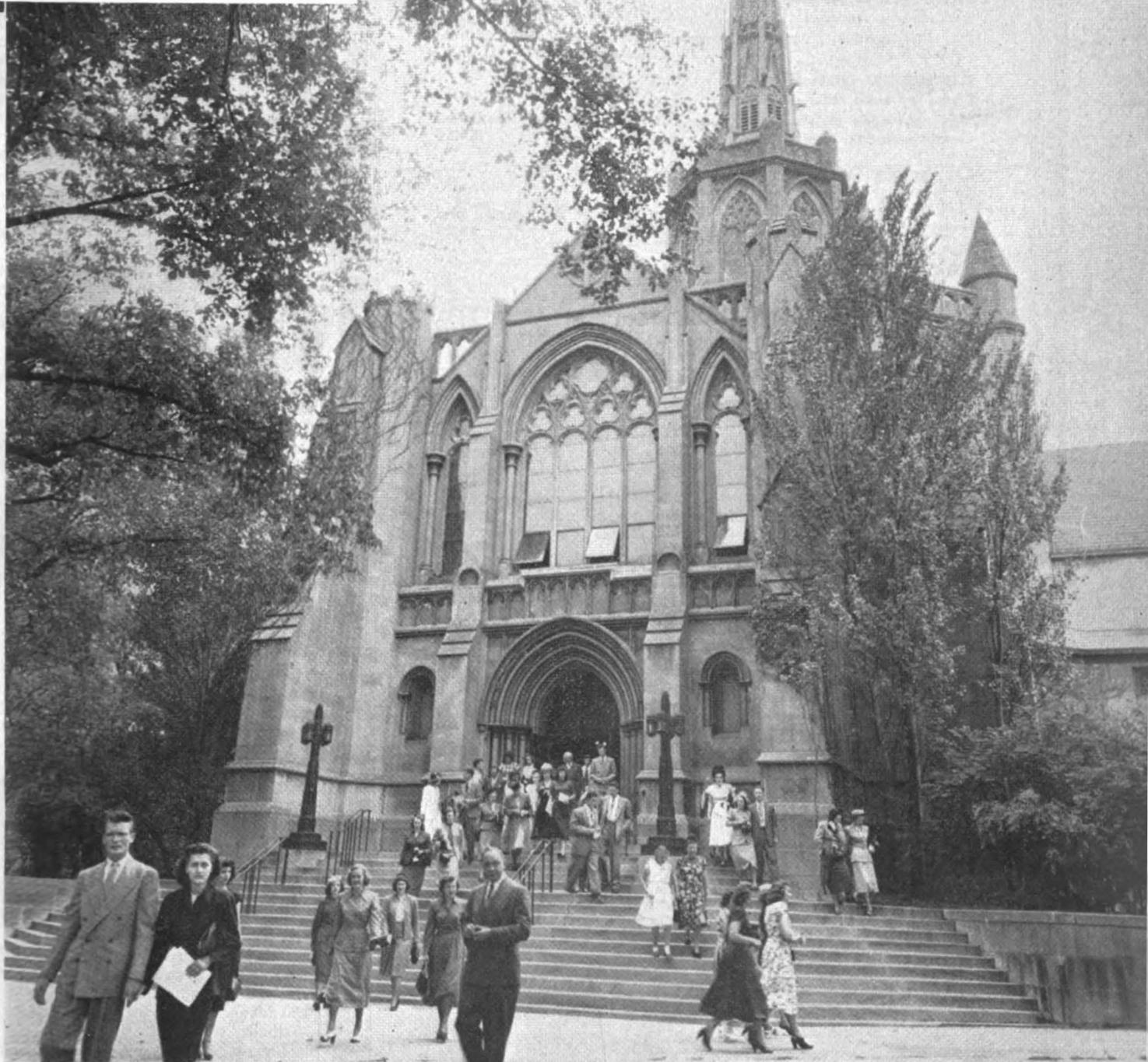


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# The Living Church

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## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

### Purely Personal

In all fairness, may I remind you that my letter [L. C., July 11th] criticizing the holding of the American Church Union Congress just prior to the Anglican Congress, was signed simply; "Edwin J. Randall, Evanston, Illinois." But someone at your editorial department added the words "Retired Suffragan Bishop of Chicago."

My letter was purely a personal letter. As to the personal criticism of me, made by the Rev. Canon Albert J. duBois, executive secretary of the American Church Union, in his sermon at the Church of the Ascension, Chicago, to which you gave space on page 7 of your issue of July 25th. Fr. duBois did two things; first, he violated a rule, which I think is a sound homiletical rule, that a priest should not indulge in personalities in the pulpit; and second, he definitely reinforced my criticism of some of the methods of the American Church Union.

EDWIN J. RANDALL

### Best Foot Forward

In your Sorts & Conditions column of the issue of April 25th you emphasize the purpose of the Catholic Congress is not to segregate Anglo-Catholics from other Episcopalians but rather to testify to the catholicity of our Anglican communion. Both branches of this objective are desirable.

The stimulating values of Anglo-Catholicism should be available to influence the entire Church, and a number of parishes and perhaps even dioceses, may be profitably reminded of their relationship, doctrinal, historical, organizational, and geographical to the Church which is One, as well as Holy, Catholic and Apostolic.

It is to be hoped and prayed that the managers of the Congress may escape the pharisaical pitfall to which you allude and will share your wise and generous perception that the very dividedness of the Episcopal Church may be its saving grace.

But have you not yourself increased the hazard of the pitfall by your use of the term Protestant in a sense to exclude Anglicans? This practice, besides giving offense to Low Churchmen, conflicts with the Prayer Book, with the law of many states and with common American public usage. Nor is it a necessary corollary to the catholicity of Anglicanism, which has the advantage of being both Protestant and Catholic.

Language which excludes either element tends to confuse and hamper proper cooperative relations in local councils of Churches, and its use in connection with the international Catholic Congress seems especially likely to turn "tensions" into "irritations" when we want to be "putting our best foot forward."

ROBERT McC. MARSH

New York, N. Y.

Honolulu

Aren't we being a little silly about the "exclusiveness" of going to Hawaii? The New Mexico and California delegates seemed to get to Boston in 1952. We all know there are people who would be excellent delegates who couldn't go from Milwaukee to Chicago for 12 days unless someone paid all their expenses, including a caretaker for their business, children or aged parents. On the other hand, the U.S.A. is known for the extensive vacation trips its people take, often including convention as the ultimate point. It is not unknown for the clergy to do so. Or must we operate on the same basis as most church suppers—we must have more and better food for less money than in a commercial establishment or we won't play?

No woman should dare to mention this, but if General Convention had heeded at Boston the resolution of the Woman's Auxiliary (which by constitution meets concurrently and in the same place as the General Convention) the meeting would probably be less expensive and somewhat unsegregated in Chicago.

ALICE D. BORMAN,  
(Mrs. M. C.)

Milwaukee, Wis.

Meek Heart, Due Reverence

In the past few months there have appeared in THE LIVING CHURCH "Letters" some critical discussion on Churchmanship. I feel that most of us, not born into the Episcopal Church, come into it because it offers us something new in our approach to God. Worship becomes positive and permits our active participation. Do we in our efforts to find the proper lessons for the day become so occupied with the tools that we fail to see a finished product, become so interested in being "good Churchmen" that we begin to lose our religion.

The Psalmist tells us that "The Lord is in His holy temple," and Jesus said, "My house shall be called of all nations a house of prayer." Likewise there are definite, positive instructions from our Lord concerning Communion and evangelism. . . . We frequently hear the expression that

one is a "Prayer Book Churchman," but how many of us know that observance of Holy Days and fasting and abstinence have not Prayer Book "sanction" but rather "command." We find in our Prayer Book positive instruction about when and how to kneel. The titles we give our clergy are many, but the Prayer Book speaks of the "making, ordaining, and consecrating bishops, priests, and deacons," and in the Prayer Book we read that the priest consecrates the elements used in Holy Communion by placing his hands on them or the containers. Under the unction of the sick we read that "when any sick person shall in humble faith desire the ministry of healing through Anointing of Laying on of Hands," that a certain office will be followed. How many of our clergy know how to visit the sick or to prepare the dying for death?

Let us not talk of "ascending" in Churchmanship, but of expanding it. We need wealthy people in our Church, but we also need devout people. We want our clergy to be "good fellows," but we want them to be zealous in their work, we want them to believe in themselves and their calling. Let us not ask where can we find an "Anglo-Catholic" parish, but rather where can we find a parish made up of devout worshippers. When this comes about, then I believe that most of our "High Church" customs will naturally follow, not as ends in themselves, but as means toward the emphasizing the Holiness of God's House and of helping us to develop the "meek heart and due reverence" which is required of us in our Book of Common Prayer.

NATHANIEL H. WOODING, (M.D.)  
Halifax, Va.

Teach Us To Pray

In his report, just received, to the trustees of the General Theological Seminary, the Very Rev. Lawrence Rose, dean of the General Theological Seminary, strikes a frightening note.

"In the well-balanced, able, and hardworking faculty (of the official seminary of the Church) there is one omission. We have no full-time instructor or professor in the field of liturgics. The budget has never allowed it. Liturgical scholars are rare. We are not in position to produce them."

In God's name, why not?

In public worship, pastor and people meet most often and most fully. After a century and a half of existence, the General Seminary is still "not in position to produce" anyone competent to teach the principles of public worship!

The budget does allow—as a glance at the bulletin will show—an agglomeration of courses that have only a far-distant relation to the urgent, desperate cry of this age—"Teach us to pray."

Our seminaries are asking fresh millions. Must not the Church demand that they fulfill the primary obligation for which they were founded and for which they are designed—the teaching of Common Prayer?

What do they teach?  
(The Rev.) IRWIN ST. JOHN TUCKER,  
St. Stephen's Church.

Chicago, Ill.

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## 1000 Facts

*A review by the Rev. FLOYD TOMKINS*

**T**HE recently published monumental *History of the Ecumenical Movement*, edited by Ruth Rouse and Bishop Stephen C. Neill [L. C., June 13th] is a fascinating volume which will be treasured and read long after the immediate occasion of its publication is past. That occasion is, obviously, the

**A HISTORY OF THE ECUMENICAL MOVEMENT, 1517-1948.** Edited by Ruth Rouse and Stephen Charles Neill. Published on behalf of the Ecumenical Institute, Château de Bossey. Westminster Press. Pp. xxiv, 822. \$9.

Second Assembly of the World Council of Churches which will meet in another week in Evanston, Ill., for the book tells the story of those influences and events beginning in 1910 which led to the First Assembly of the World Council of Churches at Amsterdam in August 1948.

That story, however, occupies only the last half of the book's 800 pages. The first half is a storehouse of information about the efforts for church unity throughout the preceding four centuries, between Luther's nailing his theses to the church door in Wittenberg in 1517 and the World Missionary Conference at Edinburgh in 1910. It will amaze the reader to learn how many such efforts were made by individuals and by groups in Europe, Great Britain, and America.

For example, how many Episcopalians have ever heard of the proposals made by the Rev. Thomas Hubbard Vail, rector in Hartford in 1841, or of the Muhlenberg Memorial addressed to General Convention in 1853, or even of Dr. William Reed Huntington, who in 1870 proposed the formula now known as the Chicago Lambeth Quadrilateral? How many know about the influence of Count Zinzendorf, or of the ironical labors of Archbishop Wake of Canterbury?

The record of these efforts is presented in seven chapters. The first covers the attempts made during the Reformation period, the next two deal with the 17th and 18th centuries, first in Europe and secondly in Great Britain. Then comes the record of the contacts with the Orthodox during this period, written by Fr. Georges Florovsky of the Russian Orthodox Church, followed by an account of Christian unity efforts in 19th-century America. Next, a chapter on the approaches of the Churches to each other in the 19th century; and finally,

the story of a new development that began around 1850, through the formation of the Evangelical Alliance and other societies for Christian fellowship or Christian service which drew together those of evangelical sympathies from all denominations, YMCA, Sunday school associations, student movements, etc.

In reading these chapters one is impressed by the reality of that unquenchable longing for unity which God has planted in the human heart. But likewise one cannot help observing the failure of all this genuine desire and longing to produce any practical results in the way of uniting the churches. In fact, though the History mentions this only incidentally, the period was one of increased divisions. The Methodists separated from the Church of England, and soon were divided among themselves. The Presbyterians in Scotland suffered a division, called the Secession, in the first half of the 18th Century, and the great "Disruption" took place in 1843. Even efforts for unity proved divisive; Alexander Campbell's "Declaration and Address" of 1809 resulted ultimately in producing two new denominations. In the Netherlands, the Christian Reformed Church separated from the Reformed Church of the Netherlands, and as late as 1886 the Gereformeerde Kerken seceded.

It is a strange contrast between the prayers and proposals for unity and these continuing acts of separation. Many of the efforts for unity, naturally, were called forth by these same separations, and were denominational reunions rather than ecumenical achievements. Indeed, it is not until the world-picture comes into view at the Edinburgh Missionary Conference of 1910 that the term ecumenical can really be applied. And even then, it can be applied only in an anticipatory way, for the great Churches of the East were not included until the Faith and Order meeting of 1920 in Geneva. Without their witness to the unbroken tradition of Creed, Sacraments, Apostolic Ministry, and Apostolic Scriptures, conferences on Christian unity would be impossible (except of course in the limited field of Protestant unity), and even coöperation in the field of life and work would not be truly ecumenical. It is a great misfortune to the ecumenical movement that the Russian Orthodox Church, and Churches of the Balkan countries except Greece, are shut up behind the iron curtain and

prevented from taking their full part in the movement.

To return to the book itself. The Foreword states that "The aim which the authors set before themselves was the production of a straightforward History, which could be read with profit, and even with pleasure, by any serious friend of the ecumenical movement." For their notable success in achieving this purpose authors and editors must be given high praise. In a book of such scope, with chapters written by 15 different authors, it is remarkable how smoothly the literary style carries on from chapter to chapter. It can be read with pleasure.

Behind this happy result lie years of coöperative effort. Plans were already made in 1946 by a committee under Dr. Adolph Keller of Zurich. Responsibility as Editorial Secretary was assigned to Miss Ruth Rouse, who in her lifetime of service as Secretary of the Student Christian Movement and then of the YWCA, had taken personal part in many of the events here described. The selection of authors was carefully made and the actual writing began. As soon as a draft chapter came from an author, it was mimeographed and circulated for criticism to experts in the history of that particular period whom Miss Rouse had enlisted as consultants—before the end they numbered nearly 200. Then the draft went back to its author.

