

The Living Church

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

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Don Palmer.

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LETTERS

Opportunity for the Church

TO THE EDITOR: The following extract from a book, *The Cross at the Front*, written by Chaplain Thomas Tiplady during World War I and published in 1917, nearly 30 years ago, serves as a grave reminder of man's inherent weakness, namely, his failure to keep faith, his failure to listen. Chaplain Tiplady wrote:

"After the war the Church will have a new and supreme opportunity—the finest history has provided. But it must be prepared for it; and the only adequate preparation is a fresh study of the life and teachings of Christ. This must be free from prejudice and cowardice, both. We must neither twist His words nor water down His teachings. We must obey His commands as a private obeys his captain, no matter where they may lead, or what sacrifices they may involve. . . . Our soldiers go to mutilation and death at the command of a second lieutenant. Shall we shrink from an equal loyalty to Christ. . . ?"

And further on this the chaplain wrote, "Does the Church love? In face of all this (horror), does it die to save others, as did its Master? What does the Church do? She washes her hands, like Pilate before the murder of Christ. . . ."

Comment is unnecessary. There is a silence so thunderous that it quells even the demagogue.

DAVID ALGAR BAILEY.

Perth Amboy, N. J.

Unity and Uniformity

TO THE EDITOR: The unity controversy is again coming prominently to the fore, as is to be expected in this General Convention year, and readers are indebted to THE LIVING CHURCH for some significant contributions.

By far the best that has been written recently is Fr. Palmer's "I Hear That There Be Divisions." Your editorial, "Unity in a Hurry?," should also be seen by every priest and layman likely to be a member of the forthcoming Convention.

The Church as a whole should know more of the thoughts and motives underlying *Time for Decision*, a statement compiled by the Bishop of Washington, and issued recently with the endorsement of nine bishops and a number of prominent priests and laymen. It will probably be assumed that the pamphlet is an approval, in the main, of the Rev.



What Will Happen at General Convention?

Don't let the smoke of controversial issues obscure for you the great body of constructive work which General Convention Commissions are now reporting in our columns, and on which the Convention will take action in Philadelphia next September.

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Gardner Day's earlier position. On the other hand, Bishop Whittemore might second Bishop Dun, for both of them have indicated a wish to have the Presbyterian-Episcopalian fiasco settled promptly and for our generation.

Generally speaking, those who advocate immediate unity and argue that the Presbyterians will be offended if the Church continues indecisive appear to overlook at least one lesson of history, which shows that religion has been the greatest separating influence in the world. To the extent that popular interest in religious matters becomes keener, differences become more pronounced and apparent. The foremost example of this principle is to be found in the Reformation period, with its host of opinions and counter-opinions.

One historian has commented of the differences within the Anglican Communion: "It is one of the grim sarcasms of history that the first Act of Uniformity should have divided the Church of England into the two parties, which have ever since contended within her on ceremonial and doctrinal matters."

Any union with the Presbyterians which might be effected at the present time would be a unity of indifference. Leaders within both communions are certainly conscious of all the factors and implications involved, and they are entitled to take whatever position seems to them nearest the truth. But the fact remains that the vast majority of the laity are wholly apathetic, or ignorant of the negotiations, and what is sometimes joyfully hailed as a new spirit of tolerance is in truth a widespread indifference. Otherwise the conversations that have been in progress the past eight years would already have raised a storm of protest.

(Rev.) J. RANDOLPH FIELD.

Princess Anne, Md.

Social Christianity

TO THE EDITOR: In private conversation loyal Churchmen, clerical and lay, often express their regret that the Church does not practice fundamental social Christianity; she teaches individualistic religion to the limit, but keeps hands off social problems of vital concern for man. In striking contrast our Saviour uniformly made human welfare of first importance.

A very effectual way to "outlaw war" would be to persuade the State to impeach all public officials who practically advocate militarism and all its works.

(Rev.) JAMES L. SMILEY.

Annapolis, Md.

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Will You Be Prepared?

I WOULD sincerely like to do something to help you—every teacher—make a better start in September. How can I do it, especially with the limitations of the printed word? Let's see, I might tell you some things to do this summer, and hope that you will read and follow my ideas. Here is my list of suggestions:

Get your textbooks, and one set of the pupils' materials. Clean up or arrange the corner of your desk at home where you keep your Sunday School materials. Does it have a Bible, concordance, modern versions, Hymnal, and Prayer Book? Is your notebook ready, sections all separated? Start a file of clippings—verse, cartoons, illustrations—for ready use. Start a page of projects. Make class calendar of main goals, week-day events, and memory schedule. List all materials you will need. And so forth.

A few of you might do all of these things, if you are readily obedient and self-disciplined, and possibly a little ponderous and methodical. But you would not do it just because you saw these things in print. I doubt if most readers of the above would do anything. These little obvious suggestions of ideal things to do would probably soon evaporate, leaving little impression or impulse. You simply would not do them. And I would have failed, as a teacher.

A MORE EXCELLENT WAY

Let me show my hand, as I operate. Let me try to do the above, but in the educational way. Here is a better approach, to you my problem readers [please imagine we are in a teachers' meeting, enjoying the inspiration of fellowship]:

I must motivate you! I must make you want to make a perfect start this fall. If I can do that, the details do not matter. My suggestions will not have to be made, but you will yourself invent better ways, or grasp at methods reported, making them your own.

Very well, then . . . fresh start. Slight pause, to catch every eye. I want to ask you to use your memories—think back—recall the very best Sunday School class you have ever seen. Perhaps it was one in which you were a pupil, under some skilled teacher. Or maybe one you visited. Now, would you like your class to be as fine as that, every Sunday, next year? [Discussion of an ideal class, some of its ingredients.]

Now, teachers, think of some of those good days when your own class had a perfect lesson. Would you like to repeat these times—the joys of happy fellowship, the after-glow of success felt? Of course you would! [Point of contact with pupil's vital hope-life, his ambitions, fears, emotions, memories.] Next, I want to ask you, Do

you really care for children? [Challenge] Have you shown it in the past, by the way you sometimes failed to prepare your lesson? Just what are your motives, down deep: display, sense of power over young lives, or a spiritual vocation to the ministry of teaching in Christ's name and power?

Let's look at your real job, then. Here is the list of your children for next September. They are your portion of the flock. You know most of them already, Helen, Ruthann, Shirley, and the others. Before you meet them, what are some of the things you might do to prepare? [Leader allows one member of class to take chalk, write on board suggestions offered by the others. The following list might arise from a typical group of teachers.]

THINGS TO DO BEFORE SEPTEMBER FOR ADEQUATE PREPARATION

Contact parents of my children, by phone, note, or call. Look up in a child-study book the psychological characteristics of this age child. Get sample of my texts, leaflets. Plan a permanent place in my home for study, keeping all my books and materials there. Decide on opening project for the first five or six Sundays—a trip to an institution, an All Saints' Day pageant, a pilgrimage to the font, etc.

Hold that thought of the finest possible class! What else do you feel you should do? [I don't want to tell you, I want you to say it.] "I think I shall read through the first four or five lessons, to get the feel of my new textbook. And of course, the introductory pages," you suggest. Fine, now you are in motion. But let's be definite: When? "This week, tonight."

What about your spiritual attitude this year? Are you going to lead them religiously, in Christ's name, and to Him? Or are you just going to teach Bible stories, Church lore, and activities? What should be behind all this busy-ness? You respond, "I'm sure I ought to read some spiritual book this summer. I'll ask the rector."

And so, at long last, you are being motivated. If you have vibrated to the foregoing at all, you will see what we are after. You knew it all the time! It is not enough to "take the third grade girls next fall." You are going to give your life—or at least certain hours of it, through many weeks—in loving leadership of these children. Lessons, and materials, and activities are the machinery of your work, the frame of your picture. But you are actually teaching children, these particular children. They are very precious to their parents. And to God. Look up Malachi 3:17. No, I'll copy it here to be sure: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

[Now, in this frame of mind, read again the second paragraph of this talk, and see if some of these devices appeal to you.]

Write Dean Hoag, 508 S. Farewell St., Eau Claire, Wis., about your teaching problems.



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By the Rev. Alan W. Watts

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By WALTER L. NATHAN

Warren Wheelock:

The Christ

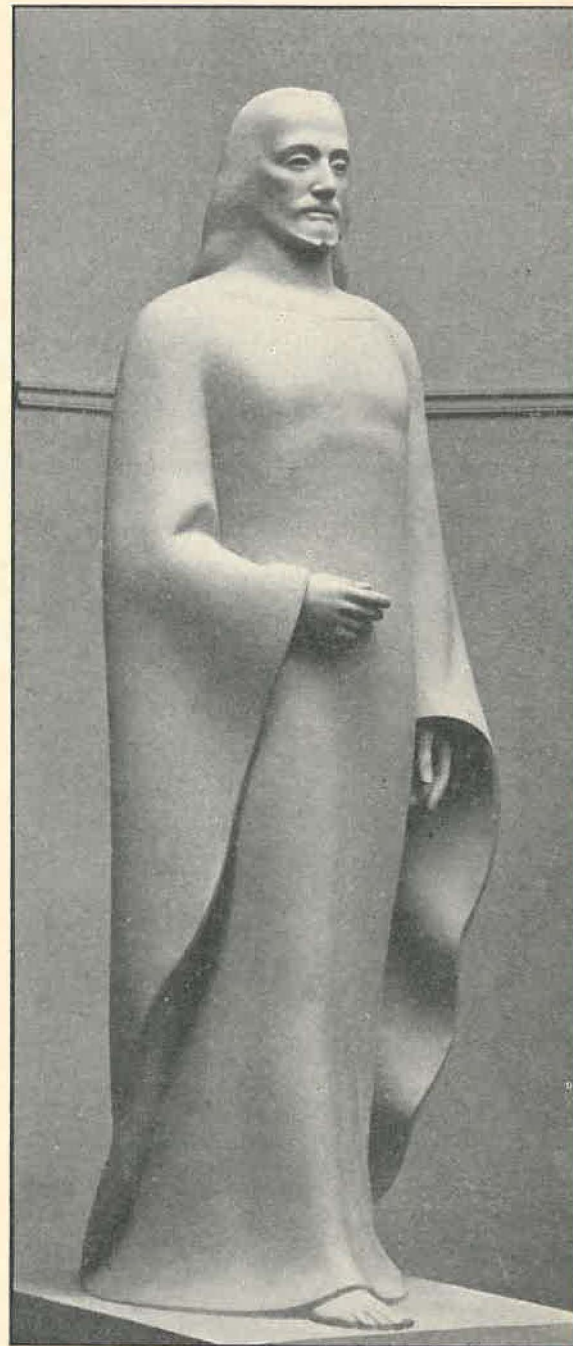
NOT content with his earlier success as a painter and graphic artist, Warren Wheelock at the age of 40 took up sculpture. His figures of Abraham Lincoln and Walt Whitman are well known. "The Christ," a revised version in stone-colored plaster of an earlier small bronze, has justly been called "the noblest conception of our Lord yet created by an American artist." Whether Wheelock adheres to a more naturalistic style or boldly ventures into abstract design, he imbues his sculptures with the dynamic energy and rugged strength of his own personality, traits perhaps inherited from his early New England ancestors.

In this statue Wheelock has renewed the traditional interpretation of Christ's appearance in a decidedly modern spirit, based on the most disciplined concentration on dominant forms. This "Christ" is at once timeless and intensely alive, and while we can see Him standing thus before the multitudes that came to listen at His feet, His firmness of purpose and greatness in humility are of equal challenge to us today.

Eternal light from within illumines the majestic forehead molded by nobility and depth of mind. Justice rests on the perfect arches of the brows, on the resolute straightness of the nose. The delicate mouth is shaped by kindness and understanding. The deep shadows below the cheekbones bear testimony of the insight into human sorrows which shines with compassion from the deep-set eyes.

This quietly beautiful head rises firmly above shoulders strong enough to bear the sins of the world, and a chest protective and unassailable as a mighty fortress. Soaring verticals give His erect stance the strength and resilience which signify the leader of men. Yet the simplicity of hair and beard, and the plainness of the garment with its single sharp break inside the right elbow, deny all worldly pride.

So meaningful is each form that even if we cover the upper part of the figure we still recognize the Christ, walking



THE CHRIST: Sculpture in plaster, 6 feet 6 inches high, by Warren Wheelock (American, born 1880). Photo by Russell, courtesy of the artist.

forward patiently and without haste. His right hand is half raised as if to knock at the doors of the sleepers, and rouse them from their lethargy.

