

The Living Church

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

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THE RT. REV. F. ERIC I. BLOY, D.D.

Bishop Bloy was consecrated third Bishop of Los Angeles on April 21st.

[See page 5.]

STATE HISTORICAL SOCIETY
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LETTERS

Union With United Lutherans

TO THE EDITOR: Without prejudice to the stimulating correspondence anent Episcopal union with the Methodists (or maybe reunion would be a better term), may we not ask ourselves about union with a Church that shares much more intimately most of our liturgical and doctrinal insights?

That Church is the United Lutheran. There is, and always has been, a broad area of agreement and of good will between us. Lutherans admire our Church alike for its custodianship of the ancient forms and traditions and for its evangelical emphasis. An outstanding Lutheran theologian and educator has spontaneously suggested to me that the Church of Sweden, which retains the apostolic succession and is yet most thoroughly Lutheran, stands as the ideal intermediary for reciprocal reordinations. A Lutheran clergyman who attended the Edinburgh Conference so many years ago has never forgotten, he tells me, "the mutual interest of the Anglicans and [Lutheran] Swedes. Each seemed to be enamored of the other. . . . Indeed, the Anglican delegates had a special dinner for the Swedes but they excluded the rest of us Lutherans because we were out of line with the episcopate!"

From the Episcopal point of view, there would be much to be gained from such a union. The United Lutherans offer a

marvelous theological and ecclesiastical scholarship, strong doctrinal integrity, a very firm sense of confessional discipline, and most particularly that muscular preaching clergy which Anglicanism, alas, has too often failed to provide and maintain. There is in contemporary Lutheranism, moreover, a growing awareness of the Catholic ethos, together with increasing development of ritual and liturgy (some of it better oriented than our own).

More provocative still, perhaps, are the lines of concurrence between us: e.g., Eucharistic worship; the articulated book of common devotions; the corporate and private confessional; the joint heritage of Luther's genius, as evidenced in interpenetration of Augsburg Confession and 39 Articles; the evangelical energies; the sober attention to formularies; observance of the Church calendar-cycle; the stress laid on a carefully educated clergy, etc.

The chief point of disparity, I should say, is the role theoretically assigned the Church itself. I make the qualification as to theory because, while Lutheranism characteristically alludes to the Church as merely an "agency" of the Kingdom, in practice that agency turns out to rather more central to the faith and rather more authoritative (not authoritarian) than the theory contemplates—this being, of course, a tribute to the piety and zeal of the Lutheran clergy, and in no sense a departure from the original impetus of Martin Luther. Anglicanism in contrast has both its

Holy Orders and its profound concept of the Incarnation as related to the visible Body of Christ. Holy Orders, "the ministry from above," can be no impediment between us if reordination makes its necessary contribution to union; and it seems to me that some mutually acceptable frame of definition for the Church may be neither so intricate nor so troublesome as it may appear in the theoretical orbit.

To know Lutherans as this writer has the privilege of knowing them is to admire their wide range of Christian service, their purity of doctrine, their fellowship in the Eucharist, and their eloquent, vigorous witness to the living Gospel. Here surely would be a union greater than the sum of its parts—on both sides Catholic in spirit, on both sides evangelical in purpose, on both sides fortifying "the blessed company of all faithful people."

MAYNARD KNISKERN.

Springfield, Ohio.

Old Catholic Plight

TO THE EDITOR: I am again seeing a great deal of my Old Catholic friends here in Wiesbaden. It was a great happiness to have my Easter Mass and Communion with them. As yet, no progress has been made toward the reconstruction of the Church. About 70 people were crowded into the Pastor Eder's three-room apartment for a very beautiful Easter service. Aside from the language

Episcopalians United

EDITED BY THE REV. THEODORE P. FERRIS

ESSAYS

By

THE RT. REV. ARTHUR B. KINSOLVING

THE RT. REV. AUSTIN PARDUE

THE RT. REV. WALLACE E. CONKLING

THE RT. REV. JAMES P. DEWOLFE

THE REV. CHARLES W. LOWRY, JR.

THE VERY REV. JOHN W. SUTER

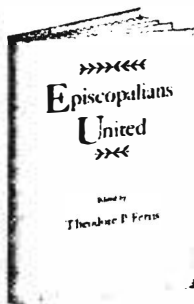
THE REV. RANDOLPH C. MILLER



THE CHURCHMAN SAYS

"It is encouraging to note the essential agreement between the speakers at this congress, all of whom desire free freedom and that sort of *mysterious authority* of which Dr. Gordon K. Chalmers presents an eloquent picture in one of the addresses. With all of them, of whatever churchmanship, neither the Prayer Book nor a theological system is an end in itself; the end is complete loyalty to Jesus Christ and His cause."

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the Mass differed little from our own. The Pastor sang the *Sursum Corda* to the familiar melody, and the congregation sang good hearty Easter hymns.

The pastor is very busy all the time taking care of his scattered flock in several communities on both sides of the Rhine. He is in better physical condition than a year ago, thanks to the generous aid sent by members of THE LIVING CHURCH FAMILY in response to the letter published last summer. He is quite sure that he and his family could not have survived the winter were it not for the help, and, having seen him a year ago, I am inclined to think he does not exaggerate.

Along with food and clothing packages there has been a flow of friendly letters which have been just as important as the material help. Three years of the post-war travesty have been very hard on the German morale, and the feeling that there are real friends overseas is good spiritual medicine. I hope that both kinds of aid will continue as long as there is need for them. The address is Pfarrer Hans Eder, Dotzheimerstrasse 52, (16) Wiesbaden, Hessen, U. S. Zone, Germany.

BURR W. PHILLIPS.
Wiesbaden, Germany.

"Universal Military Training"

TO THE EDITOR: I have just re-read your editorial on "Universal Military Training" in the June 15, 1947, issue of THE LIVING CHURCH, and am wondering if the early Church would have dismissed as easily as you did the argument against compulsory military service on moral and religious grounds.

History shows us, as Harnack points out, that in the first three centuries, the centuries of persecution, the warlike Jesus, *Christus redivivus* of the Apocalypse, never led the Christians to military revolution. The gospel excludes all violence and has nothing in common with war, nor will permit it. Christianity, unlike Mithraism and some other cults, could not become an army-religion; it made too high moral demands for that.

And Windisch tells us, when Jesus bade his followers love their enemies, do good

to them, pray for them, *endure* their attacks and persecutions with meekness, he stifled every thought of rebellion and national war. Condemnation of all forms of war is the only attitude congenial with the spirit of the Sermon on the Mount.

C. J. Cadoux declares that the pertinent ethical principles of Jesus are, according to any natural and straightforward exegesis obviously and flagrantly incompatible with organized bloodshed, and therefore with war, and cannot be harmonized with the work of a soldier without a lot of unnatural straining and forcing.

The remarkable thing about early Christianity, as Professor G. J. Heering indicates in his book, *The Fall of Christianity*, is that something happened with regard to the military question which did not come to pass with regard to the slavery question for centuries; namely, there arose a realization of the complete opposition between the Christian ethic and the practice of war, a realization rooted firmly in evangelical principles and finding expression in emphatic condemnation of war.

The principal apologist of the second century, Justin Martyr, wrote that Christians refrain from making war on their enemies, but gladly go to death for Christ's sake, that Christians are warriors of a different world, peaceful fighters, who excel all others in their fidelity to their cause and in readiness to die.

Tertullian of Carthage, himself the son of a military officer, around the year 200, vigorously opposed militarism. He faced the question whether a soldier may be allowed within the Christian Church and answered in the negative; the soldier who becomes Christian ought to leave the army. "There is no agreement," he wrote in *De Idololatria*, XIX, "between the standard of Christ and the standard of the devil, the divine and the human *sacramentum*, the camp of light and the camp of darkness. One soul cannot be due to two Lords—God and Caesar . . ."

ORIGEN OF ALEXANDRIA

Origen of Alexandria, the greatest theologian of the first half of the third century, knew of no other way of dealing with the wars of the Old Testament than the allegorical method. Nothing was meant by the wars of Joshua, he said, but the strife against sin and the powers of darkness; it is all a foreshadowing of that great warfare which Christ and the Christians should wage later on. For "if the terrible wars of which the Old Testament tells were not to be spiritually understood, the apostles would never have handed on the Jewish historical books, for reading in the churches, to the followers of Christ, who came to teach the way of peace."

In the Church Order called "The Testament of Our Lord," of the second half of the fourth century, we read: "If they wish to be baptized in the Lord, let them cease from military service."

The great Church Father, Cyprian, Bishop of Carthage, who died a martyr in 258, utterly repudiated war and wrote that Christians "are not allowed to kill, but must be ready to be put to death themselves" and that "it is not permitted the



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The Living Church

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and the Thought of the Episcopal Church.*

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

Subscription \$6.00 a year.
Foreign postage additional.

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After serving the clergy, churches and the laity uninterruptedly for the past twenty-three years, J. M. HALL, INC. regrets to have to advise its many friends that it cannot accept orders for specially-made vestments after May 15th. Materials by the yard and other products in stock may be purchased as long as they are available, up to June 30th, 1948.

If anyone is interested in purchasing this productive business as a going concern, please write to Mr. James E. Bennet, 140 Nassau St., New York 7, N. Y.

LETTERS

guiltless to put even the guilty to death."

Eddy Asirvatham, in his chapter on India in *Christianity Today*, edited by Henry Smith Leiper and published by the Morehouse-Gorham Company, makes this important comment: "Unless the Church of our day can find an alternative to war which will be in keeping with the teachings of Jesus, partially realized by Gandhi, the testimony of the Church will fall upon deaf ears. It is a matter for regret that the Christian Church in India has generally been supremely indifferent to the experiments in nonviolence conducted by Gandhi and thousands of his followers. It may be that Gandhi's method was not Christian. But Christian support of war is infinitely worse."

EUGENE H. THOMPSON, JR.
 Kansas City, Mo.

Pro and Con

TO THE EDITOR: It has been of sincere interest to be a subscriber with you, during recent months. About a year ago I began to receive several religious magazines, with the hope of finding one or more which contained active, soul-building, devotional material, or a policy which encouraged this. The results have been really negative, with the exception of your magazine in its articles written by Richardson Wright.

Your recent art covers and accompanying heads, have been splendid, especially the "Render unto Caesar."

With the exception in your favor mentioned above, the entire emphasis of religious magazines recently observed has been along lines of "Church," of ritual, or Orders, or with the details of this or that vestment. And wrangling has been the rule, certainly not the exception. When one climbs a steep trail, one welcomes for friends the hand rails of help, or one feels he may not need them personally. Certainly I would not take hand rails away or ridicule them in use by others. Hand rails, in such a small parable, might mean ritual, vestments, etc., which seem to me to have but little bearing upon the winning and culture of the individual soul and its feeding with the words and life of our Blessed Lord. Surely, one feels, such culture and feeding of soul should be a primary objective of religious magazines.

A bird with two wings is capable of flight. A bird with but one wing is a sorry and helpless spectacle. Similarly, a soul attempting flight with but one wing, reason, needs the other wing, emotion, or the flight will not carry into the upper regions of light and heaven. Philosophy and doctrine, good, but are there not multitudes who need the simplest kind of teaching, whose souls are still keeping a simple and child-like faith and attitude to our Father in Heaven?

JOHN PIM CARTER.

Philadelphia.

TO THE EDITOR: A friend and I "pool our resources" and subscribe for *THE LIVING CHURCH*. The more I read it the better I like it.