No one but the authors know how often this process took place. Meetings of the authors were held too, for the purpose of conference on the whole plan and on their individual fields. And finally, the help of Bishop Stephen Charles Neill, already one of the authors, was enlisted for the whole-time editorial work, the fruit of which is visible in the extraordinary number of definite cross-references that are found on nearly every page. Between these and the 26-page Index at the end, the volume is a marvelous book of reference for thousands of historic facts. One can only guess how much else the volume owes to his hand, perhaps the Glossary and Explanatory Notes, pages 787-796, and the attention-catching headings on each page that tempt one to stop and read.

Mention must be made also of the Bibliography which covers 39 pages.

And finally, a feature of the book which deserves special mention is the Appendix Chapter X by Bishop Neill on "Plans of Union and Reunion." It is a table of actual unions that have taken place between 1910 and 1952, and it lists 47 such unions on pages 496 to 500. The next five pages list negotiations that are still continuing. The contrast between this record and the divisions of earlier centuries is indeed heartening.

# The Living Church

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and the Thought of the Episcopal Church.

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## Things to Come

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### August

8. 8th Sunday after Trinity.
10. Meeting, Executive Committee, World Council of Churches, Chicago, to 11th.
11. Meeting, Commission of the Churches on International Affairs, Chicago, to 14th.
12. Meeting, Central Committee, World Council of Churches, Chicago, to 13th.
15. 9th Sunday after Trinity.  
World Council of Churches Second Assembly, Evanston, Ill., to 31st.  
Church and Group Life Laboratory, Rowland Hall, Salt Lake City, Utah, to 27th.
22. 10th Sunday after Trinity.
24. St. Bartholomew.
25. Secondary Christian Teachers Meeting, Seabury House, Greenwich, Conn., to 28th.
29. 11th Sunday after Trinity.

### September

5. 12th Sunday after Trinity.
12. 13th Sunday after Trinity.
14. General Board meeting, National Council of Churches, New York City, to 15th.
19. 14th Sunday after Trinity.
21. St. Matthew.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
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# SORTS AND CONDITIONS

THE LIVING CHURCH may be the only magazine that actually promotes "secondary circulation"—the sending of the magazine by the subscriber to someone else. As we have noted from time to time in the past, Mrs. Richard F. Mooney, who may be addressed at this office, serves as our volunteer exchange editor, matching up requests for the magazines from overseas with offers from readers in this country to send their magazines on.

MOST interesting recent request, Mrs. Mooney says, was one for secondary subscriptions for four Roman Catholic priests in Spain. These may have been taken care of by the time you read this, but if you would like to get in touch with overseas Church life through sending on your Church magazine, drop a card to Exchange Editor, THE LIVING CHURCH, 407 East Michigan Street, Milwaukee 2, Wis.

FROM UPI in the Philippines comes the mission leaflet with a note penned on the bottom: "Thank you for putting Miss Margaret Dinan in touch with us. We are receiving THE LIVING CHURCH from her." The leaflet tells what the mission children play with instead of toys. They play a game like jackstraws with rubber bands and the semi-stiff spines of a palm leaf. Another rubber band game consists of "blowing their bands across a table top toward each other until one touches another and so captures it." A stiff-petaled flower is a helicopter, a captured beetle a droning jet plane.

THE LEAFLET was written in one of the five rooms of a shack inhabited by four families, totaling 17 persons. The missionary had a fine 300 candle-power kerosene lantern to write by—and several of his people had come into the room to borrow some of its light. Most of the illumination in the village, however, comes from kerosene-filled ink bottles with a twisted rag for a wick, giving a smoky light about as bright as a birthday candle.

UPI is richly supplied with souls. There are 351 communicants in Upi itself and about 200 in the outstations. The Rev. Vincent Strohsahl is assisted by one Philippine priest, two deacons, a deaconess, four sisters and one novice of the Order of St. Anne headed by Mother Ursula Mary of China fame; a nurse, a kindergarten teacher, and a catechist.

IN MINDANAO, the Church is making slow headway against Mohammedanism mixed with remnants of the old taboo-ridden paganism. The Moros are a fiercely independent and warlike people but like most primitive peoples' their lives are constricted by fears and superstitions. Occasionally, a tribesman from the hills will run amok, killing all the Christians he can before he himself is killed, on the assumption that thus he can earn himself a glorious entry into the other world.

CASTING OUT devils in the Philippines probably is not as hard as casting

them out in the United States. No doubt Fr. Strohsahl and his co-workers have to contend with problems of back-sliding and secret continuance in superstition, but by and large I suspect that the folks who come to church and worship God at Upi and its outstations are free from the petty, nagging fears and miseries that afflict their semi-pagan friends.

HERE IS the problem for us at home, and to me it is one of the biggest problems of Christian faith. Why do those of us who live surrounded by Christians, who have been Christians all our lives, who believe in Christ and worship God and receive the sacraments—why are we still in bondage?

NEARLY all of us have our neuroses of one kind or another. One Christian cannot rest until he has turned a friend into an enemy. Another is an alcoholic. A third has high blood pressure, brought on by worry. Another has a nervous skin affliction. Another has insomnia. And I could go on until I have listed psychic distresses in large enough number to convince all my friends that I am talking about them personally. How many times do you lock the front door at night? Do you have a horror of snakes or of blood? Do you worry?

SUCH PROBLEMS bothered Luther and Wesley and Roger Williams—the stubborn fact that Christian people did not live up to their Christian freedom. These reformers provided radical answers to the problem of little faith, and new Churches arose on the platforms they laid down. But present-day Lutherans and Methodists and Baptists are no freer than any other kind of Christian.

COMING DOWN from the Mount of Transfiguration, Jesus turned from the unspeakable glory of divine Communion to the nagging problem of little faith. The father of the epileptic child cried piteously—"Lord, I believe! help Thou mine unbelief." And when His disciples asked Him why their efforts did not heal the child, He replied, "This kind cannot be driven out by anything but prayer."

HAVING had the crude devils of paganism cast out of us, we do not recognize the subtler devils of civilization in us. Our compulsive fears and hates and tensions and thinly disguised impulses of self-punishment and self-destruction rise up to torment us even on the slopes of the Mount of Transfiguration. And Christ's answer is the same today as it was then: "This kind cannot be driven out by anything but prayer."

FREEDOM, in short, is not an automatic benefit of civilization, nor even of the Christian fellowship. It is far removed from what commonly passes among us for freedom—the provision of expanding areas in which we may be driven about by our internal compulsions. It must be personally sought and won before the throne of divine grace. It is the reward of the prayer of the faithful and of the faith of the prayerful.

PETER DAY.



For the second time in history, laymen, priests, and bishops of the Anglican Communion all over the world are meeting together.

The Anglican Congress, in session from August 4th to 13th in Minneapolis, does not have power to enact laws or decide policy. But it does provide the opportunity for Anglicans to get to know each other better, to exchange views, and to share traditions.

This week's LIVING CHURCH [pp. 6-8] gives capsule account [prepared from advance texts of addresses] of some of the things being said at the Congress about the first big topic being considered: the vocation of Anglicans. Other main topics: "Our Worship," "Our Message," and "Our Work."

## VOCATION

### Seeds of Eternity

"If I were asked to state in a single sentence the position of the Anglican Communion, I should say that it strives to give full expression to the teaching of the Bible as reflected in the age-long history of the Christian Church."

These words of the Bishop of London, Dr. Wand, from the opening address of the Anglican Congress (first of the three on Topic I, "Our Vocation"), may well serve as the keynote of the Congress as a whole.

Dr. Wand spoke on "The Position of the Anglican Communion in History and Doctrine."

The first part of his address summarized the history of Anglicanism from the earliest traceable origins of British Christianity to its present worldwide expansion:

"It is not always remembered . . . how varied were the influences that produced the Church in those islands [the British Isles] or how near to Biblical times the first of them appeared. It came not later than the end of the second century and was probably more Greek than Latin. . . . At any rate, there were bishops of York and London by 314, when, with another but uncertainly identified British bishop, they attended the Council of Arles."

In the course of such a summary much ground already familiar to students of Church history must necessarily be covered. But Dr. Wand's account was interspersed with allusions to matters not so familiar. Thus he tells his audience that Henry VIII, as a young king, "had



DR. WAND

*St. Paul was Catholic and Evangelical.*

been accustomed to attend three Masses a day, when hunting, and to share the Daily Office with his queen in her chamber." He quoted Pope Clement VIII's statement concerning the Anglican Hooker's *Ecclesiastical Polity* that "it had in it such seeds of eternity that it would abide till the last fire shall consume all learning." And he paid tribute to the United States as the first to insist on proper provision of the episcopate in the Churches of Anglicanism beyond the seas.

Turning to the Anglican position in history to the Anglican position in doctrine, Dr. Wand said by way of summary:

"Our position in doctrine, strictly so called, is, as has already been suggested, 'comprehensive.' In Anglican terminology 'comprehensive' implies that which is founded upon the certain warrant of Holy Scripture. Our doctrine is as wide as that, but only as wide as that. If it contains ambiguities, those ambiguities are already to be found in the Scriptures. We may each one, as thinking men must, try to resolve doubtful points for ourselves, but we do not insist upon our conclusions as doctrines necessary for eternal salvation. . . ."

Speaking from a point of view related to pastoral concern, he paid a significant tribute to the Catechism:

"It is a pity that in attempts to estimate the position of Anglican doctrine more attention is not given to the Catechism. That

after all is our standard of teaching. Every candidate for Confirmation is brought up on it. It presents us with a carefully balanced statement. It is not distorted by any heat of controversy. It does not divorce belief from practice. It is a mellow and characteristic document of Anglicanism. And it is as definite on the points treated, particularly the Gospel Sacraments, as any standard teaching needs to be."

On elaborating upon "an intense reverence for scholarship" as characteristic of Anglicanism, the Bishop pleaded for "a strong reinforcement of our work in Old Testament":

"It so happens that most of our scholars are trained in the classical tradition, and that tradition does not include a knowledge of Hebrew. We shall have to train far more accomplished Hebraists in the future if we are not to fall behind in this branch of sacred study."

The Bishop kept for the last his remarks on churchmanship. He said:

"The difference between what is roughly called High Church and Low Church is so strong that some outsiders believe we actually include two different Churches within our limits. What they fail to notice is that this difference is not only to be found throughout the whole Anglican Communion, but tends to appear in other Churches that have any close connection with us.

"If they noticed it they would perhaps realize that it is a difference of presentation that goes very deep into the heart of the whole Christian religion. They would find it not only in the New Testament as a whole, but even in the thought of individual writers, notably St. Paul. . . ."

"Our difficulty arises from the attempt to do something that the New Testament writers did not have time to do, namely to weld together the two presentations into one coherent synthesis. It is not our shame but our glory that, remaining true to our foundations, we do not abandon the attempt.

"Other people can say 'either — or' we say 'both — and.' If St. Paul can be both Catholic and Evangelical, so too can you and so, I hope, can I."

### A Skeleton Is Inadequate

The Archbishop of Quebec, the Most Rev. Philip Carrington, D.D., began his Congress paper on the "Structure of the Anglican Communion" by saying that it hasn't any [his address was under the major topic "Our Vocation"]:

"The word 'Structure' is a difficult one. At first it suggests a mechanical framework or bony skeleton, which articulates

the various parts of a body and enables it to move as a whole.

"The inadequacy of such a view of the subject is obvious, since the Anglican Communion possesses no organization of this sort. It has no central executive or secretariat. It has no authority which exercises jurisdiction over its regional churches."

He then cited the Lambeth Conference and the see of Canterbury as two "unifying features," each of which is looked to by the member Churches for guidance, but neither of which has any legal authority over the Communion as a whole.

Dr. Carrington, a recognized New Testament scholar, pointed out how this followed the original pattern of the Church:

"If the Anglican Communion has failed to provide an efficient and central authority of an inter-provincial character, it only reflects the condition of the primitive Church subsequent to the destruction of Jerusalem, The Apostolic Mission, which had been the creation of the Lord himself, had imparted itself to the churches of the Dispersion. It was vested in the episcopal order, and distributed throughout the whole world. It organized itself everywhere in the local form of the diocese."

Touching upon the view widely held that the Book of Common Prayer "is the principal institutional factor which governs and maintains our unity [as Anglicans]," Dr. Carrington concluded that our unity is essentially spiritual:

"It would seem therefore, that the 'Structure' of the Anglican Communion depends upon an organic spiritual principle in the church which propagates itself in a recognizably identical form from generation to generation. The unity of the One Body is the creation of the One Spirit—the life and power and motion which comes from God."

Dr. Carrington believes none the less that "the dangers and excitements of the time make it . . . necessary that we should have practical modes of consultation and coöperation, so that we may give our witness, and pursue our work, harmoniously and effectively." Of these, he said, we already have seven: the Lambeth Conference; the Consultative Committee of that body (which "works with the Archbishop of Canterbury as required"); the Anglican Congress; a recognized manual of Prayer and Intercession for the Anglican Communion throughout the world; a central college, St. Augustine's, Canterbury; the Strategy Committee; the magazine, the *Pan-Anglican*.

In conclusion, the Archbishop made three suggestions: (1) that the member Churches adopt the term "Anglican Communion" as part of their title (if that were done the Archbishop's own Church would become "the Anglican Communion in Canada"); (2) a badge

or sign, analogous to that used by the World Council; (3) an authority "to consider additions to the calendar of saints for adoption throughout the Anglican Communion."

### Arm's Length

"We [Anglicans] shall be optimistic if we estimate ourselves as constituting more than 3% of Christendom," said the Rev. J. P. Hickinbotham, Professor of Theology in University College of the Gold Coast, Africa, in introducing his assigned subject, which was "Our Place in Christendom and Our Relations with Other Communion."

"But though our place be small," he continued, "it may not be altogether without significance."

Part, at least, of this significance—what Mr. Hickinbotham referred to [his address comes under the first major topic of the Congress, "Our Vocation"]

### The Cover



Hennepin Avenue Methodist Church is the site of Anglican Congress sessions. It has a youthful congregation, multiple ministry, and one of the largest Christian education plants in the world. Its architecture is inspired by the crossing of Ely Cathedral. For many years the pulpit ministry of Dr. Richard C. Raines (now Methodist Bishop of Indiana) and the University of Life program involving 500 teen agers were models for churches of many denominations throughout the country. It is a block from St. Mark's Cathedral, and coöperates with the Cathedral congregation in many activities.

as "our distinctive Anglican contribution to the reunited Church of the future"—lies in our ability, as a worldwide Christian body, to exhibit in our life the "combination of variety with unity":

"The Amsterdam World Council Assembly was surely right in describing the chasm between the 'Catholic' and 'Protestant' traditions as 'our deepest difference.' Yet the Anglican Communion succeeds more fully perhaps than any other in holding these two traditions together in one spiritual and visible fellowship.