Warren Wheelock is ready to carve this great statue in enduring stone. We hope that one of our churches will make it possible for him to do so.

SECOND SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Colmore to Retire

Bishop Colmore of Puerto Rico and the Virgin Islands has sent his resignation to the Presiding Bishop for action by the House of Bishops in September. Bishop Colmore will be 68 next March and will at that time have completed 42 years of service in the tropics, 33 of them as Bishop of Puerto Rico.

In 1943 Bishop Colmore requested a suffragan to assist him in carrying out his work. At that time he said that while his general health was good he would have to curtail some of his activities and that he felt the experience would prove beneficial to a younger man. The Bishop asks that his resignation be effective March 31, 1947.

Bishop Wroth Dies in Erie

The Rt. Rev. Edward Pinckney Wroth, bishop of Erie died June 22d. Death was caused by coronary thrombosis. The bishop was playing tennis in Erie, Pa., when he complained of pains and was rushed to the hospital where he died a short time later. He was 57 years old.

Bishop Wroth was born Jan. 11, 1889, at Darlington, Md. His father was a priest of the Church. He attended the Boys' Latin School in Baltimore and was graduated from Trinity College, Hartford, Conn., in 1915. He was graduated from Virginia Theological Seminary in 1917 and was ordained deacon by Bishop Murray of Maryland the same year. In 1918 he was ordained priest by Bishop Murray. He served parishes in the diocese of Maryland and in Washington, D.C., before going to the diocese of Erie as rector of Trinity Memorial Parish, Warren, Pa., in 1930. This parish was his last before his election to the episcopate in 1943.

The consecration of Bishop Wroth took place on Sept. 16, 1943, in St. Paul's Cathedral, Erie, Pa. The consecrator was the Presiding Bishop. Co-consecrators were Bishop Mann of Pittsburgh and Bishop Strider of West Virginia. He was presented by Bishop Tucker of Ohio and Bishop Goodwin, Coadjutor of Virginia. Others who took prominent parts in the consecration were Bishop Powell, Coadjutor of Maryland, Bishop Sterrett of Bethlehem, the Rev. Aaron C. Bennett, and the Very Rev. Francis B. Blodgett.

Since his consecration Bishop Wroth had been active in community affairs through the Newcomen Society, the Erie Social Hygiene Association, the Erie County Health and Tuberculosis Associa-

tion, the Child Guidance Board, the Erie Community Chest, the Ministerial Association, and the Mental Hygiene Association of Western Pennsylvania.

He is survived by his wife, Marjorie Virginia Hamill Wroth, two sons, Edward P. Wroth, Jr., and R. Lane Wroth, who attend Kenyon College, Gambier, Ohio, and a daughter, Mary Elizabeth, a student at William Smith College, Genewa, New York.

Editor's Comment

The hearts of all Churchpeople go out in sympathy to the diocese of Erie and Bishop Wroth's family at the untimely loss of their Bishop, husband, and father. May he rest in peace, and may light perpetual shine upon him.

Bishop Oldham to Visit England

On July 4th Bishop Oldham of Albany will go by plane from New York to London, to remain in England six weeks or more to attend conferences as an official of several international organizations and to represent the American Church.

As president of the World Alliance for International Friendship through the Churches, Bishop Oldham will attend the conference of the management committee of the alliance at Pendley Manor, Tring, July 7th to 10th. Later in July he will be the guest of the Archbishop of Canterbury at Lambeth Palace, and will attend the meeting of the Lambeth Conference Consultative Body on which he represents the Episcopal Church. The consultative body will make plans for the 1948 Lambeth Conference. Bishop Oldham is a member of the Commission on International Relations of the World Council of Churches and will attend their gathering at Girton College, Cambridge, August 4th to 7th.

Bishop Randall's Anniversary

Neither a diocesan nor a parochial service, the service commemorating the 50th anniversary of Bishop Randall's ordination was a private service for the

Bishop, his relatives, the clergy, deaconesses, and sisters of the diocese of Chicago, of which Bishop Randall is Suffragan.

The Bishop himself was the celebrant at the service of Holy Communion in St. Barnabas' Church, Chicago, Ill., on May 31st. At a luncheon after the service the Rev. Dr. Herbert Prince of Lake Forest presented Bishop Randall with an illuminated scroll on behalf of the clergy of the diocese who had attached their signatures.

Bishop Randall began his ministry at St. Barnabas' while still a seminarian. For 25 years he served the church, first as priest in charge and then as rector. It is unusual in these times for a person to have a 50th anniversary in his business connection; it is more unique for a clergyman to keep his 50th anniversary in the same diocese where he was made deacon, priest, and bishop.

CHURCH MUSIC

Commissions Plan Handbook And Expanded List of Anthems

By the Rev. JOHN W. NORRIS

The Joint Commission on the Revision of the Hymnal will report to General Convention that the cost of revising the Hymnal has been completely met by the sale of the new books. As of December 31, 1945, approximately 500,000 copies of the Hymnal 1940 had been disposed of by the Church Hymnal Corporation. The corporation also had on hand orders for several thousand more books which could not be delivered because of the paper shortage.

The Commission also will report on the progress being made towards a companion book for the Hymnal giving detailed information about each hymn, its author, and the composers of the tunes. The Rev. Arthur W. Farlander of Santa Rosa, Calif., is the chairman of the committee that is preparing the book.

It has been discovered that few of the handbooks that have been published as companions to recent hymnals have made thorough research into the sources from which hymns, and particular tunes, have been derived. Consequently the Commission is delaying the appearance of the book until all possible sources can be investigated and authentic material compiled. The committee has the assistance of Dr. Leonard Ellinwood, musical assistant at the Library of Congress, in this work.

A list of nearly 500 anthem texts will be submitted to General Convention for its approval by the Joint Commission on

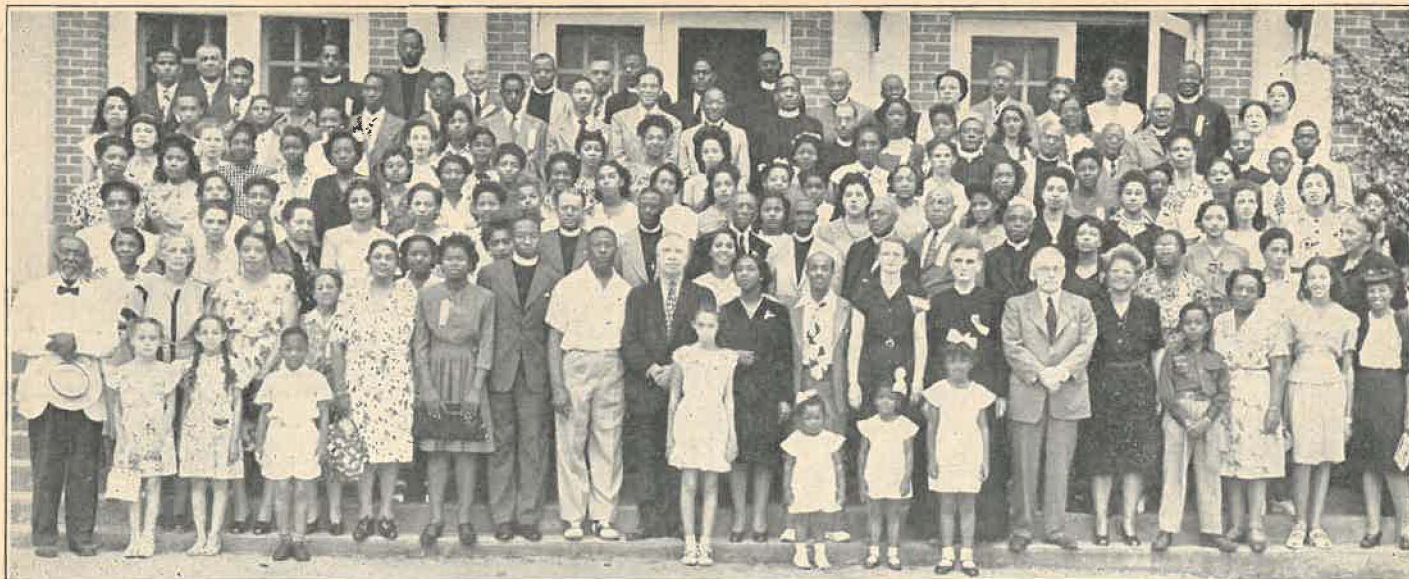
CHURCH CALENDAR

June

30. Second Sunday after Trinity.

July

1. (Monday.)
4. Independence Day.
7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James.
28. Sixth Sunday after Trinity.
31. (Wednesday.)



RALEIGH CONFERENCE: *The 37th annual conference for Church Workers met recently at St. Augustine's College, Raleigh, N. C. The faculty included officers of the National Council. Attendance was record breaking.*

Church Music. The text will be given by title only, but will provide material from which composers may select approved words when writing for the Church. Each report of this Commission has given such a list, but this will be one of the most comprehensive submitted for several years.

There has been misunderstanding on the part of Convention concerning these lists in the past. The Commission is not recommending any musical settings for these words, but merely the words themselves. It is the thought of the Commission that if General Convention approves such texts then their settings by composers will have authorized usage in the Church.

In addition to the list of anthem texts, the Commission will recommend approximately 60 settings of the Communion service for use in the Church. These settings will be of various degrees of difficulty so that they will provide suitable selections for every type of parish. A lesser number of canticle settings also will be provided. In these instances, of course, the actual compositions are recommended, as the texts remain the same.

PRESS

Rector Resigns as Managing Editor of Southern Churchman

The Rev. A. C. Muller has resigned as managing editor of the *Southern Churchman*. The editors of the magazine carry on their work there as well as the work in their parishes and Mr. Muller feels he must devote more time to the parish he is now serving.

VISITORS

Dr. Fisher's First American Sermon To Be in New York Cathedral

The Archbishop of Canterbury will deliver his first sermon in New York City

on Sunday morning, September 15th, in the Cathedral of St. John the Divine. On the afternoon of that same day he will preach in Trinity Church. Since the Archbishop cannot be in New York in October, when the traditional British Harvest Festival is held at Trinity, the celebration has been moved to September 15th. The

customary observances will be held then.

The Archbishop will be heard on September 9th. As announced [L.C., June 23d, p. 5] he will make an address at a service to be held in the Riverside Church on the evening of that day, under the auspices of the Protestant Council of the City of New York.

INTERCESSIONS FOR GENERAL CONVENTION

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

June 30. II Trinity.

Thanksgiving to God for the Book of Common Prayer.

O GOD, whose mercies cannot be numbered, whose goodness passeth man's understanding; we render humble and hearty thanks to thy most gracious majesty for the gifts that thou hast bestowed upon us: Through Jesus Christ our Lord. *Amen.*

July 1. Monday.

That in the matter of the revision of the Book of Common Prayer, General Convention may respond to the direction of God the Holy Ghost.

WE beseech thee, O Lord, that the Comforter which proceedeth from thee may enlighten the minds of and lead them, as thy Son hath promised, into all truth. Who liveth with the Son and Holy Ghost, world without end. *Amen.*

July 2. Tuesday.

For God's blessing upon the Standing Liturgical Commission.

Prayer as on July 1.

July 3. Wednesday.

That the Sanctity of Christian family life may be safeguarded by any legislation adopted by General Convention relating to Holy Marriage.

O GOD, who hast so consecrated the state of Matrimony that in it is represent-

ed the spiritual marriage and unity betwixt Christ and His Church; look mercifully upon thy servants who have entered into this holy estate, that they may live together in faithfulness and patience, in wisdom and true godliness, that their homes may be havens of blessing and of peace; through the same Jesus Christ our Lord. *Amen.*

July 4. Thursday.

That the homes of all Christian people may be havens of blessing and of peace.

Prayer as on July 3.

July 5. Friday.

For the wide-spread understanding of the sacramental nature of Christian marriage.

Prayer as on July 3.

July 6. Saturday.

That the economic system be so adjusted as to contribute to the achievement of Christian standards for marriage and family life.

Prayer as on July 3.

July 7. III Trinity.

That the unity of Christian families come more and more to be cemented by the reception of Holy Communion by families together.

Prayer as on July 3.

