODY

So we come to the Revised Body of Canons in Chapter VII.

Many of them are of no practical interest to the Church in America except insofar as one desires to learn something of the structure of the English Church. This article has already reached such a length that the writer feels he must touch only briefly on the proposed canons, choosing for comment those only which are either already law with us or may profitably be considered for adoption by General Convention.

The first of these is Canon VIII, "Of the Canon Law of the Church of England," quoted and to which allusion has been made above. Save for the appeal to the archbishops, its provisions are already our law since they are based upon 25 Henry VIII, c. 19, which is part of the customary law of our Church in force in 1783 insofar as it is adapted to conditions in these States. As for the appellate jurisdiction provided by the canon, the writer has already expressed his approval of it and hopes for the day when the canon he proposed in 1934 may be adopted. At the present time we are governed by our canons of General Convention, which is a code, and by the general canon law, and there is no one to determine a dispute or question as to the content or effect of the latter. This is not a happy situation as will most certainly be demonstrated by conflicting interpretation of the new marriage canons and has already been shown in the controversy over compulsory retirement of bishops.

Canon IX makes the law of the Church of England binding upon the clergy and such of the laity as hold office in or seek the ministrations of the Church, prescribing penalties for violation.

Canon XI relates to interdenominational relations, stopping short at the Holy Communion.

Canons XII and XIII deal, respectively, with conformity with the Book of Common Prayer and the definition of Lawful Authority within the meaning of the Declaration of Assent. Apparently the commission hopes by the enactment of Canon XIII to lay the foundation for reform of liturgical lawlessness, said to be even more prevalent

in the Church of England than with us. It is interesting to find the Canon concluding with this provision:

"2. Nothing in this Canon shall prejudice or limit the respective powers of the Bishop and Archbishop to appease diversity and resolve doubts pursuant to the Preface in the Book of Common Prayer entitled Concerning the Service of the Church."

Here we have the power of dispensation given for its true purpose, the reign of charity.

VESTURE OF CLERGY

Canon XVII governs vesture and, being based upon the Canons of 1603, is of interest to us in America. At Morning and Evening Prayer a cassock, surplice, and scarf and hood; at the Holy Communion the celebrant, gospeller and epistoler in cassock, surplice with scarf or stole or "an alb with the appropriate vestment"; for occasional offices a cassock and surplice with scarf or stole; "at Baptisms, Marriages and other appropriate times a cape may be worn at the discretion of the Minister."

It will be observed that hoods are proper only at Morning and Evening Prayer at which a stole is not prescribed. Few of our clergy observe this prescription of 1603.

It will further be observed that no hood is worn at Holy Communion at which "an alb with the customary vestments" is expressly authorized as are copes at Baptisms, Marriages, and other appropriate times.

Canon XXI incorporates the rubric in these words:

"2. No person shall be admitted to the Holy Communion until such time as he shall be confirmed, or be ready and desirous to be confirmed."

Canon XXXI reduces the number of godparents required to one of the same sex as the child, and provides the godparent must have been confirmed.

Canon XXXV, "Of Confirmation," contains an interesting paragraph based on Lyndwood's *Provinciale* and Coke on Littleton as follows:

"5. If any person who is to be confirmed desires to change his Christian name, the Bishop may, under the laws of this realm, confirm him by a new name, which shall be hereafter deemed the lawful Christian name of such person."

HOLY MATRIMONY

Of great interest to the American Church in view of its recent legislation is Canon XXXVI, "Of Holy Matrimony." We therefore quote it in full as follows:

"Of Holy Matrimony.

The Church of England affirms, as our Lord's principle and standard of Marriage, a life-long and indissoluble union, for better or for worse, till death them do part, of one man with one woman, to the exclusion of all others on either side,

for the procreation and nurture of children, and for the mutual society, help, and comfort, which the one ought to have of the other both in prosperity and adversity.

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

This canon must be read with Canon XXXVIII which provides:

"Of Certain Impediments to the Solemnization of Matrimony.

No person who has already been married but whose marriage has been dissolved by secular authority shall marry, except as provided by Canon XXXVI, so long as the husband or wife to whom that person was married is still living.

