

The Living Church

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



**Commission Divided, 10-7,
on Proposed Basis of Union**
*Full Texts of Majority and
Minority Reports*

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ST. PAUL'S CHURCH AND PARISH HOUSE, DULUTH

The parish traces its origin to a visit by Bishop Whipple to the city in August, 1866. [See page 20.]

The Christian Attitude

BY JAMES WAREHAM

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BY MARCUS DONOVAN

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BY P. T. R. KIRK

An attempt to show the significance of the Incarnation to the various problems, social and sociological, which confront us at the present day. The author invites his readers to think with him, and to examine his belief that at home and abroad, in the family and in the nation, there is a Christwards movement evident, and that in the Living Presence of the Incarnate Lord there is the adequate evaluation of all our life. \$1.20

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LETTERS

The Pension Fund

TO THE EDITOR: It seems strange that there has been so little comment on the proposal to increase parish assessments for the Pension Fund to 10%. That is a high figure and may mean hardship in many places. It may also have a depressing effect on clergy salaries in many places where they are now too low.

This is not to question the value of the Fund, its benefits, nor the need of increasing its revenue.

Has the Fund considered the possibility of increasing the Fund's capital by subscription, as the original capital was created, to an amount the yield from which will make up the difference? What is the amount needed to increase the capital to that extent?

It is hoped that General Convention will consider such procedure or others before taking hasty action to increase assessments to 10%.

(Rev.) JOHN M. NELSON.

South Glastonbury, Conn.

The Chalice and Health

TO THE EDITOR: From many years' work in the field of public health and as a specialist in tuberculosis, I am keenly aware of the danger of a well person contracting this disease by intimate contact with a tuberculous individual if the sputum contains tubercle bacilli. No more direct way of transferring these germs can be devised than by drinking from the same cup. That the cup happens to be used in church does not alter this fundamental fact as germs are no respectors of persons or places.

To make the type of service optional would protect the well-informed but would not prevent the uninformed or thoughtless person from possible infection by lip to lip transfer of tubercle bacilli smeared on the cup by a preceding tuberculous communicant. To argue that the percentage of alcohol in the sacramental wine would kill any tubercle bacilli that adhere to the edge of the cup is fallacious for two reasons: first, the contact is too brief and the alcohol content too low for disinfection; second, the wine does not come in contact with the outer lip of the cup which is more likely to be contaminated.

States have recognized the danger by enacting legislation prohibiting the use of the common drinking cup in public places. These laws are obeyed by all the Churches except the Lutheran and Episcopal denominations. Why should any Church be a law breaker or expect exemption from compliance with a law passed to protect the health of all the people?

Bishop Ivins' article published in *THE LIVING CHURCH* in the October 8, 1944 issue reviews the history of administering Holy Communion from the early days of the Church and the different methods used. He advances as evidence to prove that tuberculosis is not a menace to communicants who use the common cup that "Every priest who administers the Holy Communion consumes all that may be left

in the chalice after all have communicated from it, and cleanses the chalice with his lips" and that "In spite of this, the clergy remain a 'preferred' risk by life insurance companies." It is a fact that clergymen have a longer life expectancy than other professional men, but lawyers and physicians lead a more strenuous life and are exposed to more physical hazards. Furthermore, a very small percentage of the total number of ministers considered in determining the "risk" on a professional basis ever have any contact with the common cup, as most American Churches do not use it in their form of administration of the Sacrament. The clergy are not immune to tuberculosis, as we all know. I have recently had two clergymen with tuberculosis under my care.

Bishop Ivins quotes from a report made by Burrows and Hemmens published in the *Journal of Infectious Diseases*, 73: 180-190, 1943, of their study of the use of a silver chalice and the possibility of spreading disease thereby. Their problem was to determine whether there was a bactericidal action of the silver surface of the chalice on bacteria in a saliva solution allowed to remain thereon for a given time. They found that after five minutes the number of streptococci recovered from the infected surface was reduced 55% while on the glass slide the reduction was 20%. Even after the rim was wiped with a sterile cloth appreciable numbers could be recovered. They also state "that in the case of tubercle bacilli the time interval was extended to as long as 40 minutes. Guinea pigs were inoculated and in all cases tuberculosis developed. It was clear, therefore, that an infective dose remained viable over the entire period of observation." Unfortunately, Bishop Ivins did not include this paragraph in his abstract, although that is the most significant finding in their entire report and the one that should most concern us.

I would like also to call attention to the fact that the Rev. David R. Cochran in his three articles on the administration of the Holy Communion, published by THE LIVING CHURCH in the spring of 1945 and subsequently reprinted in pamphlet form, not only overlooks the part of the Burrows and Hemmens report which shows that they were not able to demonstrate the same bactericidal action when dealing with tubercle bacilli, but goes so far as to claim, on the basis of the Burrows and Hemmens tests, that "the possibility of spreading of infection with a silver chalice, when a purificator is used and the chalice rotated would seem to be negligible." On the other hand I would rather agree with the judgment of Dr. Joseph H. Pratt in a letter to THE LIVING CHURCH, September 2, 1945, in which he stated, "So far as tuberculosis is concerned, their (Burrows and Hemmens) work supports the warning of the National Tuberculosis Association regarding the danger of transmitting this disease by the common cup."

Furthermore, Dr. Paul E. Rutledge of Kirkwood, Mo., has made experiments under natural conditions in the United States Public Health Laboratory at Clayton, Mo. From his report I quote: "I have

repeatedly demonstrated the presence of pathological bacteria on the Communion Cup, the cultures being made within ten minutes after the use of the cup by the last communicant. The organisms recovered are: Staphylococcus aureus and albus, streptococcus non hemolyticus, diphtheroids, micrococcus catarrhalis, micrococcus tetragenous, bacillus subtilis, and an unidentified yeast. I feel that these organisms represent such a wide range of cultural characteristics that it is fair to say that practically any disease which attacks through the nose and throat may be transmitted by the Communion Cup."