SCOTLAND

New Primus Elected

At a meeting of the Episcopal Synod at St. Mary's Cathedral, Edinburgh, Scotland, the Rt. Rev. John Charles Halland was elected Primus of the Episcopal Church in Scotland. The meeting was called by the Bishop of Glasgow and Galloway, the senior bishop of the Church, and was attended by all the bishops. Bishop Halland succeeds the Most Rev. Ernest Denny Logie Danson, who was forced to relinquish the office because of ill health. Bishop Danson has not, however, resigned as diocesan of the see of Edinburgh. He has been Primus of the Church in Scotland since 1943.

JAPAN

Prominent Churchwoman Dies

The death of Japan's best-known woman leader, Utako Hayashi, which has just been reported, occurred last March 24th in an Osaka home for the aged. She was 83 and one of the few remaining Japanese directly influenced by Bishop Channing Moore Williams of Tokyo.

American Churchwomen will recall that Miss Hayashi was national president of the Japanese Woman's Auxiliary in 1940 and in that capacity signed the Auxiliary's greetings sent to the American Auxiliary's 1940 Triennial Meeting.

Miss Hayashi's childhood was directed by a devout Buddhist grandmother who taught her strict observance of the daily ritual before the family shrine. At school she lost all her religious belief and was conscious of a great spiritual hunger, only partially satisfied by a vague trust in Confucian ideas.

Because her family was very poor during her young womanhood she went to teach at St. Margaret's School, Tokyo, although she disliked all she had heard of Christianity. There she heard Bishop Williams preach, which led her to study Christianity and then to accept it wholeheartedly.

Later she gave up her good position in the comfortable city school to answer the appeal of a dying friend who asked her to take charge of his struggling orphanage in an unknown village. She kept the orphanage going until support was won for it and then went on to still harder tasks.

Industrial developments in Osaka were creating tragic conditions for women, which she sought to relieve. The causes of peace and temperance also claimed her life-long efforts.

ENGLAND

Anglican Church Clarifies Claim

The Church of England Assembly at its annual meeting in London issued a statement declaring it has no connection with the recently issued translation of the New Testament by Monsignor Ronald A. Knox, Roman Catholic theologian. The Anglican

stand was prompted by a statement on the title page asserting that the translation was "authorized by the Archbishops and Bishops of England and Wales." This reference, according to the Anglicans, would be taken by many to mean the bishops of the Church of England.

"I am authorized by the Archbishop of Canterbury," a spokesman for the Church Assembly declared, "to state that no authority for the recent translation of the Vulgate was given by the Archbishops and Bishops. This translation was, I understand, authorized by Roman Catholic Archbishops and Bishops in England and Wales. It is regrettable that its title page contained a statement which is incorrect and misleading." [RNS]

Assembly Disregards Petition

The Assembly received a petition from the National Union of Protestants asking it to discourage the Mass and other "Romish" practices in Anglican churches. The union charged such practices are "a grievous offense against true worship and the vital doctrine of the Church of England" and "a fundamental defiance of the constitutional rights of the British people."

In accordance with standing orders, the petition was not read aloud, and it was regarded as highly unlikely that the Assembly would take any action in the matter. [RNS]

Dr. Wei in Cathedral Service

On June 9th a "United Service of International Christian Witness" in West-

minster Abbey was attended by a vast throng, with hundreds of persons from many different countries in the procession. The Old Testament lesson was read in Chinese by Dr. Francis C. M. Wei, who had just arrived from the United States where he had been lecturing in theological seminaries. He will return to China after a visit in England.

Christian Teamwork Urged

A large congregation of men in Southwark Cathedral, England, was told recently that Christian work must not be left to women. The sermon was preached by the Rev. Canon F. L. Hughes, chaplain-general to the forces. The service was for the purpose of stressing Christian teamwork in Southwark. Canon Hughes stated that the sons of the Church "have a task which cannot be undertaken by the borough council or the police." The service was attended by the Rt. Rev. Frederick O. T. Hawkes, Bishop of Kingston. [RNS]

Criticizes Unintelligent

Restoration of Cathedral

Many British cathedrals have been damaged by "unintelligent" restoration work, Dr. Garbett, the Archbishop of York, declared in a sermon in London June 16th. He said, "Misplaced zeal has swept away much that is beautiful and valuable and replaced it by what is cumbersome, inappropriate, and vulgar."

"Educated public opinion today is vigilant against repetition of disastrous past errors. Never in their long history have British cathedrals been more used than at the present time. They no longer stand apart from the diocese but are mother churches in reality as well as in name." [RNS]

AUSTRALIA

New Bishop Coadjutor

On the Feast of St. Philip and St. James, the Rev. J. D. McKie was consecrated Bishop Coadjutor in St. Paul's Cathedral, Melbourne. Bishop McKie will have the title of Bishop of Geelong and will assist the Archbishop and Metropolitan of Victoria. The necessity for a coadjutor has been apparent for some time because of the overwhelming tasks which have fallen upon the archbishop.

INDIA

New Native Bishop Appointed

The Rev. Nirode Kumar Biswas, an Indian priest, has been appointed to be the new Bishop of Assam. Fr. Biswas, the son of a clergyman, began his career as a medical doctor. In 1940, however, he gave up his practice and took a course of training at Bishop's College, Calcutta. He was ordained to the priesthood in 1944. Fr. Biswas has been working at Katni, in the diocese of Nagpur.

THE LIVING CHURCH RELIEF FUND

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Ways to Christian Unity

Part I. Equations of Ministries or Reordination

By the Rev. Hewitt B. Vinnedge, Ph.D.

Professor of New Testament, Nashotah House, Nashotah, Wisconsin

ANY APPROACH to the question of Christian unity must recognize the fact that complete organic union among Christians of all names can be, in the foreseeable future, only an ideal. There are two basic reasons for this fact, deriving from opposite poles of ecclesiastical thinking. On the one hand there are those Christian sects which recognize no ordained ministry whatever, nor any sacramental system. They may follow certain practices which the rest of us call sacraments, but they regard them as merely ordinances, carrying no grace or inner spiritual significance. Such sects might well be represented by the bodies of Christian people known as Plymouth Brethren. They are devout and pietistic; generally they are scrupulous and faithful worshippers; their theological outlook is largely Fundamentalist. They have succeeded well in building sanctified lives among many of their individual members.

At this same pole of thinking there are those who have discarded even the concept of ordinances. Such groups are perhaps best represented by the Societies of Friends. They, too, have developed lives of sanctity and true piety. Their theological outlook is not Fundamentalist, nor are they concerned only with the saving of individual souls. They have a social consciousness which burns with ardor to redeem society. It would be careless thinking to suppose that the Friends or the Plymouth Brethren (or any of the groups of which they are representative) operate apart from God and His grace, apart from the Holy Spirit who (by methods of His own choosing) leads them to sanctity and to Christ's own peace. We must reckon them among our Christian brethren, from whom we can learn much, but who, in conscience, are prevented from ever coming into organic union with us by their wholehearted belief that sacraments and orders are not of divine appointment.

At the opposite pole of ecclesiastical thinking there is the acceptance of a certain position as being "Church," and the ruling out of any other position from being in any sense valid "Church" at all. This is the process which Theodore O. Wedel has happily named "the absolutizing of history."¹ It consists in declaring that which we now hold, believe, and practice to be the one-and-only Simon-pure Christianity. The classic example of this kind of thinking is, of course, to be found in the formularies of the Council of Trent. The decrees of that Council defined the exact position, in belief and cult, which had been reached in Western Europe (especially in the southern portion thereof) in the 16th century as the only authentic expression of

Christianity; and in further declaring that any other position reached anywhere else was *ipso facto* outside the Church.

Such a position has its conveniences, and also its problems. There is the historical problem of what to do about one's brethren and predecessors of a previous generation (in the same household of faith), who

¶ THE LIVING CHURCH is privileged to publish the paper read by Fr. Vinnedge at the regional meetings in Chicago and Denver of the American Church Union on May 1, 1946 (he flew from one city to the other to keep both engagements). The second part of the paper will appear next week.

never heard of certain matters now declared to be essential. Logic comes to the rescue, of course, to declare that even in that earlier time "the Church" really held these present doctrines and practices; they had simply not been clearly stated. That is why the adherents of this position can use logic to make hash of history by such an assertion as this:

"... the Catholic Church has not added a single article of faith to the deposit that was hers in the days of the apostles. Whenever the church by a council or by the pope has proclaimed an article of faith, she has not promulgated new doctrine but only declared solemnly what was of faith from the beginning."²

One wonders whether St. Athanasius held the true faith in regard to papal infallibility, when he was condemned by every patriarch in Christendom for holding fast to real Trinitarianism.

ALL OUT OF COMMUNION

So much for the inadequacy of mere logic, which only too often conceals a material fallacy. But it is not only the great Roman Catholic Communion that has suffered (and profited) from this use of logic in absolutizing history. We Anglicans are sometimes in danger of falling into the same error. So also are certain Lutheran groups, and certain other Christian bodies. Let us be wary of saying that any group is not "Church" at all. And let us bear in mind that there is not a single Christian communion which is not under sentence of excommunication, heresy, or schism (or of all three) from some other Christian communion possessed of undoubtedly valid orders and sacraments. Since 1054 the Bishop, Patriarch, and Pope of Rome (together with all who consort with him ecclesiastically) has been

under such sentence from the patriarchate of Constantinople and from the ancient apostolic sees of Ephesus, Antioch, Jerusalem, Alexandria. Nor has the sentence ever been formally removed in favor of the Anglicans, Protestants, and Old Catholics who are not in communion with Rome. Since the same date the Patriarchs of Constantinople and of the same ancient sees (together with all who consort with them ecclesiastically) have been under sentence of excommunication from the apostolic see of Rome. Since the 16th century Anglicans and most Protestants have been under such sentence from Rome, and subsequently other Protestants and the Old Catholics have been similarly condemned.

It is clear, therefore, that any approaches to Christian unity must be made by certain excommunicated Christians to fellow-excommunicates; for there are no others to approach or be approached. It seems equally clear that the approaches must be made among groups that do not absolutize history, on the one hand, nor, on the other, negate history by denying all orders and sacraments. It is my considered opinion that the dangers which have so far beset all approaches have centered in the attempt to absolutize history in the matter of orders. Most groups have tried to do this in regard to their own systems. Our Presbyterian brethren, for example, have absolutized the practice of one apostolic order of ministry; we Anglicans have absolutized the practice of three orders; doubtless other bodies have absolutized other numbers. And schemes for union have fallen down because of hopeless attempts to equate unequal absolutes.

The famous Preface to our Ordinal reads:

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons."³

And this is perfectly true, of course. Our absolutizing has developed from reasoning as if the Preface said, "there have been all these orders, and only these." But it does not say that at all. Suppose we look for a few minutes at the primary textbook of our religion, the New Testament.

A MULTIPLICITY OF ORDERS

It is doubtful that one could show from the New Testament that our Lord Himself instituted more than one order of ministry, the apostles; or that the apostles, in turn, instituted more than one order, which is an unnamed one! In the sixth chapter of Acts we read of the apostolic ordination of seven men, chosen by "the whole multitude." We have always as-

¹Theodore O. Wedel: *The Coming Great Church* (New York: Macmillan, 1945).

²Martin J. Scott, S.J., in *Can the Churches Unite?* (New York: Century, 1927), p. 78.

³Book of Common Prayer, p. 529.

sumed that these were the original deacons, but nowhere are we so informed. We are not sure about the functions of the seven, aside from the duty of looking after Christ's poor. We have assumed that they were empowered to go about preaching and baptizing. This assumption is based on the story in Acts 8 about a certain Philip who preached and baptized in Samaria and then informed the apostles in Jerusalem of what success he had met. Because the apostles sent two of their number to lay hands on the new converts (*i.e.*, confirm them) and because Philip himself did not do so, we have assumed that this must have been the Philip named among the seven, not Philip the Apostle. But this is only an assumption; the details of this mission in Samaria may just as well be an indication that the rite of confirmation was at that time administered only as a result of action taken by the apostles as a group, rather than on the initiative of a single apostle.

FLUIDITY OF ORDER

And yet there was clearly an order of deacons in apostolic times, as we may see from certain Epistles.⁴ Clearly also there was an order of presbyters (elders) in apostolic times, although there is no word of the institution of such an order either by our Lord or by His apostles. But this is not all; there seem to have been several other orders: prophets, evangelists, pastors and teachers, miracle workers, healers, linguists, interpreters.⁵ And these orders, or specialties, are twice mentioned in a series that begins with the order of apostles. Also there were bishops.⁶ It seems, therefore, from a reading of the New Testament that there may very likely have been ten or 11 orders of ministry in the apostles' times.