2. No person shall marry within the degrees expressed in the following Table, and all marriages purported to be made within the said degrees are by the judgment of the Church of England void from the beginning."

(Table of Kindred and Affinity omitted.)

"3. No person who is under sixteen years of age shall marry, and all marriages purported to be made between persons either of whom is under sixteen years of age are void.

4. Persons under twenty-one years of age (except they be persons in widowhood) ought not to marry against the will of their parents or of their guardians lawfully constituted."

It is doubtful whether Canon XXXVI extends the grounds of nullity beyond those enumerated in Canon XXXVIII which contains the recognized grounds of nullity in the English Church. Perhaps the question will arise whether this canon contains the whole law on the subject. Perhaps the archbishops acting under Canon VIII, above, may find additional grounds of nullity surviving in the General Canon Law in force in England in the twenty-fifth year of Henry VIII.

The canons which follow and regulate the solemnization of matrimony — banns and so forth — have no particular interest except as a matter of comparative law.

Canon XLVI authorizes unction, or anointing of the sick.

Canon LI, based on the Act of Uniformity of 1662, authorizes the use of Latin in all services in the Universities and the Convocations of either province.

Canon LII, *et seq.*, regulate Holy Orders. These canons are not sufficiently different from our own to require com-

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ment until we reach Canon LXI, "Of Admission and Institution." Under the Benefices Act of 1898, the English bishops have no such power to refuse to admit or institute a priest to a benefice as is vested in our Bishops by Canon 47 of General Convention.

Where our Bishops are given the widest power and discretion* a Bishop of the Church of England may refuse:

"(A) if, at the date of the vacancy, not more than one year has elapsed since a transfer, as defined by the first section of the Benefices Act, 1898, of the right of patronage of the benefice, unless it be proved that the transfer was not effected in view of the probability of a vacancy within such year, or

(B) on the ground that at the date of presentation not more than three years have elapsed since the Priest who has been presented to him was ordained Deacon, or that the said Priest is unfit for the discharge of the duties of a benefice by reason of physical or mental infirmity or incapacity, pecuniary embarrassment of a serious character, grave misconduct or neglect of duty in an ecclesiastical office, evil life, having by his conduct caused grave scandal concerning his moral character since his ordination, or having, with reference to the presentation, been knowingly party or privy to any transaction or agreement which is invalid under the Benefices Act, 1898."

His duty is described as follows:

"5. After the expiration of one month from the serving of such notice on the Churchwardens of the Parish the Bishop shall, as speedily as may be, proceed to give institution to the Priest to whom he has collated the benefice, or who has been presented to him to be instituted thereto, in accordance with the laws and statutes in that behalf provided; which institution he shall use his best endeavour to give in the Parish Church of the benefice."

Here we may appreciate fully the effect of a parliamentary provision on episcopal power. True, a bishop may refuse to ordain, but once the Bishop of Oxford has ordained, the Bishop of Bath and Wells has little power indeed to refuse to induct.

CONFESSION REGULATIONS

Canon LXV regulates Confessions as follows:

"Of Priests hearing Confessions.

No Priest shall suffer any person to resort to him to confess any secret and hidden sin and to receive the benefit of absolution, except he shall possess authority to exercise such ministry from the Bishop of the Diocese; nor, save under the provisions of Paragraphs A, D, and G of Section 2 of this Canon, shall he exercise such ministry in any place without the permission of the Minister having the cure of souls thereof."

Canon LXXXII requires the wearing of clerical dress, "except for some

urgent cause wherein we charge his conscience or for the purpose of innocent recreation." Ample authority is cited back to the Fourth Lateran Council so that this would appear to already prohibit the wearing of soft collars in the United States as conduct unbecoming a clergyman! Perhaps a bishop may dispense *ad regnum charitatis*.

Canon LXXXVII, *et seq.*, regulate lay officers and are interesting only for the fact that wardens and others are regulated by canon.

Canon XCV creates the office of woman worker of the Church but does not prescribe her duties. It is merely stated elsewhere in the report that this canon codifies some of the suggestions and recommendations made by the Report of the Archbishops' Committee on Women's Work, 1943.

