

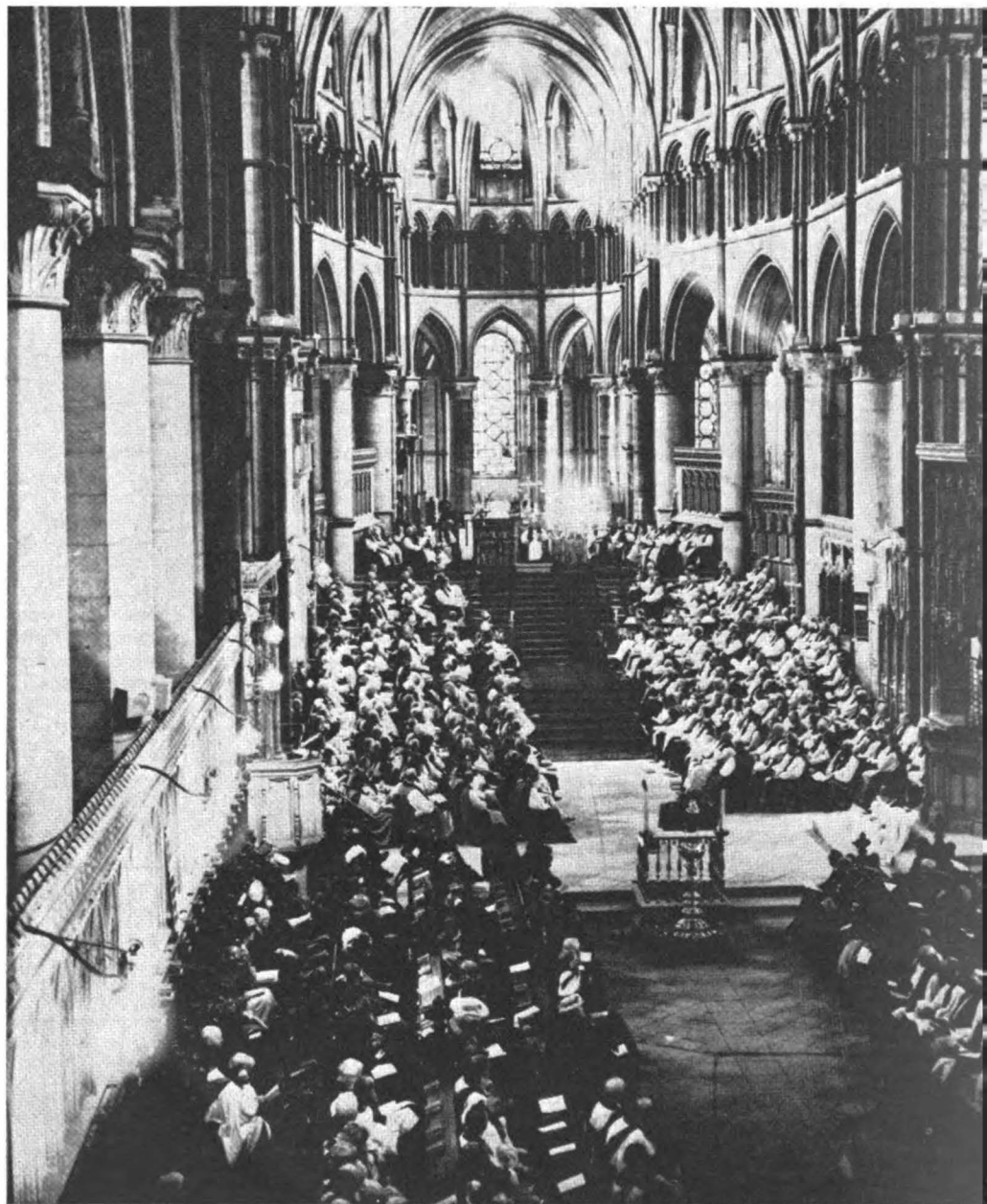
The Living Church

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

**Lambeth Conference
Opens**
News
Page 3

Missionary Giving
Editorial
Page 6

**Report of the International
Priests' Convention**
Page 8



LAMBETH CONFERENCE SERVICE AT CANTERBURY CATHEDRAL

The Archbishop of Canterbury may be seen sitting before the high altar, welcoming the bishops of the Anglican Communion to the Lambeth Conference. [See page 3.]

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**Apostolic Succession and the
Ecumenical Movement**

TO THE EDITOR: Two recent books, *Apostolic Succession: Is It True?* by the Rev. Dr. Cirlot, and *The Apostolic Ministry* by Bishop Kirk of Oxford, Dom Gregory Dix, and others, should be read by all who are seriously interested in the present Ecumenical Movement, and certainly by all the bishops and clergy of the Episcopal Church. They are works of first-rate scholarship which deal honestly and fully with the great and crucial fact of Apostolic Succession.

Every Christian who is a realist and is fully informed, no matter what his own beliefs as to the Christian ministry, must recognize that this matter is vital to any real advance toward world-wide Christian reunion, because at least three-fourths of all Christians in the world today still hold that Apostolic Succession is a fact of history and believe that it is essential not only to the external organization but to the faith and life and historic reality of the divinely instituted Christian Church. The Lausanne World Conference on Faith and Order in 1927, with representatives of all the major Protestant Communions present and participating, agreed that the only form of ministry which can conceivably be accepted by the whole reunited Christian Church is the historic ministry of bishops, priests, and deacons which has come down through all the centuries from the Apostles' time. Manifestly, a real ecumenicity must include the three-fourths of Christendom which holds to the historic fact and the Catholic doctrine of Apostolic Succession. And the two books named above show clearly, and in the full light of modern scholarship, the foundations upon which the doctrine of Apostolic Succession rests. Most certainly they should be read by those who are taking any responsible part in the leadership of the Ecumenical Movement, and particularly they should be read by any who still imagine that the views and "scientific guesses" of Dr. Streeter on this subject are to be regarded as having great weight. These books put

entirely out of court the frequently used "of course no modern scholar believes it" type of argument against the fact of Apostolic Succession.

Unfortunately, it is to be feared that many of those who most need to read these important volumes will not do so. We are all of us, of all schools of thought, too likely to read only those books which reinforce our own views and predilections. It was the inimitable Sydney Smith who said that he never liked to read a book before reviewing it because he felt that this might bias his judgment. I believe that anyone who reads carefully these two books will find that they do influence his judgment. It is significant that two such remarkable volumes have appeared at this time, each maintaining that the Episcopate is the direct successor of the Apostolate. In many lesser matters these books differ but, all the more, then supplement and confirm each other. For they are both written in the spirit of true scholarship — which is also the spirit of true religion — the spirit of complete loyalty to fact and truth.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York, Retired.
Mount Desert, Maine.

The Churchman Award

TO THE EDITOR: I wish to thank you for your generous and discerning editorial [L. C., June 13th] on General Marshall's belated refusal of the *Churchman* Award. You were quite correct in your conviction: "If the Secretary of State disagrees with the *Churchman's* policies, and therefore does not want to accept an award from it or to attend a dinner under its auspices, we wish he had said so, plainly and without equivocation." We wish particularly that he had said so at once, instead of telling us for eight months, during which the dinner was delayed in deference to him, that he was attempting to find a convenient date when he could be present.

I ask the privilege of correcting one error in your news story on the dinner: "The new State of Israel has been substituted as the recipient of the award." A citation, not the *Churchman* Award, was given to the new State. The award, which was for 1947, will not be made for that year. Furthermore, the citation was not a substitute. That had been planned before we knew of Mr. Marshall's refusal.

(REV.) GUY EMERY SHIPLER,
Editor, the *Churchman*.
New York, N. Y.

Unity at Home

TO THE EDITOR: In your editorial, "Two Comments on Faith and Order" [L. C., May 23d], you state: "These two analyses indicate, it seems to us, that the time has come for Catholics and Evangelicals within the Church to get together for frank, informal discussions among themselves, looking toward a greater unity within our own Church." I hope so.

(Very Rev.) ROBERT HATCH.
Wilmington, Del.