I especially liked your editorials, the "Gospel of Easter" and "Religious Lib-

erty and the Constitution," in the March 28th number. In the latter editorial you said, without losing your temper, some of the things that I thought when I read in our newspaper that the woman brought the suit because she didn't want her son embarrassed. Down through the ages Christians have stood some things that were harder to endure than embarrassment if I read history aright. The youngsters in my Church school class who were confirmed yesterday were self-conscious and embarrassed but they took it like good soldiers. If atheism is something worth fighting for, it seems to me its adherents should be willing to endure something for it; not ask all the world to keep silence for fear of embarrassing its proponents.

I am glad that you spoke out (and so well) in defense of religious liberty. I hope that many others will follow your good example.

CLEO A. WOODWORTH.

Joplin, Mo.

TO THE EDITOR: Could it be that he has gotten religion? Perhaps it is a new editor? How did it ever get in recent issues of *THE LIVING CHURCH*? These were the questions this rector asked as he read "Must We Have War?" Editorially you most certainly have done your best in recent months to stir up the populace with your insistence upon a powerfully strong nation militarily.

Your editorials read more like those in my American Legion monthly magazine. We must have temporary draft! Communism must be defeated! The Russians are a threat! Costly and futile from a defense standpoint or not we must have UMT. All the Walter Winchellian tripe was dished out in the editorials of *THE LIVING CHURCH* as the only answer to today's problems. The Lord and His only answer to today's insistence upon the use of force was not even mentioned.

You ask where is the authentic voice of Christian leadership today? The answer is "Not in the pages of *THE LIVING CHURCH*." Not in any collective action taken by bishops, priests, and laymen in this beloved Church of ours. Gosh, if you really want an honest to goodness dose of Christian leadership you have to go to the Quakers for that. "Must We Have War?" offers the tiniest hope (mind you very, very tiny) that *THE LIVING CHURCH* might be ready to provide such Christian leadership unless its editor wrote this promising editorial with his tongue in his cheek, his heart in his mouth and his soul in utter confusion.

(Rev.) HAMILTON AULENBACH.

Germantown, Pa.

Editor's Comment:

Gift subscriptions at the reduced rate of \$5.00 each (when sent in with one \$6.00 subscription, new or renewal) will provide your friends with (1) inspiration; (2) leadership; (3) religion; (4) warmongering; (5) a little hope; and (6) utter confusion. We think this is one of the best buys to be had on the periodical market.

FIFTH (ROGATION) SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Dr. Barth Elected Bishop Coadjutor of Tennessee

The Rev. Dr. Theodore Nott Barth, rector of Calvary Church, Memphis, Tenn., was elected Bishop Coadjutor of the diocese of Tennessee on April 20th. Election was reached on the eleventh ballot. (The diocese of Tennessee requires a two-thirds majority for election; hence the large number of ballots.)

Dr. Barth was born in Mount Savage, Md., July 11, 1898, the son of George Godfrey Barth and Mary Elizabeth (Markel). He was graduated from the University of Virginia with the B.A. degree, and from the Virginia Theological Seminary with the B.D. Southwestern University awarded him the D.D. degree, *honoris causa*, in 1943. Bishop Murray of Maryland ordained him to the diaconate in December, 1921, and to the priesthood in October, 1922. Before becoming rector of Calvary, Memphis, in 1940, Dr. Barth was rector of Deer Creek Parish, Hartford County, Md., from 1922 to 1924; rector of Reisters-town Parish and Western Run Parish, Baltimore County, Md., from 1924 to 1928; and rector of St. Bartholomew's Church, Ten Hills, Baltimore, Md., from 1928 to 1940. He was married to Miss Elizabeth Pike Ellicott, June 4,



DR. BARTH: Elected Bishop Coadjutor of Tennessee on April 20th.

1923. Dr. Barth has served as a deputy to General Convention from the diocese of Tennessee in 1943 and 1946.

Fr. Hubbard Accepts

The Rev. Russell Sturgis Hubbard, rector of St. Saviour's Church, Bar Harbor, Maine, who was elected Suffragan

Bishop of the diocese of Michigan on the second ballot at a special convention of the diocese held on April 8th in Detroit, Mich. [L. C., April 18th], has announced his acceptance of the election as of April 21st. He will come to the diocese about the middle of September. Tentative plans for a service of consecration of Fr. Hubbard place the probable date as August or September.

Consecration of Bishop Bloy

The Rt. Rev. Francis Eric Irving Bloy, D.D., was consecrated as third Bishop of the diocese of Los Angeles at St. Paul's Cathedral, Los Angeles, Calif., on Wednesday, April 21st. The Most Rev. Dr. Henry St. George Tucker, retired Presiding Bishop, was the consecrator, assisted by Bishop Gooden, retired Suffragan of Los Angeles, and Bishop Parsons, retired Bishop of California, as co-consecrators.

Other Bishops participating in the service were Clark of Utah and Lewis of Nevada, Presenting Bishops; Mason of Dallas, who preached; Block of California, litanist; Rhea of Idaho, epistoler; Huston, retired Bishop of Olympia, gopeler; and Moulton, retired Bishop of Utah, for the *Veni, Creator Spiritus*. There were also numerous representatives of other Catholic Churches, as well as many Protestant ministers.

In the sermon, Bishop Mason said:

BALLOTING FOR THE BISHOP COADJUTOR OF TENNESSEE

	First		Second		Third		Fourth		Fifth		Sixth		Seventh		Eighth		Ninth		Tenth		Eleventh	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Theodore N. Barth	10	12	12	22	14	30	16	34	18	41	14	47	20	44	20	40	26	47	30	57	36	70
Robert A. Magill	4	3	5	7	6	7	6	11	6	11	10	14	14	22	19	35	19	29	16	26	12	21
Thorne Sparkman	12	30	16	33	17	31	17	35	17	35	16	28	13	28	11	23	5	19	4	11	2	3
William S. Lea	4	13	5	12	5	11	3	8	2	7	1	7	0	2								
Peyton R. Williams	6	2	5	4	5	5	5	3	3	1	3	1	1	0								
Robt. F. Gibson, Jr.	1	5	2	3	1	3	1	1	1	1	1	0	1	0								
Moultrie Guerry	1	3	2	3	1	5	1	2														
Leonard E. Nelson	0	2	2	2	2	1	1	1	1	0												
Paul E. Sloan	0	5	0	3	0	3	0	2														
Prentice A. Pugh	2	4	1	1	0	1																
R. Everett Carr	1	4	0	2																		
W. C. Campbell	0	3	0	2																		
J. Lawrence Plumley	1	2	0	2																		
Arnold M. Lewis	0	1	0	1																		
Thomas R. Thrasher	0	1	0	1																		
J. Earl Gilbreath	1	4																				
Edward G. Mullen	1	3																				
Girault M. Jones	2	1																				
John Crocker	2	0																				
Harry F. Keller	0	3																				
Richard M. Trelease	0	1																				
Henry Bell Hodgkins	0	1							1	0												
Votes Cast	48	101	51	98	51	97	50	97	49	96	49	97	49	96	50	98	50	95	50	94	50	94
Necessary to elect	32	68	34	66	34	65	34	65	33	64	33	65	33	64	34	66	34	64	34	63	34	63

"If we are the Body of Christ then quite obviously that body has various functions and features. The function of the episcopate is that of overseer. It is to see to it that the body is kept intact by feeding it the truth. To use another figure, Apostolic Succession is the bond structure of the Body of Christ, a body which is nineteen hundred years old. The sacred ministry never dies so long as life exists in the body. As one of your priests put it, "The Bishop never dies"—any more than part of a natural man's bone structure dies during human life. The person who is to be consecrated Bishop this day by the operation of the Holy Ghost becomes an integral part of the bone structure of Christ's body. It is God's action not his. He and we become the instruments through which God acts.

"As a Bishop he is to feed the truth to that portion of the Church committed to his care. His personal opinions are of almost no consequence and his value dependent upon the clarity and charity with which he feeds the truth to his flock. To the clergy he must ever hold up the truth of ordination vows. To the laity he must hold up the vows of Baptism and Confirmation; tolerating no nonsense about loose interpretations but rather steadfastly calling himself and his whole flock to a consciousness of what they are as members of Christ's Body. The sloppy and sentimental thinking about Orders and Church membership prevailing in our day wrecks havoc in the Church and causes the man on the street to wonder at a double standard of profession and action. On the other hand, as Bishop he is to feed the flock with the truth of God's love, reminding himself always that the compassionate love of Christ for humanity meant death on a cross.

"But lest we forget it, and too often we have, the Bishop must hold aloft the truth that the only purpose the body has is to carry out the dictates of the mind. To wear itself out, to spend itself, to exhaust itself in doing the will of the mind which is Christ. We of the Church are not to save ourselves but to lose ourselves in His service. . . .

"Half of America is Christian, yet it allows itself to be cowardly in the face of grave national moral issues under the pretext of separation of Church and State, whereas anyone who knows history knows that the founding fathers did not coin the phrase separation of Church and State in order to turn this nation over to atheists and disbelievers. It is the duty of the Church to call the nations, States, and everyone to the judgment seat of Christ and cowardice within the Church is obviously not a virtue. Inside the Church are those who draw off disciples with their strange teaching, placing their personal opinions above that of the Church. The Prayer Book clearly demands of those to be consecrated bishop that they banish and drive away from the Church all erroneous and strange doctrine both privately and publicly. Paul knew the attacks would be made both from within and from without. The office of Bishop stands and must stand as a bulwark against the corroding influences of loose thinking and action."

A luncheon in honor of Bishop and



BISHOP LORING'S FUNERAL: *The procession of Bishops and clergy at the funeral of the late Bishop of Springfield includes (left to right), Fr. Arvedson, celebrant; the Rev. Mr. Spicer-Smith, deacon; Fr. Ringland, sub-deacon; and the Bishops of Chicago, Milwaukee, Quincy, Northern Indiana, and Fond du Lac.*

Mrs. Bloy was given by the members of the standing committee of the diocese of Los Angeles. Mrs. W. Bertrand Stevens, widow of the late Bishop of Los Angeles, was in charge of arrangements.

Order Taken for Consecration of Dr. Scaife

The Presiding Bishop has taken order for the consecration of the Rev. Dr. Lauriston Livingston Scaife, rector of Calvary Church, Pittsburgh, Pa., and Bishop-elect of Western New York.

The consecration will take place at St. Paul's Cathedral, Buffalo, N. Y., at 10:30 AM, May 13th. The Presiding Bishop will be the consecrator, assisted by Bishop Davis, retired Bishop of Western New York, and Bishop Randall, retired Suffragan of Chicago, as co-consecrators. Bishops Bennett of Rhode Island and Donegan, Suffragan of New York, will be the Presenting Bishops; Bishop Pardue of Pittsburgh will preach; and Bishop Sawyer of Erie will be the litanist.

The attending presbyters will be the Rev. Messrs. Roelif H. Brooks and Samuel N. Baxter, Jr. The Rev. J. Jay Post will be deputy registrar.

SOCIAL WORK

National Conference Held

By ELIZABETH McCracken

More than 8,000 representatives of the United States (including Alaska and Hawaii) and representatives of 35 foreign countries took part in the sessions of the 75th annual meeting of the Na-

tional Conference of Social Work in Atlantic City, April 17th to 23rd. The National Conference, as such, has twelve divisions. Affiliated with it as either associate or group members are 42 other organizations, each of which was represented and had its own program. Among these associate members are the Church Conference of Social Work and Episcopal Service for Youth. The department of Christian Social Relations of the National Council joined with the Federal Council of Churches in the Church Conference, Episcopal Service for Youth coöperating.