Canon XCVI, *et seq.*, relate to "Things Appertaining To Churches." Apropos of the debate which led to the creation of the commission, we find in Canon XCVII that a convenient and decent table of wood or stone shall be provided for the Holy Communion and shall stand in the accustomed or most convenient place.

VAISEY'S MEMORANDUM

Attached to the report we finally reach a memorandum by the Honorable Sir Harry Bevir Vaisey, D.C.L., one of the justices of His Majesty's High Court of Justice. His Lordship is a member of the commission. He has written on the meaning of the words "lawful authority" in the Declaration of Assent which must be made on various occasions by every clerk in Holy Orders. The declaration reads:

"I, A. B., do solemnly make the following declaration. I assent to the 39 Articles of Religion and to the Book of Common Prayer and of Ordering of Bishops, Priests and Deacons; I believe the doctrine of the Church of England as therein set forth, to be agreeable to the Word of God, and in public prayer and administration of the Sacraments I will use the form in the Said Book prescribed and none other, except so far as shall be ordered by lawful authority."

Apparently the liturgically lawless in the Church of England ascribe various meanings to the words "lawful authority." They were added for the first time by Act of Parliament in 1865, were never defined or understood and have occasioned mighty conflict.

Mr. Justice Vaisey recognizes the desirability of attaching certain definite meanings to the words and for that adds a draft measure. Since it would have no extraterritorial effect, it seems idle to quote it.

And so we close as we began, commending this report to all our people, knowing it will be found of great interest and profit.

*Fiske v. Beatty 206 App. Div. 349; affd. 238 N. Y. 598.

DIOCESAN

MISSISSIPPI

New Diocesan Youth Camp

The first season of Camp Bratton Green, young people's camp of the diocese of Mississippi, was held at its new location near Way, Miss., in June and July. Three sessions of the camp provided facilities for young people from the ages of nine to 18, and the registration for each session was near the capacity of the camp. In previous years the camp was held on the campus of All Saints' College, Vicksburg.

The new conference and camping center was originally developed as a rest home known as Rose Hill. It is on a wooded tract of land 210 acres in extent, with a lake of 40 acres noted for its splendid fishing. The property was recently purchased by the diocese at a cost of \$32,334. At the entrance to the tract is a large house, completely furnished, of 20 rooms, including 13 bedrooms, and 12 baths.

Additional improvements have been made by the diocese at the camping area a quarter of a mile from the conference center: a recreational hall, a dining hall, 12 cabins, two bath-houses, and servants' quarters, adequate utilities for sanitation, cooking, and lighting, two swimming piers, and sports fields. The full development of the camp is estimated to cost an additional \$28,000 by the time it is completed. The diocese is now engaged in raising the \$60,000 total required.

The 1947 sessions of the camp were directed by the Rev. Cecil B. Jones, chairman of the department of Christian education and young people's work, assisted by the Rev. Messrs. William S. Mann, Olin G. Beall, and Paul Engle as directors of the individual camps. Bishop Gray of Mississippi moved his office to the camp during the entire period, and many of the clergy of the diocese attended the sessions as advisers and instructors.

In September the diocesan clergy conference will be held in the conference center. The Rev. Dr. Hewitt B. Vinnette, formerly professor of New Testament at Nashotah House and now head of the department of religious education at Mississippi Southern College, will lead the devotional discussions at this conference.

WASHINGTON

Canon Monks Appointed

The Rev. George Gardner Monks has accepted his appointment as a canon of the Cathedral of SS. Peter and Paul,

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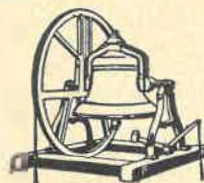
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Some time ago, we were privileged to read a letter sent by a priest friend of ours in England to a young girl upon the occasion of her First Communion. It was a particularly lovely letter throughout, and definitely written and intended for that young girl only—but the letter reached farther, and touched us away over here. Now, through us, we hope it will touch you.

In this letter, the priest was advising the young girl as to her future life, and when it came to these words, he certainly reached us through her: "Keep on loving God as you do now. Keep on liking and choosing the nice things, the true things, the good people, the brave people, the people who make you think of Jesus and Mary."