Certainly their functions are not clear to us. There is St. James, for example, presiding over the whole Church at the Council of Jerusalem;⁷ and although he is elsewhere called an apostle,⁸ he was not one of that company originally.⁹ Again, it looks as if it were to the apostolic order alone that our Lord gave the commands to celebrate the Holy Eucharist and to absolve sinners.¹⁰ But it is true that before many years had passed, these functions were being exercised by the presbyterate. If, therefore, there was fluidity of order and function in the apostles' time, if the Church was able then to alter or expand the delegation of functions, if the apostles were disinclined to absolutize order and function, by what right does any Christian body do so at a later point in history? If we Anglicans are to insist on three and only three orders of ministry, we are try-

ing to absolutize the practice of the later second century.

And yet we have not done so much absolutizing as it may seem. In our declared statements of the bases on which we shall discuss union (such as the Lambeth Quadrilateral) we insist really on only one order of ministry, "the historic episcopate." In our actual practice we have, in effect, but two orders, for the diaconate has almost disappeared from any functional identity. Moreover we make a great point of receiving, without reordination, Roman Catholic clergy who come to us. Yet such men have not received ordination at the hands of any member of any order of bishops. This is demonstrable from the fact that in Rome, while there are three orders of ministry, the episcopate is not one of them. The three orders in Rome are, for all practical purposes, priests, deacons, and subdeacons. The episcopate is an office rather than an order, and a bishop is described as one having "the fullness of the priesthood."¹¹

It is fruitless, therefore, to pursue the matter of orders as a basis for unity, for of itself such pursuit can accomplish nothing. So far as I know, none of the major groups in Christendom has absolutized exactly the same point in historical development as any other major group. Our position that postulates three exact orders of bishops, priests, and deacons has no point of contact with any other major Christian group, whether Roman or Protestant. That is why we can say that our leaders have been wise when, in mentioning the historic episcopate as one of the necessary bases for unity, they have not insisted on any particular theory about it; for nowhere could be found a theory precisely like that which we seem to have developed.

VALID AND INVALID MINISTRIES

If we could once recognize these facts, we should probably not loosely bandy about such words as *valid* and *invalid*. What do we mean by "invalid" anyhow? Unfortunately we have too often equated it with "null and void." That is to give the word a content which it cannot carry. We all know what is meant by an "invalid" person; we call him an "invalid," which is just another way of pronouncing the same word. Now an invalid is certainly a person; we would not dream of denying his personality, his integrity, his worth as a member of human society. All that we would question about him is his strength to perform certain tasks (and there is always the possibility that he might surprise us and do them!). So it is with invalid (invalid) orders. We ought not to question that they are orders at all; at most we ought to question their strength to carry certain functions. We do what we can to try to make an invalid person stronger. So, if Christian unity were merely a matter of orders, we could do the same with invalid orders: make them stronger by trying to give them what they lack. If, for example, we could show our Presbyterian friends that their theory of apostolic succession through the presbyterate might well be strengthened by something that we could supply, we could give

it to them. And if they could show us that our orders need something which they can offer, we could willingly accept it at their hands.

Certainly any united Church must have a ministry which all its members can recognize and trust. For the sake of Christian unity I should be happy to be reordained at the hands of any ministry which in turn would receive reordination from us. There is nothing startling or original in that. I am afraid it is only pride that would keep any Christian body from accepting such reordination. I know there is a lot of talk about its being a repudiation of the orders which a ministry already has. It is nothing of the sort. The overwhelming majority of Episcopal clergy have been reordained. We were ordained as deacons, later as priests. There was no repudiation of the former ordination in the second.¹² For the sake of Christian unity it would be a small thing for two (or 200) Christian bodies to undergo such reordination, so that to the people of all the uniting bodies no one's orders would be invalid; all would be strong enough to perform any of the functions which any of the people believe necessary and important. It would make little difference whether we came out of such an exchange with three orders of ministry, or the ten or 11 of apostolic days.

REORDINATION NOT THE SOLUTION

Suppose we did some such thing. Would that achieve Christian unity? I think not. That is why there has been something unrealistic about the discussions which have been going on between the Protestant Episcopal Church in the United States of America and the Presbyterian Church in the United States of America during the past nine years. A mutual commissioning of the ministry of each body by that of the other has been proposed. Pride got in the way because everyone recognized that it was a masked reordination for all. I have tried to show that such reordination ought not to be objectionable in itself; but I believe it was under the Providence of God that clergy and laity alike recognized that such an act would not achieve unity.

There has been an attempt to show that in Presbyterian theory apostolic succession is in one order, which recognizes the presbyterate as containing episcopal functions. John Calvin recognized no such thing. He recognized *two orders of presbyters*: the ruling elders and the teaching elders.¹³ Moreover, as Dr. J. L. Ainslie has clearly shown,¹⁴ the whole doctrine of the "succession of presbyters" was a late arrival among the Churches which derived from Calvin. On the contrary, in their early days any former Roman Catholic priest who entered their ministry was obliged to renounce the orders which he held and abjure all continuity with the Church of history. The notion of a succession of presbyters, from the Apostles' time, was developed some decades later, in Great Britain, as a counter-irritant to the Angli-

¹²For the analogy between reordination within and that outside the Church I am indebted to Fr. Palmer, superior of the Society of St. John the Evangelist in Canada.

¹³H. Burn-Murdock: *Church, Continuity and Unity* (Cambridge: University Press, 1945), p. 89.

¹⁴J. L. Ainslie: *The Doctrines of Ministerial Order in the Reformed Churches of the Sixteenth and Seventeenth Centuries* (Edinburgh, 1940).

⁴Philippians 1:1; I St. Timothy 3:8, 10, 12, 13.

⁵Ephesians 4:11; Acts 11:27; I Corinthians 12:28-30.

⁶Philippians 1:1; I St. Timothy 3:1, 2; St. Titus 1:7.

⁷Acts 15:6-21.

⁸Galatians 1:19.

⁹St. John 7:3-5.

¹⁰At those places in the Gospels (St. Matthew 26:26-28; St. Mark 14:22-24; St. Luke 22:19-20) which describe the institution of the Eucharist it seems that only the Twelve were present. Similarly at those places which record the granting of power to bind and loose, to remit and retain sins (St. Matthew 16:19 and 18:18; St. John 20:23) it seems that only the Twelve, or the Eleven, were present.

¹¹*The Catholic Encyclopedia*, vol. II, p. 581, art. "Bishop."

can doctrine of apostolic succession in the episcopate.

Then there has been the suggestion of equating the Presbyterian ruling-eldership with the Anglican diaconate. Admittedly there is a similarity between the idea and functions of this Presbyterian office and the idea and functions of the historic diaconate in Catholic Christendom. Admittedly both Romanism and Anglicanism have lost the diaconate for all practical purposes, although the Orthodox East has retained it. Admittedly this type of ministry is useful and valuable, and we are the poorer for its virtual abandonment. But again one questions whether gain can come from trying to equate parts of contradictory absolutes.

ONE OF MANY GROUPS

May I digress for a moment to say that the approach to the Presbyterian Church in the United States of America is unrealistic in itself? Some people have the idea that the object is union among all Episcopalians and all Presbyterians in this country. It is not that at all. The body which we have elected to court is only one of at least nine Presbyterian denominational groups in the United States. Any ground or reason for uniting with it must apply with equal cogency in the case of all the others. Moreover among the Presbyterian bodies themselves (as well as among the half dozen or so other Calvinistic denominations in this country) there ought to be a sure basis for union. Would it not be more sensible and practical for those like-minded Christians to effect unity among themselves, so that we could deal at once with the whole Calvinistic expression in the United States rather than with one fragment of it?

SACRAMENTALISM THE HEART OF THE PROBLEM

Let me return to what I said above: that even a whole-hearted exchange of mutual reordination will not bring about Christian unity. If unity is not to be sought and found through the medium of orders, how is it to be approached? And now I come to the word which I hope you have been awaiting: *sacramentalism*. Of course the declaration of the 1937 General Convention, inaugurating negotiations with the Presbyterian Church, USA, had something to say about this. It described "the two Churches" as "accepting the two sacraments ordained by Christ." What a colorless word, *accepting!* God grant that we may not belittle sacraments by *accepting* them. God grant us the conviction that we *must live by* them. Even in purely secular matters something that is sacramental demands more than mere acceptance—which has a connotation of simple acquiescence. A sacramental thing carries with it an expression of inner experience, and at the same time the power and the means to build on that experience. May I be allowed to introduce a simple and almost universal example? It is the sunset hour. Some men in uniform are lined up to attend the ceremony of the lowering of the flag. The band strikes up the National Anthem. The colors begin to descend. Every uniformed arm goes up in salute; every civilian man's head is bared (and no doubt a lump comes in the throat). Here is a sacramental thing. Do we just accept it? No, the salute (by arm or by hat) is the expression of an

inward something which is part of a long heritage, which we may perhaps call patriotism. At the same time the very act of performing it gives back to us more of the same: it enhances the heritage; it deepens the patriotism.

If this is true of what we may call sacramental acts on the secular plane, how much more is it true of the sacraments of the Church! They are signs of inward and

spiritual grace, to be sure; but they carry additional grace, they bring enrichment and deepening of grace. Even avoiding any quarrel over names and numbers, how can we achieve unity with any Christian body that holds to any lesser view of sacramentalism? How can we be party to a watering down of sacramentalism, so that it becomes something which we can accept on a sort of take-it-or-leave-it basis?



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Religion and Psychology

PEACE OF MIND. By Joshua Loth Liebman. New York: Simon and Schuster, 1946. Pp. 203. \$2.50.

Joshua Liebman, a prominent Jewish rabbi, has presented in this book the teaming of religion and psychology. He is disturbed by the attempt of religion in many quarters to regard psychology as anti-religious and a trespasser in the work of religion. To him, the two must work together to bring about peace of mind in the world today. Psychology, he says, will not supplant religion but can be used as an effective aid in parish work. This book can be read by clergy and layman alike, while the technical scholar of psychology may be somewhat bored by its simplicity of explanation.

The quest of life, Liebman says, is for peace of mind and the more the turmoil in the world, the more we need to know how to attain it. He discusses repression and guilt and the unsuspecting ways in which man is affected. Evil must be acknowledged and faced. The whole problem of conscience, the confessional, and love of one's self are admirably discussed. Selfishness, fear, identification, hatred, intolerance, grief, unbelief, and other indications of mental unbalance come in for their share of discussion.

The reader of this book will be amazed at how fundamental it is in its discussion, how filled it is with the teachings of the Scriptures, and how completely it expresses faith in God. The traditional theologian may not be satisfied with certain theological implications on the nature of man and evil. Churchmen may be suspicious of its use of Freud and dynamic psychology. The tremendous provocativeness and practicality of such a book is not to be ignored and certainly should set all serious minded Churchmen to examining their own inadequate knowledge of psychology as an aid to religion. ARTHUR M. GARD.

Peace And Other Things

AND ANOTHER THING. By Howard Spring. New York: Harper and Bros., 1946. Pp. 265. \$2.50.

A book which takes for its subjects birds, original sin, cats, the Beveridge Plan, the falling birthrate, pacifism, *et al.*, might better have been entitled "A Number of Things." The author makes out a strong case for pacifism since "Jesus was a

pacifist"; and he believes that since the State will never renounce war, the responsibility rests with the individual pacifist. "Only by the slow and tedious growth of pacifist belief and practice in individual lives, with some worldwide organization such as the Christian Church for its point of accretion," will lasting peace come. The force of his otherwise splendid argument is vitiated by the author's frank statement that he "is not good enough to give his adherence to that Church" which he admits is the only discernible hope.

Mr. Spring does not attend church any more because he "cannot honestly repeat the Creed." He delves into theology and doctrine nevertheless, but with that lack of success which always attends such study from the bleachers. It seems mildly absurd to say that he "believes in the perpetual existence of the spiritual life" and at the same time to say that he "cannot accept the creedal statement concerning the resurrection of the body."

The author deals with humanism, but Lynn Harold Hough has dealt with the same subject and with more profound insight in his *Christian Criticism of Life*. Mr. Spring makes the amazing statement: "A religious man in the just sense of the word is something that IS . . . the humanist, on the other hand, is concerned with DOING." No thoughtful Christian could accept such a dichotomy for one moment.

Mr. Spring admits that man will never find peace except in the love of God. How he expects that revealed love to be taught and continued in society without the Church is a mystery he possibly proposes to solve in his next book.

JOHN HIGGINS.