CHURCH CONFERENCE OF SOCIAL WORK

The general theme of the Church Conference was "The Place of Religion in Social Work." At the first session, on April 17th, the Rev. Virgil E. Lowder, of the department of social service, Church Federation of Greater Chicago, and president of the Church Conference presided. The topic was "Group Work and Recreation." The session was a discussion meeting, the leader being Charles G. Clarkson, of the Greater Hartford (Conn.) Community Council. On Sunday afternoon, April 18th, there was a session which drew many members of the major conference. The topic was "The Church and Segregation." The Rev. Cleo Blackburn, superintendent, Flanner House, Indianapolis, presided. The speaker was the Rev. James Robinson, minister of the Presbyterian Church of the Master, New York City, one of the notable Negro congregations of the East, who said:

"The Church should be concerned with

what segregation does to people. Think of the agony of a human being who grows up, realizing that he belongs to an undesired minority. Think of never knowing what to expect from White people. It is the terrible way in which Negroes are warped by segregation that troubles me more than anything. . . .

"The Church's ideal is to find, or to make, a cell where racial coöperation works, and to show it to people. Let them see where it is done; where Negroes and White people work together without any thought of racial differences. Almost everyone says: 'It can't be done.' Your job and mine is facing up to it. Then, when it is done, fell about it. . . .

"I mean real coöperation, not 'inter-racial meetings.' We all know what those are: the two races come together for a Church service, or maybe for an afternoon tea. That is all right, but it is not enough. White people do not get to know Negroes that way. Actually, there are some White people so naive that they seem to think Negroes are all merely singers of spirituals. They act as though you have got a quartet whenever you get four Negro men together."

On the 19th, there was another good session. Dr. Lowder presided, the topic being "Church and State Relationships in Social Welfare." The Rev. Roswell Barnes, associate general secretary of the Federal Council of Churches, was the speaker. Dr. Barnes began by enunciating two guiding principles as to the relationships between State and voluntary agencies. First, he said, both are necessary. Each has a function to fulfill, and neither can be spared. Second, voluntary services are necessary to democracy. A large number of them, over a large area, protects social service against bureaucracy and inefficiency in state services. This is in addition to their value in themselves.

The Conference of Episcopal Service for Youth [the former Church Mission of Help] coöperated with many of the other groups, holding joint meetings with the Florence Crittenton Mission and attending numerous other sessions dealing with the problems of young people. It had, however, its own program, the chief event being a dinner meeting on April 20th, at which there was a record-breaking attendance. The topic of the evening was "The Church and Social Work." Miss Daphne Hughes, executive secretary of the youth consultation service of the diocese of Newark, presided. She introduced Mrs. John Woodward, who presented the speakers.

The first speaker was Miss Edith F. Balmford, executive secretary of Episcopal Service for Youth, who presented a report of the past year's work. In 1947 over 8,500 young people sought counsel and help from the diocesan societies of Episcopal Service for Youth which are members of the national organization. These were boys and girls of all creeds and races, who had learned of the society from clergy and others in the Church, from schools, social agencies, hospitals, courts, their friends, or through some printed publicity.

This is the traditional service rendered by Church Mission of Help from its foundation. Miss Balmford reported that new services had been added to this one. Among these are vocational training for youth, close coöperation with teachers and other leaders of young people, and more consultation with the clergy and others, in order to find the agency needed for some special help.

The next speaker was Walter W. Pettit, former director of the New York School of Social Work, Columbia Uni-

versity, and vice-president of Episcopal Service for Youth, Ridgefield, Conn. Dr. Pettit held the close attention of the entire company, when he said:

"We are in a world in which the emphasis at the moment is on State centralization, with the individual or the group forgotten. On the other hand, we hear from some of our compatriots comments which would lead us to think that they would return us to a period of complete individual and small-group responsibility in the social welfare world.

"This battle has been waged, or is being waged, in other professions. The organization of public education, after decades of privately controlled schools, brought great controversy a century ago; and in the area of higher education and parochial schools the same battle is still being waged. In medicine, we are in the midst of a fight between the advocates of state medicine and continuation of private initiative. In social welfare, the two opposing forces debate the extension of the social insurances, more adequate housing, the development of further services in the public assistance programs, for instance, the multiplication of denominational services, the care of children, public recreation programs, to cite a few controversial points. . . .

"A fundamental principle on which to determine the auspices for a social work activity may well be the organization which can best carry on the work. This assumes that there is no priority for public control. If a privately managed agency can meet a need as efficiently as a public agency, as a rule the activity should remain under the private group. In a democratic society it is well to have as many organizations as possible, with as many citizens directly interested in community activities as can be secured. . . .

"There is a need for the rebirth of the interest which brought about the settlement movement of the past generation. More social workers are needed in rural communities, more organizations willing to pioneer in undeveloped areas are being called for. The expansion of Church programs to carry to farming areas not only opportunities for religious services but opportunities for social services and recreational opportunities presents a great opportunity for private initiative in the field of social welfare. . . .

"The challenge presented by large numbers of rural people in helping them to work out their individual problems and their community and small group difficulties is enormous. . . . Our Church has the means, the leaders, and could be aroused to the vision of such a contribution to our country."

The last speaker was the Very Rev. Arthur C. Lichtenberger, president of the youth consultation service of the diocese of Newark. Dean Lichtenberger made a memorable address, saying:

"By what right can social work under religious auspices claim to be Church social work? Certainly not because of organization, external connections with a diocese or a group of Churchpeople. It is



EPISCOPAL SERVICE FOR YOUTH DINNER: Officers and members of diocesan departments of Christian social relations are shown above at the dinner on April 20th.

quite possible for a social agency to have on its board of trustees lay members of the Church, priests, and bishops; to receive its support from diocesan funds; to employ only confirmed Episcopalians on the staff—and yet, in actual work to be secular—just as there is no guarantee that, because an ordained minister goes into the pulpit and prefaces his words with an invocation, that what follows will be sound Christian teaching. It may and it may not: it all depends upon what he says. So with social work. Is it of the Church? It all depends upon how it is done.

"We believe that there is a profound relationship between a Church social agency and the Church. That relationship is found in Christian convictions. The social worker in a Church agency is not only skilled in the techniques of the social work profession; the worker is rooted and grounded in the Faith by which the Church lives. . . .

"Techniques are not important in themselves. They are essential equipment and, therefore, the Church worker will be well trained. But the worker will understand quite clearly that techniques and tests and the art of counselling were made for man, and not man for the social worker's skill. . . .

"Why? Why this concern of workers in a Church social agency for persons? We might think at first that the answer is found in the second great Commandment: 'Thou shalt love thy neighbor as thyself.' But that is to stop short of the ultimate reason. Why are persons of primary importance? Because they are of infinite value to God. It is in his relationship to God that the individual finds himself and his neighbor. . . . It is because God so loved the world—of people—that He gave Himself in Jesus Christ. So it is because we have this conviction about the nature of God and man's relation to him that we endeavor always to deal with persons as persons. That opens the way for the process of redemption.

"And I mean just that: God's redeeming power comes to us through Sacrament and prayer; but surely His grace flows through the channel of human lives. This work, the work of a Church agency, is work of great dignity. . . .

"A Church agency here is a real part of the Church's ministry to individuals. Yet, remember this is *social* work we are talking about. It is very interesting, isn't it, that counselling, guidance, this intensely personal work should be called *social* case work. It must be that, of course, for we never come upon a completely isolated individual. Man is a personal and a social being. . . . The work of a Church agency is not merely palliative, remedial, patching up a life here and there so that people may somehow keep going. It is to share, with all our inadequacies, in the work of redemption."

Episcopal Service for Youth took part in two Church services. The first of these was a memorial celebration of the Holy Eucharist, for the Rev. Dr. Charles W. Sheerin, president of the organization, who died on April 12th. The service was held in St. James' Church, Atlantic

City. The rector, the Rev. Arthur J. Blythe, was the celebrant, assisted by the Rev. Dr. Almon R. Pepper and the Very Rev. Earl M. Adams.

The Rev. Dr. Louis Pitt, a member of the national board of Episcopal Service for Youth, made a short address, commemorating Dr. Sheerin's life and work.

The second Church service was the Corporate Communion of all members of the Episcopal Church present at the Church Conference as well as members of Episcopal Service for Youth. St. James' Church was filled with both clergy and laypeople. Bishop Gardner of New Jersey was the celebrant. After the service 105 members of the congregation had breakfast together. Bishop Gardner was guest of honor, and said a few words of welcome and congratulation.

ASSYRIANS

Mar Shimun Appeals for Assyrian Christians

Mar Eshai Shimun, Catholicos Patriarch of the Church of the East and of the Assyrians, has recently sent out an appeal on behalf of his people, the Assyrian Christians. Because these people are in the midst of a Moslem land, they are slowly being exterminated.

"My aunt died a few days ago of starvation. Four other people in our village died of the same thing. All my family have been sick in bed of malnutrition."

Daniel Khano, an Assyrian Christian

of the Khabur Valley, Syria, wrote the above words to the Patriarch, who says:

"Here, then, is their condition, and here is their need: life. The Assyrians banished to the Khabur Valley, a desert section of northwest Syria, and those banished to the desert of Southern Iran, are in desperate need of food, clothing, and medicine. For two years those in Syria have had no crops. Drought and locusts destroyed all they planted. They have no clothing, except rags. Disease completes what starvation began. They die like flies—mocked by their persecutors, betrayed by professed friends."

"Last year one-third of the people were able to borrow seed from the Syrian government. They must repay the government by next July. So far [March 18, 1948] not a drop of rain has fallen in the Khabur area, so that all the seed sown has died. Will the government ask for its due from the people? And if it asks—as we have no doubt it will—how will the people pay? The people are facing imminent starvation. Some girls have been known to sell themselves for a meal of bread. The cattle and the animals we possessed have all perished because of the lack of grazing land."

The Patriarch is asking for \$250,000 immediately to alleviate the conditions of his people. To help meet their needs, he has organized a Patriarchial Council, composed of Assyrians and Americans, with headquarters at 6346 N. Sheridan Rd., Chicago, Ill. Contributions may be sent there or to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis., designated for the Assyrian Christians.



BLESSING OF THE FIELDS: One of the ancient rites of the Church was celebrated on Rogation Sunday, 1947, by the Very Rev. F. William Orrick and members of the congregation of St. Paul's Cathedral, Springfield, Ill., when they went to a farm near Chatham, Ill., to bless the fields and invoke a bountiful harvest.

ENGLAND

**Commission Approves
Restricted Use of Atom Bomb**

Restricted use of atom bombs by nations forced to resist "an unscrupulous aggressor" was sanctioned in a report recently made public by a special commission of the Church of England.

Appointed two years ago by the Archbishops of Canterbury and York to study a report by the British Council of Churches on the atomic era, the commission entitled its findings, "The Church and the Atom: A Study of the Moral and Theological Aspects of Peace and War."

The group declared that in general it favors preparation for "atomic resistance to atomic aggression," its assumption being that "today the possession of atomic weapons is genuinely necessary for national self-preservation."

"A government which is responsible for the safety of the community committed to its charge," it said, "is entitled to manufacture atomic weapons and hold them in readiness. The commission believes, moreover, that in certain circumstances a defensive 'necessity' might justify their use against an unscrupulous aggressor."

The commission emphasized, however, that it is opposed to the use or planned use of atomic weapons against cities at any time, insisting they should be employed only against military targets.

Condemning the Soviet Union for lack of an international agreement on the atom bomb, the commission clearly indicated that a defense is considered necessary against the USSR.