Furthermore, Bishop Ivins notes another objection to the use of the common cup, as follows: "There is another reason against the reception of the chalice and that is the use of lipstick by women, even when they come to Holy Communion. This is no place to comment on the practice itself, but so long as it continues in vogue the reception of the chalice is an unpleasant experience for everyone and a rather revolting one for a priest who cleanses it. This is a rather awful thing to have to say about receiving Holy Communion, but so long as so many women are so unthoughtful of others in regard to this practice it would seem that the only alternative would be Communion in one kind for many. It would further seem that those who should deny themselves the use of the chalice should be those who use lipstick. But it is probably too much to expect most of these women to do so of their own volition and therefore others will have to do so."

When several people drink from the same cup they defy the germ theory and the teachings of Pasteur, Koch, and sanitarians throughout the world.

Quite recently in a Massachusetts town four young women, members of the same choir, developed tuberculosis. Investigation indicated that the infection was passed from one to the other, as there were no cases of tuberculosis in the families of any of these patients. Just how this infection took place is not susceptible of proof, as it might have occurred in one of several ways. These young women were in close contact in all of the activities of the choir. In singing or coughing, the germs of tuberculosis could have been transferred from one tuberculous person to others with whom she was in intimate contact, but drinking from a common cup would be an even more direct method of conveying infection. This hazard applies as much to the chalice used in the Communion service as it does to a common drinking cup used by different individuals.

I cannot believe that any clergyman would knowingly pass a cup used by a person with pulmonary tuberculosis to other communicants. However, even if all the persons conscious of having tuberculosis refrained from participating in the Communion service, this is bound to happen when the common cup is used, as X-ray surveys show that about 1% of all adults have some evidence of pulmonary tuberculosis.

I was present recently at Communion in an Episcopal church where the communicants were given the choice of two meth-



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Sex in Christian Marriage

By the Rev. Alan W. Watts

Fr. Watts' article in the May 26th issue of THE LIVING CHURCH is being made available for wide distribution as a four-page leaflet. For many approaching marriage it presents a sane and Christian guide to conduct and attitude.

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ods of receiving Communion. I noticed that about one-half requested the intinction method, the others used the common cup and thereby exposed themselves to infection with tuberculosis and such other communicable diseases as may be spread through mouth to mouth contact. The Church should take the lead in promoting hygiene and not merely because of tradition actively oppose progress or assume a neutral attitude in this important matter. The dead hand of tradition should be lifted and not be permitted to stunt the growth of the living Church.

HENRY D. CHADWICK, M.D.

Waltham, Mass.

Editor's Comment:

Dr. Chadwick's letter sums up quite fully the case against the use of the common chalice in Holy Communion. His quotations do not, however, do full justice to the Burrows and Hemmens report, the conclusion of which was that the chalice was no more likely to spread disease than the mere coming together of people in a confined space. The absence of the common chalice would hardly have sufficed to prevent the spread of tuberculosis from one chorister to another in the case he cites. Any contact of one person with another may spread infection; the careful studies and measurements of Burrows and Hemmens showed that the chalice has a self-sterilizing action which makes the spread of infection exceedingly unlikely—so unlikely that breathing the air of the same room is a much more dangerous activity. In fine: if it is safe for A to sit next to B, it is safe for A to receive from the same chalice as B.

The Church and the Seminary

TO THE EDITOR: Chaplain C. K. Myer's article, "The Church and the Seminary" [L.C., January 20th], is a stirring appeal and should cause us much prayerful anxiety.

I am inclined, however, to question some of his statements, *i.e.*, "the seminaries are sore beset with the problem of finding teachers adequately prepared to fill their staffs." I feel sure we have plenty of men equipped to teach in our seminaries—if we could find them. Finding adequately equipped seminary professors is but part of the vastly larger problem of clergy placement. What we lack is the means to locate the various talents and skills among our clergy. The Army and Navy attempted it and largely succeeded; so why cannot the Church? The officer and the enlisted man was asked as to his peculiar gifts, which were placed on record.

There is a principle involved here which we have ignored in our haphazard placement of the clergy. We have largely made the parish and its needs the standard and very inadequately tried to fit the priest to the parish. But God calls men to be His messengers; He endows men with peculiar

(Continued on page 23)



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



To Leaders of Young People

IF YOU have been asked to lead or assist with the young people's group this fall you had better analyze your job, and make thorough preparation—or else! The *or else* means a year of exasperation, futility, and wasted effort. Possibly there is no department in parish life in which we do such poor work, and miss such large opportunity, as here. The conspicuous youth societies in certain large parishes are generally (if the truth is revealed) only a fraction of the young people available, and they are not the ones who need it most.

No national youth office has ever been able to help very much. The key is the parish leader, the loyal one who, through a year of blood, sweat, and tears, will struggle through with the high school crowd. Therefore, clear motives first, with a firm resolution to give loving, patient, and intelligent leadership. Make up your mind. If you take up this task, you are doomed for failures vast, heartaches, and disappointments. But you will also have unexpected bursts of success, increasing satisfaction of friendship, and fun with boys and girls who are going through some of the most difficult years of their lives.

Y.P. SOCIETY vs. CHURCH SCHOOL

In the typical parish there will be found the unsettled relation between (a) the high school classes in the Church school, and (b) the Sunday evening meeting of the young people. The rector dimly hopes they will all come on Sunday morning for both a high school class and one of the regular services. In addition he hopes that they will all come again in the evening. But this vague hope is never implemented by a workable program, and the three events remain as bidders for the youth's Sunday attention and choice. In practice, each attends the one or two which appeal to him.

The first step should be to straighten out this muddled parish thinking by forming a Youth Council (call it committee, board, sponsors—no matter) to settle policies and objectives and start a program. Persons on this body (which should meet *monthly*, if youth work is to be kept vital) should be the rector, youth leaders, some key parents, and two or three of the young people themselves; in all, five to ten.