In Brief

Graceful Giving (by Amos John Traver. Philadelphia: Muhlenberg Press, 1946. Pp. 100. 60 cts.) is a booklet which, as the author says in the Introduction, "is frankly concerned with money." It is a good document on Christian stewardship, which emphasizes the grace required for giving and the grace that flows from giving for the work of our Lord and His Church. It is a happy blending of the spiritual and the practical, a clear demonstration, to be sure, that it is a mistake arbitrarily to assume such a dichotomy. One recommends it heartily to the reading of all vestrymen and members of Every Member Canvass committees. H. B. V.

The Morrow of Victory

By John R. Mott, LL.D.

Chairman of the War Prisoners Aid Committee of the YMCA

IN THE light of my correspondence with the ecumenical or worldwide Christian movements to which I am related, and in view of the tragic facts which presented themselves to me virtually every day during my recent visit to nine European countries, I have come to the conclusion that there are few post-war needs making such a strong and urgent appeal to Christian conscience and sacrificial beneficence as that presented in the pathway of the continued service among prisoners of war in the Occident and Orient. It has reminded me daily of the striking words of Mazzini, the Italian patriot, "The morrow of victory is more perilous than its eve."

A fresh and extensive survey of this field of suffering and of inadequately met human need makes clear that contrary to the popular impression, there are still vast numbers of actual prisoners of war who are dependent absolutely on Christian beneficence. This number includes not less than 2,000,000 Germans, over a million Japanese, and surprising numbers of Italians and others. Moreover, we have all too much overlooked what in the aggregate is a still larger total number of expatriated peoples—Poles, Yugoslavs, Russians, inhabitants of the Baltic states, and, strange to many, unbelievable numbers of Germans who have been pressing from the eastern border lands to western Germany. It should be borne in mind

that among these many millions are in the aggregate multitudes of Protestants and Orthodox as well as Jews. Protestant pastors tell me that the number of Protestants among these desperately needy groups in France alone amounts to more than the total French Protestant population of that country.

It should be emphasized that even more compelling in its demand than the wide extensive need is its desperate, intensive aspect. I would not trust myself to voice the impressions made upon me not only by what I have seen and heard in recent face to face contacts, but quite as moving, extracts from one's correspondence and examination of most discerning reports of representatives of the various Protestant and Roman Catholic investigators.

The aspect of human need presented by the so-called prisoners of war, including, let it be repeated, not only the numbers who are still technically prisoners of war, but also the vast numbers who in reality are, if possible, in many cases even more needy. These neglected, lonely, starving, discouraged groups, let it be remembered, have as a rule all their time on their hands and therefore open up a wonderful door of opportunity for constructive Christian service.

At the end of the first World War we acquired a great volume of instructive helpful experience in meeting this kind of suffering. We should in the period right

before us enter into the heritage prepared by that most helpful experience. Wherever these needy groups or great masses are assembled we should have in mind not only meeting physical necessities but likewise intellectual and spiritual needs and possibilities. Let it be reemphasized that in dealing with this vast area of human need we have in our various Church relief agencies, and notably in the War Prisoners Aid Committee of the YMCA, a worldwide organization which has accumulated a vast volume of priceless experience. In the light of what we learned in the period following the other war, we have open before us today a limitless opportunity for effective evangelism for building up men in faith and character, and for enlisting and training Christian workers, both laymen and ministers. It presents what, in some ways, is the greatest single opportunity for a demonstration of the possibilities of united action on the part of the Churches through their chaplaincy commissions and of their cooperative agencies—the YMCA, the Federal Council of Churches, and the evolving World Council of Churches.

Editor's Note:

Contributions for this worthy purpose may be sent to the Presiding Bishop's Fund, or THE LIVING CHURCH RELIEF FUND, 744 North Fourth Street, Milwaukee 3, Wis., with notation: "For War Prisoners Aid."



WAR PRISONERS AID: Dr. Mott (seated, above), president of the War Prisoners Aid Committee of the YMCA confers with Dr. Max Huber, president of the International Red Cross in Geneva, Switzerland. Chaplains and YMCA prison camp workers from 16 countries confer with executives (right). Paul Anderson associate editor of THE LIVING CHURCH, is standing second from right.



Bikini—And After

THE ATTENTION of the world is focused today on tiny Bikini atoll, in the remote stretches of the Pacific, for there the atomic bomb is soon to be exploded in a large and costly experiment. On the outcome of that experiment, and the subsequent ones planned, will depend many things: the future of our Navy and the navies of the world, the pattern of military development generally, and other far-reaching matters of scientific, military, and economic importance.

For a brief time, the glare of world publicity will be on Bikini. Newspapers will be filled with reports of the event; the radio will broadcast the actual sound throughout the world; newsreels will record as much of it as possible. It will be as if Armageddon was conveniently packaged for presentation at your local theater, or the Last Trumpet sounded for broadcast over your favorite network. It is perhaps well that this experiment should take place now, with the blaze of worldwide publicity that will accompany it. For the lesson of Hiroshima and Nagasaki, which shocked the world into a consciousness of its peril a year ago, has largely been overlaid with time and forgotten. The peril still remains, though the world is now in a period of troubled suspension of hostilities which can scarcely be described as peace.

Yes, the excitement and noise, the tumult and the shouting, the spectacular display will be at Bikini; but these will not be the most important things.

Eight thousand miles away a little group of men, representing the nations of the world, are trying to find a way to save their countries from the horror of atomic warfare, and to divert this great power into peaceful channels for the benefit of mankind, rather than its destruction. The Atomic Energy Commission of the United Nations, which began its sessions a few weeks ago, is grappling with a problem of the first magnitude. On its solution depends literally the fate of mankind.

These men have a grave task — probably the gravest and most vital task, on a material level, that has ever been faced by any group of men. They do not have to await the outcome of the Bikini experiment to know the magnitude of their task. They are not concerned with the precise limits of the destructive power of the atomic bomb, or the effect it will have on future military strategy. They know that the only defense against it, and against bacteriological warfare and the other super-weapons of the present and future, is the elimination of war itself. And they know that that can only be done by the reorientation of the nations, and a new concept of the limitations and responsibilities of national sovereignty.

Bernard Baruch, speaking for the United States at the first public session of the Atomic Energy Commission, went straight to the heart of the matter. The American proposal is at once most generous and most far-reaching. It is magnificent in its simplicity and comprehensiveness. It may be reduced to a single proposition: The United States will yield its "secret" of atomic energy to a world organization, provided that world organization be given the power to prevent its use by any nation for destructive purposes.

If the Baruch proposal is accepted, it means the beginning of the end of unrestrained nationalism. There can be no "iron curtain," for all nations must agree to international inspection and supervision of their production of fissionable materials and

their harnessing of atomic energy. There can be no secret preparation for an atomic Pearl Harbor, even on the threadbare excuse of "national defense." But to accomplish that aim, no nation must possess the power of veto in this vital matter, and no nation will be able to live in isolation from its neighbors. The by-products of this policy may, in the long run, be quite as important as the attainment of its primary intention.

In the effort to bring the power of atomic energy under world control, it must be remembered always that, while this may be the most immediate threat to world peace, it is not the only one. The nations of the world might conceivably submit to international supervision of all activities connected with the splitting of the atom, and yet devise some equally fiendish method of warfare in the seclusion of secret laboratories. Germ cultures can be studied and tested without conspicuous equipment, an obvious flow of raw materials, or other visible evidence. A way might be found to bend the sun's rays in such a manner as to concentrate intense heat upon a chosen spot in the world. It might become possible, without arousing suspicion, to find a way to divert the ocean currents so that the climate of an entire continent could be changed, or to bring sterility to an "enemy" country and render its territory uninhabitable.

ULTIMATELY, there is only one kind of control that can save the world, as there is only one kind of control that can save the individual. It is the control of the God-given and God-guided conscience; which is another way of saying, the guidance of the Holy Spirit.

God has given mankind the power to control its own destiny, and the freewill to decide how it is going to use that power. In His infinite wisdom, He veiled that power, and made it difficult for man to discover how to use it. And through the ages, as man has discovered new sources of power, God has progressively revealed Himself and His purpose. Man discovered fire, and used it both for good and evil. Man discovered the wheel, and used it both to lighten labor and to build his chariots of war. So it has been with every discovery and every invention. Man has used it both for good and for evil, exercising his God-given freedom of will.

God is still permitting man to discover the secrets of the universe, and to use them in accordance with his God-given freedom. But God has also revealed to us, in the person of Jesus Christ, His true nature and His true purpose for mankind. His nature is love, and His purpose is the union of mankind with God.

Does this excursion into the basic elements of theology seem remote from the practical and material subject of the Bikini experiment, and of the problem of controlling atomic energy? It is not; for the problem of Bikini is essentially a religious and theological problem.

Man cannot control the atom unless he can control himself. The problem of controlling atomic energy, and the other potentialities of modern life, is essentially a problem of self-control. And self-control is basically the orientation of oneself toward the accomplishment of God's purpose for mankind; the exercise of the ballot of freewill to vote for God rather than for destruction.

As we look toward Bikini, therefore, let us turn our hearts

toward God, and pray, in the words taught us by Our Lord, that His will be done on earth, as it is in heaven. And let us pray that the Divine Energy, which was released into the world when Jesus was born in Bethlehem, and which is the greatest power of all, may so infuse the hearts and minds of men that they may turn not only atomic energy, but all of God's gifts, to His glory and the accomplishment of His purpose for mankind.

An Intercession

BISHOP De Wolfe of Long Island has set forth a valuable "Cycle of Prayer for General Convention" authorized for use in his diocese. So useful do we find this material that we are planning to publish an adaptation of it in our columns each week from now through the period of General Convention. The first such column appears in this issue.

The intention set forth may serve as the special intention with which the Holy Eucharist is celebrated day by day, or may be used for personal intercessions. Collects are generally taken from the Prayer Book and other well-known sources. In addition, the Lord's Prayer may always be prayed with special intention.

In sending forth this "Cycle of Prayer" to his diocese Bishop De Wolfe writes: "Preparation for General Convention begins with prayer. Since each one of us is affected vitally by what General Convention does or fails to do, each of us should consider daily intercession on its behalf a matter of conscience."

We hope our readers will find this weekly intercession list for General Convention useful in their own devotions.

Modern Saints

IN A RECENT issue of the *Southern Churchman* Bishop Littell, formerly of Honolulu, proposes a list of post-Reformation saints, to be commemorated in daily celebrations or on special occasions. His idea is to have a constantly changing and expanding list of notable Christians of all generations, to serve as a sort of treasury of devotional commemoration for those who care to use it. Thus those who wish may "enlarge their circle of friends in the Communion of Saints, with that part of God's family which has entered within the veil." Of these, the Bishop notes: "We are not on speaking acquaintance with more than a few of them, and would do well, I think, to meet as many as we can now, and thus help lessen the embarrassment later of being ushered into the company of strangers!"

The idea is a good one, and we should like to see lists of the kind the Bishop suggests published from time to time. Perhaps, as Bishop Littell has proposed, the Church Historical Society might issue such lists, with a brief note to identify each of the individuals contained in it. And someday, when the Prayer Book is again revised, we may be able to incorporate in it a tried and tested list of black-letter commemorations that would be truly representative of the Church throughout the ages.

Independence Day

LET US remember, this Fourth of July, that the independence of this country is also an interdependence with the other United Nations, and with the whole world. And let us remember that if we would preserve those liberties for which

our fathers fought, and for which our brothers died, from Lexington and Concord in 1775 to Germany and Okinawa in 1945, we must share them with all men everywhere, and also defend them against insidious attack at home.

"O eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech Thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. Amen."



VETERANS' ORGANIZATIONS

SOONER or later, when veterans get together, the question of veterans' organizations comes up. Have you joined the American Legion? What about the Veterans of Foreign Wars? If you were an officer, are you going to join the Military Order of the World Wars? Do you think veterans of World War II should join the old organizations, or should they form organizations of their own?

Charles Bolte, in *The New Veteran*, went over many of these questions, reviewing the history of the American Legion and other veterans' organizations, and pleading for a new concept: "Citizens first, veterans second." With this concept I am heartily in accord. I have not yet joined any veterans' organization, because I have yet to find one that is really governed by this principle.

Certainly the American Legion does not seem to fill the bill. Only this spring the Legion rebuked one of its posts in New York because it had passed a resolution supporting General Bradley's administration of the Veterans' Bureau which had been attacked by the Legion's national commander—and that despite the fact that as long ago as 1934 the New York Supreme Court held that this type of gag rule was "unreasonable and unlawful." This is but one example of the autocratic methods of the American Legion. I, for one, do not want to belong to an organization that does not permit its members and posts to exercise one of the Four Freedoms—freedom of expression.