"Other Communion may bear clearer and fuller witness to the great truths of 'Protestantism,' to the primacy of Scripture, the converting and sanctifying power of the Word of God, justification by faith, and personal experience of the Holy Spirit.

"Other Communion may bear clearer and fuller witness to the great truths of 'Catholicism,' to the Church as Christ's Body and the home of salvation, to the Sacraments as means of grace, to the Eucharist as the focus of the Church's adoration and oblation, to the episcopate as a link binding us with the Church of the Apostles.

"But what we can bear a special witness to is that these traditions need not be so contradictory as to cause a breach of Church fellowship; they can be held together in one body, not indeed at present fully reconciled and integrated with each other but at least in fellowship with each other and able to enrich and correct each other within a shared Church life.

"Our example here is surely our special contribution as Anglicans to the reunion of the Church, and therefore it is something to be valued and safeguarded by us not only because it is good in itself but because it is an important element which will be needed by the reunited Church of the future."

In considering the "Prospect for the Future," Mr. Hickinbotham outlined four "qualities of mind" that, in his opinion, must be exhibited by Anglicans if the Anglican Communion is to play a real part in advances toward unity. The first of these is "that we should treat Church relations as a matter of discipleship, not of diplomacy":

"Our Communion are not sovereign states free to follow their own interest or their own judgment; we are sundered groups of God's children who are bidden by the one loving Father to be reconciled to each other. Wherever we may have this reconciliation, at any cost save that of disloyalty to our Father, surely we are bound to accept it, and accept it now. We dare not defer it through prudential considerations, not even the cold-blooded calculation that by keeping one group of brothers at arm's length now we may induce another group to be more friendly to us in the future.

"Nor should we take it for granted that we are out of communion with all our fellow-Christians except those with whom we have that comparative novelty in church life, a written concordat. States are separate until they make a treaty; but a family

is one used by members deliberately break off fellowship with each other.

The second quality, according to Mr. Hickenbottom, is "that of intellectual honesty and openmindedness." In this connection he asked these questions:

"Is it not odd that Protestants who emphasize the symbolic aspect of sacraments nevertheless commonly plead for intercommunion as an instrumental means of achieving unity and therefore want it to precede and prepare the way for corporate reunion while Catholics who emphasize the instrumental aspect of sacraments nevertheless commonly speak of intercommunion as a seal and symbol of unity already achieved and therefore want it to come after and as the expression of corporate reunion?"

"Or again, we say about the Communion from whom we differ almost precisely the opposite of what Cyprian and Augustine said about those from whom they differed. We acknowledge in the Communion separated from us the spiritual blessing and grace of God, but have doubts about their outward forms; the Fathers acknowledged in the Communion separated from them right outward forms but denied that they had spiritual blessing and the grace of God.

"How far, then, can we apply without qualification to our modern situation Cyprianic or Augustinian theories about the Christian Ministry, based as they are upon a different diagnosis of a different situation?"

The third quality, he went on to outline, is "eagerness to use and enjoy to the full the degree of unity we already possess, and in particular to translate into parochial terms the fellowship within and without our own Communion which we experience in gatherings like this or the forthcoming one at Evanston":

"When the parson and his congregation, and the parson and congregation of different churchmanship in the next parish, and the Methodist minister and his congregation down the road, and the Orthodox priest and his congregation across the way are no longer content with occasional civilities; when they are giving time, trouble, and imagination to getting to know and understand each other, to praying and working together within the quite generous limits allowed by the strictest ecclesiastical rules, then and only then will Christian unity and Church relations be seen as an issue which touches the real life of the Church rather than as principally an impersonal affair of constitutional or theological correctness."

The fourth quality (in which the address was concluded) is "reverence for freedom and ability to rejoice in variety within the Body of Christ":

"Let us, then, be jealous to preserve for each Church in our Communion and for individuals and unofficial groups within it the maximum opportunity for freedom and adventure in exploring the riches of Christ, not least in the sphere of Christian fellowship and unity, without committing anyone

but themselves but without any sense of disloyalty to our Communion or breach of fellowship with its members.

"Certainly this involves untidiness and strain, and mistakes will be made; but there will also be the leading of the Spirit and the path-finders who will discover true ways of advance for us all. And perhaps a pilgrim Church needs to fear the neatness and the security which can be had by staying quietly at home more than the untidiness, the anxieties, and the gropings for the path which are the lot of all who go on trek."

## ENTERTAINMENT

### Hot Dogs

An open-air performance of Gilbert and Sullivan's "Yeomen of the Guard," will be given by the Canterbury Players of the University of Minnesota, August 10th for the delegates and visitors to the Anglican Congress. The grounds of the home of Mr. and Mrs. Sheffield West on the cut kirks of Minneapolis will accommodate the more than 1,000 persons expected to attend.

The Canterbury Players form an integral part of the Episcopal student program at the University of Minnesota, supervised by the Rev. John W. Knoble, rector and chaplain of the University. Starting two years ago with a performance of T. S. Eliot's "Murder in the Cathedral" in Minneapolis' Cathedral Church of St. Mark, the group has since

produced Oscar Wilde's "The Importance of Being Earnest" and Gilbert and Sullivan's "Iolanthe."

Talents of members of the University Theater have been successfully enlisted in this group of players, as well as those of the Woman's Auxiliary which helps sell tickets in parishes throughout the surrounding area. Proceeds of all performances go either toward the building fund for a new student center or toward the promotion of the Episcopal student program in the university.

Concerning the coming performance Chaplain Knoble says:

"It is, of course, daring to stage—of all things—Gilbert and Sullivan for the English, who are expert critics of it, but it was urging of ex-English clergy of the diocese that determined the players to do it. It will be done in an Anglican way, and to capture the Anglican spirit as far as its lighter mood is concerned. We expect the audience will sing along with the choruses and we think it will all dramatize beautifully the oneness of our heritage."

Hot dogs, bringing in the American note, will be served during intermissions.

## RADIO

### Archbishop on CBS

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, will be heard over a CBS nationwide radio hookup the evening of August 11th from 10:30 to 11:00 PM EDT.

The half-hour program will be a transcription of the address of the Archbishop to a luncheon that day in Minneapolis during the Anglican Congress. He will address the Minneapolis Branch of the English Speaking Union in the Hotel Radisson at 12:15 Minneapolis time.

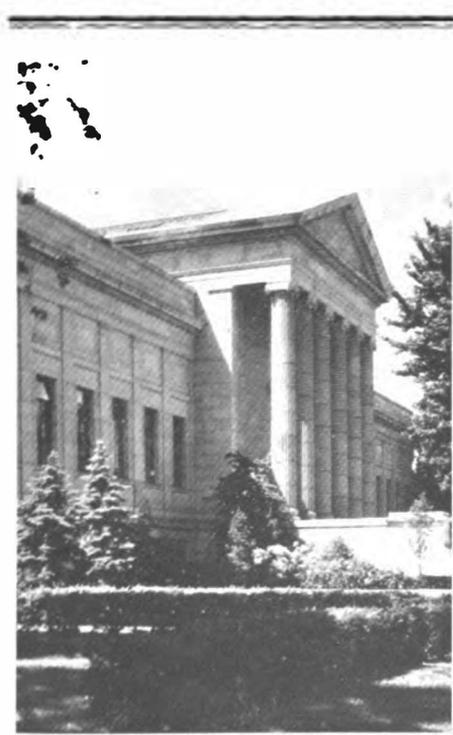
Bishop Keeler of Minnesota is giving the luncheon in gratitude to the English Speaking Union for its generous financial contribution which has helped make it possible for the Congress to be held in Minneapolis. Bishop Keeler will introduce Dr. Fisher to those at the luncheon and the radio audience.

Since the time of the address will vary in each locality, any local CBS station can be checked to determine whether or not it will carry the program and at what time.

## DELEGATES

### Senator and Governor

The Hon. Raymond E. Baldwin, former U. S. Senator and Connecticut's wartime governor, will be among the 600 official delegates to the Anglican Congress. Judge Baldwin resigned from the U. S. Senate in 1949 to become associate justice of Connecticut's Supreme Court.



One of the top 10 museums in the U.S., the Art Institute in Minneapolis will give delegates a special reception and tour of its some 20,000 works of art, which include some Rembrandts, El Grecos, and 19th century moderns.

SERVICES

Same Communion Table

Joint Communion services at the Second Assembly of the World Council of Churches (August 15th to 31st) were urged in Oslo, Norway, by Bishop Eivind Berggrav, former Primate of the Church of Norway.

Bishop Berggrav's views on the controversial subject were contained in an article in the Norwegian monthly, *Kirke og Kultur* (Church and Culture), of which he is editor.

The Bishop, who is at present in the United States, said it is "intolerable that we should stress our unity in Christ and then go each our own way when Christ invites us to take part in His perfect fellowship."

He said the Churches have now "talked so long about what unites us and what divides us, that if we are to get any further, we must take a step." That step, he stressed, "must be to the same Communion table."

Bishop Berggrav deplored the fact that a joint Communion service will not be held at Evanston. He proposed such a service at last year's meeting of the WCC's Executive Committee, but received little support.

The program of the Assembly lists five services of Holy Communion, to be held according to the Methodist rite on August 22; Anglican, August 23d; Lutheran, August 24th; Orthodox, August 25th; and Church of South India, August 29th.

In New York, a World Council official said that only the Orthodox service will be completely closed. The Methodist and Church of South India services will be open to all delegates who wish to participate, the Anglican service to "baptized, communicant members" of the WCC's member bodies, and the Lutheran service to "all who believe in His actual presence and that we receive His true body and blood in this sacrament."

In effect, according to the Council spokesman, this means that for the first time at the Assembly, services of Holy Communion will be open. [RNS]

DELEGATES

Visa Approval

Recent approval of visas for 11 delegates of Churches of Czechoslovakia and Hungary to the Second Assembly of the World Council of Churches in Evanston, Ill., August 15th to 31st, has met with a strong protest from Rep. Alvin M. Bentley (Rep.-Mich.).

Mr. Bentley called them 11 "false Churchmen." He said their admission

would give the Communists a propaganda victory and dishearten members of the Czech and Hungarian resistance movements.

He served notice that a subcommittee which he heads would hold hearings in New York, Pittsburgh, Cleveland, and Washington during the Evanston sessions and probably would disclose the "Communist collaboration" record of some of the 11 Iron Curtain delegates.

Mr. Bentley said he intended to "put on the stand refugee clergy, Protestant, (Roman) Catholic, and Jewish, from Hungary." He expected "some of them to make statements on individuals who will be in Evanston."

The Representative said the Hungarian delegates were "thorough-going collaborators with Soviet Communism" and added that he assumed the same was true of the Czechs.

The State Department, in announcing that it was granting the visas, said:

"It is felt that the importance of the forthcoming meetings, from a world-wide religious point of view, is so great that



DR. HROMADKA  
*The Senator protested.*

this government should permit the attendance of all invited delegates admissible under the law, in the belief that they will give and receive a spiritual contribution which will serve the cause of world-wide Christianity."

One of the delegates, Bishop John Peter of the Reformed Church of Hungary, will be kept under closer observation than the others, according to the State Department. The department declined to give its reason for the action, but when asked about reports that Bishop Peter was believed to be a member of the Hungarian secret police, a spokes-

man said the U.S. had "information" leading to that conclusion.

The 11 delegates are: from Czechoslovakia, Dr. Victor Hajek and Dr. J. L. Hromadka of the Evangelical Church of Czech Brethren; General Bishop and Professor Jan Chabada, Dr. Jan Michalko, and Generalinspektor Andrej Ziak of the Evangelical Church in Slovakia; and Bishop Emerich Varga of the Reformed Christian Church in Slovakia. From Hungary, Bishop Laszlo Dezserly and Bishop Lajos Veto of the Lutheran Church; and Bishop Albert Bereczky, Bishop John Peter and Dr. Laszlo Pap of the Reformed Church.

ART

Institute Exhibit

An attempt to indicate through artistic media that the Christian faith and the Christian Church are universal will be made at the Second Assembly of the World Council of Churches in Evanston, Ill.

The Council is sponsoring an exhibit of religious art at the Chicago Art Institute during the Assembly (August 15th to 31st), and a concert of great Christian classics at Ravinia Pavillion August 19th. The Festival of Faith at Soldier Field, August 15th, will rely to a large degree on the dramatic form of expression.

The religious art exhibit will be composed of 30 paintings from museums and private collections in Europe and America. It will span the centuries from the 13th to the present. Included will be examples of both explicit and implicit religious art.

In an introduction to the catalogue issued in connection with the religious art exhibit, Daniel Catton Rich, director of the Art Institute, says:

"In a sense, these paintings, too, are delegates; they come from distant lands and distant times to represent a few of the great tendencies in art associated with worship and religious contemplation."

Hours for the exhibit will be from 9 to 5, Sundays from noon to 5, Wednesday evenings until 9. Admission to the special exhibit will be 30 cents for adults, 15 cents for children under 18.

RADIO & TV

Wide Coverage

Several top-flight Sunday radio programs will take on an international as well as an ecumenical air during the month of August as they take advantage of the influx of distinguished visitors from overseas who are coming to the

United States for the Second Assembly of the World Council of Churches.

Church of the Air, one of the latest program projects of radio stations over the CBS network during the 1953-54 season. EDT has invited two groups from the Church of South India and a third group from the Evangelical Church in Germany to fill a gap on three Sundays in August.

The Rt. Rev. C. K. Jacob, who speaks August 15th, was formerly bishop of Travancore. His former bishopric was part of the Church of South India. Speaking on August 22d will be the Rt. Rev. Leslie Newbigin, minister of the Church of Scotland. Bishop Otto DiBelon is the speaker on August 29th.

The University of Chicago Roundtable broadcast each Sunday from 1:30-2:00 pm EDT over NBC, will feature panel discussions on some of the major issues confronting the World Council. Two Sundays (August 8th and 15th) will be devoted to the Assembly theme, "Christ — the Hope of the World" with men such as Dr. Martin Niemöller and Dr. W. A. Visser 't Hooft participating. "The Church and Iron Curtain Countries" is the subject on August 22d, discussing "The Church and Race Relations in Africa and India." On August 29th will be novelist Alan Paton, an Anglican; the Rt. Rev. Richard A. Reeves, Bishop of Johannesburg; and M. M. Thomas, a representative of the Mar Thoma Church of South India. A final program (September 5th) will deal with "Christians in the Struggle for World Community."

Each of the major television networks will spotlight the Evanston Assembly with at least one program. The opening service of worship at First Methodist Church on August 15th will be televised live by CBS from 11:00 AM to 12:00 noon EDT.