The Living Church

Established 1878

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

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EIGHTH SUNDAY AFTER TRINITY

GENERAL

LAMBETH

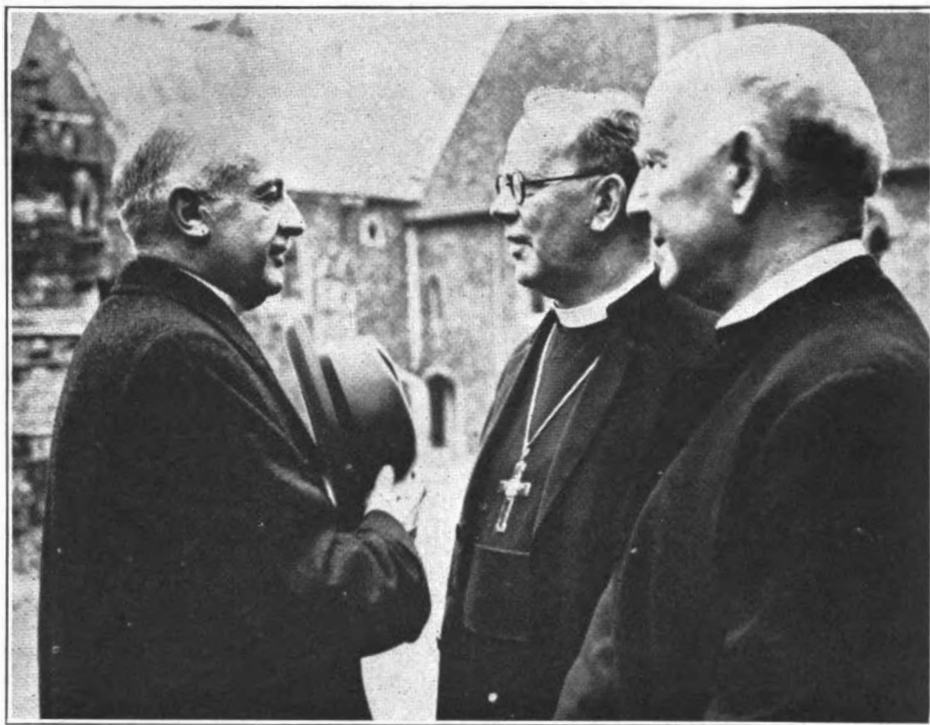
Reception of Bishops

By the Rev. LOUIS A. HASELMAYER

Three hundred and thirty bishops, save one, the Archbishop of Capetown, South Africa, who died the day before, were officially received on Thursday, July 1st, at Canterbury Cathedral. From late morning, the little city of Canterbury was crowded to capacity with the largest conclave of Anglican bishops ever assembled, and thousands of priests and laypeople who gathered for the occasion.

The magnificence of this ancient cathedral, containing the shrine of St. Thomas à Becket, was a worthy setting for the glorious service which followed. At 2:20, the official delegation of Orthodox, Old Catholic, and Scandinavian Bishops present for the occasion, was conducted to its place in the choir. At 2:25, the Lord Mayor and Corporation of Canterbury were escorted to reserved places. At 2:30, the members of the Cathedral Foundation consisting of king's scholars, choir, bedesmen, minor canons, six preachers, chapter, and the dean, Dr. Hewlett Johnson, went through the choir to the west door and met the bishops of the Anglican Communion. Grouped according to provinces, beginning with the newest, the bishops clad in rochet and scarlet chimere proceeded through the Cathedral to their places in tiers of seats in front of the high altar. A scarlet Canterbury cross bearing the name of each province was carried before each delegation.

At 3:05, the Lord Archbishop of Canterbury and the Primates of the Anglican Communion arrived at the west door. They were greeted by a fanfare of trumpets by the trumpeters of the Royal Military College of Music. As the choir chanted, unaccompanied, Psalm 122, followed by a thunderous congregational singing of "Alleluia! sing to Jesus," the Primates and Archbishops of Japan, China, West Indies, New Zealand, Perth, Melbourne, Brisbane, Sydney, Calcutta, Quebec, Rupertsland, Huron, Nova Scotia, the United States (Presiding Bishop Sherrill), Scotland, Dublin, Armagh, Wales, and York, followed by the Lord Archbishop of Canterbury, came down the center aisle. They took



BEFORE SERVICE AT CANTERBURY CATHEDRAL: (left to right) the Presiding Bishop, the Bishop of Newcastle (Dr. Batty), and Bishop Oldham of Albany.

places on either side of the sanctuary and the Lord Archbishop seated himself in the chair of St. Augustine, placed before the high altar. After the reading of Ephesians 4 by the dean, the Lord Archbishop from his chair made the formal address of welcome to the bishops.

Here on the spot marking the arrival of St. Augustine to England 1,400 years ago, the Archbishop stated that this gathering itself was a visible testimony to the fact that the Anglican Communion was "no longer English or British, or Anglo-Saxon."

Continuing, the Archbishop remarked that the unity which held this Communion together was the Anglican tradition. "In what we call the Anglican tradition we have a trust which God commits to us. That tradition first acquired its distinctive form here after the days of the Reformation: and though now it is shared by all the Churches of our Communion, its three distinguishing marks remain the same. We hold the faith and order, doctrine and worship, which from the beginning was the possession of the undivided Church. That which we thus

receive, we ever verify by Holy Scripture, through which the Holy Spirit speaks. And holding thus to the word of God declared in Scripture and tradition, we are free to listen for the voice of the Holy Spirit speaking today through Christian experience and through the expansion of human knowledge."

But we also, said the Archbishop, look beyond our Anglican unity to the future visible unity of the whole Church of Christ. This subject which has engaged the attention of every Lambeth Conference will again be considered this year.

If progress in this direction has seemed slow to some, the Archbishop urged that they be thankful for what had been accomplished. The most significant accomplishment was the fact that men in every Christian body today were aware of the need of unity and were working together for it.

A gracious reference to the official delegations from Eastern Orthodoxy, the Old Catholics, and the Scandinavian Churches, as well as officials of the World Council of Churches, present in

the cathedral, gave special point to this fact.

In seeking this unity, our chief aim must be to show the world that the faith of the Incarnation is the only salvation for men and the social order. "Brothers, in the faith of the Incarnation we have come together. Let us offer to God in Jesus Christ our fellowship in the words of the creed which binds all ages of the Church to Him."

Led by the Archbishop, the entire gathering rose and recited the Nicene Creed, after which a series of collects for the occasion and the needs of the world was read. After the singing of "Praise be to the Lord," the Archbishop gave his blessing; there came a second fanfare of trumpets; and the bishops retired in procession as the congregation sang "For all the saints."

No one who was present could fail to grasp the world-wide character of the Anglican Communion today, and its continuity with the past to the Apostolic Church. Not only was the glorious heritage of Anglicanism a living reality at this moment, but the tremendous, and perhaps unrealized latent power of our Communion was impressed on everyone. The presence of 69 American bishops, the largest individual provincial delegation, and the many bishops of far-flung missionary dioceses, set forth this fact with vigor. Here in the Anglican Communion we have a tradition, a fellowship, and an opportunity to bring to men a Catholicism which needs no demonstration of either its reality or its universal appeal.

Opening Service

By the Rev. LOUIS A. HASELMAYER

The opening service of the Lambeth Conference was held Sunday, July 4th, at 10:30 AM in St. Paul's Cathedral, London. By 10 AM the cathedral, still bearing the marks of the bombing, was filled to capacity. At 10:15 the bishops of the Anglican Communion, arranged by provinces, entered the cathedral and proceeded to reserved seats in the front of the crossing. At the end of this procession were the dean and chapter of St. Paul's and the Bishop of London (Dr. Wand) in gold cope and mitre. The second procession, of archbishops and primates arranged in order of their provinces, was followed by the sacred ministers in gold copes and the Lord Archbishop of Canterbury in gold cope and mitre. As the procession went from the west door to the sanctuary, the Prayer Book Litany was sung unaccompanied to the five part setting of Tallis. When all had taken their places, the vast congregation knelt for the singing of the *Veni, Creator Spiritus*. Then the Archbishop began the celebration of the



BROTHERS FISHER: the Archbishop (right) and his brother, the Bishop of Natal.

Sung Eucharist assisted by the Presiding Bishop of the Japanese Church (Bishop Yashiro), who read the Epistle and the chairman of the House of Bishops of the Chinese Church (Bishop T'sen), who read the Gospel. There could be no more dramatic way of setting forth the international character of the Anglican Communion than in the persons of the three sacred ministers. The sermon, preached appropriately on the 4th of July, was delivered by the Presiding Bishop of the American Church on the text Matthew 7:16, "Ye shall know them by their fruits." The Eucharist was sung to the setting by C. V. Stanford in B flat with the *Gloria in Excelsis* composed for the coronation of King George V. The Creed, however, was sung to the Merbecke setting and the thousands of worshippers joined in this mighty affirmation of the Catholic Faith.

Only the bishops received the Holy Communion, and with this corporate act of fellowship, the Lambeth Conference was officially opened. There had been a brief organizational meeting at Lambeth Palace on Friday, July 2d, and a session on Saturday, July 3d, at which time the official delegations of Orthodox, Old Catholic, and Scandinavian bishops were presented and asked to address the conference. Saturday afternoon a garden party at Lambeth Palace was given for all of the bishops and their families.