The Youth Council prevents the youth program from becoming the sole

work of the youth leaders. Here all problems are frankly discussed and solutions worked out. At times, every name on the youth list should be discussed, to decide if the program is really reaching those for whom it is intended. This council will have to see clearly the local need—whether to stress the Sunday night society or some Sunday morning venture, a week-night event, or whether to meet once a month. How often shall we expect them to receive Communion? What assistants will the leaders need? adults for social events? a program director? Just how far can students be expected to be leaders?

YOUTH LEADER THE KEY

Yet, beyond the backing and constant sharing of the program by this council, the real work is carried on by the youth leader. He or she has to be forever looking ahead, holding the attention of individuals, thinking of ways to catch the interest of the absent, the slipping. There are the thousand arts of program making, of inspiring and using vitality, of touching natural idealism and clinching it with a religious experience.

In brief, here are a few items to have in your mind:

1. Collect materials, early and always. You will need new stunts, games, projects, ideas, plans, and your file should be always at hand.

2. Remember individuals, even to allowing time or making a pretext for personal chats. Young people are in a world apart, have few adult intimates, are, underneath their noise, really lonely, hungry, and confused.

3. Work at your *whole* list, not just the activated central group who come to meetings. They are all your children, and the absentees are your wandering sheep, who need you most. If you don't win them, who will?

4. Try everything, hope everything, *stick to it* to the end of the year. Ask help from other adults, but keep the ball rolling yourself.

5. A good formula: Work *for* your young people; one step higher, work *with* them; higher yet, try to get things done *by* them. For, with, by: each succeeding level is more difficult, and more worth while.

Every society reaches a low point, or dies out, about every seven years. Don't be discouraged. Make a fresh start this year: it may be time for the beginning of a new cycle.

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

FOURTH SUNDAY AFTER TRINITY

GENERAL

CONVENTION

Banquet to Honor Bishops

The Evangelical Education Society, the Episcopal Evangelical Fellowship, the Protestant Episcopal Church League, and the Protestant Episcopal Society for the Promotion of Evangelical Knowledge are coöperating in a banquet to be given September 11th in honor of the Archbishop of Canterbury, the Presiding Bishop, and Bishop Hart of Pennsylvania during General Convention. Bishop Tucker of Ohio will be the toastmaster and William Starr Myers, president of the Evangelical Education Society will extend the welcome on behalf of the coöperating societies. Charles P. Taft of Cincinnati will be the speaker at the banquet.

GIRLS' FRIENDLY

Mrs. Peabody Elected President

Mrs. Malcolm Peabody, wife of Bishop Peabody of Central New York, was elected national president of the Girls' Friendly Society at the 43d National Council, which was held at Denison University, Granville, Ohio, June 24th to June 30th. Delegates from all eight provinces of the Church in the United States were present, as well as representatives from Puerto Rico and the Philippines.

Bishop Tucker of Ohio dedicated the



MRS. PEABODY: *New president of the Girls' Friendly Society.*

Friendly Trailer at an outdoor evening service. Workshops and speakers directed the attention of the delegates to the need for girls' responsibility in present-day problems and stressed the society's slogan, "Adventuring in Friendliness."

FEDERAL COUNCIL

Study of Ministry to Older People Planned

Realizing that the proportion of people over 65 has approximately doubled since 1900, the Federal Council of Churches has inaugurated a plan for a two-year study of religious ministry to older people. The study will begin next fall and will be carried on in Chicago under the general supervision of the Council's Commission on Religion and Health. The purpose of the course will be to discover how the resources of religion can help older people find meaning in life and to help them to utilize the compensatory values that are potential to older age.

Among those who are on the advisory committee are the Rev. Thomas J. Bigham, Jr., of the General Theological Seminary, and the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations.

UNITY

Commission Divided, 10-7, On Proposed Basis of Union

The long-awaited report of the Joint Commission on Approaches to Unity was released for publication July 7th in a joint announcement by the Commission and the Department of Church Coöperation and Union of the Presbyterian Church USA. The report of the Commission is divided into a majority report with ten signatures and a minority report with seven. [See page 12ff.]

Three bishops, three priests, and four laymen signed the majority report, but among these were some who did so only to present it for study to the Church without committing themselves to its support or agreeing with all of its proposals. Two bishops, three priests, and two laymen declined to sign the majority report but published instead a repudiation of the proposed method of achieving unity with the Presbyterians. Bishop Oldham of Albany, who was not present at the last meeting of the Commission, did not sign either report.

The majority report, which is the result of the conferences with the Department of the Presbyterian Church USA, presents this "Proposed Basis of Union" to General Convention, meeting in Philadelphia September 10th to 20th, for referral to the dioceses and missionary districts for study during the next three

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years. If General Convention takes this action looking toward the proposed organic union, the Department of the Presbyterian Church will propose similar action to the General Assembly of that Church in 1947 — at the recent Assembly reports were made in general terms of some of the proposals in the plan, but the details of the "Proposed Basis" itself were not made available to the Presbyterian commissioners.

"The Proposed Basis of Union" is concerned with the following articles which "if adopted will become the basis for further negotiations looking toward the drafting of a constitution": I. Doctrine; II. Government; III. Ministry and Lay Leadership; IV. Other Basic Provisions; V. Worship; VI. Property and Contractual Rights. Under four of the articles general statements are followed by specific statements

Under the general statement of the first article, Doctrine, is asserted that "whenever definite conflicts are disclosed between the formularies of the two uniting Churches, such conflicting teachings shall not be taught as necessary to salvation or so to break fellowship in the united Church." One of the specific statements includes the sentence, "Christ supplies the Church, of which He is the living Head, with a ministry continuous through the centuries and empowered by the Holy Spirit to proclaim the word and minister the Sacraments."

Two innovations for the Episcopal Church, as outlined under the second

article, Government, will be the institution of ruling elders and the apparent establishment of a General Assembly or Convention in one house only.