Search your mind for the people you know who are GOOD (NOT sanctimonious), those who make you think of Jesus and His Blessed Mother. Do

you know many such? Or any? If you know them, they are as a rock in a weary land, aren't they? They stand out in strong, bold, glorious relief against a background of our world's lust and selfishness, greed and falsehood, intemperance and an utter lack of discipline. They, like The Church (they ARE The Church!), are what stand between us and the utter disruption of all that makes the difference between heaven and hell. But it goes farther. Who or what do WE professing Episcopalians remind other people of? Jesus and Mary? Life at its best, or its worst? All this does need to be thought of, it seems to us. In our meditations and prayers, let us ask God to make us attractive for His Name and Sake. Most of us have a long way to go to get there, so it is time we got started, don't you think?

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Washington, D. C. The announcement was made on August 24th by Bishop Dun of Washington. He will take up his new duties on October 1st.

Canon Monks was born in Boston in 1898, and was graduated from Harvard College in 1921. He later studied at Union Theological Seminary and received the degree of M.A. from Columbia University, and the degree of B.D. from the Episcopal Theological School in Cambridge. He also studied at Balliol College Oxford University, and holds the honorary M.A. from Trinity College, Hartford, Conn.

PENNSYLVANIA

Chinese Officers Confirmed

Seven officers of the Chinese Army, stationed in Philadelphia on a special study mission, were confirmed recently at the Church of the Advocate, Philadelphia, by the Rt. Rev. Keh Tsung Mao, Assistant Bishop of Shanghai.

The Chinese officers approached Bishop Hart of Pennsylvania for instruction, and he appointed the Rev. Thomas Merryweather, rector of the Church of the Advocate, as their tutor. Before the service of Confirmation, four of the candidates were baptized by Mr. Merryweather.

Bishop Hart secured Bishop Mao, who had been in the New York-Philadelphia area, for the service, and Bishop Mao used the Chinese language for part of the service and the sermon.

OREGON

Bishop Dagwell Declares Marriage Not a Social Function

Episcopal churches in Oregon, which in 1944 forbade the taking of wedding pictures within their sanctuaries, will hereafter not permit wedding directors to take charge of the ceremonies.

Bishop Dagwell of Oregon issued the edict in the August number of the *Oregon Churchman*. The Bishop warned:

"We want no lock-step processions or operatic productions in the Church. Photographers are not to take photographs in the church during the ceremony or at any time the bridal party is in the sanctuary. The rehearsal for a wedding will be conducted by the clergyman."

The Bishop explained that the new profession, that of wedding director, is in the process of evolution, saying:

"This functionary apparently contracts to 'put on' a wedding from costuming to reception. They operate either in their own 'parlors' or will take over in a church and parish house. We have no desire to discourage this business, but we

do give notice officially that church weddings are religious ceremonies and not social functions."

Priest Given Civic Post

The Reverend Charles S. Neville, rector of the Church of the Good Shepherd, Corvallis, Oregon, director of the diocesan youth program, and member of the diocesan council, has been appointed by the governor of Oregon to the advisory rent control committee for Benton and Linn counties.

His name will be submitted to the federal housing expediter for approval. The appointment was made in accordance with provisions of the new rent control act passed by Congress.

NEW JERSEY

Dr. Lowrie Knighted

The Rev. Dr. Walter Lowrie, canon of Trinity Cathedral, Trenton, N. J., has been made a knight of the Order of Dannebrog by the King of Denmark. This award, rarely conferred upon one who is not Danish, was in recognition of Dr. Lowrie's writings on Soeren Kierkegaard, the Danish philosopher of the last century, who greatly influenced modern theological thought. Dr. Lowrie has also translated many of Kierkegaard's works into English.

VIRGINIA

Construction of Grace Church

Construction of a new Grace Church building, to be completed by Easter, 1948, has begun in Alexandria, Va. Ground breaking ceremonies were held on August 10th under the direction of the rector, the Rev. Merrill J. Yoh.

Grace Church, designed by Milton Grigg, of Charlottesville, Va., will be of stone and of informal English Gothic design. The interior finish is also of stone with beams and columns of Douglas fir. The church will seat 300 people and the choir and organ will be in the west gallery. The undercroft will be finished for auditorium, Church school, and kitchens. A wing will include sacristies, a rector's study, church office, and guild room. Such modern equipment as air conditioning, sound movie, and sound amplification systems will be incorporated in the building.