The formal sessions of the conference began Monday, July 5th. Each topic of the agenda will be introduced by five prepared speakers and followed by open discussion from the floor. Then the conference will break up into committees for four weeks to study the sections of the agenda. Each committee will prepare a report and a series of resolutions. These will be presented to the full conference the week of August 1st, and the resolutions which are voted become the corporate opinion of the whole conference.

UNITY

One of the most important questions is the matter of Christian unity and the relationship of the Anglican Communion

to the Church of South India. All other matters of unity and reunion really revolve about this matter, for all other reunion schemes stand or fall on the resolutions regarding the Church of South India. The five appointed speakers for the opening discussion of Christian unity are: the Most Rev. G. C. Hubback, Bishop of Calcutta and Metropolitan of the Church of India, Burma, and Ceylon; Bishop Conkling of Chicago; the Rt. Rev. Dr. G. A. K. Bell, Bishop of Chichester; the Rt. Rev. Dr. W. T. T. Hallam, Bishop of Saskatoon, Canada; and Bishop Dun of Washington. The three provinces in which reunion is a controversial issue, India, the USA, and Canada, all have representatives to speak at opening session. The USA has two speakers who represent two different points of view on American reunion affairs.

The Committee on Christian Unity to which all of this material will be referred for study and report consists of 74 members of whom 10 are Americans. The provisional selection of American bishops is: Bishop Conkling of Chicago; Bishop Horstick of Eau Claire; Bishop Fenner of Kansas; Bishop Moody of Lexington; Bishop Keeler of Minnesota; Bishop Washburn of Newark; Bishop Gooden of the Panama Canal Zone; Bishop Hobson of Southern Ohio; Bishop Dun of Washington; Bishop Jones of West Texas. Bishops Fenner, Keeler, and Washburn are members of the Commission on Approaches to Unity of the American Church and are responsible for the drawing up of the recent *Statement on Faith and Order* [L. C., April 4th], which is to be presented to Lambeth for an opinion. Bishop Dun is a former member of the Commission and one of the American Episcopal delegates to the World Council of Churches meeting in Amsterdam the end of August. The Church in the USA is thus well represented on this most important committee and will play a significant part in determining the course of its deliberations.

ENGLAND

International Priests' Convention

By the Rev. LOUIS A. HASELMAYER

The International Priests' Convention, assembled under the auspices of the English Church Union, met at historic Farnham Castle in Surrey from June 21st-25th. Fifty-two priests from 15 provinces of the Anglican Communion located in 16 different countries gathered in one place for a period of prayer, fellowship, and study. It was probably the first time in history that such a wide representation of Anglican priests ever

met in one place for a common task. The contribution of thought from so many different provinces, each with its special problems of ministering the faith and sacraments, created a testimony of the most remarkable character and demonstrated beyond question the unity and Catholicity of the whole Anglican Communion.

The conference met under the patronage of the Lord Bishop of Oxford, Dr. K. E. Kirk, with Bishop Conkling of Chicago as chairman of the sessions. From the Provinces of Canterbury and York came 11 priests, including the Rev. A. H. Blair, CR, prior of Mirfield; the Rev. A. F. Hood and the Rev. T. M. Parker, of Pusey House, Oxford; the Rev. A. G. Hebert, SSM, of Kelham; the Rev. H. Riley and the Rev. Dr. C. E. Russell of the English Church Union; the Very Rev. Dom Gregory Dix, OSB, prior of Nashdom; the Rev. H. R. T. Brandreth, OGS, of London; and the Rt. Rev. Kenneth Mackenzie, retired Bishop of Brechin. From the United States there were present nine priests and two bishops, including Bishop Conkling of Chicago; Bishop Jenkins, retired, of Nevada; the Rev. C. U. Harris; the Rev. Dr. Leicester C. Lewis; the Rev. Dr. Louis A. Haselmayer; the Rev. Robert S. Bosher; the Rev. A. J. duBois; the Rev. William Elwell; the Rev. Dr. G. M. Williams, SSJE; the Rev. P. van K. Thompson, and the Ven. J. Culmer. From Wales, Scotland, China, West Africa, East Africa, and New Zealand came one priest each; from Ireland, two; from the West Indies, Canada, South Africa, and India, three; from Australia, six. Some were professional theologians and historians; some deans and archdeacons; some parish priests and missionaries. But all came with a common loyalty and love of the same Church, and a common concern for the problems of that Church facing a world of tension and a host of schemes to solve that tension.

Farnham Castle set in the lovely Surrey countryside at the crossroads of two of the most ancient roads of Britain provided a setting not only charming in aspect, but deeply symbolic of the purpose of the gathering. For over 1,000 years the Palace of the Bishops of Winchester, retaining the ancient Norman Shell Keep and Chapel, it was itself a token of the continuity and unity of the Anglican Communion. Masses offered each morning and Offices recited each day in a chapel dating from the 12th century; sessions held each day in the Great Hall of the same period; conversations continued on the garden terraces overlooking the city, could not help but bear the mark of this historic tradition. The fellowship of 52 priests, most of them unknown to each other, speaking

with the accents and intonations of many lands, having only the common ground of a language-culture and a common faith and order, was achieved in a real and remarkable way in only a few hours. If nothing more was accomplished than the realization of one fellowship and a common task, it was a tremendous gain. The parting after the final session was the parting of priests who had become friends within the sacramental organism of the Church.

Careful study and research had produced ahead of time a large volume, *The Union of Christendom*; a shorter volume, *Truth, Unity and Concord*; and a careful synopsis of this material on the theme: The Nature of the Church and the Problems of Reunion. Three sessions were held each day as each topic of the agenda was introduced by a prepared speaker and followed by a general discussion. The most noteworthy characteristic of this discussion was the complete unanimity of opinion and belief about the fundamental questions.

The nature of the Church as the Body of Christ, visible and yet sacramental; united by faith, sacraments, and worship; bringing a gospel of redemption to the whole of mankind; divided by human sin and historic accident; finding its way slowly back by prayer, dedication, and study to the realization of the need of unity and the principles of unity was the gradually unfolding theme of the convention. Always in the forefront of the minds of the members were the modern schemes and devices proposed for the effecting of this unity, and the glaring inconsistencies and inadequacies of these schemes in the light of the nature of the One, Holy, Catholic, and Apostolic Church of Christ. In particular, the possible judgments of the bishops of the Anglican Communion, assembling at that very moment for the Lambeth Conference, on these matters was a source of concern. The discussion again and again brought the theological principles to bear upon the present actualities of Anglican life, and in particular the forthcoming Lambeth Resolutions regarding Anglican relationship to the Church of South India.

A drafting committee consisting of the Rev. T. M. Parker; the Rev. Henry R. T. Brandreth, OGS; the Rev. Louis A. Haselmayer; with the Rev. W. G. deLara Wilson as secretary, kept a full record of the discussions and addresses. A report consisting of the theological findings and the practical application of these to the present situation was drafted, discussed, amended, and finally passed by the entire convention [see page 8]. This report was to be presented at the Anglo-Catholic Congress in the week of July 4th and was to be distributed throughout the Church.

PRAYER BOOK

Suggest Propers for 400th Anniversary

At a meeting of the Standing Liturgical Commission of General Convention held at the General Theological Seminary on April 19 and 20, 1948, it was voted to recommend a collect, epistle, and gospel to be used at commemorations in 1949 of the 400th anniversary of the First Prayer Book in English; such use, of course, to be subject to the approval of the Ordinary.

The Epistle suggested is Acts 2: 38-42; the Gospel is Matthew 6: 5-15; the suggested Collect is:

"O God, who didst guide thy servant, Thomas Cranmer, to render the services of the Church into a language once again understood of the people, and gather them together into the first Book of Common Prayer; make us ever thankful for this our heritage of worship, that praying with the spirit and with the understanding also, we may truly magnify Thy Holy Name; through Jesus Christ our Lord."

RELIGIOUS ORDERS

Community of the Holy Spirit Instituted on Pentecost

The Community of the Holy Spirit was formally instituted on the Vigil of Pentecost, May 15th, at the profession in perpetual vows of Brother Dunstan Raphael, held in the Church of the Ascension, Staten Island, N. Y., where the Brothers have served for the past two years.

The Holy Eucharist was celebrated by the rector of the parish, the Rev. Raymond G. Rogers, and the Rev. Thomas A. Sparks, canon pastor of the Cathedral of St. John the Divine, New York City, was the preacher. The interrogation was conducted by Brother Dunstan Raphael's father, the Rev. Raymond E. Brock, rector of St. Stephen's Church, Staten Island. Also present were representatives of the Church Army, St. Barnabas' Brotherhood, the Brothers of St. Joseph, and many clergy. Brother Dunstan Raphael received a special blessing from Archimandrite Peter of the Syrian Orthodox Church.