Word has been received that the "Man and Religion" series on television will also be carried on radio over Station WMAQ, Chicago. Guest lecturers from the World Council during August will be Bishop Berggrav, Dr. Visser 't Hooft, Bishop Reeves, Bishop Jacob, and Adolf Keller. Tapes of these programs are available to parishes and other groups by writing NBC, Merchandise Mart, Chicago 54, Ill. A 15-minute news summary of Evanston happenings will also be available to all radio stations. Requests may be addressed to NBC.

Local stations may be checked for time and station of other programs during the month of August featuring speakers from the World Council of Churches. Worldwide coverage will be given the Assembly on radio and television by means of programs recorded at Evanston and sent air mail to all parts of the world.

## EPISCOPATE

### Sixth Bishop for Georgia

The Very Rev. Albert Rhett Stuart, dean of Christ Church Cathedral, New Orleans, La., will be consecrated sixth Bishop of Georgia October 20th in St. Paul's Church, Augusta, Ga. Dean Stuart was elected Bishop May 12th [L. C. May 23d]. Bishop Barnwell of Georgia reaches retirement age, 72, this September.

## FINANCE

### National Council Report

National Council, at the time of its financial report of June 30th, had received some \$246,000 more than expected for the six months ending then, according to the report of its treasurer, H. M. Addinsell.

Council received \$2,268,976.45 from the dioceses during the period January 1st to June 30th. The amount expected by June 30th, equal to five twelfths of the total expectations for 1954 (allowing one month for collection and transmittal), was \$2,022,864.71.

## CONVENTION

### 3,000 Mainlanders

The Civic Auditorium in Honolulu will be used for the Opening Service, United Thank Offering, and joint sessions of all three houses of the 1955 General Convention, according to the *Hawaiian Church Chronicle*. Seating capacity of the auditorium is 6,000.

The diocese is planning on 3000 mainland Churchmen, including 150 Bishops, 600 deputies (clergy and laity), and 500 Woman's Auxiliary delegates.

The largest convention to be held in Hawaii, according to their Visitors Bureau, had 600 guests.

### Virginia Protest

The Standing Committee of the diocese of Virginia, meeting recently in Alexandria, Va., unanimously adopted a statement protesting the decision to remove the 1955 General Convention from Houston, Texas. The statement, with the endorsement of the bishops of the diocese, was ordered sent to all bishops of the Church and all presidents of standing committees. It said:

"The Standing Committee of the diocese of Virginia is deeply concerned at the decision to remove the General Convention of 1955 from Houston, Texas. Such a retreat seems to us to subject the mind of the Church to secular considerations at the very time the country needs the clear witness of a Church united in the spirit and

reflecting love of her Lord to help resolve its problems.

"Therefore, we desire to go on record in protest against this decision and its seemingly unrepresentative way in which it was reached.

"Moreover, we affirm our conviction that the diocese of Texas could and would entertain the General Convention in such a way as to meet every reasonable demand of Christian hospitality and fellowship.

## ARMED FORCES

### Request for Bishop

A Suffragan Bishop for the Armed Forces was requested in a resolution unanimously adopted recently by the Army-Navy Commission of the diocese of Milwaukee. Copies of the resolution addressed to the Presiding Bishop, were sent chairmen of armed forces commissions of all dioceses in hopes similar action would be taken elsewhere. The resolution is:

"Whereas, General Convention has authorized the election of a Suffragan Bishop for the Armed Forces; and

"Whereas, The chaplains in the Armed Forces have expressed their need for direct episcopal guidance and leadership; and

"Whereas, It is believed that a specially designated Bishop to the Armed Forces chaplains of the Protestant Episcopal Church would carry greater influence with the Department of Defense; therefore be it

"Resolved, That we the members of the Army-Navy Commission of the diocese of Milwaukee do request that under the provisions of Article 2, Section 7, of the Constitution and Canons of the Protestant Episcopal Church of the United States of America of 1952, the House of Bishops shall elect and consecrate such a Suffragan Bishop."

## WORLD RELIEF

### Worst Floods

An emergency shipment of 24 tons of clothing and bedding has been sent to the Danube flood area in Europe by Church World Service, relief agency of the National Council of Churches, in response to appeals from the disaster area.

Dr. Wynn C. Fairfield, executive director of the agency, said that \$6,000 in cash also has been made immediately available for use in flood relief there by sources in this country and that other funds to aid flood victims are being sent through individual denominational channels.

The flooding Danube and its tributaries have wrought more than \$100,000,000 damage in Austria, Germany, Hungary, and Czechoslovakia, it is estimated, with over 80,000 persons driven

from their homes and some 330,000 acres of farmland inundated in Bavaria alone. The floods have been called the worst in the history of Central Europe. [RNS]

## GFS

## Facts of Life

When you are old enough to ask questions about the facts of life and love, you are ready for straight, honest answers, the 265 delegates to the recent national convention of the Girls' Friendly Society at Carleton College, Northfield, Minn., were told.

Mrs. Evelyn Millis Duvall, an author and authority on problems of young people, said recent research has weeded out the facts from the rumors about these complicated and emotionalized areas of life.

Here are some of the answers she gave a convention audience:

Rumors say some people are born popular. Nonsense, Mrs. Duvall said, we all must learn social skills.

They say everybody in high school dates. The truth, she said, is that only about a third to a half of all teen-agers date regularly.

They say school days are the happiest, most carefree days of all.

They're not. Mrs. Duvall reported that 58% of teen-agers worry about something — untying apron strings, getting dates, what to do on dates, going steady, being in love, getting married before a young man goes into service, or what to do about continuing studies.

They say opposites attract.

Rarely, Mrs. Duvall said. Like likes like. Those with similar interests become friends and marry.

They say that when you fall in love, it's love at first sight.

First infatuation is seldom a sign of real love, she said. Most people grow in love.

They say you can't analyze love.

Mrs. Duvall reported that there have been 14 studies on the differences between real love and infatuation.

They say there is one man for one woman and when they meet they know it.

The average girl has been in love with five men before she has reached the age of 20, Mrs. Duvall said. "You love many people in many ways all your life."

They say love is all that matters, that marriage problems solve themselves because of it.

Nearly a million persons are divorced each year. Mrs. Duvall said, five times as many as in 1900.

"Marriage is a way of life that is complex, difficult and yet supremely rewarding to those who are willing and able to make it so," she said.

There are many ways to help teen-

agers solve their problems, she said, and listed among them books, films, courses of study in schools, churches, clubs and parent-youth codes developed in certain communities to maintain uniform social regulations for all neighborhood young people.

"The answers to life's biggest questions depend upon what kind of person you are," Mrs. Duvall said.

"The creature of impulse may drink and get and act like crazy, all 'for kicks.' The child of God has a reverence for life and for others that reflects in all that she is and does because she be-



FRIENDLY SOCIETY GIRLS  
58% of teen-agers worry.

lieves in life, and has faith in herself and finds many things worth waiting for and growing up to."

Mrs. Duvall is author of *Facts of Life and Love for Teen-agers, Building Your Marriage, Family Living, Keeping Up with Teen-agers, Leading Parents Groups* and *Marriage Is What You Make It* and co-author of *When You Marry*.

She has the Ph.D. from the University of Chicago.

For the first time in its 77 years the GFS elected ten teen-agers to its national board as members-at-large to the national assembly. The girls represent all sections of the country. Teen-age members have been appointees of committee chairmen since 1951, but this is the first assembly in which they have been elected.

Mrs. Harold Woodward of St. Louis, Mo., was reelected national president of the society. A new interracial board of directors was elected.

\*Overseas guests at GFS meeting included, from left: Eunice Corbin, Liberia; Evelyn Ecoffey, (Princess Blue Water), Pine Ridge, S. D. (not an overseas guest); Anwen Pugh, Wales; Mariko Kobayashi, Japan; Amy Tremayne Smith, England; Renee Joseph, Haiti.

## JAPAN

## Campaign Construction

Early one rainy morning in the northernmost island diocese of the Japanese Church, ground was broken for what is believed to be the first capital equipment construction made possible by the Builders for Christ campaign.

Dr. Paul Ueda, Bishop of Hokkaido, turned (on June 11th) the first shovel in the building of the first unit of the College Work Centers in Japan. The groundbreaking was on the 80th anniversary of the diocese. Actual laying of the foundations began in mid-July, and with the speed of building that is a characteristic of the country, the 7,200 sq. ft. Center is scheduled for completion October 20th.

## CANAL ZONE

## Progress in District

Bishop Gooden of the missionary district of the Panama Canal Zone recently reported progress in his training of local men for the ministry, and in the building program of the district.

There are five students preparing locally for the ministry and five others in training in the United States.

Fifteen projects have been conducted in the building program during the year. Among these are new churches in Nicaragua; construction on two new ones in Costa Rica; building or fund raising in Santa Clara Beach on the Pacific Ocean, the Canal Zone, Colon, Bogota, Colombia, and Western Panama.

Some \$100,000 was raised locally during 1953 for self-support from all sources in the district.

## COPTS

## At Gun Point

Coptic Orthodox Patriarch Anba Youssab II recently was forced to "resign" as spiritual leader of Egypt's oldest Christian body by an armed band of young Coptic extremists, according to Religious News Service. The band seized the Patriarchal headquarters in downtown Cairo and abducted the Patriarch.

Coptic laymen said the Church does not provide for resignation or abdication by its Patriarch. They suggested, however, that in view of his age (76) and ill health and the evidence of discontent among his followers the Patriarch might withdraw to a monastery and permit Archbishop Anba Saweres of Minya, Upper Egypt, to administer the Communion's affairs, RNS said.

# Go Ye Into Latin America

By the Rev. John H. Townsend

Executive Secretary, District of Panama Canal Zone

Many a hard-boiled agnostic has been converted in Latin America. But there are still thousands of unchurched Anglo-Americans and masses of superstitious, ignorant natives in an area twice as big as Texas. The question is, who is going to shepherd them away from the present danger of Communism and into the Church?



CANAL ZONE CHURCH\*

*From gold miners and oil men, hostility.*

WHATEVER Divine Commission our Lord may have given the Apostles, He certainly did not say "Go ye into all the world and preach the Gospel to white Nordic-Protestants." Nevertheless, Ecclesia Anglicana in general and the Episcopal Church in particular do have a clear responsibility with regard to our citizens living all over the world. I give my personal opinions about our opportunities in Latin America, derived from 30 years' observation and knowledge of conditions in various countries from Mexico to Colombia and Venezuela and Cuba.

One is struck by the great numbers of Americans and British and Northern Europeans living all over Latin America as businessmen, teachers, engineers, planters, oil men, gold miners, and railroad men. Wherever you turn you find these men, with or without their families and it is right that our clergy should be wherever there are groups of such people because they look to us and need us.

Very often at first they are hostile to the Church. A railroad executive once said to me when I asked for help in our work, "What the hell do you think I came to Latin America for—to preach

the Gospel?" Evidently not, but he finally needed the Church.

Many of these people are race conscious and do not like colored people or natives and therefore do not sympathize with work we do among such people. The businessman likes stability and often backs up the various dictatorships and looks upon anyone trying to help the people as a rabble-rousing Communist. But gradually this attitude is changing. Many hard-boiled agnostics have been converted; many men everywhere are seeing the need and value of Christianity, especially in this world crisis. Many people become active church supporters in Latin America and return home and become pillars of their local churches.

In the second place, the Episcopal Church finds, especially around the Caribbean area, thousands upon thousands of colored people of British West Indian descent. These people are very religious, if not always very moral, and thousands of them have a tradition deriving from times when they were under British rule and training. It is a natural responsibility of ours, ready to hand, and which I am happy to say our Church is fulfilling in hundreds of places I know of, even with our pitifully small staff of clergy.

In the third place, wherever we are at work, we find that the bulk of the native populations are alienated from the Roman Catholic Church or were never Roman Catholics in a true sense. We find thousands of well-educated

Spanish-speaking or other Latin Americans looking to the Episcopal Church because in their real beliefs they are not Roman Catholics.

The Roman Church has successfully out-manuevered us in making people believe that all Latin Americans are Roman Catholics. This is false. I venture to say from what I know of Spain and Latin America that in no Spanish-speaking country could the Roman Church rightfully claim as much as 50% of the population. A prominent Argentinean estimated it at 16% in the Argentine. Roman Catholics privately will estimate the Church population in Chile and Ecuador at about 20%. In Cuba, I doubt if more than 15% of the population can be properly classified as Roman Catholics. Why are there so many Masonic Lodges of Spanish-speaking people? Why are the bulk of these populations alienated from the Roman Church? Why do Christian denominations have such success wherever they establish work and are not hampered by the political activities of the Roman Church?

The answer is complex, but let me sketch a few ideas: The Spaniards conquered Latin America at the time of the Renaissance, the Reformation and the Counter-Reformation. A handful of men set up a kind of church-state everywhere. In general the Spaniards did not bring their women and children. Thus Creole populations began to increase with the children of African slaves or Indian women. Spain kept pouring her soldiers

\*Christ Church by the Sea, Colon.

# America

and government officials and ecclesiastics and workmen into South America. The Inquisition came with them and was only abolished a little over 100 years ago when the colonies broke away from Spain.

The Spaniards brought many excellent qualities but they also continued the medieval mentality and feudalism. The revolutions copied the American revolution on paper, but followed the French Revolution in practice. The native and Creole and Mestizo populations were kept in ignorance and subjection and were exploited. In general there was no middle class, so that the result was a kind of Fascism everywhere prevalent, where strong individuals arise, seize power, and provide stability by dictatorships, until another group or individual throws them out. Tendencies towards real social reform have been looked on as Communistic. Such reforms with us sprang out of the God-fearing, Bible nurtured middle class, which hardly exists in Latin America. The alternative to Fascism has appeared to be Communism. That is the present danger.

Rome is attempting to hold her ground and redouble her efforts and there is a return to Roman Catholicism which is noticeable in many places. Various Protestant denominations have solid work and have set up trade schools, grammar schools, and high schools. The Gospel is being read and studied and known by countless thousands who never had access to it before. The Roman Church will tolerate no deviations in religion from itself and persecutes where it is possible to do so. Its propaganda and political influence color our view of Latin America. State department officials have refused visas to Protestant missionaries on the ground that they go to proselytize in solidly Catholic countries. Our people should now wake up to the reality of the situation.

In Central America Bishop Gooden has to cover the Republics of Panama, Costa Rica, and Nicaragua, as well as the Canal Zone, where the work is more concentrated. He also has to cover about 14 places all over the Republic of Colombia (by informal agreement with the Archbishop of Canterbury). Thus, he covers a vast missionary diocese equal to the distance between Miami and New

## Facts and Figures

Work in Latin America is partly under the jurisdiction of the American Church, partly under the Church of England.