The site of the new church covers one and two thirds acres of ground and provisions are being made for extensive parking space as well as outdoor recreation areas on the wooded side of the plot. An eight-room house on the property will be remodeled for the future rectory.

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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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BOOKS



— THE REV. CARROLL E. SIMCOX, EDITOR —

Another Outline Book

AN OUTLINE LIFE OF CHRIST. By Wilson and Morehouse. New York: Morehouse-Gorham Company, 1947. Pp. 147. 35¢.

Those of us who have used the late Bishop Wilson's "Outline Series" with so much profit are grateful that his unfinished *An Outline Life of Christ* has been completed by Mr. Clifford P. Morehouse, who has accomplished this task with no other purpose than that the teaching ministry of Bishop Wilson may be continued, "even from beyond the grave."

This is not another life of Christ book. As its title suggests, it is but an outline and is intended to "send its readers to the Bible itself with a new understanding and appreciation of the life of Jesus." Parish priests who conduct study groups will find the book of tremendous value. The contents provide the basic materials for adult study and could well be incorporated in the curriculum of the Church school for use with seniors who should be given a more comprehensive training in the life of our Lord than current courses now provide.

Of particular interest and value are the first two chapters which deal with the pagan world and the Jewish world. In these chapters there is a wealth of material which, as presented, can easily be understood by the laity and will give them a background for a better understanding of the gospel narrative.

From the viewpoint of this reviewer, a parish priest, this little book should be widely circulated and used. We should admonish our people to "read, mark, learn, and inwardly digest" its contents that they may have a better understanding of the life and teachings of our Blessed Lord and thus come to love and serve Him better.

W. E. POST.

Roving Good Will Ambassador

IT SO HAPPENED. By Muriel Lester. New York: Harper and Brothers, 1947. Pp. 240. \$2.

Ten years ago Muriel Lester and I rode in the rumble seat of a decrepit car through the streets of London discussing the International Fellowship of Reconciliation. At the door of a "posh" hotel she left me to join her sister and to go to a Bach concert. Wearing the voluminous cape endeared to all who know her, and hatless, she was as serenely at home in the luxurious hotel as in an ashram.

The incident is characteristic of an utterly real personality. Muriel Lester achieves the best by means of the simplest. She is that most disturbing of personalities, a true Christian; a happily disciplined individual, not for the sake of the discipline but as a means to an end; a reconciling person radiantly intent upon furthering human brotherhood, undiscouraged by the clash of differences; a true pacifist, dynamic and creative.

It So Happened is a continuation of an earlier book, *It Happened to Me*. The autobiographical form is vivid, humorous, challenging, more engrossing than a novel, full of adventure and authentic first-hand encounters. Muriel Lester visits leaders of trouble spots all over the world in an effort to further mutual understanding. China, Japan, India, Europe, Latin America, and the United States are visited by this tireless ambassador of good-will.

To this reviewer the most moving chapter is the account of imprisonment at Trinidad where she was "detained" by the British Government because of her fearless stand against the second World War. Finally freed, she returned to London only to be sent to Holloway jail.

In the Introduction, Muriel Lester tells of an English scientist who said of the atomic bomb, "I give the human race ten years in which to destroy itself . . . unless you can release the moral and spiritual forces that are present within human beings." Muriel Lester is such a force. Given more such personalities—and they are too rare—our civilization is secure.

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

Albert William Allen, Priest

The Rev. Albert William Allen died in St. John's Hospital, Brooklyn, N. Y., on June 12th. Since his retirement, he had made his home in Port Washington, L. I., N. Y. Bishop DeWolfe of Long Island celebrated the Requiem Mass in St. Stephen's Church, Port Washington, and the interment was in Nassau Knolls Memorial Park.

Fr. Allen was ordained to the diaconate in 1899 and to the priesthood in 1901 by Bishop Huntington of Central New York, and spent the first 15 years of his ministry serving parishes in the diocese of Central New York, and the city of Buffalo. He was rector of St. Andrew's Church, Brooklyn, from 1916

to 1919, after which he served for a number of years as a chaplain of the Seamen's Church Institute, New York City. His last parish was Grace Church, Brooklyn.