On July 1st, the Community of the Holy Spirit will begin its duties in charge of the parish program at St. Peter's Church, Perth Amboy, N. J. They will be in residence at the staff house, 175 Rector Street. The new Community will emphasize professional training in social service and religious education. It is hoped that a juniorate and novitiate may be established within a short time.

Missionary Giving

A LETTER from a clergyman contrasts the Presiding Bishop's appeal for world relief, and the generous response to it, with the appeal from the National Council for funds to maintain the missionary work of the Church. "Now they tell us," he says, "that after giving to the physical needs of other people, we have not the funds to carry on the spiritual needs of *our own people*." The clergyman asks us to write an editorial to point out that "many Churchmen and women [are] getting very irritated by the Council's selling out our own Church and becoming just another relief agency."

Well, this is the editorial; but it may not satisfy our correspondent, because it will not come to quite the same conclusion. We do not believe that the National Council is "selling out" the Church, nor do we believe that it is becoming "just another relief agency." But we do think that some re-thinking of our national missionary policies is in order. We suggested as much in an editorial some weeks ago [L. C., April 25th] entitled "Missionary Statesmanship." Perhaps it would be a good idea, during these summer months when there is a lull in Church activities, to give the matter a little dispassionate thought.

Let us divide the question that is posed in this letter. Let's look first at the question of world relief, which seems to cause our correspondent such distress.

General Convention in 1946 authorized an appeal for one million dollars in each of the years 1947, 1948, and 1949, for the purpose of "world relief." The agency for that appeal is the Presiding Bishops' Fund for World Relief; and while this Church retains control of the allocation of funds, the effort is a part of the coöperative appeal of the World Council of Churches, and is administered largely through that Council's organization known as Church World Service. The areas that are benefited by these funds are primarily in Europe and Asia; and the ultimate beneficiaries are rarely, if ever, members of the Episcopal Church. To a considerable extent, however, the funds contributed by members of the Episcopal Church are allocated to Old Catholics, Eastern Orthodox, and other Churches in which we are especially interested. This is a good thing, as these Churches do not have as close ties with America as do the European and Asiatic Lutherans, Methodists, and other Protestant bodies.

The word "relief" is a little misleading as a general description of these activities. It is true that at the outset a good deal of this aid was given in the form of food and clothing, to meet immediate and pressing needs. But it was always done as definitely *Christian* relief, to extend a helping hand in areas or

situations that could not be met by UNRRA or other purely material relief agencies. Increasingly, however, this assistance is being given in the more definitely religious realm — the provision of temporary barracks churches, of vestments, Bibles, prayer books, hymnals, and the like. The emphasis is in helping the people in war-stricken areas to regain hope, to experience a sense of Christian fellowship through the help of their American fellow-Christians, and to rebuild their churches, Sunday schools, and other agencies of spiritual life.

Competent observers who have visited the war-damaged areas have almost universally reported that the physical devastation is surpassed only by the breakdown in morale, and in the trust and hope that are such essential elements of the Christian Faith. The activities of Church World Service, in which our Church is privileged to have a part, are a tremendous factor in rebuilding these essentially spiritual factors. They are, in effect, the cup of cold water given in the name of Christ. It is not quite accurate to say that the world relief activities of our Church and the other American Christian communions are merely physical and material — though our Lord did not shun physical and material relief. They are in large measure moral and spiritual as well.

We do not think that our correspondent means to deplore or minimize these activities. We should rather be thankful that we have been able to have a share in this good work, and to determine to carry it through not only this year and next, but as long as it may be needed. It is a blessed privilege to be able to extend a helping hand to men, women, and children across the seas in the name of the Lord that we and they both worship and adore.

THE other part of the question is that of the missionary, social, and educational work of the Episcopal Church itself. Our correspondent mentions a recent pamphlet of the National Council "stating in so many words that we have not enough money to keep our Church in working order." There is only one word wrong in that statement. We — members of the Episcopal Church — *have* enough money to keep our Church in running order, but we are not *giving* it for that purpose. In a time of general prosperity, albeit increasingly high prices, our people are still giving little more than a dole to the Church for the spread of Christ's Kingdom at home and abroad. Why?

It is partly the fault of the National Council, though not to anything like the extent that our correspondent indicates in his letter. The Council is not "getting like a governmental spending agency" when

it uses for world relief funds that were specifically contributed for that purpose; indeed, it would be subject to criticism if it used them any other way. No, the fault of the National Council, in so far as it is at fault, is that it has somehow failed to get across to the Church the challenge of the mission field, and to arouse the enthusiasm for the extension of the Kingdom that alone can inspire people to give generously for that purpose. It has failed to give our people the realization that the Church faces a spiritual crisis even more grave than the material crisis faced by the world.

On the financial side, the National Council cannot go beyond the generosity of the Church. The members of the Council are well aware of the needs and opportunities in the mission field, in religious education, and in the area of Christian social relations. But they have no magic whereby a missionary dollar can be stretched to do the work of two or three dollars — or even of one good solid pre-war dollar. They are well aware of what half a million dollars could do to overhaul the educational system of our Church schools, or what a million would do to carry forward the work of the Church in China, the Philippines, or Latin America. But they can only use, for missionary salaries and the provision of facilities for worship and religious education, the dollars that are given to them by Churchmen in New York, Chicago, Albuquerque, N. M., and Chehalis, Wash.

Perhaps the National Council ought to make its appeals more vivid. It is easier to say that than to do it, as anyone knows who has tried to raise even small amounts for religious and charitable purposes. Perhaps there ought to be broader vision and higher statesmanship in the top echelons of our religious leadership. It would be fine if we had St. James as our Presiding Bishop and the Apostle Paul as head of the Department of Missions, with Shakespeare writing our missionary literature and the Archangel Michael heading up the every member canvass. But in the absence of these worthies, the National Council does a fair job of getting across the needs of the field.

Why, then, don't our people respond better? Is it entirely the fault of the National Council? Could it be in part the fault of the clergy in New York, Chicago, Albuquerque, N. M., and Chehalis, Wash.? Could it be partly the fault of us laymen, who have never learned that it is really our bounden duty to work, and pray, and give for the spread of Christ's Kingdom?

The Episcopal Church is not doing anything like as much as it should in the field of Church extension. We are not even contributing as much as General Convention contemplated when it set up the budget for this triennium — a budget that ought to have been increased, but that has had to be cut.

The answer is not to be found in curtailing our contributions to the Presiding Bishop's Fund for

World Relief. We ought to do this, and more; and not to leave the other undone. We ought to be not only holding up the hands of our present missionaries, but pouring hundreds, yes thousands of new missionaries into the world, opening up new areas for Christ, pushing His frontiers forward.

This twentieth century, now nearing its second half, is a century of such opportunity for Christ as the world has not seen since the days of the apostles. The airplane, the radio, the press, television — these are all wondrous ways of carrying the words of life to the minds and hearts of men. We ought to be using all of them much more extensively than we are. We ought to be engaged in a great spiritual crusade, to make this, not the century of the common man, but the century of a common allegiance to the Son of Man.

Christians have in their possession a weapon more powerful than the atomic bomb, the weapon of the Gospel of Jesus Christ.

Yes, we need more missionary statesmanship at the top. But we also need more zeal on the firing line, where the local clergy are at work. And we need more fire in the hearts of our lay people, so that they will respond to the call of Christ, which is directed to each one of us.

Missionary zeal, like charity, begins at home. There is no use criticizing our leadership if we are not prepared to follow even such leads as they give. And so far the Church as a whole has fallen far below the standard set for it by its duly elected leaders in the National Council. Perhaps we really ought to be irritated with ourselves for falling down on the job.

Quiet — Bishops at Work

SEVENTY-FIVE bishops disappeared under the gateway of Lambeth Palace, and were lost to public view. Neither the public nor the press were admitted to their mysterious deliberations. . . . The Archbishop has published a program of the subject to be taken into consideration, and of the resolutions at which the bishops are expected to arrive. The conclusions of the synod by such a step are made public property, and it is impossible that it should any longer be regarded as a private assembly. The synod, in short, was publicly summoned and announced, its intended results and even its course of proceeding have been made public beforehand. There is nothing private either in its initiation, in its assemblage, or in the issues expected. It has been surrounded with a boastful publicity up to the last moment; but it is finally shrouded in a prudent privacy."

The words are not ours. They appeared in the London *Times* of September 25, 1867, according to Dr. William R. Curtis in *The Lambeth Conferences* (Columbia University Press, 1942, p. 191). But they might, by simply quadrupling the number of bishops, apply to Lambeth, 1948, quite as truly as to Lambeth, 1867. It's a great thing, tradition, isn't it?