Yet there is a proper place in American life for veterans' organizations. These men have fought for their country; they are entitled to speak out as to the fruits of the victory they have won. I should like to see an outspoken, forward-looking veterans' organization that would really act on the principle of "citizens first, veterans second." I should like to see such an organization not concerned at all with special privileges for veterans as such, but vitally concerned with the peace of the world and the integrity of our nation. I should like to see it determined that the fruits of victory—if victory in modern war has any fruits—be not dissipated by the temporizing and timidity of politicians; that the policy of America and of the United Nations be so shaped that war shall be not outlawed but rendered impossible. I should like to see it demand that America exercise the world leadership that has been thrust upon her in such a way that my son, and the sons of other veterans, will not have to fight a war more horrible even than the one we fought. These are the things I care about—not whether veterans of World War II get a bonus or some kind of super-seniority above their fellow citizens.

Is there any veterans' organization that stands for these things, and has backbone enough to do something about them? If so, I'm for it.

CLIFFORD P. MOREHOUSE.

NEBRASKA

Fire at St. Timothy's, Gering

St. Timothy's Church, Gering, Neb., was seriously damaged by a fire of undetermined origin on June 6th. The Rev. William F. Staton, priest in charge, has announced that the loss is almost completely covered by insurance and plans are being made for repairing the damage. The vestments were a complete loss, since the fire apparently started in the sacristy.

MINNESOTA

Gethsemane Celebrates

May 23d Gethsemane Church, Minneapolis, celebrated its 90th anniversary with an appropriate jubilee service, followed by a reception in the parish house.

The high point of the evening service was the confirmation by Bishop Keeler of Minnesota of a class of children and adults numbering 50. Another feature was the presentation of a check for a part payment on the Reconstruction and Advance Fund in the amount of \$5,000 to the Bishop by the senior warden, E. A. Rundell, and the junior warden, William MacPhail.

In commenting on the 90 years, the official announcement of the service said, "A little over 90 years ago, April 4, 1856, to be exact, Gethsemane Church was founded as Ascension Church. It was the first building for public worship erected in Minneapolis. At that time there were less than 200 buildings and less than 5000 people in Minneapolis. At the opening service there were 150 persons present, of whom sixteen were communicants. In November of the same year the name of the church was changed to The Church of Gethsemane, and on December 16th was consecrated by Bishop Kemper. The cornerstone of the present edifice was laid by Bishop Whipple in April, 1883."

The Rev. John S. Higgins is the present rector and is assisted by the Rev. David R. Haupt. R. H. Warmee was chairman of the 90th anniversary celebration.

NEW YORK

Gothic Style Rood Given To Kingston Church

The work of beautifying and completely refurbishing the entire chancel at St. John's Church, Kingston, N. Y., has been continued through the acquisition of a 14th century Gothic style rood, designed and carved of oak by George Huber. This rood has been suspended from a beam at the entrance to the chancel. It is seven and one half feet from the bottom of the pediment to the top of the cross, and is one of the notable additions made to the chancel during the past six years.

The head of Christ shows the face in repose. Mary is a picture of complete

sorrow with her head bowed, face hidden by her cap and hands. At the left of the cross stands the disciple John, his face indicating bitter grief.

The rood has been given to St. John's Church by a friend who prefers to remain



Pennington.

ROOD GROUP: *St. John's Church, Kingston, N. Y., has recently received an anonymous gift of the carved group for its chancel.**

anonymous. The refurbishing was begun by the Rev. Maurice W. Venno and has been continued by the Rev. Robert T. Shellenberger, the present rector of St. John's.

Ascension Library Dedicated

A library, to be known as the Louis Guerineau Myers Memorial Library, was dedicated in the Church of the Ascension, New York City, recently by Bishop Aldrich, resigned Coadjutor of Michigan and rector of the Ascension from 1925 to 1945. The library is for the study of religious tradition, theology, and art, and is the gift of Mrs. Myers, in memory of her husband. Mr. Myers served the parish for 17 years as warden and vestryman.

The library numbers 300 volumes. When completed, the collection will amount to 1,000. The room set apart for the library is at the sanctuary end of the church, adjoining the sacristy. It is paneled in oak, with a specially designed desk. Above the desk is an old and fine copy of

*The figures are proportioned to appear properly in the perspective to one standing below the rood beam and gazing upward.

the *Last Supper* by Leonardo da Vinci. Along one side of the library are eight shields, carved with designs showing the facade of the first building of the parish, the present main doors of the church and ecclesiastical symbols.

A Deacon for Thirty Years, Rev. F. W. Dearing Ordained Priest

The Rev. Frederick Wolcott Dearing, who had been a deacon for 30 years, was ordained to the priesthood at the age of 72 by Bishop Gilbert, Suffragan of New York, in the Cathedral of St. John the Divine, New York City, on June 12th. Fr. Dearing is the assistant at St. Peter's Church, Port Chester, N. Y., and he was presented for ordination by the rector of the church, the Rev. Dr. Lewis R. Howell.

The ordination of Fr. Dearing was unusual in that a man of his years is seldom advanced to the priesthood. Church officials, however, said it was a recognition of his long and faithful service as deacon at St. Peter's Church. He has also been in charge of two missions at Millerton and Dover Plains, N. Y., for many years.

An accountant for 45 years, Fr. Dearing was ordained a deacon in 1916 by the late Bishop Greer of New York, with the idea that he would remain permanently in the office of deacon, while continuing his business connections. Fr. Dearing retired from his business position in January and will henceforth devote his entire time to the Church.

PITTSBURGH

A Visit From Bishop Nicholai

The Pittsburgh chapter of the Anglican and Orthodox Fellowship sponsored a service of pontifical great vespers in Calvary Church on June 9th, when Bishop Nicholai of Ochrida and Zicha visited the city. Bishop Benjamin of the Russian Orthodox diocese of Pittsburgh was the officiant at the great vespers in which 12 priests of the Greek, Rumanian, Serbian, Russian, Ukrainian, and Syrian Orthodox Churches participated.

Bishop Nicholai was the preacher. Bishop Pardue of Pittsburgh presided at the service and extended the greetings of the diocese to Bishop Nicholai, the Orthodox clergy, and people who were present. The Rev. Lauriston L. Scaife, rector of Calvary Church, arranged the service.

Bishop Nicholai also preached at the Church of the Ascension, Pittsburgh, of which the Rev. Wilburn C. Campbell is rector.

WESTERN NEW YORK

Convention Resolution Requests Deferral of Bishop's Resignation

Passing unanimously a resolution by the standing committee, the convention of the diocese of Western New York went on record requesting deferral, by the House

of Bishops, of action upon the resignation of Bishop Davis, who has reached the age of 72. The resolution maintained that the Bishop should be allowed to continue in office until certain of his long range plans may be activated.

St. John's Church, Buffalo, was host to the convention, which was held on May 27th and 28th.

A panel discussion of the proposed legislation on marriage and divorce was conducted by the Rev. W. Thomas Heath, chairman of the diocesan commission. A straw vote of the men and women present showed that the consensus was that the marriage canon should be liberalized with the weight given to such enactment as would allow the Bishop and a committee of experts to treat each case individually instead of considering all under mandatory rules.

ELECTIONS: Deputies to General Convention: Very Rev. E. R. Welles, Very Rev. Joseph Groves, Rev. Messrs. C. D. Broughton, W. T. Heath; Messrs. J. K. Walker, G. T. Ballachey, C. E. Kennedy, J. W. Sanborn. Alternates: Rev. Messrs. F. S. Patterson, G. F. O'Pray, A. C. Davis, J. T. Sanborn; Messrs. H. A. Bull, J. L. Blaney, A. C. Dutton, T. J. Smith, Jr.

NEVADA

Convention Issues Presented In Bishop Lewis' Annual Address

In his address to the convocation of the missionary district of Nevada, held at St. Peter's Church, Carson City, May 12th, Bishop Lewis spoke briefly of two matters to come before General Convention.

About the marriage canon he said, "I do not believe that the so-called liberal canon which is to be presented will prevail. I hope it will not. There is a real distinction between Christian and civil marriage. If it were possible to make such a distinction clear to all people and to limit our canonical provisions strictly to those who desired truly Christian marriage, a new canon might be effectively drawn. Unfortunately, there is no such clear distinction in our present society. The new canon would place upon the Bishop and the district court the responsibility of deciding in each individual's case whether or not there had been a Christian marriage."

Bishop Lewis again contrasted principle and practice when he discussed the problem of unity with the Presbyterians: "Suspicion, bigotry, and pride are the bricks in the wall of separation, and that wall is strongest in the smaller places where in theory reunion would be most effective. That wall can only be taken down by a fellowship and cooperation in such communities, and attempts to do it by short cuts will only confuse the issue and foster further bitterness and bad feeling. The charge of bad faith and insincerity has already been introduced into the discussion from both sides. If we want unity and are convinced that God wants it, we can have it. It can never be imposed by General Convention."

At the annual meeting of the Church Service League on May 13th, the Rev. A. R. Merrix presented to the staff the new portfolio of the National Council.

The Feast of St. Peter, the Apostle

June 29th—Book of Common Prayer

Peter, impetuous, impulsive, a bit inclined to talk out of turn, perhaps something of a braggart, CERTAINLY full of that ego generally found among strong, rugged men, cowardly and faithless under pressure,—and yet with a great soft spot in him for Jesus Christ. Before we pass judgment on him who became SAINT Peter, let's check his faults with ours,—and now, how do WE stack up? Forgetting all his and our frailties, do we, like St. Peter, have in us that soft spot for Jesus? If we do, we can praise God, for there is hope for us.

We'd like to write a book about St. Peter, and write more fully here, but space fails us. We will confine ourselves to that moving episode which occurred after Our Lord's Resurrection (St. John 21: 3-17) when Jesus kept prodding at Peter: "Simon, son of Jonas, lovest thou Me?—Feed my sheep." There are any number of lessons which may be learned from this, the very high spot in Our Lord's post-Resurrection appearances. We touched upon one some weeks ago, but use it again now for another. Peter had gone through the furnace of testing by this time. He saw himself as Our Lord saw him. He was humble, chastened, all the dross in him utterly consumed, and he stood before Jesus doubtless in tears as the persistent inquisition of Jesus went on. How many of us love Jesus enough to even let Him test us by fire, to have OUR dross consumed, our contemptible and self-righteous frailties eliminated? How many of us are ever in tears about the

way we treat Jesus? So, so many of us Episcopalians need the repentance that urges us toward the confessional, and the tears that flow when we see ourselves as Jesus sees us. But Our Lord did not seek, we believe, just to rack poor Peter. He was driving him toward a gigantic truth and effort, and he achieved both. When a shepherd would feed his sheep, he has to take them where the food, the pasture is. Our Lord needed the latent forces in Peter, to shepherd living, human sheep toward that Living Bread Which came down from Heaven, the Which, if any man eat, he shall live forever. And so, He prodded. He refined him by the fire of His love, and, thanks be to God, St. Peter went on from that place till the Day of Pentecost when he burst loose with the boundless love in Him for *his* Shepherd, and brought three thousand human sheep to that Food—the Bread of Heaven, and those three thousand were confirmed!! (Acts 2:41)

Now, in a nutshell, here's what we're driving at. It is the duty and privilege of the LAITY to bring people (sheep) to Holy Confirmation. It is NOT the duty of our priests alone. We laggards have forced them to, but The Church does not mean it so. Our faults are no worse than St. Peter's, and if we, like him will let our Lord use us, we too can bring other sheep to the Sheepfold where the Blessed Food of the Body of Jesus is,—and they may be fed, THROUGH us, Jesus' under-shepherds, if we will.

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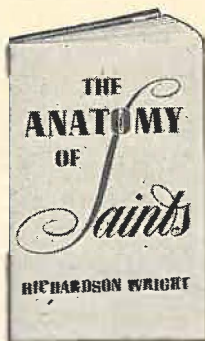
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DEATHS

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

Daniel Joseph Gallagher, Priest

The Rev. Daniel Joseph Gallagher, 76, a retired priest of the diocese of Nebraska, died on June 1st in Santa Barbara, Calif., after an illness of several months.

Born in Ireland, near Fermoy, Fr. Gallagher was educated at St. Coleman's School, Fermoy, and at the American College of the University of Louvain, Belgium. He was ordained to the diaconate in 1895 and to the priesthood in 1896 by Bishop Anthony Durier.