The ruling elders are defined under the third article, Ministry and Lay Leadership, as lay representatives for the purpose of exercising government and discipline in conjunction with the presbyters. Eventually only they, among the laity, will be eligible to serve in the superior councils of the Church. Regarding the ministry, the article provides that all men ordained after the effective date of the union will bear the authority of both traditions; prior to that time, ministers who have been ordained in either Church will receive the authority of the other. There is provision for bishops, presbyters, and deacons. Lay deacons and deaconesses may also be elected and set apart by congregations.

The fourth article, Other Basic Provisions, is concerned with Baptism, Confirmation (which, under certain conditions, may be administered by a presbyter), the Lord's Supper, and Ordination.

The "Proposed Basis" contemplates an interim of 25 years during which a liturgical commission will formulate a new book of worship, liturgical and nonliturgical; during the interim each congregation will continue to worship according to its previous practice, and "no change shall be made in the worship of any parish without the agreement of the pastor and congregation, and the approval of the bishop and presbytery."

No definitions are given regarding property and contract rights, the fifth article, but only the statement that qualified committees should give further careful study to such matters.

The members who subscribed to the minority report rejected the "Proposed Basis" on four grounds: the lack of intention on the part of the General Convention of 1937 to pledge itself to an act of unity "immediately and at any price"; disagreement between the Churches on the meaning of Holy Orders; the ultimate abolition of the Prayer Book; the removal of the Episcopal Church from the Anglican Communion by making it a member of the Presbyterian orbit of Churches. According to their statement, "The bishop has been transmuted into merely a permanent moderator. Any student of ecclesiastical institutions reading the present proposals impartially would come to only one conclusion, namely, that our Church had ceased to preserve its historic identity and had become a new kind of Presbyterian Church."

At the same time that the Commission's report was being released, the drafting committees of the Presbyterian Church USA and US (Southern) in Asheville, N. C., announced a joint meeting to be held in Atlanta, Ga., in October by the executive boards and agencies of the two denominations to study a plan of union to be used in consolidating the home and foreign missionary work of the two Churches.

INTERCESSIONS FOR GENERAL CONVENTION

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

July 14. IV Trinity.

Thanksgiving for the leadership given as Presiding Bishop by the Most Rev. Henry St. George Tucker, S.T.D.

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 15. Monday.

That the selection of a Presiding Bishop by General Convention may be inspired by God the Holy Ghost.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church (especially —); that every member of the same in his vocation and ministry may truly and godly serve thee. Through Jesus Christ our Lord. *Amen.*

July 16. Tuesday.

That elections to National Council by General Convention may be of men and women in whom the Holy Ghost may have his way fully.

Prayer as on July 15.

July 17. Wednesday.

That election of bishops by the House of Bishops for vacant Missionary Districts may be directed by God the Holy Ghost.

Prayer as on July 15.

July 18. Thursday.

That appointments to Committees of General Convention may be wise and of benefit to the Whole Church.

Prayer as on July 15.

July 19. Friday.

For the guidance of the Holy Spirit in the election of a President of the House of Deputies of General Convention.

Prayer as on July 15.

July 20. Saturday.

For God's blessing upon the Secretary of the House of Bishops and his assistants as they prepare for General Convention.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, thy servants may be enlightened and strengthened for thy service; through Jesus Christ our Lord. *Amen.*

July 21. V. Trinity.

That the Reconstruction and Advance Fund may be entirely in hand by the opening of General Convention.

WE PRAY thee, O Lord, that, like as thy Son Jesus Christ came to send fire upon earth, and declared that it should be kindled exceedingly: so the same fire of thy Holy Spirit may inflame the hearts of us thy people, to thy honor and glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

ENGLAND

Roman Catholic Policy Criticized By Archbishop of York

The "dangerous policy" of the Roman Catholic Church toward Russia and Communism was criticized by Dr. Cyril Forster Garbett, Archbishop of York, in an article in his diocesan bulletin.

"The policy of the Vatican, which everywhere treats of Communism as something evil, is to oppose Russia and Communism wherever they are found," Dr. Garbett said. "However, history shows it is a dangerous policy for a Church to throw itself unreservedly on the side of one party in a political struggle, and it is unjust to identify all Russian Communism with atheism."

TWO COURSES OPEN

Dr. Garbett declared two other courses are open to end "the widespread bewilderment and disappointment" caused by the attitude of USSR representatives at various international conferences and meetings.

The first course, he asserted, is to accept the Russian ideology and way of life and accordingly support her foreign policy, but this is impossible, he added, "because our conceptions of freedom and democracy are totally different."

The second course, Dr. Garbett urged, is to continue patiently trying to reach an agreement and to remove misunderstandings. He said "this is the position taken by Mr. Bevin and the government, and they have behind them the whole country."

Dr. Garbett recommended as means to promote greater understanding between Britain and Russia interchanges of good will missions and freer exchanges of opinion and information through press and radio channels. [RNS]

Archbishop Appeals for Funds To Rebuild Canterbury Cathedral

An appeal for funds to resume restoration work on Canterbury Cathedral which was interrupted by the war was made in London by Dr. Fisher, Archbishop of Canterbury.

Dr. Fisher estimated that £300,000 (\$1,200,00) will be needed to ensure the structural stability of the cathedral, to reconstruct surrounding buildings, and to supplement the cathedral's depleted income.

He said that part of the appeal fund will be used to finance an expansion program that includes building a "pilgrims' refectory," and the creation and endowment of a hostel for home and overseas visitors. [RNS]

Bishop Gives Up Palace

The Rt. Rev. Henry Aylmer Skelton, Anglican Bishop of Lincoln, has asked the Ecclesiastical Commissioners of the Church to take over his palace and income as permitted under legislation enacted last year. Bishop Skelton will give up the Old Palace at Lincoln, which consists of 45 rooms, and will move into a much smaller house. Under the new arrangement he will receive £2,400 annually instead of £4,500, but will be free of excessive expenditure in keeping up the palace. The palace will henceforth be used as a diocesan house.

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, then Bishop of London, was the first to avail himself of the facilities offered by the legislation.

Archbishop Urges Predominance Of Church in Life of Nations

The Church's duty to the nation is to be an active influence in all spheres of social and industrial life, Dr. Fisher, Archbishop of Canterbury, declared at a meeting of the Oxford Diocesan Conference.