American missionary district of Panama Canal Zone (constituted in 1919) actually includes much more than its name implies. Under the leadership of the Rt. Rev. Reginald Heber Gooden (who became bishop in 1945) the district includes, besides the Canal Zone, the Republics of Panama, Colombia, Costa Rica, and Nicaragua — adding up to an area of 584,000 square miles, about the size of Alaska. Population is 13,967,697 — about 100 times that of Alaska and slightly less than that of the state of New York.

There are 20,525 baptized Churchpeople in the district, ministered to by one bishop and 24 clergy. This means that there is one priest to every 821 Churchpeople. Average in U.S. diocese is one priest for every 373 Churchpeople.

District asked the House of Bishops in 1951 to consider division of the district into two because of its large scope, but no action was taken.

The Church of England has a missionary bishopric including Argentina and Eastern South America with the Falkland Islands. The jurisdiction here includes the clergy and congregations of the Church of England in Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, Uruguay, and the Falkland Islands. Church has so far been barely able to scratch the surface in these vast areas.

Autonomous Church of the Prov-

ince of the West Indies includes Guiana, Antigua, Barbados, British Honduras (with spiritual jurisdiction over revolution-wracked Central America), Jamaica, Nassau, Trinidad, and the Windward Islands.

Far more aggressive than Anglicans in Latin America are various Protestant Churches. Roman Catholics are strong in numbers and fighting to hold on to what they have — even if it means persecuting Protestants — but are not so strong as is popularly believed.

Fr. Townsend's article indicates that the people who man the American Episcopal Church in Latin America are doing the best they can with what they have, but that this best is not nearly enough.

Born 60 years ago in Atlantic City, N. J., Fr. Townsend has spent 30 of his 32 years in the priesthood in Latin American countries. He has been executive secretary of the district of Panama Canal Zone since 1949 and from 1952 to 1953 was archdeacon of Northern and Southern Colombia. He was ordained in 1922 and after two years of ministry in the United States went to Cuba for six years as rector of All Saints' Church, Guantánamo. After that he was successively archdeacon of the Provinces of Camagüey, Cuba; Oriente, Cuba; Las Villas, Cuba; Colombia, and Southern Colombia.

He has held a number of offices in the districts of Cuba and Panama Canal Zone and was LIVING CHURCH correspondent for Cuba and is now correspondent for the Canal Zone.

York City, with a small staff and inadequate means. This year he has 15 building projects under way, and is training ten men for the ministry. But the more successful he is and the more the work extends, the worse it becomes, and the more impossible to handle properly. He desperately needs help. He could be given a Suffragan Bishop.

In view of the opportunities in Guatemala and elsewhere, it might be wise to divide the district, and place a Bishop in residence in San Jose, Costa Rica, where we have a good church, parish hall, and rectory. The Bishop could extend the work to include Guatemala and ultimately other countries by agreement with the British Church. Bishop Gooden would continue in Panama, the Canal Zone, and Colombia. Colombia is a big country in itself about the size of France

or roughly twice as big as Texas. In Venezuela there are thousands of Anglo-Americans entirely unchurched. Who is going to look after them? There are other thousands scattered over South America. Who will shepherd them?

Whom shall we send to the countless untutored masses full of ignorance, superstition, witchcraft, and spiritism everywhere in Latin America? Who will minister to the unchurched educated people, alienated from the Roman Church? So far the Episcopal Church has not said in any adequate way, "Here am I, send me." Now is the time to inform ourselves and to think through this whole problem and opportunity.

"On such a full sea are we now afloat;  
And we must take the current when it  
serves,  
Or lose our ventures."

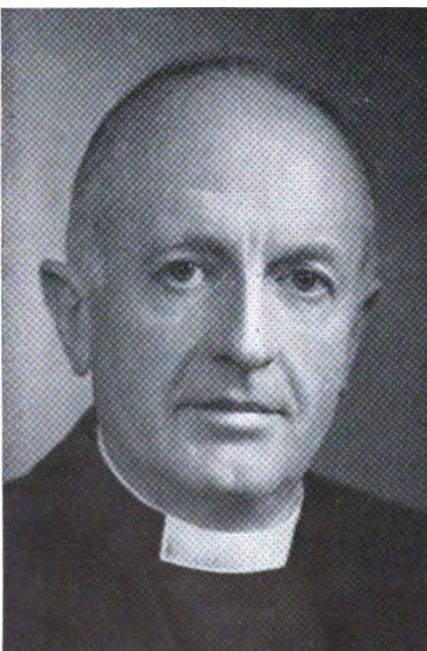
By the Most Rev. Henry Knox Sherrill

Presiding Bishop of the Episcopal Church

Text of an address for the Opening Service of the Anglican Congress

*If it is at times difficult  
to grasp the will of God  
in the life of an  
individual, how much more  
complex it is for a  
Communion of millions of  
people to hear and to obey*

# THE CALL OF GOD



BISHOP SHERRILL  
*To bury is not to preserve.*

IT IS a privilege to welcome the delegates to the Anglican Congress. Ever since the Lambeth Conference of 1948 when the Congress was first proposed we in the United States have looked forward to this occasion and hour. This gathering is a living witness to the remarkable growth and vitality of the Anglican Communion. Here representatives of many millions of our Church-people of many nations and races have come together from the uttermost parts of the earth to what, no doubt, seems to some the uttermost parts of the earth.

As has so often been stated truly we are united not by compulsion but by a common faith and heritage as well as by the ties of mutual affection. Never before has this been more true than today. For much of this we are indebted to His Grace, the present Archbishop of Canterbury, whose warmth of friendship and wise understanding of the problems of others have helped to draw us together. We trust that this Congress will result in the strengthening of these great, if invisible, ties.

The subject chosen for our gathering is "The Call of God and the Mission of the Anglican Communion." God speaks to us as individuals, in many ways, through the still small voice of conscience, in the quiet of prayer, through the advice and counsel of friends, sometimes through the force of events beyond our control. Trying to discover the will of God is no easy task. There may be involved hours of strain in infinitely lesser degree akin to the agony in the Garden of Gethsemane. At times the decision forced upon us may seem strange, even tragic, for God's ways are not always our ways. But how many times as we have looked back have we had the realization that with all our limitations and imperfections God has led and used us.

If it is at times difficult to grasp the call of God in the life of an individual, how much more complex it is for a Communion of millions of people to hear and to obey the call of God. From the times of the Apostles, the Church has been made up literally of all kinds and conditions of people. Through the centuries, there have been manifestations of sacrifice, of heroism, of supreme devotion; yet, too, there have been incidents of cruelty and of selfishness. We have to deal not only with Peter but with Judas, not only with a St. Francis but with the fact of the Inquisition.

In the life of our Communion, take

periods such as that of the 16th century in England or the 18th century in this country. Again we find a strange mixture of the wise, the stupid, the good and the evil. Yet out of that confused 16th century emerged the Church of England, Catholic in retaining unbroken continuity with the Apostolic Church, yet reformed in discarding irrelevant and false beliefs and practices.

The history of the Church in this country reveals something of a similar pattern. Leaderless, misunderstood, scattered, with many cross currents of good and of evil, nevertheless through the support of missionary minded clergy and people in England, notably the Society for the Propagation of the Gospel, through the vision and the devotion of many here in the United States, the Church struggled through the Colonial and Revolutionary periods to become the Church of the United States today, with its millions of communicants at home and abroad.

## ADVANTAGE OF HINDSIGHT

The point is that as we look back with the advantage of hindsight, we can see that God has led us sometimes in spite of ourselves. We can have the conviction that God has forged a mission for the Anglican Communion and has given us a trust.

Today there can be no complacent pietistic assumption that God's Call will be easy to hear and to follow. There will be discussion, trial and error, success and failure, the good and the less good. We are not to be cocksure, but humble with the prayer that God will use us as He did our fathers.

We are not a monarchical or an authoritarian Church in the strict use of those words. We are a democratic Church by conviction and practice, believing that God calls to the fellowship of the Church. Through the fusion of the guidance of many, in the crucible of common worship and conference, God speaks to and through the great company of faithful people.

It is, I believe, in that spirit that we meet here and now. In this comparatively brief address, I do not intend to attempt a preview of later papers and discussion. Rather I wish to emphasize certain major considerations we must keep always in view.

Today is a time of urgency which demands the utmost realism. There is always a temptation to live in an ecclesiastical ivory tower, removed from the

awful strains of contemporary life. If there was ever a time when this luxury could be afforded, it is certainly not now.

We live in a world of the hydrogen, and perhaps a cobalt bomb. The possibility of the end of the world is not so tragic. Christians have always known that we are sojourners and pilgrims and that we have here no continuing city. The tragic circumstances are connected with human sin, hatred, lust for power, which cause a divided world and the misuse of what could prove to be one of the greatest of God's gifts to mankind.

We come from many backgrounds. Of course as a result we look at the world scene from different angles and through varied experiences. It is well that this is true, that we may have not a partial, but complete expression. It is essential, to achieve this wholeness, that we be absolutely frank with one another as we attempt to bring our world and ourselves before the judgment of God. Certainly urgency is of the essence.

Not since the Roman Empire has there been an organized world force devoted to the destruction of all that is most precious to us in life and in death. If there is no room for despair, certainly there is no place for ease in Zion. The evils in our world and in ourselves will not be overcome by a half-hearted marginal faith. As we face the world of our time realistically, so in the same way we must face our commitment individually and as a Communion to the call of God through Jesus Christ.

If we must be realistic in regard to the stern facts of the world scene, we must be equally so in regard to the state of the Christian Church. The Body of Christ is broken into many pieces. We can be grateful to God for the increased cooperation brought about in recent years through the growth of the Ecumenical Movement. Many of us will be going from Minneapolis to Evanston. But the increased cooperation must not satisfy us. The goal, though difficult to achieve, is the unity of the Church.

#### APPEAL TO ISOLATIONISM

Amid the dangers and perplexities of the present, it is not difficult to understand the appeal to isolationism. Politically this point of view gains considerable support in many parts of the world, though it is increasingly unreal and impractical.

In the Church we also have ecclesiastical isolationists in practice if not in theory. But again this point of view ignores the facts of life, the tremendous forces arraigned against Christianity, the overwhelming conviction that God works His Will in many ways and through many groups. Take out of the world every Communion but the Anglican and we should be in a parlous state. Isolationism springs from a sincere loyalty on the part of many to the Gos-

pel as this Church has received the same. This loyalty we should all share, otherwise we cannot justify even discussing the call of God to the Anglican Communion.

But the isolationist also is possessed of a timidity which makes him fear that somehow by cooperation we shall betray our trust. This fear seems to me to be unjustified on every count. We are not weak in our conviction. As the principal of Cuddesdon Theological College has recently written:

"We have our treasures indeed, a Church Catholic yet reformed, her authority conspicuous for that moderation which she seeks to show forth in all things, her episcopacy constitutional, her priesthood comprehensive, her liturgy popular. These are peculiarly our own. But it is for the Church at large that we hold them, and for her benefit that we must bring out of this treasure things new and old."

To these treasures I would add our emphasis on the sacramental life which should be a unifying force amid the tensions which confront us in a chaotic age. Our contribution is warmly welcomed in the World Council of Churches, as well as in those councils on the local level.

God so loved the world that He gave. Nothing could be so un-Christian and so unwise as to wrap our talent in a napkin and bury it in the earth in the name of preservation. We must have a view of the wholeness of the Christian Church. Anglicanism is not an end in itself, the Church even is not an end in Herself. The glory of God in the face of Jesus Christ is, of course, the eternal as well as the present objective. We shall serve the Will of God as present Anglicans, only as in all our discussions and actions, we keep this patent fact before us.

Finally because of all these preceding considerations, we must keep first things first. It is not only in Palestine of two thousand years ago that the law became more important than the Gospel. Sincere and good religious people are always under the temptation of making the less important of great significance.

Now of all times we must deal with the great themes, of God's Redemptive Purpose, the world-wide mission of the Church, the great Christian hope. In this Congress we have an especial opportunity to do so. There are no canons to revise, no budget to adopt. The wind bloweth where it listeth. Many times in the past the Spirit of God has moved with power upon groups of Christian men and women seeking to know and to follow the Will of God.

This is our Hope and Prayer for this Anglican Congress that here a spiritual fire may be enkindled, a heavenly vision seen, a divine purpose revealed which will move all our people in a tragic and momentous hour to hear and to respond to the Call of God.

## The Presiding Bishop

THAT the Most Rev. Henry Knox Sherrill is a man of deep conviction and determination is without dispute.

The Presiding Bishop has a Puritan background (his early ministry was in New England). This is evident in his determination to make the Anglican Congress reflect the true nature of the Anglican Communion—that the Congress not be committed "to any language, nor the color of a Christian's skin, nor the ethnic background of any people."

He is known for making decisions dictated by his sincere Christian conscience.

His decision on General Convention caused the whole Church to debate the action. Some defended it as "the finest statesmanship ever to come from that office," and others regarded it as "ducking the issue of facing race segregation within the Church."

He plans to attend the Second Assembly of the World Council of Churches in Evanston after the Anglican Congress, though the Catholic Congress is not on his schedule.

After ordination he was assistant minister of Trinity Church, Boston (1914 to 1917), until he became an Army chaplain in 1917. His work during World War I won him the Medal of Merit from the U. S. government.

He went back to Massachusetts after the war to become rector of the Church of Our Saviour in Brookline (1919 to 1923), and from there back to Boston and Trinity Church to serve as rector.

He was elected Bishop of Massachusetts in 1930, and the General Convention meeting in Philadelphia in 1946 unanimously elected him Presiding Bishop of the Church.

Born in Brooklyn, Henry Knox Sherrill developed into an ardent baseball player while at Yale. In later life he has devoted himself in his spare time to his beautiful gardens at Boxford, Mass. The Bishop and his wife have four children, three boys (all priests) and one girl.

## Anglicanism and Unity

**B**ROTHERS, let us not play at Minneapolis with the unity of the Church. Meeting in the shadow of the Second Assembly of the World Council of Churches, the Anglican Congress is, as indeed it ought to be, deeply concerned with the problem of reunion. Perhaps there are those who hope that Minneapolis will find a way to create a hybrid rose, a blossom of Christian unity stripped of the thorns of dogmatic differences.

Gatherings of Anglicans are constantly tempted to seek unity on the basis of the thing called "comprehensiveness." Since (it is said) we stay in one body, though disunited on major points of doctrine, why not, in the Anglican spirit, seek to erect a larger body which will also be disunited on major points of doctrine? This process of tinkering with the externals is what we regard as "playing" with the unity of the Church.