Report of the International Priests' Convention

THE International Convention consisting of members of the Anglican Communion from 16 countries assembled at Farnham Castle believes:—

The Nature of the Church

That the Church is a Divine Society founded by God for His glory, and as a redemptive agency for mankind. Always present in the mind of God, given to men in the Covenant of Israel, brought to fulfilment in the Incarnation of our Lord Jesus Christ and His Atoning Work, this Holy Catholic Church on earth, indwelt by the Holy Spirit, continues throughout the ages His Incarnate Life and brings to men the benefits of His atoning work, linking them to God and so to the Church Expectant and the Church Triumphant.

Since it is not confined to this world, this Holy Catholic Church has inevitably two essential aspects:—

1. Its inner nature as the Body of Christ, united to its Head by grace mediated in this world through the sacraments.

2. Its visible institutional form continuous through history with the Apostolic Church—a form imposed upon it by Christ Himself—"and therefore incapable of compromise or surrender" (Preamble to Chicago Quadrilateral: 1886).

As a Divine Society, the Church is distinct from the natural society of mankind which it is intended by God both to judge and to redeem. Though necessarily involved in the fallen natural order, the Church is nevertheless set over the nations and over the kingdoms to select and consecrate to God the riches of their culture and their historical life.

The Local Church and the Universal Church

The word "Church" (*ecclesia*) in the New Testament is used in three senses to denote "the Body of Christ," the whole body of Christian people, and the local congregation. Each local congregation is organically integrated with the whole '*ecclesia*' and represents the '*ecclesia*' in each geographical area. The unity of the local congregation with the '*ecclesia*' is the desire to accept a "way" or fellowship of life, doctrine, and worship which can be called the tradition.

The primary unity of the Church is constituted by faith in Christ which creates a way of life defined in a developing faith, worship, and moral law. This is the Catholic tradition, developed and defined by Catholic consent, which is the norm of Catholicity, from which local

Churches cannot depart without ceasing to belong to the Church. From this tradition, the scriptures and creeds take their rise, and they in their turn safeguard and maintain it. Unity in faith is the explicit will on the part of the local congregation to accept the full meaning of this whole body of doctrine.

The sacraments are essential to Catholic unity because they convey the life of Christ to the individual, and incorporate him into the Catholic Church. The New Testament knows nothing of a non-sacramental Christianity. Christian baptism is always and necessarily baptism into the Catholic Church. A baptized person is only separated from the Catholic Church when he lives apart from and outside this tradition.

The primary meaning of 'local church' in the primitive era is the church of some particular city, presided over by its bishop, who is stringently bound by this Catholic tradition. Thus the rest of Catholicism is being in communion with a Catholic bishop so bound. In the course of history "local churches" become organized in "provinces" round some central see. The Catholicity of the Anglican Communion is founded on its claim to maintain this early conception of a local church. The corporate unity of the Anglican Communion is the intercommunion of churches determined to be bound together in this sense.

The Context of Reunion

In the uniting of broken Christendom, the national, secular, and political problems of every area of the world provide both impelling reasons for, or apparently insuperable barriers to, reunion. The national, secular, and political context of reunion in every country must be distinguished from the essential problem involved.

The Principles of Reunion

We must be certain that proposals for reunion involving the Anglican Communion are based on fundamental Catholic principles. Certain approaches to reunion seem to be entirely inconsistent with the nature of the Catholic Church.

1. The submission of one Catholic Communion to another Catholic Communion. This would deny the actual Catholicity of the Communion making the act of submission.

2. Loose federation with the intention of coöperation. This is not organic Catholic Unity.

3. The manufacturing of union out of divergent systems on the principle of an alleged "highest common factor" of

doctrine. This ignores the fact that the Christian Faith is revealed as an indivisible whole.

4. The extension of episcopal orders outside of the Catholic tradition as set forth by the Archbishop of Canterbury (Dr. Geoffrey Fisher) in his sermon: "A Step Forward in Church Relations." This method ignores the fact that episcopacy is meaningless outside the life of the Catholic tradition of faith, order, and sacraments.

The unity of the Catholic Church is outwardly manifested to mankind by unity in faith, unity in sacraments, and unity in worship. These three are facets of the whole tradition and are so organically related that they cannot be separated one from the other. Unity in faith implies a common belief in the nature of the sacraments and of worship.

1. Unity in faith is the explicit acceptance of the meaning of the entire Catholic tradition.

2. Unity in sacraments is the explicit acceptance of the meaning of their nature, effects, and conditions of validity.

3. Unity in worship is the explicit acceptance of the meaning of the nature of Christian worship, especially of the central act of the Eucharist. Provided that there is this acceptance of belief, there need not be uniformity of liturgical rites.

These theological principles as applied to the present situation with the Anglican Communion leads this International Convention to the following resolutions:

1. We earnestly commend that all Anglicans in the spirit of holiness, penitence, and self-criticism engage in all activities of prayer on behalf of Christian Unity, and seek by study and understanding to set forth those principles of Scriptural and Apostolic Unity which alone can restore the oneness of the Christian fellowship desired by our Blessed Lord.

2. Beginning in the middle of the 19th century, numerous attempts toward Christian unity involving the Anglican Communion have been made. Only those attempts based upon Catholic principles have succeeded in winning any degree of definite acceptance. We note especially the intercommunion with the Old Catholics of Europe in Communion with Utrecht, the Polish National Catholic Church in the USA, and the Philippine Independent Church in the Philippine Islands; and the progress toward intercommunion with the autocephalous Eastern Orthodox Churches and the Church of Sweden. Approval of and communion with a body such as the

Church of South India would jeopardize the unity already achieved rather than widen the area of this unity.

3. The Church of South India has accepted episcopacy only in an artificial form since both logic and semantics repudiate the possibility of affirming a fact without giving meaning to it. *The Basis of Union* and the *Constitution* of the Church of South India accept episcopacy in terms which are inconsistent with episcopacy as the Church throughout the ages has understood it.

4. The actions from 1930-1947 indicate that those former Anglicans who have entered the Church of South India have voluntarily placed themselves in schism and are in no sense in communion with the Anglican Churches. These former Anglicans ought not to be allowed to receive or celebrate at Anglican altars. Freedom of movement from the altars of the Church of South India to the altars of the Anglican Churches would *ipso facto* establish an in-

tercommunion which does not exist.

5. Since many of these former Anglicans entered the Church of South India under a misunderstanding and with some encouragement from certain official quarters within the Anglican Communion, permission to receive or celebrate at Anglican altars might properly be extended to these former Anglicans by bishops of the Anglican Communion in individual cases to be decided on their own individual merits by each bishop. To other members of the Church of South India, no rights whatsoever ought to be extended.

6. Many Anglicans in the area of South India, especially those of the Nandyal Archdeaconry of the former diocese of Dornakal, and other Anglicans elsewhere in South India, are unwilling to be in the Church of South India. On behalf of these, in need of shepherding and protection, we extend our prayers and hopes that the Lambeth Conference of 1948 will recommend the necessary

episcopal and priestly ministrations.

7. The outstanding weakness of the Anglican Communion in past decades has been the grave lack of unity within itself. Any approval of the Church of South India can only increase this tension within the Anglican Communion, quite possibly to the breaking point.

8. We respectfully urge the Lambeth Conference of 1948 to continue efforts for unity on the only principle which has so far brought genuine fellowship into being. We wish the Anglican Communion to make the most generous contribution possible to future unity, and this can be done only if the Anglican Communion contributes the fulness of its life, in faith, order, and sacraments.

9. We urge that no scheme of reunion should be accepted which would make impossible or difficult a wider Catholic reunion to the accomplishment of which we dedicate ourselves daily when we pray that God will grant to all Christian people "unity, peace, and concord."

A Report to The Living Church Family from Canterbury College

SOME OF OUR ASSETS

1. The thousands who have written letters of encouragement.
2. Donations ranging from 50 cent pieces wrapped in newspaper to \$1,000.00 checks—not forgetting the \$10, \$25, \$50, \$100 checks which have almost brought us to victory.
3. A number of new faculty appointments, including four with Ph.D's.
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6. Our \$300.00 tuition—we are definitely not a rich man's college!
7. A God-centered religious program based on the Faith of the Church.

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2. You figure your share, but 100 Churchmen *could* still help us to save our college for the Church, with \$50.00 a person.
3. Question: How are we going to fit half of our college enrollment of Episcopalians into a one room chapel that will hold only 30 persons. This could be an ideal memorial for someone.
4. As we said before—we still need several thousand dollars to keep this college from being given to the State. (50 persons at \$100.00 could do the job.) Question: Could you?
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Rector of Trinity Returning English Visits

The Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, sailed for England on June 24th, to fill two preaching engagements: one in Canterbury Cathedral, the other in St. Paul's Cathedral. Dr. Fleming, in appearing in these historic pulpits, is returning the visits of the Archbishop of Canterbury and the Bishop of London to Trinity, during the observance of the 250th anniversary of that parish, 1946 to 1947.