The main conclusions condemn "undefined and unlimited war aims" (such as unconditional surrender) and attempt to impose democratic or other ideologies on the conquered; emphasize with Grotius that "the whole law of nations, whether in peace or in war, depends ultimately upon the observance of good faith" and so upon common standards derived from the law of God; point out that the regulation or limitation of modern weapons, including those of atomic and bacteriological warfare and "obliteration" and "area" bombing, depends upon such international order and common standards; and denounce as the principal danger the Russian repudiation of such order and standards. The Commission observes:

"The plain fact is that there exists one great power today that has shown itself thus far completely unwilling to cooperate for the promotion of an order based on free association. The rulers of the USSR

have a conception of its place in the world and a belief about the true nature of international order which make them reluctant to accept any external limitation on the use of their power. The reason is that they have persuaded themselves that they possess already the true secret of international order. They nurse with an intensity like that of a religious faith the conviction that they are designed by destiny to incorporate the whole of mankind in the order of which they are themselves the guiding and controlling force. They hold moreover that the times are ripe and the omens auspicious for an immense extension of the order in which they believe. The so-called capitalist countries are in their view in a process of disintegration, a process that they are able to hasten through infiltration by devoted agents from within. It would therefore be foolish from their point of view to allow any interference from those countries with the area already in their power, whether in the economic or the military sphere . . .

"There are those who would say that the solution is to counter aggression by love. Ultimately that may be true. But is it applicable to the problem that confronts us? Or, to put it in another way, is it not the case that love demands chief consideration for those who are threatened by aggression?"

"Would the abandonment of atomic weapons by the peace-loving powers that possess them contribute anything to the success of a world order founded on justice? It is difficult to think it would. A nation that by disarmament rendered itself defenseless would not be assisting in the prevention of aggression, which is the only way to preserve justice in the world.

"We also think, not unreasonably in the light of recent experience, that in any conflict of a sort conceivable in the world we know today, on the one side at least there would be a repudiation of the fundamental postulates on which the notion of just warfare rests.

"In such circumstances, it is ridiculous to expect belligerents on the other side, however, law-abiding in a normal way, to prejudice their chance of success by maintaining restraints their opponents abandoned."

The report describes "the idea advanced in the British Council of Churches' Report that 'democracy' is the solution of the problem" — "as altogether too facile." The report goes on to survey in Chapter I the historical and theological background. It suggests that "the unity of any society is ultimately of a religious kind, even though the religion be false or even idolatrous, as in the case of state-worship." It discusses the suggestion that "the judgments of God frequently involve indiscriminateness" and goes on in Chapter II to consider Morality in Warfare with special reference to the traditional doctrine of "the just war," which must be by "a lawful authority," on "a just ground," and with "due forms and conditions"; a just

ground being (under certain conditions in each case): redress; self-defence; or to help a belligerent whose cause the State "believes to be just."

The report draws many conclusions, including one that "just war" is "a remedy for international delinquency, not a means of making disciples of all nations"; and emphasizes the dangerous possibilities of "such notions" as "a world safe for democracy."

JERUSALEM

**Funds Sought for Anglican
Schools in Palestine**

Funds are urgently needed to meet a deficit of \$100,000 incurred by Church of England schools in Palestine during the current school year, the Rt. Rev. Weston Henry Stewart, Bishop in Jerusalem, recently declared in an appeal. He indicated the deficit was due largely to the present disturbed political situation in the country.

"Most of our schools," Dr. Stewart declared, "have only one-third or one-fifth of their pupils. Many have been evacuated, and many more simply cannot get to school in safety."

Dr. Stewart added that heavy expenses have been incurred in repairing damaged buildings, and meanwhile "teachers must be paid and contracts fulfilled."

The Bishop predicted that further appeals for \$200,000 will be necessary to maintain Church work in Palestine in the face of present emergencies. However, he asked, "is that a great sum to ask to help us teach men to seek peace and ensure it?" [RNS]

CHINA

**National Council Officer
Studies Inflation Problem**

Henry F. Budd of the National Council's Department of Finance is in Shanghai, helping the Mission to cope with the financial situation in that country of excessive inflation. Mr. Budd had the opportunity of visiting Wuhu recently, and wrote the Council:

"It was a pleasure to be in Wuhu for a couple of days and see the splendid progress being made by Bishop Craighill. He sings high praises for the great help made possible through the Reconstruction and Advance Fund appropriations. There is so much evidence of reconstruction work being done that I am sure Bishop Craighill has the entire situation well in hand, and knows exactly what he is doing and wants to do. There is no doubt that he is a very good leader in his district. It certainly was gratifying to me to see the wonderful work which they are doing up there."

Dialectics in Russia

IT would be fine if the Russians would give us reasonable and clear answers to all our questions. What we get is often the opposite of our conception and the truth, as their charge that the U. S. is the real perpetrator of aggression; or variable, like their policy regarding Germany; or at least highly confusing, as in the matter of religion and the Church in the USSR.

During the winter a controversy raged between the *Komsomolshaya Pravda* and the *Young Bolshevik*, both organs of the Communist Youth League, on the question of religious practices among Russian youth. The final word was spoken by the Central Committee of the League, to the effect that Communism and religion are incompatible, and young persons aspiring to leadership in Communist society should not follow religious practices because religion is a survival of Capitalist society and as such something to be struggled against.

About the same time, in the December issue of the *Journal of the Moscow Patriarchate*, there appeared an article by its editor extolling the Soviet State comparing with Hitler those "tormentors of war, proposing the casting of atomic bombs on Moscow with her Kremlin and on other cities and towns of our homeland," and pledging "flaming love" for Russia. Another sentence in this article seems at first sight to be rather misplaced: "History has left us many instructive examples warning nations against placing unwarranted hopes on the strength of arms alone." Of course the editor means the bomb. The title of his article is "The Demonic Spirit of New Aggression Threatening the Peace of the Nations."

There seems to be a paradox. On the one hand it is made clear that religion is considered out of place in the Soviet State; on the other, a priest of the Church pledges loyalty to that State. In fact, the earlier pages of the same magazine publish an encyclical of the Exarch of the Ukraine, which closes with the words: "May our Lord God preserve for many years the Supreme Leader of our land — Generalissimo Stalin."

This question of interplay between Church and State is confusing enough, but this issue of the magazine (almost any issue would be the same) reveals other aspects of Church life in Russia which are hard to understand, but which should be understood by Churchmen in the West. We are fortunate in having here the address given by the new rector of the Moscow Theological Academy on the occasion of his installation. "The great significance of our academy lies chiefly in the fact that at the present time Western theological thought is passing through a most serious crisis," he says. The rector rejects the "bridge" theory

of the Anglicans, decries the lack of doctrinal comprehension, evidenced at Stockholm, Lausanne, Oxford, and Edinburgh, and speaks of the resulting "worldlifying" of the Church. This is a spelling out in Russian of what we call secularization, making the Church into an "earthly political organization, seeking objectives and purposes which have nothing to do with the working out of our salvation." The rector's chief target, however, is the Roman Catholic Church. The Vatican "has become the greatest of all capitalist enterprises." Protestant theologians have made a habit of casting scorn on Holy Tradition and, "as a result there is among Protestants a sharply negative attitude toward the doctrine of the Church."

Having reviewed the crisis in the three western "systems of faith," he asks, who will proclaim to the modern Christian world the depth and purity of the universal true Christian faith? "This can only be done under the leadership of the Orthodox Church."

IF you add to these articles yet another, by Professor S. Traitsky, in which the canonical position of the Patriarch of Constantinople is described with scholarly reference to the Church Councils, to history, and to Greek authorities, you get some appreciation of the significant role which Russian theologians feel that Providence has thrust upon the Moscow Patriarchate in our day.

Among the news items in this issue of the *Journal*, we learn of the theological seminary in Minsk, with 110 students, of another at Stavropol, of the re-establishment of the Academy and Seminary in their rehabilitated premises, of the erection of a church in the new industrial town of Mednogorsk, of seventy nuns in the convent near Grodno, with fifteen acres of well-cultivated land, and of State awards to many priests and laymen (by name) for patriotic war service.

In fact the reading of this issue of the *Journal of the Moscow Patriarchate* gives the impression of vitality, self-assurance, doctrinal responsibility, and patriotic loyalty which cannot easily be reconciled with the basic hostility to religion revealed in the secular press.

It will help if we realize that dialectic philosophy not only allows but expects contradictions to exist, even in the Soviet Union. The task of the party is to insure that these contradictions are resolved in favor of the eventual achievement of Communism. In Soviet economic life, in social habits, and in mental outlook there are many "remnants of capitalism in the minds and habits of the people." Party policy for the past ten or twelve years has been based on using education rather than oppression for the eradication

of these remnants. There are zealots in the party who would move faster, as well as some Christian believers who reject the Patriarchate's policy of loyal collaboration with the State. The grounds for this opposition to the Patriarch vary. Some bishops and priests have personal piques or frustrated ambitions. But the greatest number are those who adhere to the opinion that the Soviet State is anti-Christ, and, therefore, not only did Metropolitan Sergius sin when he reached a *modus vivendi* with it, but the present Patriarch is compounding his error by actively supporting the State and giving it the Church's blessing. No one knows the number of such critics. Probably few are vocal in their convictions on this subject, and, regardless of their feelings, attend the services and take the sacraments along with all the other believers.

The Russians are a very intelligent people and very shrewd in sizing up a situation as a whole. Furthermore, their capacity for mystical apprehension of God and His Church is very great. The Church for them is the *Una Sancta*, not just the visible structure of buildings and the hierarchy. We must remember also that, with the exception of the short period from March to November, 1917, the Russian people have never been free to speak without taking account of consequences. Hence has arisen the deep-seated tradition of external conformity with internal opposition, which is so strong that most Russians would consider any other condition unnatural.

Ecclesiastical patriotism is also firmly rooted, not only in Russian history and theocratic conception, but in the structural set-up of the Eastern Church. Each modern patriarchate governs an autocephalous national Church, which is generally an ethnic as well as a political unity. There is a simple sense of fundamental unity found in language, culture, religion, and patriotism. Universality is for the Holy Spirit, particularity is for the national Church. Differences as they arise do not rend this fundamental national unity, or even the universal Church; but they work themselves out in time within the respective orbits. Sectarianism is endemic in religion as in politics, but in Russia there is lacking the tradition of successive turns in power, rising, falling, and rising again. The majority follow the body in power, even if it is a minority; and when that body has fallen it has been because it has lost the moral and spiritual prerequisites to power, rather than as a result of the pressure of superior power.

These are factors for us to note in our endeavors to understand the position of the Church in Russia. There is a constant interplay between the vast body of believers with their mystic faith, the government, with its protective policy for the people and its positive policy for the world, and the hierarchy, which remains a legalized body because it emphasizes the high calling of the Russian people and of the Russian Church in working out the destiny of the human race. It is to be hoped that there may be more frequent and

more thorough contact between representatives of the Russian Church and those of the Churches in the West, in order that we might correct any erroneous conceptions on either side, and find ways of working together toward this common destiny.

Eliminate This Racial Discrimination

ONE of the most flagrant instances of discrimination in American federal laws was the Oriental Exclusion Act of 1924, which barred Orientals from immigration and citizenship solely on racial grounds. Not many years ago, this arbitrary law was modified by repealing its application to Chinese, Filipinos, and East Indians, so that members of those races may now be admitted to the United States on a quota basis and may in time qualify for American citizenship. But the remnant of the Exclusion Act still bars not only Japanese, our late enemies, but other Orientals who were our allies in two world wars, from immigration and potential citizenship.