"Nationalism is doomed to failure,"

Dr. Fisher warned, "unless it evokes, and meets with, a greater sense of private duty and public service than has existed before." [RNS]

AUSTRALIA

Criticizes Government's Delay In Releasing Church Property

Government delay in reapportioning Anglican Church lands acquired under the Darwin Land Acquisition Act of 1945 was sharply criticized by the Rt. Rev. Stephen H. Davies, Anglican Bishop of Carpentaria. The law provides for conversion of all freehold land in Darwin into leasehold and reapportions holdings to churches in conformity with rebuilding plans for the bomb-damaged city.

Bishop Davis charged the government with "an obstructionist policy which does not allow the Church of England to exercise freedom of religion as provided in the Australian constitution." He asserted that other religious groups have had their former buildings returned to them, while Anglican headquarters in Darwin are still being used as a Navy hospital. [RNS]

Bishop Confirms Last Class in Cathedral



The largest class ever to be presented to Bishop Moore of Dallas, 92 members, was confirmed by him in St. Matthew's Cathedral, Dallas, recently. The class, which included 57 adults, was presented by the Very Rev. Gerald G. Moore, dean of the cathedral, and the Rev. Vern Swartsfager, assistant. It was Bishop Moore's last class at the cathedral before his retirement as diocesan.

The Great Betrayal

The Rev. Frederic S. Fleming, D.D.

Rector of Trinity Church in the City of New York

THE GREAT BETRAYAL seems to me to express what actually will have been accomplished if some members of our Church should succeed in their present program. It is not a pleasing prospect, and the time has come for us to meet the situation.

I am concerned with the resolution introduced at the General Convention of 1937, whereby the Episcopal Church proposed to explore the possibility of achieving organic union with one branch of the Presbyterian Church.

It is significant that there was no debate on this resolution; none of the many issues involved was discussed; and the whole plea was to support the committee presenting it. When the chief spokesman for the resolution, the Rev. Dr. Howard Chandler Robbins, was asked, repeatedly and categorically, whether we were committed to any definite program, he replied that we were committed to nothing! He went on to say that it was only a pious hope, and he felt that it could be considered without any idea of binding our Church to any obligation. How far we have since been drawn into commitments can be ascertained by the demand now being made upon us. We must remember that there was *no debate* on this resolution, and, when the question came before the General Convention of 1940, so much opposition was encountered that the Commission itself recommended that a new one be appointed. Again, in the General Convention of 1943, in the House of Deputies, a determined effort for debate was made by the then President of the House. Despite his efforts to provoke discussion, the House called for a vote which was taken without any discussion.

We now approach the General Convention in Philadelphia amid cries for union with the Presbyterian Church at any cost and without further delay! We are told that this union should be accomplished, now, whatever the cost, because it is God's will. There is always a tendency to merge God's will with our own desires, but it seems to many of us that this takes too much for granted. There is being read into some of our Lord's words a meaning and interpretation which may or may not be a true revelation of His purpose. We shall not do well to try to force an interpretation of the will of God because it seems to accommodate the ends which some people may have before them.

It is evident that this attempt to achieve organic union with one branch of the Presbyterian Church is an indication of a feeling of unhappiness and

discontent on the part of some of the clergy and laity of our Church. To put it bluntly, they find that the Book of Common Prayer commits them to a faith and obedience which they are not prepared to accept or to follow. There are so many evidences of this impatience with the faith and practice of the Church, as it is thus enshrined, that it has become a common thing for those who so disregard the Prayer Book to alter, or to misuse, or even to omit certain offices contained therein, and to substitute therefor something which happens to please them personally.

Those who pursue this policy quite naturally find themselves more at home with their Presbyterian brethren than with Episcopalians who remain loyal to the vows they took to uphold the faith and practice of their Church.

There are those who are determined to force their own plans for union even at the cost of splitting the Episcopal Church and creating a bitter schism. *This is the great betrayal!* How much more honest it would be for those who are ready to renounce the Church—or who have already done so—to find their place in the Presbyterian Church without trying to “scuttle the ship” for those who would remain true to their ordination vows! No amount of special pleading can obliterate the sharp distinctions between Anglicanism and Presbyterianism.

In a recent publication, two outstanding Presbyterian ministers said*:

“The typical Presbyterian creed is the Westminster Confession of Faith, a long document originating in the Westminster Assembly of Divines, and revised from time to time. This is the fullest single statement of the Christian faith proposed by any Church, and it marks this Church preëminently as ‘creedal’ in type.”

Again,

“All ministers in the Presbyterian Church are in one sense ‘bishops,’ but they are on a parity of authority, and so, in the usual sense of the word, there are no bishops in this Church.”

And again,

“A Presbyterian minister is in no sense a ‘priest’ beyond any other sincere Christian believer.”

Contrast these frank statements with the vows that a man takes when he is made a “Priest in the Church of God.” What does a priest mean when he de-

**Why a Presbyterian Church?* by the Rev. Drs. Cleland B. McAfee and Eliot Porter. Philadelphia: Board of Christian Education, 1945.

clares, at his ordination, that he solemnly engages “to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America”? What does a bishop have in mind when he utters these words at his consecration:

“In the name of God, Amen. I,, chosen Bishop of the Protestant Episcopal Church in, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.”

Contrast them again with our understanding of the ministerial office as expressed in the actual Sentence of Ordination:

“Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his Holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost.”

We believe that when a man is made a priest by the gift of the Holy Spirit at the imposition of hands by a bishop of the Church there is conveyed to him a certain spiritual faculty with which he is henceforth endowed and by which he is forever bound.

Contrast them again with the Preface in the service for “Making, Ordaining, and Consecrating Bishops, Priests, and Deacons according to the Order of the Protestant Episcopal Church in the United States of America”:

“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. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same”

I submit that these declarations are diametrically opposed one to the other. In this connection I make an interesting observation. In my 35 years in the ministry of the Episcopal Church I have seen many Presbyterian ministers enter our priesthood. I do not happen to know of any priest of the Episcopal Church who became a Presbyterian minister. I am impressed by the fact that there have been men in the ministry of the Presbyterian Church who recognized something in our ministry which they did not find in their own.