Dr. Kelley to Retire

After serving 14 years as director of the Seamen's Church Institute of New York, and a total of 25 years in seamen's welfare work, the Rev. Dr. Harold H. Kelley, 65, will retire on August 31st. He and his wife will return to their native state, California.

Dr. Kelley has been director of the largest of all seamen's philanthropies, the Seamen's Church Institute of New York, since 1934.

Dr. Kelley received many honors for his war work for seamen in extending hospitality at the Institute's building to British, Danish, and Dutch crews. He was appointed an officer of the Order of Orange-Nassau by Queen Wilhelmina of the Netherlands; an Honorary Officer of the Order of the British Empire by King George VI; and was awarded the King Christian X Medal of Liberation (Danish). Long an active member, he was elected in 1947 an Honorary Life Member of the Propeller Club of the United States, Port of New York.

OREGON

Flood Relief

Douglas W. Polivka of Portland has gathered information on the Columbia and Willamette Rivers flood situation with respect to the diocese of Oregon.

"At the beginning of the critical period," Mr. Polivka's statement said, "Good Samaritan Hospital, Portland, was altered to take care of any emergency. However, after the flooding of the Vanport area of Portland, no other emergency arose.

"St. Helen's Hall, Portland, was designated a clothing depot for 1,800 Vanport College students and faculty. Vanport College was part of the Oregon State System of Higher Education established in the Vanport area to care for the excessive number of returned veterans taking advantage of the G.I. Bill of Rights. A great many of these stu-

dents were residents in this government housing project.

"Refugees from the Vanport area were housed in a number of parish houses in Portland. These included the new parish house of Trinity Church, the parish house at the new site of St. David's Church, St. Stephen's Cathedral, St. Philip's, and All Saints'.

"Other churches in the Portland area gathered clothing, bedding, and other necessities for the relief of refugees from Vanport. Bishop Dagwell reports the receipt of many contributions for the relief of refugees from towns including Roseburg, Coos Bay, and Eugene. Bishop Dagwell said he plans to use some of these funds to allow boy and girl refugees to attend the summer camp at Gearhart this year.

"Down the Columbia River Churchmen and women at Astoria and St. Helen's have been active with the Red Cross and standing by in case of emergency."

Diocese to Operate Corvallis Hospital

The Corvallis (Ore.) General Hospital was renamed Good Samaritan Hospital, July 2d, when operation of the institution was officially taken over by the diocese of Oregon.

Although the hospital will be operated by the diocese, the property title remains in the community with the local board.

This board is headed by Bishop Dagwell of Oregon. The Rev. Charles S. Neville, rector of Good Samaritan Church, Corvallis, is vice-president. Other members are Ben Ellis, Philomath; Keith McIntosh, Fred McHenry and Dr. Eva M. Seen of Corvallis, and Frank S. Walter, administrator of Good Samaritan Hospital, Portland.

RHODE ISLAND

Oppose UMT

In his annual address to the 158th annual session of the Rhode Island Convention, held on May 18th, Bishop Bennett expressed his opposition to universal military training, and suggested that men and women representing science, art, history, religion, and philosophy from each of the two contending ideologies "think and work and pray together" to seek a solution of world problems.

The convention authorized the diocesan council to borrow up to \$75,000 for missionary expansion in the diocese. The convention voted that \$57,000 of this amount be used for five projects already approved, and the balance to be allotted to three other projects if approved by the diocesan council. The

DIOCESAN

convention empowered the diocesan council to select representatives from the diocese to meet with representatives of the other Christian communions to form a constitution for a Rhode Island Council of Churches, should such a meeting be called before the next diocesan convention.

The convention urged the clergy to impress upon their "parishioners and particularly upon the young people of their parishes the gravity of the problems which attend mixed marriages, the fact of the invalidity of the teachings of the Roman Catholic Church with respect to such marriages, the significance of the challenge which such teachings constitute to this Church, and the position of this Church with regard to such marriages."

ELECTIONS: Standing Committee, the Rev. Clarence R. Horner, Mr. Wallis E. Howe.

Diocesan Council: the Rev. Messrs. Paul Van K. Thomson, David E. Evans; Messrs. Willis E. Chandler and W. Chester Beard.

Deputies to Provincial Synod: the Rev. Messrs. Arthur F. Roebeck, Arthur Wood, John L. Pickells, Arthur M. Dunstan; Messrs. Karl G. Anthony, W. Chester Beard, Dr. W. B. Shepard, Franklin R. Cushman. Provisional Deputies: the Rev. Messrs. Albert C. Larned, Francis B. Downs, C. Lennart Carlson, Leonard H. Flisher; Messrs. Robert Whitaker, Charles R. Manchester, Herbert W. Spink, LeRoy Cox.

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July 18, 1948

Prayer Book - Page 320

Episcopalians, when seriously ill, should immediately notify their parish priest, and earnestly urge of him that he either anoint them or lay hands upon them in Holy Unction. This is an act of faith, showing forth the afflicted one's belief that God CAN heal, and uses both His Power and all available means to establish His Will.

Too many priests never teach this to their parishioners, in fact, never even suggest it to them. Do they, the priests, secretly doubt God's ability to heal, or do they suspect that this Prayer Book Sacrament is just another "High Church" practice? We wonder. We'd really like to know why this great boon from God to His followers is so widely denied them.

But to receive it, the parishioners MUST notify their priest of their illness. Let's have an end to such chiding remarks as, "Father, I've been sick for

weeks, and you've never been near me," when they KNOW they've never once phoned the parish office. Priests are human, but they're not mind readers.

Then, the ill person must never say, "I'm tired of consulting doctors." God is most apt these days, in working out His purpose, to guide you to the RIGHT doctor. The faithful willingly do as God leads, and He WILL LEAD, once we've accepted His sacrament of healing.

But, should God providentially prefer that our souls be healed INSTEAD of our bodies, the faithful believe that God will supply grace in helping them accept this more trying phase of healing, the preparation of our souls for the inevitable death of our bodies. It is a marvelous test of our professed faith.

In serious illness, contact your priest promptly and insist upon Holy Unction.

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SEMINARIES

Staff Changes at Seabury-Western

An announcement of a number of new additions to and promotions of the teaching staff of Seabury-Western Theological Seminary in Evanston, Ill., has been issued by the president, the Very Rev. Alden Drew Kelley.

Recently appointed was the Rev. Jules Moreau as instructor in the Department of New Testament Literature and Languages. Fr. Moreau has been a graduate student at General Theological Seminary. The new instructor is a graduate of Lehigh and of General after a long period of Army service. He will come into residence in September.

The Rev. William Maxwell of Brownwood, Tex., and an alumnus of the Seminary, has been added to the staff as tutor and graduate fellow. He was the youngest man to graduate from Seabury-Western in many years. He has the bachelor's degree from Southern Methodist University.

In addition to his duties of librarian and tutor the Rev. Robert Leonard Miller will serve as an Instructor in the Department of Homiletics. Fr. Miller is also an alumnus of the seminary.

The Rev. Holt Graham, for the past few years instructor in the New Testament Department, was elected as assistant professor at the annual meeting of the Board of Trustees, held June 9th. A graduate of the University of Washington in Seattle, he has the master's degree from Columbia University. His theological study was at Union Theological Seminary from which he received the degree of B.D. and S.T.M. Fr. Graham is well known as the Book Editor of the *Anglican Theological Review*.

The Rev. Joseph Moore, who was rector of St. Paul's Church, Evansville, Ind., before his long service as chaplain in the South Pacific area during the recent war, has been teaching part-time at the seminary while studying for the Ph.D. He was recently appointed director of training, lecturer in Practical Theology, and the William G. Hibbard, Jr., lecturer in Christian Social Work, with the rank of assistant professor. Fr. Moore has been in great part responsible for the unique "in-training" program in practical theology and the summer field work requirements and opportunities for students at Seabury-Western. Moreover he has made an original contribution to the Church by the establishment of the Research and Survey Department of the Seminary. Still in its infancy, it has undertaken on behalf of various church agencies a number of technical surveys and research projects.

The rural emphasis of the seminary

curriculum has been strengthened by the recent appointment of the Rev. Dargan Butt as instructor in the Department of Practical Theology and Lecturer in Town and Country Church Work. Fr. Butt was one time warden of DuBose School of Tennessee, has the B.D. from Sewanee, and recently received the degree of S.T.M. from Seabury-Western. Fr. Butt is a native of Alabama, has had a long rural ministry in diverse areas of the country including the dioceses of Western North Carolina, Maine, and Tennessee. He continues also his work as field secretary for the Rural Work Division of the National Council.