A bill has been introduced into Congress (HR5004) by Congressman Walter H. Judd of Minnesota to remedy this condition, and to make immigration quotas available to all Asiatic and Pacific peoples.

We can immediately think of two priests of our own Church who will benefit by this legislation, if passed by Congress. One is a Korean-American, who has lived in Hawaii most of his life and who served the American forces in the seizure of Saipan by acting as interpreter. Another is a Japanese-American who rendered splendid service both to the Church and to the nation as chaplain in relocation camps in which he has confined during the war.

It is a matter of common knowledge that many of the Nisei, or second-generation Japanese-Americans, made splendid records as soldiers in the Italian and other campaigns. We have personally known some who served with equal credit as interpreters and members of intelligence staffs in the Pacific areas, where they were not allowed to serve as combat troops because of possible confusion with the enemy (who had a penchant for adopting American uniforms when it suited their convenience). But the fathers and mothers of these men are barred from citizenship, solely because of their racial and national origin.

In some states "aliens ineligible for naturalization" are subject to legal discrimination, both in regard to land tenure and by being barred from certain occupations and professions. Even Nisei veterans, who risked their lives for this country, have returned to find that their families have suffered property loss and other discrimination, and are denied the protection of the courts because of anti-Asiatic laws, based upon the racial bias of the Federal law.

American citizenship should be based upon demonstrated loyalty to American ideals and institutions, without regard to racial origin. And all legal resi-

dents of this country should be entitled to the equal protection of the law. The Judd bill will help to translate those obvious postulates of the American way into actuality for loyal residents of Asiatic origin as it is now an actuality for those of European origin and descent. It should therefore be speedily enacted into law.

Lambeth — Secret Caucus?

WE ARE dismayed at two apparent weaknesses in the plans for the Lambeth Conference to be held this summer. One of them is the indication that its sessions are to be held entirely behind closed doors; the other is the suspicion that American bishops may be expected to play purely secondary roles in its deliberations. We feel that both of these conditions would be so unfortunate that we venture to call attention to them now, two months before Lambeth, in the hope that we may receive reassurance in regard to them, or that the conditions may be remedied.

As to the closed sessions, we wrote the Archbishop of Canterbury some weeks ago, asking for assurance that "so much of the Lambeth Conference as may not actually be concerned with confidential matters may be open to properly qualified representatives of the Church press." In reply, we received the following rather stuffy letter from the Archbishop's chaplain:

"In reply to your letter addressed to the Archbishop of Canterbury dated 2nd April, I can only repeat that the proceedings of the Lambeth Conference are entirely confidential and the Press will not be admitted to any of its sessions. This is in accordance with the procedure which has governed previous Lambeth Conferences and the very nature of the Conference makes it essential that this confidential character should be preserved. The Press will be admitted to the great services in connection with the Conference, and soon after the Conference ends there will be a press conference at which the report will be released."

We submit that nothing could be better calculated to undermine the confidence of the Anglican communion in its bishops than such a procedure. The interest of the entire Anglican world will be centered on Lambeth this summer. American and Canadian Churchmen, certainly, will not be satisfied to wait for six weeks while their bishops deliberate behind locked doors, and then have a report "released" to them. Nor would it be worth while for THE LIVING CHURCH or any other Church periodical to send representatives to London to cool their heels until a press conference is called "soon after" the bishops have gone home, to give them a previously prepared hand-out.

The British Parliament, the American Congress, and the Assembly and Council of the United Nations manage to conduct their business openly, with the press and public present at most of their sessions. Why should not the Lambeth Conference be able to

do so? Of course there may be some matters that will have to be dealt with in closed session, and the commissions must do their preliminary work in closed meetings, as do the committees of Parliament and Congress. But we see no reason whatever why most of the plenary sessions of the Lambeth Conference should not be open to the representatives of the Church press (if not the general public), and we protest against the apparent intention to exclude them. Lambeth is too important, and the interest in it is too widespread, to permit it to be conducted as a secret caucus.

The other matter, that of the part to be played by the American bishops, is one in which we hope our fears may prove to be groundless. But we have seen no reference to our Presiding Bishop or to any other American, Canadian, or West Indian bishop in any of the advance announcements of Lambeth. And we recall that after the Conference of 1930 there was a rather general feeling on the part of our bishops that they were present more as spectators than as active participants.

Bishop Gailor, who had played a prominent part in the Lambeth Conference of 1920, wrote after the 1930 sessions: "As for the discussions at Lambeth, the reports and resolutions were prepared by English bishops. The Americans were welcome guests, but visitors rather than workers; and the conclusions of the Conference reflected English ideas, especially with regard to social questions that would hardly apply to American conditions. The English diocesan bishops are officers of the State as well as leaders in the Church and that fact colored everything they said."

And Bishop Oldham, who made a survey of the views of American bishops following Lambeth, 1930, after quoting certain specific comments, added: "Practically all the other criticisms centered around the feeling that many of the problems were viewed too exclusively through English eyes. . . . This view has been expressed by so many, and among them the most enthusiastic admirers of the Conference as a whole, that it deserves serious consideration."²

We earnestly hope that American and other "overseas" bishops will really be placed on a par with the English bishops, in committees as well as in plenary sessions, at the Lambeth Conference of 1948. And we hope that some bishop, British or American, will have the courage to get up at the first session and move that "the procedure which has governed previous Lambeth Conferences" be modified to the extent of admitting press representatives to all plenary sessions, unless specifically set apart as closed sessions; so that the Christian world may have some idea of what is going on while the Lambeth Conference is in session.

¹Some Memories, by the Rt. Rev. Thomas F. Gailor. Southern Publishers, Kingsport, Tenn., 1937. Page 262.

²Lambeth Through American Eyes, by the Rt. Rev. G. Ashton Oldham. Morehouse-Gorham Co., 1931.

The Eternal Awakening

By the Rt. Rev. Richard T. Loring, D.D.

Late Bishop of Springfield

MAN lives three times — three lives, yet one life. His first stage is when he is in the envelope placed within his mother. In this very simple life he is continually asleep. There is no light because he has no need for light. He is quite alone there because he has no need for company. And in this life he is hemmed in on every side. He is in a contracted and very small envelope, which is again within the contraction of the mother's body. He has no consciousness within because he has no use for consciousness.

When then we contemplate this first life, or stage of existence, the thinking person must needs ask a question. Why is he in this curious state at all? What can be the possible use of the first stage of our lives?

Man lives his first life for one purpose only, namely to develop a self, and the instruments which he is going to need in the next life—the life we call the world. While in the womb he knows nothing of the glory and the joy of second life. Had he the ability to think, he could not even imagine the use of another life. He is warm and comfortable and fed. To him the future life would be an absurdity. A fine eye, a beautiful mouth, a hand, a foot, lungs to breathe with, all these things would appear quite useless to the child within, if he thought about it.

And—the child would be right. They are quite useless in the first life. But they are made for another world of which at present he knows nothing. He might guess if he thought. But actually he cannot even imagine.

But all the while, we on this side of life know that the only reason that child lives, as he does, is to grow and become fit for this second life. He does not know. He thinks he lives simply to be warm and fed and to remain undisturbed. It is in reality to develop the instruments he will need in the second life.

Now comes this second life—yet the same life. As his instruments for this world become ready, he is suddenly compelled, without his permission or desire, to leave the warm body of his mother in a way which is hard and painful, and with a moment of transition which must seem curiously like death to him. For the envelope

which was his means of nourishment, and his immediate home, is discarded, quite useless in the new life. The envelope in fact dies.

In this second life he lives differently than he did in the first. He lives alternately in darkness and light, alter-

"This Easter sermon, preached in 1938 when Bishop Loring was rector of St. David's Church, Roland Park, Baltimore, was privately printed and has been helpful to many. No better tribute can be paid to him than to republish the central portion of the sermon as his departing message in entering upon the "third life" he described in terms of glowing anticipation.

nately between waking and sleeping. Suddenly and immediately the nose, the ears, the mouth, the lungs have uses he did not dream of before. The world of light and color and tone; perfume, taste and feeling opens up a new realm to be used and enjoyed. The new life is as different, as unimagined from the first life as darkness and light.

But now asking the same question as before, what is this second life for?

Just like the first—its sole purpose is to develop the instruments which shall be of use in the third life.

As in the first, so in the second we are but dimly conscious of these instruments and their uses. We hardly know they exist, but we are wise enough I hope, to realize that lack of awareness in no way alters fact. In this second life we live with companions. But we are still within a contracted body, though it is a little larger than before, so that we move quite freely compared to the envelope within the womb. We can propel ourselves where we will, given time. Before we could not. While now we can know our companions, still we can never know them completely, for the body intervenes. We cannot see them as they are, for we see them only through the flesh, not themselves.

We are just one step nearer reality. We now eat and sleep and play and work and worship—we make love and weep. And what a change, what a miraculous change from the hibernation of the first life!

In this second life the soul unfolds from its seedbed and develops. The spark which shall be its life in the future. As yet with our whole consciousness bound to mortal flesh, within a body, we know nothing of the splendor and harmony, the radiance and freedom of the third life except by partial revelation from God our Father.

And it is foolishly easy to think that the dark and narrow way which leads to this glorified life is a blind pitfall from which there is no outlet. The words of Christ echo in our minds as He said to the Apostles to whom He tried to explain—"O fools and slow of heart to believe."

Finally the third life. Here we must be cautious about making rash assumptions. A flat denial of its possibility is as silly as for the unborn child to deny the life of the world.

We know from Revelation and from the application of common sense a few things about this life which we have not entered. The third life is an eternal awakening. There every thing is as clear as the life of the unborn to the physician who studies it. Then we shall no longer be separated by useless flesh from every other soul, but know, even as we are known. There separation ends and we realize in full what is here but dimly felt by those who are sensitized. What we call death here is no more death than is the birth of a child death. Death to the envelope, yes—it is thrown away and goes back to the elements but the child is more of a child, a greater being than he was before his birth. And the soul, developed here, is the instrument, the real self which becomes all in all in the life of Paradise. We who are now but human beings will become men. Now we exist—there we shall live.

Christ is risen—death is conquered.

Life is a marvellous adventure here in which everything developed and cherished here that is unseen—love and beauty, faith and goodness, hope and trust—become the seen and the real forever and ever.

Our dead are not dead, but living. The next world is more real than this world. For those of us who have watched many a one die, and seen holy Christian deaths know this, and we stake our lives upon it. The souls of the righteous are in the hands of God.

Pilgrimage to Amsterdam

I.—How the World Council Began

By Clifford P. Morehouse

Editor, THE LIVING CHURCH

ELEVEN years ago, in the summer of 1937, I was aboard ship on my way to the second World Conference on Faith and Order. On the same ship was a well-known foreign correspondent, who was on his way to "cover" the Italian war against Ethiopia. He gave me some interesting insights into the (then) world situation, describing Ethiopia as a testing ground for a greater war that might be in the making. I, in turn, told him something of the plans of the Christian Churches for international and inter-Church cooperation, as indicated by the two world conferences being held that summer.

I can still remember that correspondent's observation — indeed, it came back to me many times during the years to come. "I don't know much about religion," he said; "but if the Christian Churches can't get together and make their influence felt among the nations, we are headed for a world war that will make the one fought in 1914-1918 look like a preliminary skirmish."

The correspondent was right. The voice of Christianity was not heeded. Two years later World War II broke out, and it was to last longer and prove far more destructive than World War I.