Every true and loyal Episcopalian knows that what is quoted above is of the essence of our faith. We hold this belief in common not only with the Anglican Communion, but with the Orthodox Churches throughout the world, as

well as with every true branch of the Catholic Church.

That this rock upon which our Faith was founded will be shattered if those who would betray us should succeed, is well shown in a report of the 158th General Assembly of the Presbyterian Church in the United States of America, recently held in Atlantic City. I quote from the *New York Times* of May 25th:

"Eight hundred clerical and lay commissioners heard with approval the assurances of the Rev. Dr. Henry Sloane Coffin of New York City that a proposed plan of merger with the Protestant Episcopal Church will be published within six weeks by the latter church and that it would contain mutual recognition of the ministry and safeguard the standards of both Churches. The united church would have both Bishops and Presbyteries functioning concurrently under a plan designed to invite the adherence of other communions, he said.

"The commissioners applauded the demand for 'action now' and the statement that some sort of union could be effected in two years, made by Charles J. Turck, president of MacAlester College, St. Paul, Minn. . . ."

"Disclosing for the first time a few details of the merger plan on which commissions of the Presbyterian and Episcopal Churches have been working since the Episcopal Church proposed it in 1937, Dr. Coffin said the plan would safeguard the Presbyterian Church and provide that when a minister is 'installed in a church the congregation may request the Bishop and the Presbytery to exact of him a promise to minister the doctrine and worship in accordance with the forms to which the congregation has been accustomed. There would be complete mutual recognition of ministry and an extension of authority to preach in the united church. The Episcopal Commission sought an extension of ordination, which was declined.

"The office of Bishop has been carefully coordinated with our Presbytery,' he explained, 'so that the Bishop would discharge many of his functions in concurrence with the Presbytery, in the ordination and installation of a pastor, and the dissolution of a pastoral relationship.'

"The Rev. Dr. Ralph Waldo Lloyd, president of Maryville College, Maryville, Tenn. . . . said . . . there would be no reordination of any kind, but Presbyterian doctrines and form of Government would be protected.

"Dr. Turck, an attorney, declared that 'laymen believe in church union and want action now.' . . . 'We as laymen might find that doctrinal points are irrelevant to merger. Laymen are not given to quibbling. We want action and we want it in our lifetime. We believe some kind of union can be worked out in the next two years.'"

When the announcement of a "a proposed merger" to be published by the Episcopal Church is made from the General Assembly of the Presbyterian Church, before our own Commission on Approaches to Unity has made its official report, and before our own Gen-

God Sent a Trespasser

By the Rev. Bruce Reddish

IT WAS about 30 years ago that it happened, and it stands alone among many strange and interesting experiences in more than 40 years as a priest in the Church of God.

It was a beautiful summer morning in a large midwestern city where I was staying with some relations, who lived in an exclusive residential district inhabited only by the "best" families. It was Sunday, so I went to a handsome ivy-covered stone church not far away. I recall how peaceful it looked in the morning sunlight, with the birds twittering in the ivy about the open door. The notice board said that Holy Communion would be celebrated at eight o'clock, and it was now ten minutes before eight. I entered and found the church quite empty, but everything prepared for the service. Even the veiled chalice and the missal stood on the altar, and the bread box and cruets were in their proper place on the credence. I knelt to pray, and in a few minutes I heard light footsteps and the rustling of skirts coming up the aisle. They stopped a few seats behind me and all again was still.

Eight o'clock came and went, but no priest appeared. Finally I arose and went to the other worshiper to ask whether there had been some mistake about the hour of service. Before I could speak, she asked me, "Is there

not to be a Celebration this morning?"

"That is just what I was about to ask you," I replied. "Oh: I don't think it is ever omitted," she said, "and I have come a long way to attend it." There was a note of distress in her voice.

"Well," I said, rather hesitatingly, "I am a priest and I could take it if I could find some vestments." "Oh, I wish you would." So I went into the sacristy and looked around. There was no one about, not even a sexton. Opening a wardrobe, I found a cassock, a surplice, and a stole, which I hurriedly donned and went up to the altar. There were now two more ladies in the church.

I celebrated the Eucharist and gave them Holy Communion. Then leaving everything just as I had found it, I returned to the sacristy and putting off the vestments, left the church, feeling rather like a trespasser, but happy to have been able to offer the Holy Sacrifice and receive the Blessed Sacrament.

When I got back to my own diocese and told my Bishop what I had done, his first comment was, "Well, I like your nerve." Then after a moment's thought he added, "There must have been someone there who needed the Blessed Sacrament very much, and you were sent there to give it to her."

eral Convention meets, it is apparent that there are members of the Episcopal Church who take it upon themselves to speak for the Church as a whole, and to commit it to a certain line of action. These same men are evidently in such positions in our Church that they can lead outsiders to believe that their personal view reflects the mind of the entire Church.

I submit that the nature of these proposals indicates plainly that we are not making for unity but disunity! If a majority of the House of Bishops and of the House of Deputies should vote to affiliate with one branch of the Presbyterian Church this will not establish a union. Unless there is oneness of mind within the Church which Christ founded, there is no possibility of any man or group of men creating unity. Man can cause a schism, but he cannot produce an organism. Organic union must be preceded by identity of doctrine.

I submit further that we have traveled a long way from the original pro-

posal we were asked to consider with our Presbyterian brethren—that of exploring each other's views to see if there could be any possibility of bringing the two Churches into closer union. From the plans which the Presbyterian Church has officially and publicly announced, we see that the Episcopal Church has been committed to a plan of action which will lead only to disunion and schism. None of us wants to contemplate having such an issue forced upon either Church. Against such a betrayal I plead for a greater faith and a higher loyalty.