In 1917 he took his first American charge as rector of St. Luke's Church, Detroit, Minn., and as priest in charge of Christ Church, Crookston, Minn. In 1919 he organized All Saints' Church, Minot, S. D.

In 1922 he became rector of St. Andrew's Church, Omaha, Neb., which he served for 20 years. During his rectorate there he was at times a member of the standing committee, the board of examining chaplains, and chaplain at the Bishop Clarkson Memorial Hospital.

Recently he has been serving as an associate priest at the Church of St. Augustine-by-the-Sea, Santa Monica, Calif. The funeral was conducted in that church on June 3d by Bishop Stevens of Los Angeles, the Rev. Wallace N. Pierson, rector, and the Rev. Donald O. Platt, another associate. The burial was in Louisville, Ky., Fr. Gallagher's former home.

Surviving him are his widow, Mrs. Florence Laver Gallagher, and a daughter, Miss Patricia Gallagher.

Mary Corbett Budlong

Mary Corbett Budlong, wife of Bishop Budlong of Connecticut, died at the Hartford Hospital, Hartford, Conn., on June 12th.

In addition to her manifold responsibilities as the "first lady of the diocese," she was a faithful and efficient member of the house committee of the Church Home, on the boards of the Woman's Exchange, the YWCA, the Children's Museum, and the St. Barnabas' Guild for Nurses. She was honorary diocesan president of the Girls' Friendly Society, an honorary vice-president of the diocesan Woman's Auxiliary, and a member of its executive board. She belonged to the Town and County Club.

Mrs. Budlong was born and educated at private schools in Brooklyn, N. Y., and was married on April 30, 1910. She and the Bishop have one son, Harrison M. Budlong, who recently returned from service as a lieutenant in the Navy.

The funeral service was held in Christ Church Cathedral, Hartford, on June 14th. Bishop Gray, Coadjutor of Connecticut, officiated. He was assisted by the Rev. Messrs. Floyd W. Tomkins, Malcolm J. VanZandt, Clarence R. Wagner, and Sidney W. Wallace. A large number of clergy and laity from all parts of the diocese were present for the service. Interment was in Clinton, N. Y.

SEMINARIES

ETS Commencement

Climax of the 81st commencement program of the Episcopal Theological School on June 6th was the tribute at the alumni dinner to the Rev. William H. P. Hatch, Ph.D., D.D., who is retiring after 29 years of distinguished service as professor of the literature and interpretation of the New Testament. Bishop Sherrill, Bishop Dun, who had preached at the alumni service in the afternoon, and Dean Charles Lincoln Taylor spoke with affection and appreciation of his contribution to the school and to the scholastic world. A book, *Munera Studii* written by scholars who have studied under him, was given to him, and the alumni, faculty, and students joined in presenting a beautiful desk to him.

Degrees were awarded to the graduating class by Dean Taylor and Mr. Robert Amory, president of the board of trustees, at the morning exercises in St. John's Memorial Chapel. The Rev. Dr. Raymond Calkins, pastor emeritus of the First Congregational Church of Cambridge, preached. The Rev. Ernest Heriman Forster received the degree of Bachelor of Divinity with distinction, and the following men the degree of Bachelor of Divinity: Frederick Colnut Hammond, Hanford Langdon King, Jr., Walter Edward Muir, James David Reasner, Kenneth Rupert Robinson, John Marshall Shufelt, Andrus Bassett Smith.

Prizes conferred were: the Adams Prize for preaching to John M. Shufelt, who will work in the diocese of Michigan; the Salmon Wheaton Prize for reading to the Rev. Ernest H. Forster, who will return to the district of Shanghai; the William H. Lincoln Prize for reading to Gordon Stephen Price and Henry Lawrence Whittemore of the present student body; the Bishop Atwood Historical Prize to Walter Edward Muir, who will work in the diocese of Central New York.

Newly elected officers of the alumni association are: president, the Rev. William G. Preston, rector of All Saints' Church, Worcester, Mass.; vice-president, the Rev. Philemon F. Sturges, St. Martin's-in-the-Fields, Chestnut Hill, Pa.; secretary, the Rev. Edgar W. Anderson, Church of the Good Shepherd, Watertown, Mass.; treasurer, the Rev. Gardiner M. Shattuck of Trinity Church, Boston, Mass.

The Very Rev. Arthur C. Lichtenberger, dean of Trinity Cathedral, Newark, N. J., the retiring president of the association, was toastmaster at the dinner, at which Dr. Hatch was guest of honor.

COLLEGES

Bishop Chosen Trustee Head of Hobart and William Smith

The election of Bishop Reinheimer of Rochester as chairman of the board of trustees of Hobart and William Smith Colleges was announced on June 12th in Geneva, N. Y., by President John M. Potter.

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CHANGES

Appointments Accepted

The Rev. Stanley E. Ashton, formerly headmaster of the Blue Ridge School, Bris, Va., on June 15th became rector of St. Andrew's Church, Richmond, Va., Address: 225 S. Cherry St., Richmond 20, Va.

The Rev. Warren E. Fowler, formerly priest in charge of St. Mark's Church, Moscow, Idaho, will become rector of the Church of the Good Shepherd, Parkersburg, W. Va., August 1st. Address: 901 Charles St., Parkersburg, W. Va.

The Rev. Kenneth H. Gass, formerly assistant at St. John's Church, Youngstown, O., is now rector of Christ Church, Kent, O. Address: 211 S. Chestnut St., Kent, Ohio.

The Rev. Frank Milton Gilbert, formerly in charge of St. Mark's Church, Nakusp, B. C., in the Canadian diocese of Kootenay, will become rector of Emmanuel Church, Kellogg, Idaho, on July 1st. Address: 717 S. Division St., Kellogg.

The Rev. William T. Holt, Jr., formerly in charge of St. Stephen's Church, the university chapel, Reno, Nev., will become rector of Christ Church, South Pittsburg, Tenn., on July 15th.

The Rev. Robert S. Kerr, formerly on the staff of the Cathedral of St. John the Divine, New York City, and a master at the cathedral choir school, will become rector of the Church of the Good Shepherd, Barre, Vt., on July 1st. Address: 51 Washington St., Barre, Vt.

The Rev. Harold F. McGee, formerly a minister of the Methodist Church and more recently a student at Virginia Theological Seminary, is now layreader in charge of St. Paul's Parish, Hanover, Va.

The Rev. W. L. (Damien) Pitcaithley, OSF, formerly priest in charge of the Church of St. Stephen Martyr, South Ozone Park, L. I., N. Y., is now priest in charge of the Church of St. Andrew-by-the-Sea, Belle Harbor, N. Y. Address: 215 Beach 125th St., Belle Harbor, N. Y.

The Rev. Gordon M. Reese, formerly executive secretary of the Army and Navy Commission of the district of Honolulu, on June 1st became canon to the Ordinary and director of youth activities in the diocese of California. Address: 1055 Taylor St., San Francisco 8, Calif.

The Rev. Louis O'V. Thomas, formerly assistant of St. Andrew's Church, Jackson, Miss., became the locum tenens of that church on June 11th.

The Rev. Gordon W. Weeman, formerly rector of Trinity Church, Garnerville, N. Y., will become rector of St. Augustine's Church, Croton-on-Hudson, N. Y., on August 1st. Address: 18 Old Post Road North.

Military Service

Commissions and Promotions

Chaplain Frank L. Titus has been promoted from major to lieutenant colonel in the army. He is soon to be separated from the service and will assume his new duties as assistant secretary of the Overseas Department of the National Council on August 1st.

Separations

The Rev. Raymond Philip Black, formerly a chaplain in the navy, has returned after his leave of absence to St. George's Parish, in the diocese of Washington, which includes Christ Church, Rockville, and the Chapel of the Intercession, Gaithersburg, both in Maryland. His tour of duty included service in the South Pacific. After President Roosevelt's death, he was the preacher for the memorial service in the cathedral in Brisbane, Australia.

Resignations

The Rev. Ware G. King on June 15th resigned as priest in charge of Holy Trinity Church, Wallace, Idaho, to take graduate work at Columbia University, New York City.

The Rev. D. Wade Safford has resigned as rector of Christ Church Parish, Montgomery County, Md., including Christ Church, Kensington, and the Chapel of St. James, Garrett Park.

Ordinations

Priests

Albany: The Rev. Robert Loren Zell was ordained priest by Bishop Oldham of Albany on

June 12th in All Saints' Cathedral, Albany. He was presented by the Rev. L. N. Gavitt and the sermon was preached by the Rev. A. L. Bice. Fr. Zell will be curate of the Church of the Ascension, Troy, N. Y. Address: 14 Balsam Ave., Troy, N. Y.

Long Island: The Rev. George Richard Tielbe was ordained priest by Bishop DeWolfe of Long Island on June 17th in St. Stephen's Church, Pt. Washington, L. I. He was presented by the Rev. William Woon and the sermon was preached by the Rev. Samuel Shoemaker. Fr. Tielbe will be curate of St. Stephen's Church. Address: 231 Main St., Port Washington, N. Y.

New York: The Rev. Frederick Wolcott Dearing and the Rev. Hamilar Belfield Hannibal were ordained priests in the Cathedral of St. John the Divine by Bishop Gilbert, Suffragan of New York, on June 12th. The sermon was preached by the Rev. J. S. Minnis. Fr. Dearing was presented by the Rev. L. R. Howell. He will be the assistant at St. Peter's Church, Port Chester, N. Y. Address: 35 Marathon Place, Port Chester, N. Y. Fr. Hannibal was presented by the Rev. S. H. Bishop and will be vicar of St. Simon's Chapel, New Rochelle. Address: 355 W. 120th St., New York 27, N. Y.

North Texas: The Rev. W. Warrin Fry was ordained priest in St. John Baptist's Church, Clarendon, Tex., by Bishop Fenner of Kansas, Provisional Bishop of North Texas, on May 21st. The sermon was preached by the Rev. E. W. Henshaw and the Rev. George Quarterman was the presenter.

Oregon: The Rev. Luther Oliver Ison was ordained priest in St. Stephen's Cathedral, Portland, by Bishop Dagwell of Oregon on June 7th. He was presented by the Rev. T. J. Lewis. The sermon was preached by Bishop Jenkins, retired Bishop of Nevada. Fr. Ison is vicar of St. Matthew's Chapel, Gold Beach, and of St. Timothy's Chapel, Brookings. Address: St. Matthew's Chapel, Gold Beach, Oregon.

Deacons

Los Angeles: Samuel Garrett was ordained deacon at St. James' Church, South Pasadena, Calif., by Bishop Stevens of Los Angeles on June 13th. He was presented by the Rev. T. R. Jones

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CHANGES

and the sermon was preached by the Rev. Pierson Parker.

Harold Robertson was ordained deacon by Bishop Stevens of Los Angeles in Grace Church, Los Angeles, on June 12th. He was presented by the Rev. Douglas Stewart. The Rev. E. M. Bruce was the preacher. Mr. Robertson will be assistant at St. Paul's Church, San Diego, Calif.

Michigan: Wilfred Layton and Charles May were ordained deacons in St. Paul's Church, Flint, Mich., by Bishop Creighton of Michigan on June 17th. The Rev. C. D. Braidwood preached the sermon. Mr. Layton, who has been organist at St. Paul's for many years, was presented by the Rev. O. G. Jackson and will continue to serve St. Paul's Church as assistant. Mr. May, who was recently discharged from the armed forces, having completed his preparation for the ministry before induction, was presented by the Rev. O. R. Berkeley and will also be an assistant at St. Paul's Church, Flint.

Minnesota: Vincent E. Anderson was ordained deacon on June 18th in All Saints' Church, Northfield, Minn., by Bishop Keeler of Minnesota. He was presented by the Rev. E. W. Hummel and the sermon was by Bishop Kemerer, Suffragan of Minnesota. Mr. Anderson will be in charge of Ascension Church, St. Paul. Address: Ascension Church, W. Morton and Ohio, St. Paul 7, Minn.

Missouri: Harold Bassage was ordained deacon on June 12th in the Cathedral of St. John the Divine, New York, by Bishop Gilbert, Suffragan of New York, for the Bishop of Missouri. He was presented by the Rev. E. M. McKee and the sermon was by the Rev. J. S. Minnis. He will be assistant at St. George's Church, New York,

while continuing his studies. Address: Union Theological Seminary, Broadway and 120th St., New York, N. Y.