WHAT OF TODAY?

What about the situation today? Are we not back just about where we were in 1937? Is it not true today that unless the message of Christianity can be made to prevail, we are headed for a World War III, which will dwarf both World War I and World War II, and which may mark the end of our very civilization? Scientists, military leaders, statesmen, business men, and many others have warned us of the danger. Never in the history of the world have so many had so great a feeling of insecurity. Can the Christian forces of the world act quickly enough, constructively enough, forcefully enough, and with enough unanimity to prevent the catastrophe of a third World War?

Nobody knows. But many Christian leaders, of different races, nationalities, denominations, and degrees of orthodoxy, are determined to make a powerful effort to bring the impact of Christianity to bear upon the world situation as forcefully as possible, while there is yet time. At least, they believe, Christians can present a common front against the forces of materialism and disinte-



AMSTERDAM: The first service of the General Assembly of the World Council will be held in the "New Church" (right), built in 1408. The royal palace is on the left.

gration that are threatening to disrupt the world. That is why, from every corner of the globe, men and women elected to represent their respective Christian communions are turning their faces this next summer toward Amsterdam, Holland, where from August 22d to September 5th the World Council of Churches will hold its first General Assembly, will complete its permanent organization, and will tackle the basic problem of "Man's Disorder and God's Design."

It is a grim game that the delegates and alternates — some 900 of them representing more than 130 Churches in 39 countries — will be playing. The stakes are high, and many observers feel that the cards are stacked against them. But they have everything to gain, if they can bring a message of hope and a vision of security to a world frantic with fear and frustration. And if they lose . . . ? "What shall it profit a man [or a nation, or a civilization] if he gain the whole world, and lose his own soul?"

At best, the Church may be able to give such direction to the world that

its present disorder, which none may doubt, may be reshaped and the forces of destruction turned into more constructive channels. But even at worst, if our civilization should collapse (as every previous civilization has collapsed), the Church may, in rediscovering its own soul, prove once again to be the only constructive force that can survive and lead the shattered world in the building of a new civilization.

But before we speculate too much about the future, let's take a look at the past. Let's examine the record.

Christianity has had a long and checked history. On the human side, it has had its ups and downs. It has suffered oppression and martyrdom at the hands of its enemies; and when it has been in power it has sometimes shown arrogance, worldliness, and cruelty. No branch of the Church has been free from bloody episodes in its past that we should prefer to forget: the rack and thumbscrew of the Catholic Inquisition were matched by the witch hangings and heretic burnings of the Protestants. Our own Church has by no means had

a perfect record, though our besetting sin during the past 300 years has more often been indifference and self-righteousness than open persecution.

But on its divine side, the Church is no less than the very Bride of Christ. In every age saints have been nourished within her bosom. She has mothered virtually all of the liberties, civil and religious, that we enjoy today. She has abolished slavery, raised the standards of women, fostered the healing of the sick, the care of the aged, and the protection of the distressed and underprivileged. She has given birth to the sciences, including medicine, has developed the humanities and nurtured the arts and the social sciences. Such diverse offspring as the theater, the university, the psychiatric clinic, and the death factories at Oak Ridge, Tenn., can trace their ancestry, sometimes by devious routes, back to the Christian Church. But some of the Church's children have strayed rather far from the paths in which she tried to set their feet!

CHURCH AND CHURCHES

Now we have come to a paradox. We have been talking about the Church as an entity; we have even personified the Church, have endowed her with human characteristics, have spoken of her as the Bride of Christ, as the mother of much of our contemporary civilization. But a little while ago we were talking in terms of "the Churches" — some 130 of them, now about to come together in a World Council of Churches. Therein lies much of the tragedy of Christianity. The Church — one, Catholic, holy, and Apostolic — founded by our Lord Himself, has become the Churches; hundreds of them, Catholic, Protestant, and Orthodox; Roman, Anglican, and Lutheran; Russian, American, and what-not — including the Scandinavian. We are so accustomed to this anomalous situation that, unless our attention is specifically directed to it, we seldom see the paradox of it. The seamless robe of Christ, which even the Roman soldiers hesitated to divide, has been torn into a thousand fragments — and that not by Christ's enemies but by those who profess and call themselves Christians!

As we all know, the process of division and subdivision of the followers of Christ has been going on now for a good many hundreds of years. It began, on a large scale, with the Great Schism between East and West about the year 1,000. It began to divide the Christian West when Luther nailed his 95 Theses to the door of the Wittenberg Cathedral in 1517, though there had been signs of it earlier. It spread to England when Henry VIII, injecting his personal lusts into the theological picture, played into the hands of the very reformers whose condemnation had earned him the title

of Defender of the Faith, awarded by a papacy that was beginning to reap the bitter fruits of the worldliness and corruption with which it had become saturated. It came to America with the diverse peoples that fled to the new world seeking opportunity or gold, or religious freedom, or political sanctuary, or simply an opportunity to begin life over again. And for centuries division begat more division, until some of the sects on the fringes of Christianity could hardly be recognized by any part of the ancient standards of the Faith.

TURNING OF THE TIDE

But in recent years the tide has begun to turn. A strong counter-current of reunion and of mutual coöperation among Christian bodies, long separated, has begun. Not unnaturally, it was in the missionary field that the disadvantage of a divided Christendom began to be most strongly felt. Could a man devote his life to making Southern Methodists of the Chinese, Scotch Presbyterians of the East Indians, or Church of Englanders of the South Sea Islanders? How could one present the Protestant Episcopal Church to a people whose language could only translate this foreign title into "Church of the Contradicting Overseers"?

As long ago as the seventeenth century one Richard Baxter saw the fallacy of the splitting of the Church into a variety of sects, and foresaw that it would make Christianity ridiculous in the eyes of those who, in that benighted age, were indiscriminately linked together as "the heathen." "And so," he said, "they make the Church out of the Church, while they think they gather it out of the world. And all this is because they know no more than they see, or at least are affected with no more; but live as if England or Europe were all the world. One year's abode in Asia or Africa might cure this error." And 200 years later Bishop Selwyn, one of the pioneer Anglican missionaries to New Zealand and the Polynesian Islands, said in a sermon at the University of Cambridge: "Is it, then, a hope too unreasonable to be entertained, that the power which will heal the divisions of the Church at home may come from her distant fields of missionary work?"

[Both quotations from *Pilgrimage to Amsterdam*, by Herklots and Leiper, pp. 15f; Morehouse-Gorham, 1947; \$1.]

Parenthetically, before we Americans display too much apathy about "foreign missions," let us remember that only 200 years ago the Society for the Propagation of the Gospel in Foreign Parts was sending out missionaries to such "distant fields" as His Majesty's loyal province of New York in the American colonies. We are as much products of Christian missionary work as are the Maoris of New Zealand.

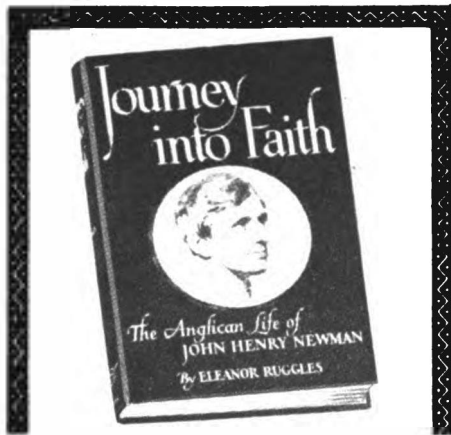
This is neither the time nor the place to trace the history of coöperation among Christian bodies in the past fifty years or so. It must suffice to say that, when the tide turned, it flowed through three main channels. The first is that of missionary coöperation, resulting in the International Missionary Council and related agencies. The second is that of Faith and Order, concerned with the basic doctrines of the Church, whose landmarks are the great World Conferences at Lausanne in 1927 and at Edinburgh in 1937. The third is that of Life and Work, which led to the Conferences at Stockholm in 1925 and at Oxford in 1937. It was the flowing together of these two latter streams that the World Council of Churches had its origin.

EPISCOPAL CHURCH ACTIVE

From the outset, the Episcopal Church had been active in the leadership of both of these movements. Indeed, the first World Conference on Faith and Order grew out of a resolution introduced by Bishop Manning, then rector of Trinity Church, in the House of Deputies of our General Convention. One of its greatest prophets was the late Bishop Brent of Western New York, whose phrase, "The world is too strong for a divided Church," has become a watchword of the movement toward Christian unity. Until his death Dr. William Temple, beloved Archbishop of Canterbury, was the chairman of the Faith and Order wing of the movement, while other Anglicans, English and American, were active in the Life and Work wing of it.

The two conferences in 1937 appointed a joint committee to draw up plans and an interim constitution for a permanent representative body, to be known as the World Council of Churches. Bishop Stewart of Chicago was our representative on that committee. Almost on the eve of the second World War they did adopt a temporary constitution, and called a meeting of the General Assembly to put the plan into full operation; but the marching of Hitler's armies was to postpone the realization of their plans for a decade.

Nevertheless the World Council "in process of formation" has not been idle during that decade. Before the war broke, the nucleus of an international organization was set up. The general secretary was Dr. W. A. Visser t'Hooft, a Dutchman, with associate secretaries in Britain and the United States. Chairman of the Study Department was Dr. Hans Schönfeld, a German. Through occasional visits to neutral Sweden or Switzerland and in other ways, Christian leaders on both sides of the conflict were able to make some contacts. Under the auspices of the World Council, there was set up an international chaplaincy



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for prisoners of war, which ministered in the name of world Christianity to the captives on both sides of the lines in Europe, and in America. Similarly the World Council's Commission for Refugees, under the able chairmanship of the Anglican Bishop of Chichester, concerned itself with saving as many as possible of the Christians who fled from Nazi totalitarianism.

CHURCH WORLD SERVICE

Since the close of the war, one of the major activities of the World Council of Churches—still described as "in process of formation"—has been Church World Service, the mammoth agency which has done a tremendous work in aiding the Churches of Europe both through direct relief and through assistance in rehabilitation, in the name of Christ. The Presiding Bishop's Fund for World Relief, for which Bishop Sherrill appealed to all Episcopal Churches in his radio sermon on February 29, 1948, is administered through this co-operative agency.

Through the World Council of Churches many millions of dollars from Churches in more favored lands have assisted those in the countries of Europe and Asia that were devastated in the war. Among the achievements have been the erection of more than 225 temporary wooden churches, provision of clothing and supplies to more than 1,000 pastors who had lost everything in the war, contribution of bicycles, infants' wear, blankets, food, libraries, hymnals and service books, and Bibles to enable the work of the Churches in war-torn countries to go forward. In addition, the World Council has set up revolving loan funds for permanent buildings, scholarships, food, and medicines.

All in all, this is the greatest piece of co-operative work ever undertaken by separated Christian Churches. The kind of aid given is not that which could be rendered by any secular agency, even by as far-reaching a project as the Marshall Plan; for it is specifically Christian work, given freely in the name of our common Lord. Wherever possible, the contributions of Churches have been allocated to those of like faith—Lutheran aid to the Lutherans of Europe, Presbyterian aid to the Calvinists, and so on. Since there are no native Anglican Churches in Europe, much of our aid has been allocated to the Old Catholic Churches, with which we are in communion, and the Eastern Orthodox Churches, with which we have such close and happy relations. But it is not creed but need that has been the final determining factor in the assistance given.