It is not union with the members of any one section of Christ's Church which is our goal, but reunion of the whole Church of Christ throughout the world! For this we are prepared to dedicate ourselves, in a firm faith that in God's own time this will be brought to pass. I hold that this is the only goal to which we can subscribe—not "union now" or "decision now" but waiting upon God's will in a faith that transcends any temporary expediency.

Not Unity But Surrender

IT IS with a heavy heart but an overwhelming sense of inner compulsion that we write this editorial. For the matter of Christian unity is very deep within our heart, as it must be in the case of all sincere followers of our Lord. But we are faced this week with the necessity of rejecting a proposal made in the name of Christian unity, because we are convinced that it would not actually be a step toward unity but the cause of further division and disunity.

During the past decade we have hoped and prayed that, under the guidance of the Holy Spirit, this generation might see the achievement of a unity reaching across the lines that divide Christians of the Catholic and Protestant traditions, thus beginning to repair the great breach in Christendom begun in the 16th century. We have especially prayed and hoped that the healing of that breach might begin with the uniting of the American Episcopal Church and the Presbyterian Church in the U. S. A., through the continuing negotiations of the appointed commissions of these two Churches. We have in the past served on the Commission on Approaches to Unity, and have tried to make a contribution to that endeavor, and we have supported editorially that approach, even though we have had to disagree with certain specific proposals from time to time.

The publication this week of the majority and minority reports of the Commission on Approaches to Unity seems to mark the end of the hope of reunion in our generation. For the plan proposed by the majority would not be a unity stretching across Catholic-Protestant lines. It would be a unification marked by the surrender of the Catholic heritage of this Church, and by the acknowledged supremacy of the Protestant tradition.

In the words of the minority report, "these proposals would swing our Church definitely and unequivocally out of the Anglican Communion and make it a part of the Presbyterian Communion." The resulting body would not be, like the Episcopal Church today, a Church combining Catholic faith and order with Evangelical freedom and light. It would be a wholly Protestant body — the newest 20th century denomination — as the minority report puts it, "merely one of several hundred other Protestant sects."

The survival of interesting remnants from the past, in its nomenclature and certain of its customs — even the permitted use (for a time) of the Book of Common Prayer, on a voluntary basis — would not alter this fact. This would not be unity, but surrender.

Let us be entirely fair. The Commission has worked long and hard in its endeavor to find a basis of union with the Presbyterians. It has earnestly tried to bring forth from the treasury of both

Churches things new and old, and to reach a mutual agreement that might be acceptable to the majority of both communions. We honor the Commission for this effort. But compromise is not the way to Christian unity.

IT IS not enough to say that the united Church will continue to have bishops, when the office of bishop is so hedged about with restrictions that he becomes merely the presiding officer in a presbytery of ministers of equal rank. It is not enough to say that the Holy Communion shall always be celebrated with bread and wine, and with certain agreed ritual subdivisions, when the actual observance is left entirely to the discretion of the officiating minister. It is not enough to place the word "priest" in parenthesis after "presbyter" each time that word is used, or to talk of "a ministry continuous through the centuries," when some ministers consider their priesthood the acme of their ministry and others deny that they are priests at all, save in the general sense of the priesthood of all believers.

Moreover, in the desire to prevent the overriding of a congregation of either Church by the practices of the other, the Proposed Basis of Union abandons both Episcopacy and Presbyterianism in favor of Congregationalism, when it provides that "No change shall be made in the worship of any parish without the agreement of the pastor and congregation, and the approval of the bishop and presbytery." Thus, unless these four diverse elements agree in each local case, we may — indeed must, see some strange sights in the united Church. For example, the (ex-Episcopal) Church of St. Mary the Virgin will continue to have Solemn High Mass, perhaps with an ex-Presbyterian bishop pontificating when he comes to confirm, whether he likes it or not. And the First (ex-Presbyterian) Church will continue to observe the Lord's Supper, with unfermented wine served in individual cups to a sitting congregation, while an ex-Episcopal bishop, visiting on behalf of his presbytery to receive the profession of faith of new members, officiates whether he approves or not. Is this genuine Christian unity?

THE SIGNERS of the minority report have taken the only course that seems to us right, for those who believe that not compromise but Catholicity is the only road to genuine Christian unity. They go behind the present proposals to "the two points which led many of us at an earlier stage to hope for some achievement in unity" — that any approach to the Presbyterians should be judged in the light of further possibilities of union with others, and that union should be achieved by all communions giving to the

united Church what they themselves had found valuable.

The minority members reject the proposal to refer to the several dioceses, for study, a plan which they cannot approve and which they know that the Church cannot approve, if it is to be loyal to its Catholic heritage. They say clearly and unequivocally: "We cannot believe that it is right in the sight of God and in loyalty to His Church to ask the Church to study, with at least the possibility of accepting, what we are profoundly convinced is repugnant to the mind of Christ."

With that declaration we are fully in agreement.

We therefore call upon the bishops and the clerical and lay deputies, soon to be assembled in General Convention, to reject *in toto* the Proposed Basis of Union set forth in the majority report of the Commission on Approaches to Unity.

War Prisoners' Aid

READERS who have an opportunity to see the travelling Prisoners of War Exposition of the Army Air Forces, now touring the country, should make every effort to do so. The exposition shows something of what life was like for the thousands of American prisoners of war in Axis countries; similarly it represents something of what imprisonment or internment has meant to the millions of all nations who suffered in that way during and after World War II.

A truly Christian and worldwide work was done among prisoners of war by the War Prisoners' Aid Committee of the International YMCA. The AAF Exposition shows some aspects of this work: the arts and crafts made possible by YMCA handicraft materials, the library and educational facilities, the sports equipment, and the theatrical supplies. In addition to these, the YMCA sent in religious books and articles for all faiths, and, in cooperation with the international chaplaincy service of the World Council, made possible thousands of religious services, Bible classes, and prayer groups.