In the Creeds, the Churchman professes his faith in One, Holy, Catholic, and Apostolic Church. But just as holiness does not exactly mean virtue and Catholicity does not exactly mean Catholicism, neither does unity exactly mean union. The Church's unity is the gift of God, and it may or may not be expressed in schemes for reunion advanced by men.

It is a grim fact that ecclesiastical union schemes have many times resulted in the creation of three Churches where there were two before. And the root cause of this fact is not hard to find: the promoters of the union were more interested in the attainment of their objective than in the maintenance of the unity of their own Church.

The Anglican Communion, as presently constituted, possesses God's gift of unity. It is a curious fact, as Bishop Higgins pointed out in a *LIVING CHURCH* article a few weeks ago, that Anglicanism possesses this unity with an almost irreducible minimum of the organs of world-wide union. It has no international executive, no world synod, no single written constitution, only the most intermittent means of joint consultation. It has not in the past had much need for these things, although we believe with Bishop Higgins that in the future greater centralization will be needed.

It is possible, however, for advocates of reunion to sin against the unity of the Church by demanding that the whole Church accept objectives and schemes which substantial minorities cannot conscientiously approve. The concept of comprehensiveness to which we have referred above—the acceptance of vital

interior disunity as a normal feature of Church life—is, in our opinion, in itself a denial of the Church's unity.

Anglicanism does indeed live by a compromise—a good old word that is unfortunately found in bad company from time to time. All of us know that our religious devotion and attachments might lead us further in one direction or another if we had not compromised, promised together with our fellow-Christians, to be one in spirit, one in body with them. Our jointly held area of conviction is large, much larger than it sometimes appears to be in the heat of partisan controversy. But it is still true that the Church binds us to some things that some of us do not regard as essential. For example, the Catholic idea of Confirmation did not regard a formal profession of Faith as a particularly significant part of the rite; but it is used universally because the Evangelical considered such a profession a well-nigh essential step toward full Church membership. The Evangelical, similarly, did not regard episcopal ordination as an absolute necessity for the work of the ministry; but he accepted it because the Catholic considered it essential.

**S**UCH compromises are in no sense an undignified retreat from conviction. The Catholic believes that it is well for the confirmand to make public profession of his faith; the Evangelical believes that it is well for the bishop to lay his hand on the candidate's head with prayer to set him apart for the office of deacon, priest, or bishop. And, if compromises are of God, they are dictated by the spirit of unity itself; they are the wedding ring of the Christian charity that binds us into one body in Christ. Thus the Catholic makes a Catholic of the Evangelical and the Evangelical makes an Evangelical of the Catholic.

Comprehensiveness is essentially a good word, too. To accept the witness of one's Christian brother without fully sharing in his enthusiasm is a proper exercise of the spirit of Christian unity, and to provide room for differences that do not obscure the clarity of the Gospel is a genuine characteristic of the Body of Christ. Our Roman brethren use their own terms for similar points of elasticity in their somewhat inelastic system. A "pious opinion" is one which does not have to be held on pain of damnation, but ought not to be challenged publicly—it is within the area of "compromise"; a "permitted

opinion" is one which may be held but not forced upon others — it is within the area of "comprehensiveness."

In our opinion, the place at which Anglicanism currently needs to work, rather than play, with the unity of the Church is within its own borders. The mission of Anglicanism is inextricably bound up with its compromise, with its determination to accept the witness of the Catholic-minded and the Protestant-minded and so to order the life of the Church that both kinds of witness are expressed without obscuring or denying each other. In the 400 years since the Reformation, Anglicanism has sought to prove that everything true and valid about the Reformation could be taken up into the life of the Catholic Church, enriching thereby the life of the whole body.

The tensions of this effort do not, in our opinion, spring primarily from any essential conflict between the two strains of thought within the life of the

Church. They spring rather from the compelling attraction exerted by the large bodies of Christians to right and left of us, from a desire to unite with them which sometimes seems to overpower our desire to be at unity among ourselves.

Now, if Anglicanism has any mission at all, that mission is to bear witness to the success of its effort to comprehend the whole truth of Christ. If in fact the effort is a failure and the thing to do is to unite in decorous haste with one of the two strains of Christianity to right or left of us, let us busy ourselves with discussions of mergers and concordats and mutual recognition of differing ministries. At such a parting of the ways, we can hardly expect all of Anglicanism to move either one way or the other. The price of union with others would be disunion among ourselves. And if that should seem a rather attractive prospect, it would be plain that in our search for reunion the spirit of unity had left our hearts.

Until Roman Catholics care more than they do now about unity with Protestants; and until Protestants care more than they do now about unity with Roman Catholics, we doubt that Anglicanism will be in a position to make a really important contribution to the reunion of Christendom. God does not seem to be in much of a hurry to bring His flock into one fold, although we may not doubt that He intends to do so in His own time. Perhaps He has His reasons for the delay. And they may include a rejection of the role so often suggested for the Church in ecumenical discussions — an authoritative body telling governments what they ought to do, setting boundaries to the work of scholars and scientists, grasping at worldly power instead of humbly depending upon His grace.

WE believe that Anglicanism has an important contribution to make to the ecumenical movement, and that the ecumenical movement itself has a major contribution to make to the cause of the unity of the Church; but just now, we think that movement is digging the basement for the temple that will eventually be built, and that it will have to get wet and dirty and further down in the ground before the building begins to rise.

Meanwhile, Anglicanism has its own mission — a mission of witness not only to the form but to the spirit of unity within its own borders; a mission of work, of preaching the gospel, administering the sacraments, healing sick, bringing God's good news of hope and victory to them that are far off and them that are nigh; and a mission of worship, laying all that we are and have at the feet of the heavenly Father in thanksgiving for our creation, redemption, and the promise of eternal life. Let us not allow our attention to become diverted from that mission by grand schemes that would lose the spirit of unity in grasping after its form.

## A Prayer for Vacationers

By the late Hugh Burleson\*

Bishop of South Dakota, 1916-1931

LOVING Father, Who didst make this earth so fair, open our eyes to see its wonders and our hearts to feel its beauty. In our days of refreshment and recreation draw us nearer to Thee through the things Thou hast made. May the joy of Thy sunshine, the quiet of Thy forests, the murmur of Thy streams, and the steadfast strength of Thy everlasting hills teach us the deep secret of Thy Peace. Calm our fretful spirits. Deepen the current of our shallow lives. Renew in us faith and courage, physical strength, and spiritual vision that we may know ourselves to be safely held in Thy strong hands, and may joyfully conform our lives to Thy great purposes.

From this life, so near to Nature's heart, may we drink in new strength to help us reach the restless hearts of men. Give us Thy secret, and the power to share it with our fellows; that we may go back to the world and its duties, stronger, simpler, sweeter; and may thus become more worthy messengers of Him who saw His Father's goodness in the sparrow's flight and His Father's love in the beauty which clothes the lilies of the field. We ask it for His dear sake. Amen.

\*The prayer was sent to THE LIVING CHURCH by the Rt. Rev. William P. Remington, who was suffragan of South Dakota from 1913 to 1922. Bishop Burleson wrote the prayer at Camp Remington in the Black Hills, where his last illness took place.

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

**NEW YORK**

**Replaces Coadjutor-Elect**

The Rev. Robert R. Spears, Jr., has been appointed vicar of the Chapel of the Intercession, Trinity Parish, New York City. He will succeed the Rev. Joseph S. Minnis, Coadjutor-elect of Colorado whose consecration is expected to take place late in September.

Fr. Spears, who will assume his duties October 1st, has been rector of St. Peter's Church, Auburn, N. Y. St. Peter's is one of the largest parishes in the diocese of Central New York with more than 1,000 communicants.

**WESTERN N. C.**

**Rest Home for Aged**

Dearfield, a 30-acre estate of Mr. and Mrs. Charles E. Timson of Asheville, N. C., has been given to the diocese of Western North Carolina for operation as a rest home for the aged.

Present plans, subject to final approval of the trustees, call for operating the projected home on a small scale this fall. Bishop Henry of Western North Carolina said that no bed patients will be received at first, but long-range plans call for construction of other buildings and care of the bed-ridden aged.

Mr. and Mrs. Timson were also liberal donors toward the recently completed parish house at Calvary Church, Fletcher, N. C., of which they are members.

**OHIO**

**Deacon Ordination**

A physics professor, David L. Anderson, and a former purchasing agent, B. Whitman Dennison, both of Oberlin, Ohio, were ordained deacons recently by their diocesan, Bishop Burroughs.

Mr. Anderson is associate professor of physics at Oberlin College, and Mr. Dennison was purchasing agent for Nelson Stud Welding Co., Lorain, Ohio, until recently when he left to become associate rector of Christ Church, Oberlin. Both men have been reading for their Holy Orders under the rector of Christ Church, the Rev. William Chave McCracken, for the past two years.

Mr. Anderson plans to continue in his teaching profession. His ministry will consist largely of supply work at various parishes throughout the diocese, including his own.

Mr. Dennison will remain at Christ Church for the next year, continuing his studies leading to ordination to the Priesthood, as well as doing parish and diocesan work.

**Andrew L. Bramhall, Priest**

The Rev. Andrew Luscombe Bramhall, retired priest of the diocese of Michigan, died July 14th in Spokane, Wash. He was 77 years old.

Parishes he served as rector include Holy Trinity Church, Wallace, Idaho; St. Luke's Church, Wenatchee, Wash.; and St. Andrew's Church, Algonac, Mich. He was at St. Andrew's from 1931 until his retirement in 1945.

**William T. Capers, Jr., Priest**

The Rev. William Theodotus Capers, Jr., retired in 1950, died at his home in Tryon, N. C., July 16th. He last served the Church of the Holy Cross, Tryon, N. C., as rector from 1946 to 1950. He was 59 years old.

The son of the late Rt. Rev. William T. Capers and Rebecca Holt Bryan Capers, he retired in 1949 because of ill health. He was the grandson of the late Rt. Rev. Ellison Capers, Bishop of South Carolina. His father was Bishop of West Texas.

Mr. Capers had been rector of churches in Okmulgee, Okla., Terre Haute, Ind., White Plains, N. Y., and Charleston, S. C.

Survivors include his widow, Mrs. Doris Mary Wiles Capers; a daughter, Mrs. John Frazar Austin; a son, William T. Capers; two brothers, Ellison H. Capers and the Rev. Samuel O. Capers, rector of Christ Church, San Antonio, Texas; and his stepmother, Mrs. William T. Capers.

**William Northey Jones, Priest**

The Rev. William Northey Jones, rector emeritus of St. Peter's Church, Perth Amboy, N. J., died at his home in Newtown, Conn., July 20th. He was 88.

He attended St. Paul's School, Concord, N. H., and was graduated from Trinity College in 1888 and General Theological Seminary in 1891. He received the Doctor of Sacred Theology degree from the University of Debreczen, Hungary, in 1929.

Parishes he served as rector include St. Paul's Church, Evansville, Ind., 1894 to 1897; Grace Church, Manchester, N. H., 1897 to 1905; Christ Church, Williamsport, Pa., 1905 to 1914; and St. Peter's Church, Perth Amboy, N. J., 1914 to 1935.

Surviving are his widow, Mrs. Carrie L. Clark Jones; two daughters, Mrs. Sarah M. DuBois, Walpole, Mass., and Mrs. Eleanor C. Kemp, Menlo Park, Calif.; two sons, Allen Northey Jones, Newtown, Conn., and Dr. Theodore Winslow Jones, Pittsfield, Mass.; and six grandchildren.

**Appointments Accepted**

The Rev. Arthur W. Abraham, formerly rector of St. Paul's Church, Greenwich, N. Y., and St. Stephen's, Schuylerville, will on September 1st become rector of Christ Church, Walton, N. Y. in charge of Christ Church, Deposit.

The Rev. Richard Aselford, formerly rector of St. James' Church, Newark, N. J., will on September 1st become rector of the Church of the Good Shepherd, Milford, Pa.

The Rev. Leon C. Balch, who was ordained deacon last November while still in seminary is now assistant of Calvary Parish, Memphis, Tenn., and minister of St. Ann's Mission, Woodstock.

The Rev. Peter N. A. Barker, formerly rector of Calvary Church, Seaside, Ore., is now rector of St. Luke's Church, Grants Pass, Ore. Address: 224 N. W. D St.

The Ven. Samuel N. Baxter, archdeacon of the diocese of Western New York, will leave on August 31st to become rector of the Church of the Good Shepherd, Austin, Tex. He has been named honorary canon of the diocese of Western New York.

The Rev. George M. Bean, rector of St. Mark's Church, Richmond, Va., has resigned, effective September 1st, to become chaplain of the United States Military Academy, West Point, N. Y.

The Rev. W. Edwin Bonsey, who was recently ordained deacon, will on August 15th take charge of the Molokai mission, Hoolehua, Molokai, T. E.

The Rev. Alanson Brown, formerly assistant rector of St. Luke's Church, San Antonio, Tex. is now rector of St. John's Church, Sonoma, Tex. Address: Box 1013.

The Rev. John O. Bruce, formerly an instructor at Seabury-Western and now assistant of Grace Church, Sheboygan, Wis., has been appointed assistant professor of Old Testament at Nashotah House.

The Rev. Edward P. Bush, formerly rector of Christ Church, Eastville, Va., will on September 1st (possibly August 1st) become rector of St. Luke's Church, Wellington, Alexandria, Va. Address: 208 Wellington Rd., Hollin Hall Village, Alexandria.

The Rev. James C. Caley, formerly archdeacon of Augusta and vicar of the Waynesboro in Georgia, is now vicar of St. Philip's Mission, Colinga, Calif.

The Rev. Richard Day Clark, formerly assistant of Grace Church, Medford, Mass., and chaplain to Episcopal Church students at Tufts College will on September 1st become rector of St. Barnabas' Church, Stottville, N. Y., and of the Church of St. John the Evangelist, Stockport, address: Stottville.

The Rev. David P. Coon, who was recently ordained deacon, is now in charge of St. James Mission, Kamuela, Hawaii, and chaplain of Hawaii Episcopal Academy, Kamuela.

The Rev. Charles K. Dwyer, who was recently ordained deacon, is now vicar of All Saints' Cathedral, Albany. Address: 75 Elk St., Albany 10.

The Rev. Norman H. V. Elliott, formerly in charge of St. Paul's and St. John's Missions, Eagle, Alaska, is now rector of St. Matthew Church, Fairbanks. Address: 1028 Second Ave.

The Rev. Charles A. Forbes, formerly vicar of St. Stephen's Church, Oak Harbor, Wash., and St. Augustine's, Langley, is now vicar of St. John's Church, Kirkland, Wash., and the Church of the Redeemer, Kenmore. Address: Box 7, Kirkland.