But the World Council of Churches is not a relief organization, nor primarily a co-operative venture in Christian char-

ity. These are immediate tasks that have been forced upon the World Council by the pressure of world events, and the Churches that make up the Council have risen nobly to the emergency. Far more important in the long run are the long-range objectives of the World Council and the policies that will be adopted this summer to achieve them. To understand that, let us look—in the second part of this article, to be published next week—in the makeup of the World Council itself, and then consider its agenda for the meeting to be held at Amsterdam next August.

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CHURCH CALENDAR

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4. Rogation Tuesday
5. Rogation Wednesday
6. Ascension Day (Thursday)
9. Sunday after Ascension Day
16. Whitsunday
17. Whitsun Monday
18. Whitsun Tuesday
19. Ember Day
21. Ember Day
22. Ember Day
23. Trinity Sunday
30. First Sunday after Trinity
31. (Monday)

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DELIVERY: The cross for the new chapel is strapped to the bottom of the helicopter.

ARIZONA

Chapel Delivered to Havasupai Indians by Helicopter

The Episcopal Church scored a world "first" on April 12th, when a helicopter delivered a quonset hut to the site of St. Andrew's Mission Chapel in Havasu Canyon, Ariz., 3,000 feet below the surrounding country. The Havasupai Indians have lived in this canyon for some 500 or 600 years, raising their figs, peaches, apples, corn, beans, and squash, and irrigating them and their pastures with the cold, clear waters of the Havasu River which runs through their canyon and empties into the Colorado River some 10 miles below the village of Supai.

The Episcopal Church has had contact with this tribe for about 25 years, chiefly through the ministrations of the Ven. Dr. J. Dockwood Jenkins, retired Archdeacon of Arizona. Few visits could be made during the year because of the isolation and the difficulties of getting down into the canyon on horseback or afoot. But the work was kept up and today there are a goodly number of baptized and a few confirmed persons.

Early last winter the idea of having a quonset hut for a chapel began to be worked out, and the Bishop Steel Construction Co., of Phoenix, offered to give the hut and deliver it at Hilltop, where the horse trail starts down into the canyon. It was then that the helicopter was thought of and Bishop Kinsolving of Arizona made a contract with the Arizona Airways Inc., to use its helicopter to fly the hut, piece by piece, into the canyon.

The date of the event was set for Monday, April 12th. Bishop Kinsolving and the Rev. Robert P. Frazier, who

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DIOCESAN

has been in charge of the work at Supai since last September and makes a monthly visit of several days' duration each month, went down to Supai several days before to be sure that everything was ready in the canyon. Sunday was a day of rain, sleet, and high winds. The helicopter which had arrived in that part of the country had to make a forced landing and was out of commission. There was gloom in Supai when this report was phoned down. But soon the gloom was lifted by another phone call saying that a second helicopter had been obtained and the flight would take place as scheduled.

Monday morning dawned bright and sunny, with very little wind. The Mutual Broadcasting System had a team on hand to make a transcription of the first flight of the helicopter and its reception by the Indians, followed by a part of the dedicatory services. When the sound of the motor was heard and the machine could be seen approaching just about the whole tribe assembled and when the landing was made a great shout went up. For the rest of the day the helicopter was busy ferrying down some of the steel, but mostly its time was taken up in bringing down and taking out the various publicity men from the newspapers, radio, newsreels, television, *Life*, and various other photographers. In the middle of the afternoon a cavalcade arrived on horseback after a three hour ride down the trail, and the dedication then took place.

An opening prayer by the Rev. Mr. Frazier was followed by the Bishop's introducing the Indian Service officials. Then the tribal leaders were introduced and Mr. Lee Marshall spoke for the tribe. Then the Bishop read the dedicatory prayer and requested Archdeacon Jenkins to dedicate the cornerstone of St. Andrew's Mission Chapel. The benediction closed the service.

The quonset hut will sit on a 3 feet stone wall built by the Indians from the red rock of the canyon walls, and will have a stone front with a mission belfry. All of the work on the chapel is being done by the Indians themselves, and the actual erection of the hut will be under an expert from the Steel Co.

The quonset hut is 20 by 60 feet in size. The rear 14 feet is partitioned off for living quarters for a woman worker and consists of a living-bedroom, bathroom, and kitchen. The plumbing is all modern, and electric lights will be furnished from the government plant.

The time is ripe for the tribe to be led into the Christian Church. They are all very grateful to the Church for what it has done and what it plans to do for them. But the success of the venture depends on the securing of a woman

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worker who has the determination to go down into the canyon and work in semi-isolation. Such a person has not yet been found. It is the hope of all who are connected with this work that such a person will come forward and accomplish this task.

WASHINGTON

Construction of Cathedral may be Resumed This Year

Tentative plans for the resumption of building of the Washington Cathedral were recently announced by the Very Rev. John Wallace Suter, chairman of the building and grounds committee, after a special meeting of the committee with the cathedral chapter. Final decision will not be made until detailed architect's plan and construction costs have been obtained, but it is hoped that work may be begun this summer. •

The proposed building would mean further construction of the South, or Patriot's Transept, up through the triforium level, and would include the War Memorial Chapel. As tentatively envisioned this would mean continuing the present building from the east side of the present-portion of the transept, and include the Memorial Chapel.

The last building to be done on Washington Cathedral was the North Porch, entrance to the transept exactly opposite the proposed construction. The porch was dedicated in May, 1942, by the late James Edward Freeman, third Bishop of Washington, under whose leadership large portions of the present edifice were erected.

During the war all plans for a building program were postponed, but in the late fall of 1945 plans for completing the South Transept and erecting the War Memorial Chapel were made, and over the intervening months this project has taken form. In the spring of 1946 the completed portion of the South Transept was formally designated as the Patriot's Transept and hallowed as the site of the Memorial Chapel.

The cathedral architect is Philip Hubert Frohman, successor to the firm of Frohman, Robb, and Little, whose revised designs and working drawings of the cathedral have been used since 1920. The original drawings, accepted in 1907, called for a cathedral of the Renaissance style, but the first Bishop of Washington, Henry Yates Satterlee, determined that the cathedral should be Gothic, believing that this style is "far more conducive to the thought of prayer and worship than that of any other period, and unlike other styles owes its development entirely to Christian influences."

The War Memorial Chapel will enshrine the National Roll of Honor

The Priesthood of the Laity

The Church recognizes that there has been conferred upon The Laity, spiritually speaking, a form of ordination, a minor form of priestly orders, as it were. A Bishop's hands have been laid on our heads, and we have had fused into us The Holy Spirit. We are conscious of limitations of authority, but our scope of usefulness to Our Lord and to His Church is boundless. We have been offered up to God by our Bishop with the prayer that The Holy Spirit may daily increase in us until we come unto His everlasting Kingdom. We have completed our training. We have been adjured to WORK, PRAY, and GIVE for Christ's Kingdom.

As good and faithful lay priests, naturally we have been PRAYING. but how? Once a day? Grace at meals? Intercession for friends and enemies? Frequent talks with God, unaccompanied by much "give me"? Prayers of utter devotion? Let's start talking to God as to Someone we know, and begin getting somewhere in our prayer life.

We've also been taught to GIVE. We've gone past the proverbial dime or quarter, haven't we? We are now giving in proportion to our incomes, aren't we? Let's start giving SACRIFICIALLY. That doesn't mean that we'll suffer privation from so doing. We'll simply realign our expenditures so that we'll save from our own spending to give more to Jesus. It can be done, and we'll still look well-dressed and fed.

But besides these two, we must WORK for God. This is a WORKING year in The Church, and the job is for lay-priests mostly—the you-s and the me-s. We've got to bring souls to Confirmation, to welcome strangers, to visit the fatherless, the prisoners, and widows in their affliction. We've got to so live that others seeing our good works may also glorify Our Father in Heaven. Our priestly vestments are simply the garments of righteousness. Let's put them on, and get going.

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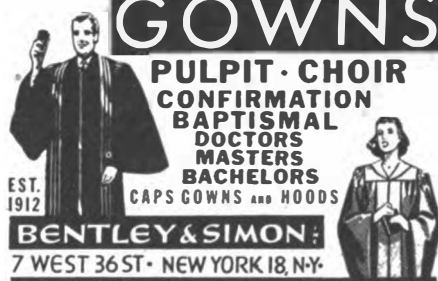
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This Crusade does not seek to do anyone's thinking. It does not tell anyone who to vote for or how to do this pastoral job. It never raises any theological issues. It is just an earnest group of 12,791 pastors of churches, "sentinels for freedom," who take their New Testament seriously and believe that spiritual freedom, the dignity of man, the democratic process, and the sovereignty of the citizen over the state are in peril here and **MUST** be saved.

Do you share our convictions and concerns? Will you make common cause with us? May we send you tracts concerning the 5,000,000 voters campaign and other tracts incident to our Crusade? We need your help! Freedom needs friends and crusaders who, in the areas of their influence, will uphold it and the sense of individual, personal responsibility which alone can preserve it.

James W. Field, Jr., D.D.
Director

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UTAH

Gains During Year Noted

Renewed interest and encouraging gains in the missionary field were noted by Bishop Clark of Utah in his address to the 41st annual convocation of the district of Utah, held in St. Paul's Church, Salt Lake City, April 4th and 5th. During the past year the communicant strength has increased 14% and the number of confirmations are larger than in any previous year in the history of the Church in Utah.

On Sunday preceding convocation, a children's missionary mite-box presentation service was held in St. Paul's Church, reviving of a custom which had lapsed for many years. Most of the Church schools were represented, one delegation of eighteen children coming from the mission at Vernal, 180 miles from Salt Lake City.

ELECTIONS: The Rev. Messrs. R. Dunham Taylor, Mortimer Chester, J. Burton Salter; Mr. Frank Gregory, the Hon. James A. Howell, Mrs. F. E. Pischel.

NEW YORK

Bishop Nicholai Preaches

Bishop Nicholai, Serbian Orthodox Bishop of Ochrida and Zicha, took part in two services in New York City on April 4th. He preached at the eleven o'clock service in the Cathedral of St. John the Divine, to a large congregation, saying:

"You must not choose either old or new doctrine. The highest wisdom consists in keeping both old and new treasures. The separation of the two inevitably brings poverty, instability, and confusion. It is neither kind nor just to belittle the works of bygone generations, just as it is not prudent to belittle the works of our own generation. . . ."

"Revolutions of the left side and the right side were produced by the exclusive over-valuing of either old or new things. They were not merely political or social revolutions. They affected religion and morals at their very roots. You are getting conscious that under the strain of your present world responsibilities you cannot do without a corresponding amount of spiritual and moral power, gathered from all the past Christian generations on this continent."

In the afternoon, Bishop Nicholai took part in a United Service of Orthodoxy, held in the Serbian Orthodox Cathedral

of St. Sava, together with Archbishop Athenagoras, head of the Greek Archdiocese of North and South America, and Bishop Jovan, of the Russian Orthodox Cathedral of the Holy Virgin Protection, New York City. The dean of St. Sava's, the Very Rev. Dr. Douschan J. Shoukletovich, issued a special invitation to American-born young people of Russian, Greek, Romanian, and Serbian ancestry to attend this service, in order that they might "realize how Orthodoxy can unite them in a common bond of understanding, and thus contribute to world peace." The service was that of Great Vespers. It was sung by the Russian Metropolitan Male Chorus, the Romanian Choir of St. Demetru Church, the Greek Choir, and the choir of St. Sava Cathedral.

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BOOKS

REV. C. E. SIMCOX, Editor

Foundations of Faith

PILLARS OF FAITH. By Nels F. S. Ferré.
New York: Harpers, 1948. Pp. 128.