Fr. Allen is survived by a son and four daughters.

George Lyford Freebern, Priest

The Rev. George L. Freebern, missionary, died at his home in Long Beach, Calif., on July 15th, 1947. He was born in Ontario, Canada, in 1863. After receiving his B.D., degree in 1893 at Kenyon College, Gambier, Ohio, he returned to Canada, spending sixteen years in missionary work in New Brunswick and Saskatchewan. He went to Nebraska in 1910, where he served in several missions and as general missionary until his retirement in 1931. He then went to California, where he kept busy assisting in missionary work, until his health failed two years ago.

He is survived by his widow, Helen A. Booth Freebern, two daughters and two sons, and two grandchildren.

C. Burnett Whitehead, Priest

The Rev. C. Burnett Whitehead, rector of St. John's Church, Mason City, Iowa, died on August 7th after a long illness. A memorial service was conducted by Bishop McElwain, retired of Minnesota, in St. John's Church on August 11th.

Fr. Whitehead was born in Rhodes, Iowa, and was a Methodist minister before his ordination to the diaconate and priesthood in 1927 by Bishop McElwain of Minnesota. Before becoming rector of St. John's, he was deacon and priest in charge of St. Peter's, New Ulm, Minn.; St. John's, Mason City, Iowa; and St. Paul's, Winona, Minn. During his rectorate at St. John's, the church was built and paid for.

Fr. Whitehead is survived by his wife and four sons.

Edward Langston Vicborn

The funeral services for Mr. Edward Langston Vicborn were held in St. Andrew's Church, Houston, Texas, on May 4th. The Rev. Walter M. Bennett officiated.

Mr. Vicborn was born in Albion, Mich., on January 1, 1898. He was the son of the late Rev. Herman Clayford Vicborn, formerly curate of Christ Church, Houston, and rector of St. Mary's Church, Houston. Mr. Vicborn had served five years as vestryman and was parish treasurer at the time of his death.

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NOTICES

MEMORIAL

MOORE—In ever loving memory of Julia Harrison Moore, who entered into Life Eternal September 3, 1939. "God is Light, and in Him is no darkness at all."

CLASSIFIED

ALTAR BREAD

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

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

CHANGES

Appointments Accepted

The Rev. **Harry T. Burke**, formerly vicar of St. Thomas of Canterbury, Long Beach, Calif., is now rector of All Saints', San Diego, Calif. Address: 625 Pennsylvania Ave., San Diego 3, Calif.

The Rev. **Robert B. Campbell**, formerly rector of the Church of the Incarnation, Cleveland, Ohio, will become rector of the Church of the Ascension, Hickory, N. C., on September 15th, and may be addressed there.

The Rev. **Howard B. Connell**, formerly assistant at the Prince of Peace Mission, Cass Lake, Minn., will become a student at Carleton College, Northfield, Minn., on September 15th, and may be addressed there.

Chaplain (Lt. Col.) **James R. Davidson** has just completed a year's study at Union Theological Seminary in New York and will go to Far Eastern Air Force Hqs., Tokyo, Japan, on October 1st. Address: c/o Air Chaplain, War Dept., Washington, D. C.

The Rev. **Ralph E. Dille**, formerly rector of St. Mark's, South Milwaukee, Wis., is now rector of Holy Cross, Houston, Texas. Address: 7522 Linden St., Houston 12, Texas.

The Rev. **Herbert Leswing**, formerly priest in charge of the Church of the Redeemer, Andalusia, Pa., is now rector of that church and may be addressed there.

The Rev. **Peter H. Paulson**, formerly assistant at St. Paul's Cathedral, Los Angeles, Calif., is now rector of the Church of the Good Shepherd, San José, Costa Rica, and may be addressed there.

The Rev. **Stephen C. Walke**, formerly rector of the Church of the Good Shepherd, Lookout Mountain, Tenn., is now rector of Trinity Church, Portsmouth, Va. Address: 56 Court St., Portsmouth, Va.