The Rev. Arthur M. Gard, formerly associate rector of Grace Church, Carthage, Mo., is now vicar of Holy Trinity Church, Geneseo, Ill.; St. John's, Preemption; and Grace Church, Oco, address: Geneseo.

The Rev. George Gillespie, formerly in charge of All Saints' Church, Valley City, N. Dak., is now rector of St. Mark's Church, Aberdeen, S. Dak. Address: 24 Sixth Ave. S. E.

The Rev. Harris T. Hall, formerly vicar of Trinity Church, Marshall, Mo., in charge of churches at Carrollton and Brunswick, will on August 16th become rector of St. Paul's Church, Warsaw, Ill., and vicar of St. Cyprian's, Carthage.

The Rev. Godfrey W. J. Hartzel, formerly rector of St. Luke's Church, Renton, Wash.

## CHANGES

charge of the Mission of St. Michael and All Angels, Issaquah, is now rector of St. John's Church, Petaluma, Calif. Address: 51 Raymond Heights.

The Rev. James B. Kenyon, priest of the diocese of Vermont, will on October 15th take charge of Christ Church, Newark, N. J.

The Rev. Denmore J. King, who formerly served St. Paul's Church, Council Bluffs, Iowa, is now rector of Trinity Church, Watertown, S. Dak. Address: 118 S. Maple Ave.

The Rev. Henry P. Krusen, formerly rector of St. George's Church, Central Falls, R. I., will on September 1st become archdeacon of the diocese of Western New York.

The Rev. William L. Lahey, Jr., who was ordained deacon in February, is now vicar of Trinity Church, Mattoon, Ill.

The Rev. Walter K. Malone, formerly rector of Trinity Church, Solebury, Pa., will on November 1st become vicar of Huntington Valley Chapel, Meadowbrook, Pa. Address: Washington Lane and Welsh Rd., Meadowbrook.

The Rev. James Frew Martin, formerly curate of St. James' Church, New York, is now rector of Trinity Church, Branford, Conn.

The Rev. Charles W. McQueen, who has been curate at St. Philip's Church, Los Angeles, while studying at the University of Southern California, is now in charge of St. Timothy's Church, Daytona Beach, Fla., and chaplain to Episcopal Church students at Bethune-Cookman College. Address: 546 Live Oak Ave.

The Rev. Bernard G. Miars, formerly rector of Christ Church, Burlington, Iowa, will on September 1st become rector of St. Paul's Church, Council Bluffs, Iowa. Church: 223 S. Sixth St., rectory, 304 Willow Ave.

The Very Rev. Dr. Frederick Myers Morris, formerly dean of St. Mark's Cathedral, Minneapolis, will on October 1st become rector of St. Thomas' Church, New York. Address: 3 W. Fifty-Third St., New York 19.

The Rev. David M. Paisley, formerly in charge of St. James' Mission, Kamuela, Hawaii, T. H., and chaplain of Hawaii Episcopal Academy, is now in charge of St. Augustine's Mission, Kohala, and St. Paul's, Makapala, Hawaii; address at St. Augustine's Rectory.

The Rev. Richard C. Patton, formerly rector of the Church of the Advent, Enfield, N. C., and St. Mark's, Halifax, will on September 1st become rector of St. Matthias' Church, Summerton, S. C., and St. Mark's, Pinewood. Address: Summerton.

The Rev. Robert E. H. Peebles, formerly vicar of St. Paul's Mission, Jesup, Ga., is now vicar of St. George's Mission, Statesboro, Ga.

The Rev. Roland S. Pierson, formerly rector of Christ Church, Danville, Pa., is now in charge of Grace Church, Hartland, Wis., and St. Peter's, North Lake.

The Rev. Henry Powers, formerly rector of St. Peter's Church, Rutledge and Sumter, Charleston, S. C., will on September 1st become rector of the Church of the Atonement, Tenafly, N. J. Address: 81 Highwood Ave.

The Rev. James F. Rudderham, formerly of Windsor, Nova Scotia, is now serving All Saints' Church, Whitman, Mass.

The Rev. Samuel H. Sayre, rector of St. Barnabas' Church, Los Angeles, and chaplain to the

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### August

8. St. Mary's Church, Cadillac, Mich.
10. Sisters of the Community of St. John the Baptist, Brooklyn, N. Y.; St. Clare's Convent, Mount Sinai, N. Y.
11. Holy Cross Monastery, West Park, N. Y.
12. St. Francis' Mission, Novata, Calif.; St. Clare's House, Upper Red Hook, N. Y.
13. St. Mary's Hospital for Children, Bayside, N. Y.
14. Zion Church, Colton, N. Y.

August 8, 1954



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Bishop, will, on October 20th, also become dean of the Pasadena convocation of the diocese.

The Rev. Mr. Sayre and his wife, who is president of the diocesan Woman's Auxiliary, plan to spend the month of August in England, with the choir of St. George's Cathedral, Kingston, Ont., Can. This choir will sing daily and Sunday services in Westminster Abbey during that month. The Sayres' address during August: Cumberland Hotel, Marble Arch, London.

The Rev. G. Lucian Slone, formerly rector of Calvary Church, Pocomo, R. I., is now rector of Zion Church, Palmyra, N. Y. Address: 114 Canandaigua St.

The Rev. Robert R. Spears, Jr., who has been rector of St. Peter's Church, Auburn, N. Y., one of the largest parishes in the diocese of Central New York, since 1950, will on October 1st become vicar of the Chapel of the Intercession, Trinity Parish, New York.

Fr. Spears taught in the church school of the Chapel of the Intercession in his first year as a seminarian and also did part-time work at St. Luke's Chapel of Trinity Parish while in seminary.

The Rev. Charles Ramsey Speer, who formerly served Grace Church, Pomeroy, Ohio, is now curate of St. Stephen's Church, Edina, Minn.

The Rev. David J. E. Sweet, formerly vicar of the Church of the Good Shepherd, Milford, Pa., and the Church of St. John the Evangelist, Dingman's Ferry, is now curate of Christ Church, Corning, N. Y.

The Rev. William H. Weitzel, formerly chaplain at the U. S. Army Hospital, Fort Belvoir, Va., is now a missionary in Japan. Address: 19 Akashi Cho, Chuo ku, Tokyo.

The Rev. Pitt S. Willand, formerly rector of the Church of the Good Shepherd, Watertown, Mass., will on October 1st become representative of the National Council to the Anglican Bishop in Jerusalem. Address: c/o St. George's Club, Avenue des Francais, Beirut, Lebanon.

The Rev. Charles F. Wulf, formerly of Holy Trinity Church, Hertford, N. C., in charge of St. Mary's, Gatesville, and St. Peter's, Sunbury, is now associate rector of St. Peter's Church, Washington, N. C., and director of the new parish day school. Address: 220 E. Main St.

The Rev. James Willard Yoder, formerly curate of the Chapel of the Intercession, Trinity Parish, New York, will on September 1st become rector of St. John's Church, Montclair, N. J. Address: 59 Montclair Ave.

**Changes of Address**

The Rev. Percy C. Adams, vicar of St. Margaret's Church, Baltimore, is now residing at 1021 Kingston Rd., Baltimore 8.

The Rev. Grover Alison, Jr., rector of Grace Chapel Parish, Jacksonville, Fla., has had a change in office address from Route 6, Box 35, to 7423 San Jose Blvd., Jacksonville 7; and in residence from 7288 San Jose Blvd. to 7249 San Pedro Rd., Jacksonville 7.

The Rev. Ward H. Clabuesch, assistant of All Saints' Church, Pontiac, Mich., formerly addressed at 78 Washington St., may now be addressed at 70½ Newberry St.

The Rev. Hollis H. A. Corey, retired missionary from Honolulu, is dividing his summer between two churches where he is serving as locum tenens: St. Clement's, Berkeley, Calif., and St. Francis', Turlock, Calif. Address: 2831 Garber St., Berkeley.

The Rev. Russell L. Deragon, curate of Christ Church, Stratford, Conn., may be addressed at 1938 Main St.

The Rev. James Murchison Duncan, who is serving the Church of the Ascension and St. Agnes, Washington, formerly addressed at LeRoy Pl., may now be addressed at 3210 Wisconsin Ave. N. W., Washington 16.

The Rev. Dr. R. Lansing Hicks, who will become associate professor of Old Testament at Berkeley Divinity School in September, will reside at 4 Mansfield St., New Haven 11, Conn.

The Rev. Raymond L. Holly, of St. Faith's Church, Onarga, Ill., has moved to 302 E. Oak St., Watseka, Ill.

The Rev. W. Herbert Mayers, retired priest of the diocese of Maryland, formerly addressed in Clearwater, Fla., may now be addressed at Box 673, Largo, Fla.

The Rev. W. Robert Mill, who recently became

assistant of All Saints' Church, Atlanta, Ga. after his ordination to the diaconate, is residing at 179 S. Colonial Homes Circle N. W., Atlanta.

The Rev. Robert H. Mize, Jr., director of St. Francis' Boys' Homes, Salina, Kans., has as his street address 919 S. Fifth St., Salina, but receives mail at Box 366, Salina.

The Rev. Edgar A. Nutt, assistant of the Warren County Mission, New Jersey, formerly addressed in Belvidere, has taken up residence in Hope, N. J.

The Rev. Earle C. Page, who will on September 1st become assistant rector of St. John's Church, Charleston, W. Va., will be addressed at 116 Quarrier St.

The Rev. Malcolm Peart, retired priest of the diocese of New Hampshire, has moved in Pacific Grove, Calif., from 17 Mile Drive Cottage Court to 951 Crest Ave.

The Rev. O. J. Rainey, retired priest of the diocese of New Mexico and Southwest Texas, formerly addressed at Fort Stanton, N. Mex., may now be addressed at 4720 Pershing Dr. S. E., Albuquerque, N. Mex.

The Rev. George McNeill Ray, rector of Holy Trinity Church, Spruce Pine, N. C., and St. Thomas', Burnsville, will return to his parish with his family the first week in August after spending about a month in Key West, Fla., where he took charge of the historic St. Paul's Church during the rector's absence.

Fr. Ray was at one time pastor of the First

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## CHANGES

Baptist Church in Key West and became known as President Truman's vacation-time pastor.

### Resignations

The Rev. Gordon L. Graser has resigned as rector of Ascension Church, Atlantic City, N. J., and may be addressed at 1827 Good Hope Rd., S. E., Washington 20.

The Rev. George B. Leckonby, rector of the Church of St. John the Evangelist, Stockport, N. Y., in charge of St. Barnabas', Stottville, has retired. Address: West Sand Lake, N. Y.

The Rev. Robert Barnes McKay, who spent the 22 years of his ministry at St. Agnes', Little Falls, N. J., will retire from the active ministry on September 1st.

The Rev. John Howard Rosebaugh, rector of the Church of the Atonement, Tenafly, N. J., will retire from the active ministry on September 1st.

The Rev. Alvin Lamar Wills, rector of the Church of Our Saviour, Washington, has retired. The Rev. Mr. Wills and Mrs. Wills will continue to live in the diocese of Washington, where he will do supply work.

### Ordinations

#### Priests

**Georgia:** The Rev. Rufus K. Nightingale was ordained priest on June 29th by Bishop Gibson, Suffragan of Virginia, acting for the Bishop of Georgia, at St. Andrew's Church, Arlington, Va., where the ordinand will be assistant. Presenter, the Rev. R. C. Fell; preacher, the Rev. R. O. Kevin.

**Iowa:** The Rev. Philip Eugene Pepper was ordained priest on June 24th by Bishop Smith of Iowa at St. Andrew's Church, Waverly, Iowa, where the new priest will be in charge. Presenter, the Rev. Frank Shaffer; preacher, the Rev. J. N. Taylor. Address: 214 First Ave. N.W., Apt. C, Waverly.

**Ohio:** The Rev. Harold Edward Braun was ordained priest on June 20th by Bishop Burroughs of Ohio at St. Peter's Church, Lakewood, Ohio. Presenter, the Rev. L. M. Brereton; preacher, the Rev. Dr. Walter Tunks. To be assistant of St. Peter's Church. Address: 18001 Detroit Ave., Lakewood 7.

**Southwestern Virginia:** The Rev. George Rowland Peters was ordained priest on June 14th at Emmanuel Church, Staunton, Va., by Bishop Marmion of Southwestern Virginia. Presenter, the Rev. Dr. J. L. Gibbs; preacher, the Rev. G. T. Welsch. To be rector of the Church of the Good Shepherd, Folly Mills, Staunton, and Emmanuel Chapel, Verona, Staunton. Address: 18 N. Coalter St., Staunton, Va.

#### Deacons

**Louisiana—**by Bishop Noland, Suffragan: Alfred Mead, on June 25th, at the Church of the Good Shepherd, Lake Charles, La.; presenter, the Rev. R. L. Crandall; preacher, the Very Rev. Dr. A. R. Stuart, Bishop-Elect of Georgia. Clarence Cullam Pope, Jr., and Albert Paris Leary, on June 29th, at St. Mark's, Shreveport; presenters the Rev. E. F. Hayward, the Rev. M. F. Williams; preacher, the Rev. R. H. Manning.

**Milwaukee—**By Bishop Hallock: Asheleigh E. Moorhouse, on June 13th, at All Saints' Cathedral, Milwaukee; presenter, the Rev. T. A. Withey; preacher, Canon M. M. Day; to be vicar of Holy Trinity Church, Platteville, Wis. (with address at 312 Market St.), and rector of Emmanuel Church, Lancaster, as of September 1st.

**North Carolina—**By Bishop Penick: Karl C. Garrison, Jr., on July 4th, at the Church of the Good Shepherd, Raleigh; presenter, the Rev. J. M. Dick; preacher, the Rev. Dr. R. M. McNair; to serve St. John's Church, Wiggins and Church Sts., Henderson, and Holy Trinity Church, Townsville, and do work in the graduate school at Duke University.

**Ohio—**By Bishop Burroughs: David L. Anderson, Ph.D., associate professor of physics at Oberlin College, and Bryant Whitman Dennison,



on July 11th, at Christ Church, Oberlin, Ohio; preacher, the Rev. John Burt. The Rev. Mr. Dennison will serve Christ Church; the Rev. Dr. Anderson will continue his teaching and do supply work in the diocese.

For the past two years the men have been reading for Holy Orders under their rector, the Rev. W. C. McCracken, who presented them for ordination. Dr. Anderson, a graduate of Harvard, spent three years during World War II working on the development of the atom bomb. During the coming year he will take his family to England, where he will be engaged in research work in nuclear physics at the University of Birmingham.