New York: Nicholas Kouletsis and Frederick Howard Meisel were ordained deacons in the Cathedral of St. John the Divine on June 12th by Bishop Gilbert, Suffragan of New York. The sermon was by the Rev. J. S. Minnis. Mr. Kouletsis was presented by the Rev. J. L. Grant and will be assistant at St. Luke's Church, Racine. Address: 905 Main St., Racine, Wis. Mr. Meisel was presented by the Rev. E. M. McKee and will be a tutor at General Theological Seminary. Address: 175 Ninth Ave., New York 11, N. Y.

Pennsylvania: John Marshall Frye, Jr., Frederick R. Isacksen, and Paul Washington were ordained deacons in the Church of the Epiphany, Philadelphia, by Bishop Hart of Pennsylvania on June 12th. The sermon was by the Rev. C. E. Snowden. Mr. Frye was presented by Fr. Snowden and will be deacon in charge of St. John's Church, Concord, Pa. Address: 409 S. 43d St., Philadelphia 4, Pa. Mr. Isacksen will be assistant at the Church of St. Luke and the Epiphany, Philadelphia. Address: 5344 Webster St., Philadelphia 43, Pa. Mr. Washington was presented by the Rev. M. W. Davis and will be assistant at the Church of the Crucifixion, Philadelphia. Address: 4205 Spruce St., Philadelphia 4, Pa.

Spokane: Reginald James Greene was ordained deacon by Bishop Cross of Spokane in St. Paul's Church, Walla Walla, Wash., on June 2d. He was presented by the Rev. W. A. Gilbert. Bishop Cross preached the sermon. Mr. Greene will be deacon in charge of Grace Church, Dayton, and Calvary Church, Waitsburg, Wash., and will continue as professor of economics at Whitman College. Address: 233 Egan Ave., Walla Walla, Wash.

Depositions

The Rev. William Jacob Appel, priest, on June 11, 1946, in St. Matthew's Cathedral, Laramie, Wyo., was released from the obligations of the ministerial office and deprived of the right to exercise the gifts and spiritual authority as a minister of God's Word and Sacraments by Bishop Ziegler of Wyoming. This action was taken in accordance with the provisions of Canon 59, Section 1, after renunciation of the ministry in writing by Mr. Appel and for causes which do not affect his moral character or effect any change in his Church allegiance.

The Rev. Carel J. Hulsewe, priest, on May 24, 1946, in the Chapel of Grace, Grace Cathedral, San Francisco, Calif., was deposed from the ministry, at his own request, by Bishop Block of California, in the presence of the Rev. Mark Rifenbark and the Rev. John C. Leffler, and with the consent and approval of the standing committee.

Marriages

Chaplain Russell O. Kirsch, Captain, USA, and Meta Agnes Williams were married on April 22 by Bishop Hart in his chapel at the Church House, Philadelphia.

The Rev. N. Frederick Lang and Margaret Ann Charles were married at Trinity Church, Roslyn, L. I., N. Y., on May 25th by the Rev. C. U. Harris. The Rev. Grieg Taber was celebrant for the nuptial Eucharist. Mr. and Mrs. Lang will live in New Bedford, Mass., where he will be curate at Grace Church beginning July 1st.

The Rev. Herbert Palmer, of Morristown, N. J., and Mary Barbara Heimick, of Fox Point, Wis., were married in Christ Church, Whitefish Bay, Wis., by Canon M. M. Day on June 8th.

Diocesan Positions

The Rev. Charles T. Murphy, vicar of St. Matthew's Mission, Baldwin Park, Calif., has been appointed canon of St. Paul's Cathedral, Los Angeles. Fr. Murphy is the senior priest in the diocese.

Living Church Correspondents

Don Palmer has been appointed as correspondent for the University of the South.

Corrections

The address of the Rev. Frank Williamson, Jr., CSSS, in the 1946 Living Church Annual should be 830 Duncan Ave., Yeadon, Pa., instead of 943 Church Lane.

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Church Services near Colleges

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Millbrook, New York
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BROWN UNIVERSITY

S. STEPHEN'S Rev. Paul Van K. Thomson, r
Providence, R. I.
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UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
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2d & 4th Thurs 5:30

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ST. JOHN'S: Sun 8, 9:30, 11; Canterbury Club,
Sun 5

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Sun 8 HC in Univ. Chapel; 6:30 Canterbury Club

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Rev. C. Leslie Glenn, D.D., r; Rev. James A. Pike,
J.S.D., Chap
Sun 8, 10, 11, 8; Canterbury Club, 6, Daily: 7:30

HARVARD, RADCLIFFE, M. I. T.

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

HUNTER COLLEGE

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

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 8, 10:45, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r
Sun 8, 10:45; Canterbury Club 4; Wed 7, 10 HC
in Chapel; HD as announced

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

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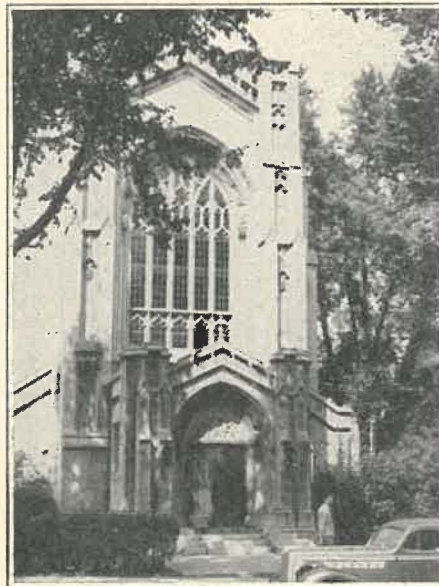
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Fri HC 7; Tues & Thurs 8; Sat 9; EP daily except
Sat 5; Confessions Sat 7-8

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CHRIST New Haven, Connecticut
Rev. Clark Kennedy, r; Rev. William G. Kibitz;
Robert C. Dentan
Sun HC 8, 9:30, Solemn Mass & Ser 11; Daily:
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GO TO CHURCH THIS SUMMER

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DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

EAST MAUCH CHUNK, PA.

ST. JOHN'S Rev. John Kenneth Watkins, r
Third and Centre Streets
Sun 7:30 (except August) & 9:30; HD 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Victor Hoag, D.D., dean
Sun 8 & 11. Daily: HC 7:30, Fri 10

ELMIRA, N. Y.

EMMANUEL Rev. George L. Gurney, r
Pennsylvania Ave. at Mt. Zoar St.
Sun HC 8, Cho Eu 11; Daily (except Mon) HC 7:30; Confessions: Sat 4-5, 7:30-8

FREEHOLD, N. J.

ST. PETER'S (Est. 1702)
Rev. Bernard McK. Garlick
Sun Masses: 7:30, 10; Daily: 7:30 (except Wed), 9
Confessions: Sat 7:30, 8

FRONT ROYAL, VA.

CALVARY CHURCH Royal Ave. at 2nd St.
Rev. Charles Noyes Tyndell, D.D., S.T.D.
The Little Cathedral of the Shenandoah
Sun 8, 11

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

MASSAPEQUA, L. I., N. Y.

GRACE Rev. Edward J. Bubb, r
Merrick Rd. & Cedar Shore Dr.
Sun 8 Eu, 11 MP & Eu; Thurs & HD 9:30 Eu
Grace (Chapel) Sun MP & Eu 9:15

MEDFORD, OREGON

ST. MARK'S Rev. George Turney
5th & Oakdale
Sun 8, 10, 11; Fri & HD 11

MILTON, ORE.

ST. JAMES' Rev. H. Gordon Neal
Vine Street
Sun HC 9; MP & Ser 11; Wed HC 9

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

ST. JOHN THE EVANGELIST 59 Washington St.
Rev. Thomas Lee Brown, r
Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs 10) B 1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY

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

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues thru Fri) This church is open all day & all night.

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

ST. CLEMENT'S 423 West 46th St.
Sun. Masses: 8 & 9:30; Daily: 8. Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

HOLY TRINITY Rev. James A. Paul, v
316 E. 88th St.
Sun HC 8, Morning Service & Ser 11
Weekdays: Thurs HC 11; Mon-Fri MP 9:30

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

NEW YORK CITY—Cont.

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

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High)

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

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

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William Dewees, r
3rd St. & Baltimore Avenue
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC 8; Wed & Fri HC, Special Int 10
Clergy on their vacation invited to celebrate. Vestments furnished.
Confessions: Sat 7-8 & by appt

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton Powell
Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

PATERSON, N. J.

HOLY COMMUNION Rev. Harcourt Johnson
Sun. Masses 7:30, 9:30
Confessions: Sat 8-9

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC 1st Sun)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun Eu, 8 & 9; Mat 10:30; Sung Eu & Ser, 11; Evensong & Instr, 4. Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int, 5:30; Fri, Lit, 12:30
Confessions: Sat 12 to 1 & 4 to 5



ST. JOHN'S CHURCH
EAST MAUCH CHUNK, PA.

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 10, HD 10

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9

RICHMOND, VA.

HOLY COMFORTER Rev. Frank E. Pulley
2100 Grove Avenue
Sun 8, 11, 8

RIDGEWOOD, (NEWARK) N. J.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SAN DIEGO, CALIF.

ST. PAUL'S Eighth at C
Rev. C. Rankin Barnes, D.D., r; Rev. Harold B. Robinson, ass't
Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. George F. Bambach, r
30 N. Ferry St.
Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, Tues, Thurs, 10

SCRANTON, PA.

ST. LUKE'S Rev. Richard K. White
232 Wyoming Avenue
Sun 8 HC; MP & Ser 10:45; Thurs HC 10

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Daily: 7; Thurs 9
Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs 10; Confessions: Sat 11-12, 5-6; Summer Schedule (July, Aug, Sept) Sun Masses: 8, 9:30

SPOKANE, WASH.

HOLY TRINITY Dean near Elm
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other days 9
Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, r; Rev. H. H. Warren, ass't
Sun HC 7, 8; Ch S (except Aug.) 9:30; Service & Ser 11

ST. LUKE'S CHAPEL Rev. J. E. Crosbie, v
Yale Ave. at 9th
Sun HC 8, Ch S 9:30, Service & Ser 11

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N. W.
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun Masses 7, Low; 9:30, Sung; 11, Sung with Ser. Low Mass daily: 7; Extra Mass Thurs at 9:30; Fri 8 Int & B. Confessions: Sat 4:30 & 7:30

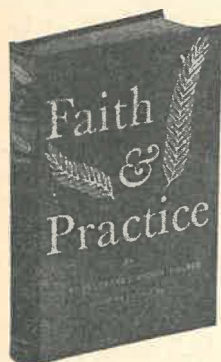
EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

ST. JOHN'S Rev. C. Leslie Glenn
Dr. Glenn will preach at 11 & 8 all summer.
Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30

Books For Summer Reading

Faith and Practice

By Frank E. Wilson



Here the author introduces the whole field of Christian theology (in 320 pages) from elementary belief in God to the Four Last Things, and relates it to Christian life.

Of this book, the *Pacific Churchman* says, "It presents the 'truths' of Christianity in a logical and reasonable but un-academic fashion, and one of the best features is the way it deals with popular misconceptions about these truths."

Cloth Edition, \$2.50
Textbook (Paper) Edition, \$1.50

A History of the American Episcopal Church

By William W. Manross

A detailed, authoritative history of the American Episcopal Church from the earliest days down to and including the General Convention of 1934. It includes accounts of the progress of the American Episcopal Church in missionary work; changes in the Prayer Book and in Church Government; efforts at reunion with other communions; histories of the different Movements. \$2.50

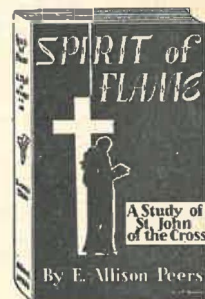
Prayer and the Service of God

By Daniel T. Jenkins

In this thoughtful discussion of what prayer really is and does the author clarifies many of the questions which present themselves to those who find it difficult to pray in these times. "The reader of this book will be the companion of an author who has some profound spiritual insights into the mood and need of the modern man."—*Augsburg Book News Letter*. \$1.50

Spirit of Flame

By E. Allison Peers



"This little book is the best beginner's guide to St. John ever written. The author has produced a masterpiece."—*The Tablet*.

A short biography, with an excellent chapter on the dissensions among the Carmelites and their imprisonment of St. John, is given in the first part of this book. In the second section, the author answers the "ordinary Christian's" objections to St. John's teaching as revealed in his great spiritual treatises. \$2.00

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