Resignations

The Rev. **Wilfred A. Munday** has resigned from the staff of the Episcopal City Mission, Chicago, Ill., and should now be addressed: 3060 Tully Place, Oakland 5, Calif.

The Rev. **Dr. Howard W. Diller**, rector of Trinity Church, Pottsville, Pa., will retire on Feb. 1st. Dr. Diller and his family will remain in Pottsville.

Changes of Address

The Rev. **Thomas J. Bigham**, formerly addressed at 411 Carnegie Drive, Pittsburgh, Pa., should now be addressed at 27 Terraceview Ave., in that city.

The Rev. **M. George Henry**, formerly addressed at 2742 Picardy Place, Charlotte, N. C., should now be addressed at 1309 Biltmore Drive, Charlotte 7, N. C.

The Rev. **Harold S. Jones**, formerly addressed at Pine Ridge, S. D., should now be addressed at Cheyenne Agency, S. D.

Chaplain **Roy E. Le Moine**, USN, formerly addressed at the U. S. Naval Hospital, St. Albans, L. I., N. Y., should now be addressed c/o Mrs. C. G. Pearce, R.R. 4, West Point, Ga.

The Rev. **John R. Logan**, formerly addressed at 2328 Madison Sq., Philadelphia, Pa., should now be addressed at 1230 S. 21st St., Philadelphia, Pa.

The Rev. **W. M. Mitcham**, formerly addressed at 469 Prospect St., South Orange, N. J., should now be addressed at 392 Hillside Ave., Orange, N. J.

The Rev. **Edward W. Slater**, formerly addressed at 828 E. 32d Ave., Spokane, Wash., should now be addressed at Cathedral House, 123 E. 12th St., in that city.

Ordinations

Priests

Texas: The Rev. **Rollo Le Roy Rilling** was ordained to the priesthood by Bishop Quin of Texas on August 1st in St. Paul's Church, Waco, Texas. This was the 100th ordination to the priesthood during Bishop Quin's episcopate. Fr. Rilling was presented by the Rev. Charles Higgins and the Rev. R. R. Brown preached the sermon. Fr. Rilling is now assistant at St. Paul's, Waco, Texas, and may be addressed there.

Marriages

The Rev. **Paul M. Washington** and Miss **Christine F. Jackson** were married on August 23d in

the Church of the Crucifixion, Philadelphia, Pa. Fr. Washington is curate at the Church of the Crucifixion, and he and Mrs. Washington may be addressed there.

CHURCH CALENDAR

September

7. 14th Sunday after Trinity
14. 15th Sunday after Trinity
17. Ember Day
19. Ember Day
20. Ember Day
21. St. Matthew (16th Sunday after Trinity)
28. 17th Sunday after Trinity
29. St. Michael and All Angels
30. Tuesday

ACU CYCLE OF PRAYER

September

- 7-13. Convent of St. Margaret, Boston
- 14-20. Order of the Holy Cross, St. Andrew's, Tenn.
21. Brothers of St. Paul, Boston
22. St. Barnabas' Brotherhood, Gibsonia, Pa.

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

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POSITIONS WANTED

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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.

RETREATS

RETREATS, St. Martin's House, Bernardsville, N. J. Metropolitan Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

LIVING CHURCH classified ads bring results! In one day last week, twenty-one letters were received in reply to keyed advertisements and promptly forwarded to the advertisers.

(Continued from page 11.)

ing figures in the movement; but for the past ten years they have spent so much time opposing bad union plans that they seem to have forgotten how to make constructive proposals. The impression has become widespread that the Anglo-Catholics simply do not desire the unity of the Church, preferring to remain, in the words of their critics, "a sect within a sect." Is the charge true?

(7) Does the Catholic Faith have implications for international order and world peace? If so, a Catholic seminary should be alive to this question; faculty and student body should help the Church at

large to play a part in international affairs befitting its divine mission.