CHURCH CALENDAR

July

- 18. 8th Sunday after Trinity
- 25. St. James (9th Sunday after Trinity)
- 31. (Saturday)

August

- 1. 10th Sunday after Trinity
- 6. Transfiguration of Christ

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Law's "Serious Call"

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE. By William Law. With an introduction by J. V. Moldenhawer. Philadelphia: Westminster Press, 1948. Pp. 353. \$2.

William Law's *Serious Call* is a book which God has been using for two hundred years to make and model hundreds of saints. Samuel Johnson, John Wesley, and John Henry Newman are only three who drank deeply at this well of pure devotion and were refreshed. I have finished my first reading of it, in this attractive new edition; and I rejoice to find that it speaks as truly "to my condition" as it would if I had lived in the eighteenth century. Here indeed is a devotional classic that is no museum-piece.

It will not, however, convert any non-Christian to Christianity. It was not intended for that. Its object is to convert the Christian believer to "a devout and holy life" — the practice of his beliefs.

Its graces and excellences are so manifold that I hardly know which to single out for special comment. I can mention only a few.

For one thing, Law had an holy zeal for the sanctification of our common daily life. Though something of a monk in a very unmonkish age himself, he saw not only that the tradesman is called to as holy a life as the priest but he saw — and said — how this is to be done. No matter what your state of life may be, the *Serious Call* is for you and to you.

Then, William Law is the well-nigh perfect exemplar of how a Christian can be profoundly, fervently, incandescently devout without even a microscopic trace of fanaticism. I was never too sure that this is humanly possible until I read him. Law was an austere moralist, but he lived what he taught and his life shone.

There are some healthy rebukes to our complacent worldliness in these pages but searching though they are you find them in one sense easy to take: for you are won as you are rebuked.

The style is the stately idiom of the age. With our modern passion for brevity we may wish he would hurry on to the point as he goes along. But it is not hard reading, and not tedious — though you must be in a quiet and meditative mood to read it and absorb it with real pleasure.

Law made no pretense of being an original thinker, and his is a devotional rather than a philosophical treatise. But his chapters on the education of children contain some very seminal ideas which those who are concerned for a Christian

reconstruction of education in our day may find greatly illuminating.

The *Serious Call* is interesting as a document of Church history as well. Law was a Catholic of the Anglican Communion a whole century before the Oxford Movement. He was a sacramentalist and a true ascetic. Because he was a nonjuror he remained a layman all his days. He was tutor for a while to the father of Edward Gibbon. What a pity he had not the tutelage of his pupil's apostate son!

Moldenhawer's introductory essay is excellent, though he could well have said more about the nature and extent of Law's posthumous influence.

The way to read this book is leisurely, prayerfully, and with a pencil. It is a mine of rich devotion, with many golden paragraphs to which you will want to return often. C.E.S.

Pascalian Pieces

GREAT SHORTER WORKS OF PASCAL. Translated with an Introduction by Emile Caillet and John C. Blankenagel. Philadelphia: Westminster Press, 1948. Pp. 231. \$4.50.

The real purpose behind the publication of this volume is to remind the world that the great Pascal wrote some very ponderable things other than the *Thoughts* and the *Provincial Letters*. Here are presented all the shorter pieces that the authorities on Pascal usually consider essential to a complete edition.

The result is an interesting miscellany that reveals the amazing versatility of Pascal's mind. His skill as a theorist of mathematics, his religious insight, and the warm affectionateness of the man in his friendships are all manifested in these pages.

The specifically religious writings will probably be of greatest interest to most of our readers. These predominate in the book. Many of them were new to me as I read them and I can only say, for whatever my own personal reaction may be worth, that some of them struck me with the force of a wonderful discovery: especially *The Mystery of Jesus* and the *Comparison of the Christians of the Earliest Times with Those of Today*. There are many paragraphs to which the reader will want to go back again and again. Pascal is one of those rare writers whom you understand the first time through but who calls you back.

This is a valuable book, but it is not of course a substitute for the *Thoughts*. C.E.S.

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RECTOR of successful Midwest parish desires rectorship in or near New York City. Long experience in large New England city. Sound churchman, good preacher, director of youth. Excellent testimonials. Reply Box W-148, The Living Church, Milwaukee 3, Wis.

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DESIRE POSITION as Housemother in institution. Educational qualifications high and experience in this work. Reply Box M-154, The Living Church, Milwaukee 3, Wis.

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PRIEST, celibate, Catholic, educated in America and Europe, degrees in Arts and Theology, has had experience in parish and missionary fields, some teaching experience, desires contact with a bishop or vestry who can offer a suitable post or cure for a middle-aged experienced priest. Can furnish references. Reply Box P-152, The Living Church, Milwaukee 3, Wis.

POSITION DESIRED as Superintendent of Home by college woman experienced in this work. Reply Box M-155, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. William S. Brace, formerly rector of Trinity, Edgefield, S. C. is now rector of Grace Church, Waycross, Ga., and may be addressed there.

The Rev. Kenneth E. Clarke, formerly curate of the Cathedral Church of St. John, Wilmington, Del., is now rector of St. Anne's, Middletown, and assistant teacher of sacred studies at St. Andrew's School, Middletown, Del. Address: 19 E. Cochran St., Middletown, Del.

The Rev. Bart F. A. Ede, formerly rector of Christ Church, Henrietta, Mich., is now rector of St. James', Detroit, Mich., and may be addressed there.

The Rev. Raymond E. Gayle, formerly vicar of St. Marks', Shelby, Ohio, is now vicar of St. James', Milton, and St. John's, Hermanston, Ore. Address: Box 0186, Milton, Ore.

The Rev. Laurence H. Hall, curate of Christ Church, Cincinnati, Ohio, will become rector of All Saints', Portsmouth, Ohio, August 1st, and may be addressed there.

The Rev. John W. Hildebrand, formerly a student at the Virginia Theological Seminary, Alexandria, Va., is now deacon in charge of the Church of All Faith, Huntersville, Md. Address: Charlotte Hall, Md.

The Rev. Benjamin R. Priest, formerly rector of St. Michael and All Angels', Cincinnati, Ohio, is now chaplain of Bellevue Hospital, New York City, and is completing a course of study in psychiatric work with the Council for Clinical Training, Inc. Address: Bellevue Hospital, New York, N. Y.

The Rev. Walter Josselyn Reed, rector of Grace Church, Brunswick, Md., will become rector of St. Matthew's, Sunbury, Pa., August 15th. Address: 133 Arch St., Sunbury, Pa.

The Rev. Wilbur R. Schutze, rector of St. Paul's, Palmyra, and St. Jude's, Monroe Co., Mo., will become assistant at St. Luke's, Ypsilanti, Mich., September 1st, and may be addressed there.

Changes of Name

The name of St. Francis' Church, Miami Shores, Fla., has been changed to the Church of the Resurrection, Miami, Fla. The Rev. Barclay Johnson is rector of the parish.

Ordinations

Priests

South Dakota: The Rev. Sidney Ulysses Martin was ordained to the priesthood by Bishop Roberts of South Dakota on June 30th at St. Elizabeth's Church, Wakkala, S. Dak. He was presented by the Rev. Frank M. Thorborn, and the Rev. Harold S. Jones preached the sermon. Fr. Martin will be assistant on the Pine Ridge Mission, S. Dak. Address: Pine Ridge Agency, S. Dak.

Wyoming: The Rev. Ralph Alla Stevens was ordained to the priesthood by Bishop Hunter, Coadjutor of Wyoming, on June 29th at St. Bartholomew's Church, Cokeville, Wyo. He was presented by the Very Rev. D. B. McNeil, and the Rev. George W. Ridgway preached the sermon. Fr. Stevens will be priest in charge of St. James', Kemmerer; St. Bartholomew's, Cokeville; and St. Lawrence's, La Barge, Wyo. Address: St. James' Rectory, Kemmerer, Wyo.

Deacons

Harrisburg: Harry Tate Frownfelter was ordained to the diaconate by Bishop Heistand of Harrisburg on June 18th at Trinity Church, Williamsport, Pa. He was presented by the Rev. Francis P. Davis, and the Rev. J. Moulton Thomas preached the sermon. The Rev. Mr. Frownfelter will be deacon in charge of St. Paul's Church, Wellboro, Pa., and may be addressed there.