After further study the Rev. Dr. Anderson plans to complete requirements for ordination to the priesthood, as does the Rev. Mr. Dennison, a law school graduate.

**Olympia—**By Bishop Bayne, at St. Mark's Cathedral, Seattle, Wash., on June 29th (Bishop Yahiro, Presiding Bishop of the Nippon Seikokwai, preacher):

James E. Carroll, presented by the Rev. H. W. Davis; to be assistant of St. Paul's, Mount Vernon, Wash., serving churches at Anacortes, Oak Harbor, Langley; address: Oak Harbor, Wash.

Edwin D. Leche, presented by the Rev. Eric Jackson; to be assistant of St. Mary's Church, Tacoma, Wash.

Clarence A. Lody, presented by the Rev. G. W. Hartzel; to be in charge of the Church of St. Michael and All Angels, Issaquah, Wash.

James G. Long, presented by the Rev. A. A. Vall-Spinosa; to be assistant of St. Stephen's, Seattle; address: 4805 E. Forty-Fifth St., Seattle 5.

Richard H. McGinnis, presented by the Rev. A. St. G. Colbourne; to be assistant, Northeast Lake Mission, Seattle; address: c/o Box 717, Kirkland.

John G. Schaeffer, presented by the Rev. P. H. Miller; to be assistant of Christ Church, Tacoma, Wash.; address: 306 North K St.

Harold W. Steup, presented by the Rev. J. R. Wyatt; to be assistant, St. Thomas', Medina-Bellevue, Wash.; address: c/o Box 24, Bellevue.

**Pittsburgh—**By Bishop Pardue, on June 19th, at Calvary Church, Pittsburgh: Jean Paul Jordan, who was presented by the Rev. Francis Drake, preacher at the service, will be in charge of St. Thomas', Barnesboro, Pa., and Trinity Church, Patton, with address at 1901 Lovell Ave., Barnesboro. Richard Alonso Wakefield, who was presented by the Rev. Dr. S. M. Shoemaker, will be curate of St. Stephen's Church, Eighth Ave. near Walnut, McKeesport, Pa.

By Bishop Thomas, Suffragan: Howard D. Daugherty, Jr., on June 28th, at St. Peter's Church, Brentwood, Pa.; presenter, the Rev. D. H. Gross; preacher, the Rev. H. Earl Daugherty, twin brother of the ordinand; to be assigned; address: Center Church Rd. R. D. 2, Canonsburg, Pa.

**South Carolina—**By Bishop Carruthers: Ralph Edgecomb Cousins, Jr., on June 29th, at St. Michael's Church, Charleston; presenter, the Rev. A. W. Skardon; preacher, the Rev. DeWolf Perry; to be in charge of the Church of the Advent, Marion. Henry Lacy Grant, on June 30th, at Calvary Church, Charleston; presenter, the Rev. A. W. Skardon; preacher, the Rev. J. M. Moncrief, Jr.; to be in charge of the Church of the Epiphany, Summerville, and the Atone-

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## CHANGES

ment, Walterboro; address: Box 145, Summer-ville.

**South Dakota**—By Bishop Geener: James David Marrs, on June 26th, at the Niobrara Convoca-tion Booth, Oglala, S. Dak.; presenter, the Rev. A. M. Wood; preacher, the Very Rev. Paul Roberts; to be a missionary of Santee Mission, Niobrara, Nebr.; address: Holy Faith Chapel, Route 3, Bloomfield, Nebr.

**Southern Ohio**—By Bishop Hobson: Compton Allyn, on May 27th, at St. Paul's Church, Oak-wood, Dayton, Ohio; presenter, the Rev. H. E. Kocher; preacher, the Rev. M. F. Arnold; to be assistant of Christ Church, Cincinnati.

By Bishop Hobson, on June 7th, at Christ Church, Cincinnati (the Rev. S. C. McCammon was the preacher): James Franklin Hopewell, presented by the Rev. M. F. Arnold; to be on the faculty of Cuttington College and Divinity School in Liberia. John William Grant Schaefer, pre-sented by the Rev. M. F. Arnold; to be assistant of the Church of the Redeemer, Chestnut Hill, Mass.; address: 379 Hammond St., Chestnut Hill 67. William Frederick Schuler, presented by the Rev. G. S. MacCallum; to be curate of the Church of the Advent, Cincinnati; address: Kem-per Lane at Park Lane.

By Bishop Hobson: Alexander Seabrook, on June 20th, at Trinity Church, Columbus, Ohio; presenter, the Rev. R. W. Fay; preacher, the Rev. Dr. F. C. Lawrence; to be curate of St. Paul's, Oakwood, Dayton; address: 33 W. Dixon Ave., Dayton 9.

**Southern Virginia**—By Bishop Gunn: Gordon B. Davis, on June 4th, at St. John's Church, Hope-well, Va.; presenter, the Rev. S. J. Hutton; preacher, the Rev. E. P. Bush, Jr.; to be in charge of St. John's, Chester, Va.

**Southwestern Virginia**—By Bishop Marmion: James Carroll Welsh, on July 14th, at St. John's Church, Roanoke; presenter and preacher, the Rev. Dr. R. R. Beasley; to be in charge of Trinity Church, Arrington, Va., and churches at Massies Mill and Norwood.

**Tennessee**—By Bishop Barth, on July 1st, at Otey Memorial Church, Sewanee: George Lasenby Reynolds, Jr., presented by the Rev. C. L. Wid-ney; to be resident minister at Grace Church, Paris, Tenn. Henry Lee Hobart Myers, presented by his father, the Rev. Dr. G. B. Myers; to be assistant of St. Stephen's Parish, Oak Ridge, Tenn., and St. Francis' Mission, Norris; address: Norris. Bishop Dandridge, retired Bishop of Tennessee, was the preacher.

By Bishop Barth: Albert Arnold Nelius, on July 9th, at Grace-St. Luke's Church, Memphis;

presenter, the Rev. Dr. C. S. Hale; preacher, the Rev. G. B. Hale; to be assistant of St. George's Church, Nashville; address: 4715 Harding Rd., Nashville 5.

By Bishop Sterrett, retired Bishop of Bethle-hem, acting for the Bishop of Tennessee: Jack Denver Bowling, on June 12th, at Grace Church, Salem, Mass.; presenter, the Rev. D. H. Allen; preacher, the Rev. Dr. M. H. Shepherd; to be resident minister of St. Edward's Mission and assistant of St. John's Parish, Memphis; address: Apt. 3, 1798 Pendleton St., Memphis.

**Texas**—By Bishop Hines, Coadjutor, on July 1st, at the Church of the Good Shepherd, Austin:

John Lane Denson, III, presented by the Rev. Scott Bailey; to be in charge of the Church of the Advent, Beaumont, Tex., and to be student chaplain at Lamar State College of Technology. Address: 786 E. Virginia, Beaumont.

George Lawson Carlisle, Jr., presented by the Rev. J. M. Washington; to be in charge of the Church of the Epiphany, Burnet, Tex. Address: Box 576.

Randolph Scott Copeland, graduate of the first class of the Seminary of the Southwest; presented by the Very Rev. G. M. Blandy; to be in charge of Calvary Church, Bastrop. Address: Box 129.

William R. Oxley, presented by the Rev. O. G. Helvey; to be assistant of All Saints' Chapel, Austin, Tex., and to serve the Church of the Resurrection. Address: 5705 Woodview, Austin.

Preacher at the service was Bishop Jones of West Texas.

**Texas**—By Bishop Quin, on July 2d, at Christ Church Cathedral, Houston (the Rev. Thomas Bagby was the preacher): Harold Edwin Bates, presented by the Rev. D. D. McGirr; to have charge of St. Mark's, Gladewater; address: 511 Melba. Harold Gene Norman, presented by the Rev. H. V. Little; to be curate of St. Andrew's, 1819 Heights Blvd., Houston.

**West Texas**—By Bishop Jones: Edmond Lee Browning, on July 2d, at the Church of the Good Shepherd, Broadway at Park, Corpus Christi, where he will be curate and director of religious education; presenter, the Rev. D. S. Rose; preacher, the Rev. D. B. Carter. Konrad Etick Kelley, Jr., on July 16th, at Grace Church, Weslaco; presenter, the Rev. G. W. Goodson; preacher, the Rev. R. O. Mackintosh; to be in charge of St. James', Hebronville, Tex., and Grace Church, Falfurrias.

**West Virginia**—By Bishop Strider: Charles Draper, on June 27th, at St. Thomas' Church, White Sulphur Springs, where he has been lay reader; he has also served the church at Oak-

hurst; presenter and preacher, the Rev. Harold Wilson.

The ordination was the last official visit to the parish of Bishop Strider, who is retiring this year because of having reached retirement age. The Bishop was reported to be in remarkable good health and had driven himself 260 miles to reach White Sulphur Springs.

### Marriages

The Rev. Edward Dudley Colhoun, Jr., recto-r of St. Peter's Church, Altavista, Va., and churches at Evington and Forest, and Miss Sarah Hill Langhorne were married on July 3d at St. Paul's Church, Lynchburg, Va.

Mrs. Colhoun is a daughter of Mrs. Richard Hewitt Langhorne of Lynchburg and the late Mr. Langhorne, and is a cousin of Lady Nancy Astor.

The Rev. James Carroll Welsh and Miss Geo-getta Abbott, daughter of Mr. and Mrs. Howard Hampton Abbott of Roanoke, Va., were married on June 12th at St. John's Church, Roanoke. The Rev. Mr. Welsh was ordained to the diaconate in July and is now in charge of Trinity Church, Arrington, Va., and churches at Massies Mill and Norwood.

### Births

The Rev. George C. Harris, curate of the Church of the Heavenly Rest, New York, and Mrs. Harris, the former Mary Jane Shotwell, an-nounce the birth of their first child, Rebecca, on July 16th.

### Church Army

William G. Avery, C.A., formerly at St. Francis Boys' Home, Bavaria, Kans., may now be addressed at Reynolds Hall, 522 Wildwood Ave. Jackson, Mich.

Captain George Glander, formerly at St. Fran-cis Boys' Home, Bavaria, Kans., may now be addressed at Hudson Stuck Hospital, Fort Yukon, Alaska.

Captain Ernest St. Andrew, formerly at Christ Church, Punxsutawney, Pa., may now be ad-dressed at St. Paul's Church, Adams and Broad Sts., Creston, Iowa.

### Other Changes

The name of Zion Church, Belvidere, N. J., has been changed to St. Mary's.



### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-am  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
C Sat 4:30 & 7:30 & by appt

### SAN FRANCISCO, CALIF.

**ST. FRANCIS** San Fernando Way  
Rev. Edward M. Pennell, Jr., D.D.  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

### DENVER, COLO.

**ST. MARY'S** Cor. E. Iliff and S. Clayton  
Sun Masses 7:30 & 9; Others posted; C Sat 7:45

### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

### WASHINGTON, D. C. (Cont.)

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Blvd.  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

### MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Hwy.  
Rev. W. O. Hanner, W. J. Bruninga  
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:30;  
Thurs & HD 10; C Sat 7-8

**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; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instruc-tions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peo-ple's Fellowship.



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Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;  
Other days 7:30; Ev B Sun 8; C Sat 5

**CHICAGO, ILL.**  
**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. John M. Young, Jr., r  
Sun 7:30, 9, 11 HC; Others posted

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

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

**FORT WAYNE, IND.**  
**TRINITY** W. Berry at Fulton  
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.  
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

**WATERVILLE, MAINE**  
**ST. MARK'S** Center St., nr. Post Office Sq.  
Sun 7:30, HC 11, HC & MP Alternate Sundays

**BALTIMORE, MD.**  
**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

**BOSTON, MASS.**  
**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

**DETROIT, MICH.**  
**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon.  
Wed, Sat & HD 9; C Sat 1-3, 7-8

**MINNEAPOLIS, MINN.**  
**GETHSEMANE** (downtown) 4th Ave. and 9th St.  
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;  
Wed & HD 10:30; EP Daily 5

**ST. PAUL, MINN.**  
**MESSIAH** (highland park) 1631 Ford Pkwy.  
Rev. Robert M. Wolterstorff, r  
Sun 8 & 10:30

**KANSAS CITY, MO.**  
**ST. MARY'S** 13th & Holmes St., Downtown  
Rev. Charles T. Cooper  
Sun Masses: 7:30, 9, 11

**ST. LOUIS, MO.**  
**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,  
Wed 10:30

**TRINITY** Euclid and Washington  
Rev. A. E. Wolmsley, Rev. A. M. Mac Millan  
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

**RIDGEWOOD, N. J.**  
**CHRIST CHURCH** Rev. A. J. Miller, r  
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD  
9:30 HC; C by appt

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

**ALBANY, N. Y.**  
**CATHEDRAL OF ALL SAINTS'**  
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also  
Wed 12:05

**BUFFALO, N. Y.**  
**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

**NEW YORK, N. Y.**  
**NEW YORK CATHEDRAL** (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;  
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); MP 8:30; Ev 5. The daily offices are  
Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Re-  
citals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grief Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30  
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;  
Sat 2-3, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**NEW YORK, N. Y. (Cont.)**  
**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL**  
48 Henry Street  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

**UTICA, N. Y.**  
**GRACE**  
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel, c  
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed,  
Thurs, Fri & HD

**CINCINNATI, OHIO**  
**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7  
ex Mon 10, C Sat 7:30 to 8:30

**PHILADELPHIA, PA.**  
**ST. MARK'S Locust St. between 16th & 17th Sts.**  
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-5

**PITTSBURGH, PA.**  
**ASCENSION** Ellsworth & Neville  
Rev. A. Dixon Rollit, r  
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritual  
Healing; Wed 7 HC; Thurs 7:30 College Students  
HC; Fri 8 HC

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; C Sun 10 & by appt

**MIDLAND, TEXAS**  
**TRINITY** Rev. George Merrel, r  
1412 West Illinois Ave.  
Sun 8, 9:30, 11

**SAN ANTONIO, TEXAS**  
**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

**SALT LAKE CITY, UTAH**  
**ST. MARK'S CATHEDRAL** 231 East First South  
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.  
Gallegher, ass't.  
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho Eu  
1 S); Weekday Eu Wed 7; Thurs & HD 10:30;  
C by appt

**BELLOWS FALLS, VERMONT**  
**IMMANUEL** Rev. Robert S. Kerr, r  
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC;  
Fri 9 HC

**MADISON, WIS.**  
**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC

**VANCOUVER, CANADA**  
**ST. JAMES'** Gore Ave. & E. Cordova  
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily:  
HC 7:30, Thurs 9:30; C Sat 5 & 7

**PARIS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

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