These fields of Catholic action — the evangelistic, the social, the ecumenical, and the international — are only examples of the sort of concerns which ought to be on Catholic seminarians' minds today. There are other fields, and important ones. Our main point, and it is one which applies to THE LIVING CHURCH as much as to Nashotah, is that the Catholic movement in the Episcopal Church has come of age. It no longer dwells as a child in the bosom of the family, interested only in the internal concerns of the family. It is getting past its adoles-

Church Services near Colleges

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Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap.
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

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

BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

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

BUFFALO UNIVERSITY

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

UNIVERSITY OF CALIFORNIA

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

CARROLL COLLEGE

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

UNIVERSITY OF CHICAGO

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Canon Bernard Iddings Bell, Litt.D.
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New York City
Sun MP and Ser 11; HC 9; Daily (except Sat) 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C.
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club; HD 10 HC (St. Philip's)

HUNTER COLLEGE

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

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

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD 6:45 and as announced

MILWAUKEE-DOWNER, STATE TEACHERS

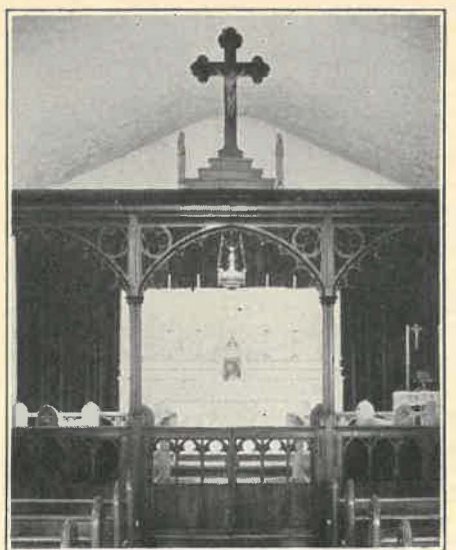
ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30, 11; Others as announced

UNIVERSITY OF NEW HAMPSHIRE

EPISCOPAL CHAPLAIN'S OFFICE, N. H. HALL
Rev. Randall C. Giddings, Chap Durham, N. H.
CHAPEL, N. H. HALL: Wed & HD 7 HC
MURKLAND HALL: Sun 8 HC, 9:30 MP, Canterbury Club: 2 & 4, Thurs 6



UNIVERSITY EPISCOPAL CHURCH LINCOLN, NEBRASKA

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Sun 8, 11; Wed and HD 9:30

ROLLINS COLLEGE

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Winter Park, Florida
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

SALEM COLLEGE & ACADEMY

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

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

UNION COLLEGE

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

WELLESLEY COLLEGE

PINE MANOR, DANA HALL

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Sun 7:30, 9:50, 11; Thurs at College Little Chapel 7; Canterbury Club Fri 5:30

WELLS COLLEGE FOR WOMEN

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Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

UNITED STATES NAVAL ACADEMY

ST. ANNE'S Rev. C. E. Berger
Annapolis, Md.
Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

UNIVERSITY OF WISCONSIN

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

WOMAN'S COLLEGE

OF THE UNIVERSITY OF N. C.

ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

cence, in which high ideals and brilliant achievements have been accompanied by irresponsibility, introspection, and morbid self-criticism. (The Catholicity of the Church, of course, comes from God, not from the Catholic movement, although the movement has done a great work of recalling the Church to her inherent Catholicity and preserving her from losing it in times of stress.)

THE time has come for the Catholic movement to undertake the responsibilities of maturity. We have enumerated seven, all of them outward-looking ones related to the Church's accomplishment of its task in the world. There are internal responsibilities

too, for "in the visible Church the evil be ever mingled with the good." But the Catholic Church's main job is to save the world, not to doctor itself.

Knowing something of Dean Nes, though nothing of his plans for Nashotah, we are confident that what we have written is not far from his concept of the role of the Catholic movement today. Knowing the history of Nashotah, we are confident that under his leadership it will fulfill all the hopes we have been bold to express in this editorial, and more. The Catholic revival must issue in Catholic action, because in the Catholic religion there is no stopping point between here and perfection. The movement must go forward — and it will.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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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

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

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
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

HOLLYWOOD, CALIF.

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

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

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

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.

NEW YORK CITY (Cont.)

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

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

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

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

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

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



ST. SAVIOUR'S CHURCH
MASPETH, L. I., N. Y.

NEW YORK CITY (Cont.)

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

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

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 & 8; HC: 8 daiy, 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

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

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

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

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

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