This book was written for the Wells Lectures at Texas Christian University and the Gay Lectures at Southern Baptist Theological Seminary. The general thesis is: "God has never let truth rest on one pillar in history." Dr. Ferré recognizes five Pillars of Faith: Jesus, the Holy Spirit, the Church, the Bible, Experience.

This is a layman's theology. It should serve as an antidote for all forms of Modernism which would detract from the basic convictions of the living God, and of His Christ. "Christ should be a power, not a problem, a door that invites us in, not a wall that shuts out." Only through the Holy Spirit can we see and love the face of the Father, experience the second birth, attain the perfection which Jesus taught. A divided Church is an anomaly. The very phrase, "close Communion" is a contradiction, for "Christianity is ever a fellowship in Christ's love, transcending all external barriers." "The Bible has been the nerve center of Protestantism . . . Christian faith can be fully strong only if it understands, accepts, and heeds the judgment of the Bible."

No brief review can do this book justice. Read it and rejoice in the Lord. If Dwight L. Moody foresaw the twilight of Christianity in his day, the new evangelism which this book preaches should rekindle the Light that lights every man who cometh into the world.
W.B.S.

Sermons in Stories

THE LOST GOSPEL. By Robert E. Luccock. New York: Harpers, 1948. Pp. 184.

Here is a new approach to sermonizing — sixteen sermons, each based on a short story and a biblical text. *The Lost Gospel* has no reference to any lost manuscript; rather it is a gospel "lost in the sands of neglect and indifference. The real lost gospel is in Matthew, Mark, Luke and John."

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On Prayer

PRAYER AND YOU. By Helen Smith Shoemaker. With an Introduction by E. Stanley Jones. Pp. 157. New York: Fleming H. Revell Co. \$1.75.

This excellent book fills a real need. As Stanley Jones says in his "Introduction," it "will quicken those who come in contact with it — and quicken where it counts." It will help to answer the urgent question of those who desire to pray but do not know how to pray — or feel that they do not know how. It will deepen the prayers of those who already pray with faith and with fervor. It will widen the scope of the prayers of those who have prayed, as it were, within a certain area.

One of the very best of the nine chapters is that on "Preparation for Prayer." This preparation is self-examination, based on the two great Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Only after such searching self-examination can there be effectual prayer. Very good also are the chapters on intercession: prayers for individual persons and their needs and prayers for the world.

But the finest of all the chapters is the last, "The Key to Life." Here, the supreme place of the prayer at the Altar is made clear, in vivid and unusual language.

Speaking for herself, the author says: "I go empty and hungry and come away filled. I go restless and come away at peace. I go defeated and come away victorious. I do not believe that I shall meet only Him, I both meet Him and receive Him. I believe that He will meet all of us there in similar fashion."

Mrs. Shoemaker has for a number of years led prayer groups. She did fine work on the devotional committee of the Woman's Auxiliary of the diocese of New York. In the planning of the World Day of Prayer this year, she took an important part. Her book is the result of her own life in prayer and her work with others for growth in the prayer life.

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CHURCH BOARDING SCHOOL for Boys. East will need a Registered Nurse in September Room and Board provided. Widow with six grade or higher will be considered. **Reply Box P-103, The Living Church, 744 N. 4th St., Milwaukee 3, Wis.**

TRINITY CHURCH, Daytona Beach, Fla., wants priest (Catholic) for light duty from May 23d to June 28th inclusive. Compensation furnished rectory, one half block from **Reply Box B-107, The Living Church, Milwaukee 3, Wis.**

WANTED: Clergyman full or part time for eleven o'clock Sunday service during summer months for Tanner's Ridge Mission. Address: **Rev. Ernest A. Phillips, Luray, Va.**

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MAN having excellent references and aptitude in tutoring wants to teach one or more handicapped boys living with parents. Can reside in rural metropolitan area in any State. **Reply Box T-106, The Living Church, Milwaukee 3, Wis.**

PRIEST desires seashore supply, July, August, both at parish or summer chapel. **Reply Box B-106, The Living Church, Milwaukee 3, Wis.**

COMPETENT ORGANIST AND CHOIRMASTER desires change of position. Soundly trained. Twenty years in present post. **Reply Box V-111, The Living Church, Milwaukee 3, Wis.**

TEACHING OR INSTITUTIONAL POSITION desired by single young churchman with 4 years high school teaching, some social work experience. Baccalaureate education degree. **Reply Box C-105, The Living Church, Milwaukee 3, Wis.**

CHURCHMAN, age 29 with Ph.B. degree in assistant History and Sacred Studies, Missionary Church School, wishes position as History Major in Secondary School. Extra-curricular activities: Photography, Rifle and Athletics. Married with children. **Reply Box K-100, The Living Church, Milwaukee 3, Wis.**

PRIEST AVAILABLE for supply work July and August. New York or New England preferred. **Reply Box T-102, The Living Church, Milwaukee 3, Wis.**

PRIEST of successful parish in mid-west desires parish in East, preferably in or near New York City, account of advanced professional education needs for children. Long experience in East parish. Sound Churchman. Excellent references. Present salary \$3,800, rectory and all utilities. **Reply Box W-104, The Living Church, Milwaukee 3, Wis.**

PRIEST of moderate Churchmanship desires church in Southeastern United States. **Reply Box R-108, The Living Church, Milwaukee 3, Wis.**

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Appointments Accepted

The Rev. James A. Hilton, formerly assistant at the Cathedral Shelter and the Church of the Epiphany, Chicago, Ill., is now assistant at All Saints', Atlantic City, N. J. Address: 10 S. Chelsea Ave., Atlantic City, N. J.

The Rev. Haskin V. Little, rector of Grace Church, Galveston, Texas, will become priest in charge of St. Mary's, Lampasas, Texas, July 1st, and may be addressed there.

The Rev. Malcolm Marshall, assistant at St. Alban's, Washington, D. C., will become rector of St. Margaret's, Washington, D. C., June 1st. Address: St. Margaret's Church, Connecticut Ave. and Bancroft Place, Washington 8, D. C.

The Rev. Ralph C. Miller, formerly deacon in charge of St. Paul's, Waco, Texas, is now deacon in charge of St. Mark's, Beaumont, Texas. Address: 2645 Pecos Blvd., Beaumont, Texas.

The Rev. Fred Nolting, assistant at Trinity, Galveston, Texas, will become rector of Calvary Church, Baastrop, Texas, July 1st, and may be addressed there.

The Rev. Charles E. Stewart, formerly rector of Grace Church, Petersburg, Va., is now rector of St. Paul's, Kenbridge, Va. Address: Box 175, Kenbridge, Va.

The Rev. Charles Stinnette, Jr., who is now working for the Ph.D. degree at Columbia University and serving as a part-time assistant at the Chapel of the Intercession, New York City, will become chaplain at the University of Rochester, Rochester, N. Y., in September.

The Rev. Marsten E. Whitford, formerly supervisor of the Tuller Schools, Washington, Conn., is now owner and director of Merriecourt School, Berlin, Conn., and may be addressed there.

Changes of Address

The Rev. E. L. Roland, formerly addressed at 201 N. Pearl St., Salem, Ill., should now be addressed at 521 E. Church St., in that city.

Ordinations

Priests

Nebraska: The Rev. James Lee Birdwell was ordained to the priesthood by Bishop Brinker of Nebraska on March 24th at St. Mary's Church, Blair, Nebr. He was presented by the Rev. Dr. Nevill Joyner, and the Very Rev. Chilton Powell preached the sermon. Fr. Stillwell will remain as priest in charge of St. Mary's Church, Blair, Nebr., and may be addressed there.

Southern Brazil: The Rev. Messrs. Diamantino Ferraira Bueno, Samuel Kumpel Kainuma, Arthur Rodolpho Kratz, Nadir Simões de Mattos, Silvano Rocha, and Agostinho Sória were ordained to the priesthood on April 11th at the Church of the Redeemer, Pelotas, R. G. S., Brazil. Frs. Bueno, Rocha, and Sória were ordained by Bishop Pit-han, Suffragan of Brazil; Frs. Kainuma, Kratz, and de Mattos, by Bishop Thomas of Southern Brazil. Fr. Bueno was presented by the Rev. Mario R. Olmos; Fr. Kainuma, by the Rev. Antonio Guedes; Fr. Kratz, by the Rev. Mario B. Weber; Fr. de Mattos, by the Rev. Cuiatis Fletcher, Jr.; Fr. Rocha, by the Rev. Egmont M. Krischke; Fr. Sória, by the Rev. G. V. dos Santos. The Rev. Rodolfo Nogueira preached the sermon. Fr. Bueno will be assistant at the Church of the Redeemer, Rio de Janeiro. Address: Caixa 763, Rio de Janeiro, Brazil. Fr. Kainuma will be assistant at the Church of the Crucified, Bagé. Address: Caixa 38, Bagé, R. G. S., Brazil. Fr. Kratz will be the rector of the Church of the Redemption, São

Gabriel. Address: Duque de Caxias, 648, São Gabriel, R. G. S., Brazil. Fr. de Mattos will be assistant at the Church of the Ascension, Porto Alegre. Address: Caixa 88, Porto Alegre, R. G. S., Brazil. Fr. Rocha will be rector of the Church of the Nativity, D. Pedrito. Address: Sete de Setembro, 44, D. Pedrito, R. G. S., Brazil. Fr. Sória will be assistant at Trinity Church, São Paulo. Address: Caixa 4435, São Paulo, S. P., Brazil.

Tennessee: The Rev. William Waldo Swift was ordained to the priesthood by Bishop Dandridge of Tennessee on April 17th at St. John's Church, Johnson City, Tenn. He was presented by the Rev. Harry F. Keller, and the Rev. Leonard E. Nelson preached the sermon. Fr. Swift will be priest in charge of St. Thomas' Mission, Elizabethton, Tenn., where he served his diaconate. Address: 800 N. Main St., Elizabethton, Tenn.

Deacons

Quincy: William John Bruninga was ordained to the diaconate by Bishop Essex of Quincy on April 14th at St. Paul's Church, Peoria, Ill. He was presented by the Rev. Campbell Gray, and the Rev. Channing F. Savage preached the sermon. The Rev. Mr. Bruninga will continue his secular employment in Peoria, and assist the Bishop at St. Andrew's and St. Stephen's Peoria, and St. Peter's, Canton, Ill. Address: 601 Main St., Peoria 2, Ill.

Depositions

The Rev. George Runyan Longbrake, deacon, was deposed on April 8th by Bishop Quin of Texas in the presence of the Rev. Messrs. H. H. Kellogg and J. L. Plumley. The action was taken under the provisions of Canon 69, and for reasons not affecting his moral character.

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.

BUFFALO, N. Y.

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

ST. ANDREWS Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller
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 Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr., 11 Low with hymns & 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 Street
Sun: 7:30 & 11, 10:40 MP; C by appt.

HOLLYWOOD, CALIF.

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

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

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

Key—Light face type denotes AM, black face PM; addr, address; 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

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC, 11 Morning Service & Ser; 4 Ev Special Music; Daily: HC Wed 8, Thurs & HD 10:30; The Church is open daily for Prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff 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

NEW YORK CITY (Cont.)

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Vaecker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu & Ser 11; Nursery S, 11; Cho Evensong & Address, 4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

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

SAN FRANCISCO, CALIF.

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

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean;
Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. duBois, S.T.B.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with Ser; Daily: 7; Fri 8 HH; C Sat 7:30-8:30

EPIPHANY 1317 G St., N.W.
Rev. F. Richard Williams; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8 ex 1st Sun; Thurs HC 11, 12:00



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