Richard D. Bitner was ordained to the diaconate by Bishop Heistand of Harrisburg on June 29th at St. Stephen's Cathedral, Harrisburg, Pa. He was presented by the Very Rev. Thomas H. Chappell, and the Rev. Dr. W. Norman Pittenger preached the sermon. The Rev. Mr. Bitner will be curate of St. James' Church, Lancaster, Pa. Address: 117 N. Duke St., Lancaster, Pa.

Oregon: Corwyn Calavan was ordained to the diaconate by Bishop Dagwell of Oregon on June 29th at St. Stephen's Cathedral, Portland, Ore. He was presented by the Rev. Louis B. Keiter,

and the Rev. Frederick W. Clayton preached the sermon. The Rev. Mr. Calavan will continue his studies at the Church Divinity School of the Pacific, Berkeley, Calif., and may be addressed there.

South Florida: Elaha S. Clarke Jr., was ordained to the diaconate by Bishop Louttit, Suffragan of South Florida, on June 27th at St. Patrick's Church, West Palm Beach, Fla. He was presented by the Rev. Dr. J. DaCosta Harewood, and the Rev. S. C. W. Fleming preached the sermon. The Rev. Mr. Clarke is deacon in charge of St. Matthew's Church, Delray Beach, Fla., and associate missions. Address: Delray Beach, Fla.

Western New York: Harry William Vere was ordained to the diaconate by Bishop Scaife of Western New York on June 21st at St. Peter's Church, Westfield, N. Y. He was presented by the Rev. Henry D. Baldy and the Rev. Dr. Oscar J. F. Seitz preached the sermon. The Rev. Mr. Vere will be assistant at St. John's Church, Buffalo, N. Y. Address: 728 Ashland Ave., Buffalo, N. Y.

Wyoming: Paul Stadius was ordained to the diaconate on June 21st by Bishop Hunter, Coadjutor of Wyoming, at Trinity Church, Thermopolis, Wyo. He was presented by the Very Rev. D. B. McNeil, and the Bishop preached the sermon. The Rev. Mr. Stadius will be deacon in charge of Trinity Church, Thermopolis, Wyo., and may be addressed there.

Restorations

The Rev. Norman Francis Kinzie was restored to the office of priesthood by Bishop Juhan of Florida on June 17, 1948. The action was taken in accordance with Canon 65, Section 2, remitting the sentence of deposition imposed on May 4, 1940.

CLASSIFIED

POSITIONS WANTED

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GO TO CHURCH THIS SUMMER

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



ADIRONDACKS

Rev. John Quincy Martin, r
ST. JAMES AuSable Forks, N. Y.
Sun 8 HC, 9 HC or MP & Ser; HD 8
ST. PAUL'S Keeseville, N. Y.
Sun 11 HC & Ser; HD 9:30 HC

ALBANY, N. Y.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11 & daily; Holy Eu Mon, Wed &
Sat 10, Tues & Fri 7, Thurs 8

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; C Sat 7:30

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CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller; Rev. Frank Bozarth
Sun 8, 10 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; Daily:
7, C Sat 7:30-8:30 & by appt

DENVER, COLO.

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

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

EAU CLAIRE, WIS.

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

ELMIRA, N. Y.

GRACE CHURCH
Rev. Frederick Henstridge, r
Sun 8 and 11; HD 9:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 11; Weekdays MP 6:45, HC 7. Also
Fri 7:30 (Requiem), Wed & Saints' Days 10; HH
& B 1st Fri 8:15; C: Sat 4:30-5:30, 7:30-8:30 &
by appt

GETTYSBURG, PA.

PRINCE OF PEACE Rev. W. R. Doyle
Baltimore & High Sts.
Sun 8, 10:45; Wed & HD 7:30

HIBBING, MINN.

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

HOLLYWOOD, CALIF.

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

Key—Light face type denotes AM, black face, PM; anno, announced; app, 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.

HOUSTON, TEXAS

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

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

NEW HAVEN, CONN.

EPIPHANY Rev. James L. Hayes, S.T.M.
153 Forbes Avenue
Sun 9; HD 10 HC

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thurs & HD 10:30
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ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. 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 D.D.
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. Greg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C:
Thurs 4:30-5:30, Sat 2-3, 4-5; 7:30-8:30

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC



GRACE CHURCH
UTICA, N. Y.

NEW YORK CITY (Cont.)

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
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 8

OGDENSBURG, N. Y.

ST. JOHN'S Rev. George A. Palmer, r;
Rev. Eric W. Veal, ass't
Sun 7:30 & 10:30; Thurs & HD 7:30 & 10:30

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, 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

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8:30 Holy Eu; Thurs 8:30 Holy Eu

RIDGEWOOD, (Newark) N. J.

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

SALISBURY, MD.

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

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry Street
Sun 8, 11 HC; HD 10; Tues 8, Thurs 10

SEA GIRT, N. J.

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

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses 8, 11; Daily 7:30; Wed 7

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. Victor Hoag, D.D.,
assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

UTICA, N. Y.

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

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r.
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45
MP & Ser to 11; 11:45 Low Mass to 12; Daily:
7 Low; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. David I. Herning,
ass't, Rev. Walter Morley
Sun 8, 9:15, 11; Wed 7, 9:30; HD 9:30

Important Announcement

TO ALL VESTRYMEN!

THE CHURCH is going on the air over a national network Friday evening, October 1st. The value of this program to your parish or mission and to the Church nationally will depend to a very great extent on *your* understanding and support.

The booklet pictured below has been mailed to you either direct or in care of your clergyman.* Please read it carefully because as its title indicates it will give you a clear understanding of why the Church has turned to the great medium of radio—why the Church will use the kind of program that has been selected and how this program can help you build and strengthen your local Church.

On the first page of this booklet you will find the following message from your Presiding Bishop, The Rt. Rev. Henry Knox Sherrill.

If for some reason you have not received a copy of this important booklet, will you please send a post card or letter with your name and

address to *The National Council, 281 Fourth Ave., New York 10, N. Y.* as soon as possible.

Dear Friends,

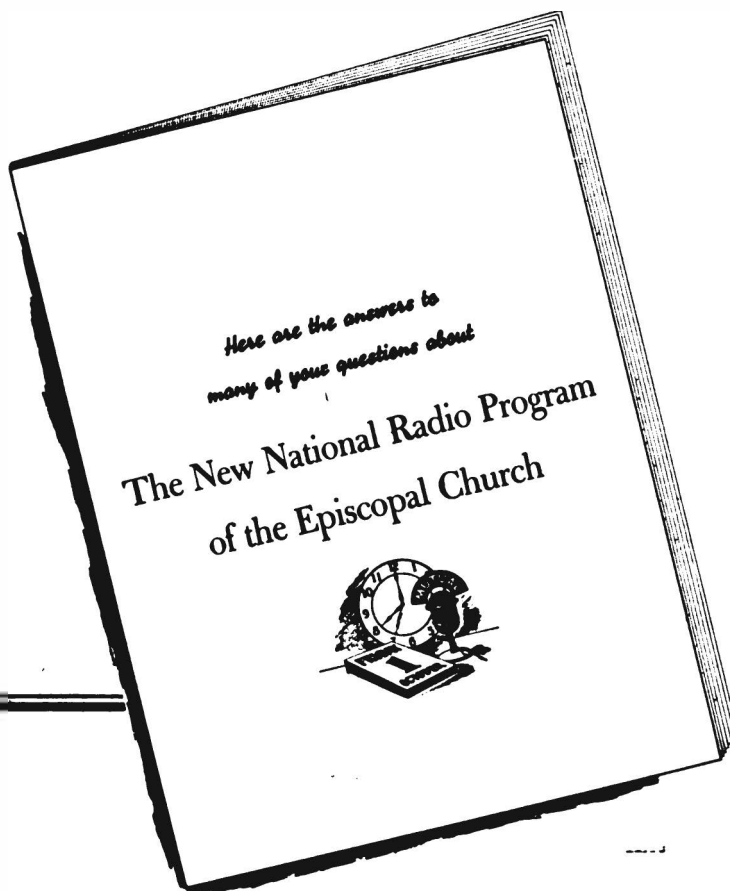
With great earnestness I urge your serious attention to the message contained in this booklet.

We all know that in this country there are millions of men and women who have no connection with any communion of the Christian Church. If this is to be a truly Christian nation they must be reached and interested and this must be done where they are and in a language at the initial approach they can understand. The radio gives us such a medium.

I urge your support of this new, to some daring and yet essentially sound evangelistic plan.

Faithfully yours,

Henry K. Sherrill
PRESIDING BISHOP



*Booklets for the following dioceses, at their request, will not be sent until early in September: Connecticut, Eau Claire, Maine, Massachusetts, Michigan, Milwaukee, New Hampshire, New York, Northern Indiana, Quincy, Southern Ohio, Vermont, Western Michigan.