The YMCA is recognizing its War Prisoners' Aid work and disposing of surplus supplies and equipment in its warehouses. But it is not discontinuing its work, merely consolidating it and adapting it to post-war circumstances. There are still, a year after the end of the war, millions of prisoners in American and Allied hands, and more millions of refugees and displaced persons. YMCA War Prisoners' Aid will continue to minister to these, utilizing supplies now on hand and putting its resources increasingly into persons qualified to give leadership and help to these groups of prisoners, and to enable them to help themselves as much as possible.

The Episcopal Church has a substantial share in this important work. In 1944 this Church contributed \$15,123 and in 1945 \$4,496 to this work. In the first

half of 1946 our contribution was \$8,012 for this purpose. It is to be hoped that we will continue to bear our share of the work as long as it may be necessary.

Reconstruction and Advance

THE EPISCOPAL Church is still short a million and a half dollars on its \$8,800,000 Reconstruction and Advance Fund. This is calculated on the amount that will be paid in or pledged by August 1st according to the National Council's estimates, based on reports received up to June 5th. Two dioceses, Rhode Island and Springfield, had not sent in any report up to that time.

Let us face the fact: This is not a good showing for the Episcopal Church. We are falling down on the job. The quota of \$8,800,000 is not too high for our Church; many denominations of comparable size have much higher goals and are achieving them. Our total works out, we believe, at \$5.76 per communicant, by no means an excessive amount for a capital fund to be raised over a period of months.

The need is urgent and immediate. Ten percent goes, as it is raised, to relief and rehabilitation in the war-stricken areas of Europe and Asia. Anyone who has seen *The Pale Horseman*, or read accounts of the famine conditions in those areas, knows that if help is to be effective it must be prompt. As the Church relief workers gathered at Geneva last spring were told, "It is no use to give a catechism" (or a loaf of bread, for that matter) "to a child who died last week."

The other 90% of the fund goes to the rebuilding and strengthening of the work of our own Church. In the Philippines and many parts of China it is necessary to start from the ground up. In other places, such as Latin America and in domestic missions, the R&A Fund will make possible a forward stride in work that has necessarily been largely marking time during the war. There is no provision in the Fund for aid in rebuilding churches in Japan and helping to rehabilitate the native work there, but that need is also urgent, and some dioceses (on the recommendation of the Presiding Bishop) have designated a percentage of their contributions for that purpose.

The responsibility for the success of the Reconstruction and Advance Fund rests squarely upon the shoulders of every Churchman. Those who have not given should do so, through their parish or diocese, immediately, and with a full measure of generosity. Those who have already given should consider whether they cannot double their previous contribution.

Let's raise the full \$8,800,000—and let's do it promptly enough so that when General Convention meets, the National Council may be able to report that the entire amount is in sight, and will be forthcoming by the end of the year.

Presentation of the Proposed Basis of Union

Majority Report of the Joint Commission on Approaches to Unity*

Part I

SINCE the General Convention of 1943 the Commission has had regular and well-attended meetings at which the various matters referred to it by General Convention have been fully and frankly discussed. Three times a special committee of the Commission has met with a like committee of the Presbyterian Department of Church Cooperation and Union, and once the entire Episcopal Commission has met in joint session with the Department.

Informal contacts have been maintained with representatives of the Methodist Church but there have been no meetings with them.

In all discussions and negotiations relative to union with the Presbyterian Church in the United States of America the effort has been made to give due consideration to two great underlying principles. First, the subject under discussion is not the cooperation or federation of the two Churches but organic union, and organic union means ultimately, to quote the language of a formal resolution adopted by the Commission at one of its meetings, "one Church, with one standard of faith, one communicant list, one ministry, one system of government."

This conception of the final goal before us, therefore, has directed all the discussions of the Commission and underlies the plan herewith submitted.

Secondly, the members of the Commission have sought to bear in mind that the enterprise now being carried on by the Episcopal and Presbyterian Churches is but one phase of that ecumenical movement in progress throughout Christendom. We have tried therefore to envisage not only the union of two particular communions, but also the ultimate reunion of all disciples of our Lord.

The Commission, in accordance with the instructions of the General Convention of 1943, has studied both the majority and the minority reports submitted by the Joint Commission to that Convention. It has also continued negotiations with the representatives of the Presbyterian Church in the United States of America looking towards the organic union of the two bodies. Out of these studies and negotiations has come a plan entitled "A Proposed Basis of Union" which follows as a part of this report. This document still leaves a number of important issues for further negotiations—for example, the organiza-

tion of the General Assembly or Convention, and property and contractual rights. The latter problem has received careful preliminary study from a committee of this Commission.

The Commission has been assured by the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America that, in the event this General Convention shall refer the Proposed Basis of Union to the dioceses for study and report, the Department will propose similar action to the General Assembly of its Church in 1947.

Some of the members of this Commission are signing this report because they approve the plan in substance and are convinced that it is the proper basis for union and for the drafting of a constitution. Others are signing the report because they wish the clergy and laity to be given opportunity to face the issues it presents and to register judgment thereon, and not because they endorse or agree with the plan in all its details. All reserve the right to support or oppose the proposals in the light of further study, and when they are submitted for further action.

Part II: The Proposed Basis of Union

Between the Protestant Episcopal Church in the United States of America and the Presbyterian Church in the United States of America

PREAMBLE

THROUGH the events of our time as well as through His revelation of His will in Jesus Christ, God is imperatively calling upon all who believe in Him to become one flock under one Shepherd, so that the world may believe in its Creator, Redeemer, and Sanctifier. All the Churches stand at the bar of God's judgment. The unity of Christians is not merely a pious aspiration, it is essential if the Church is to live and to fulfil its mission both at home and abroad. It is not remote from the need of our age. Upon us the end of a world has come, and the events of the last decades have shown that unless the Church becomes increasingly effective in human affairs, as a united community of faith which transcends nationality, race, and class, and therefore can hold divided groups in cooperation, further and more destructive ideological wars are inevitable.

The aim of the negotiations between the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America is

to achieve such a basis of union that other Churches can adhere to it so that, if it be God's will, the union of the two Churches can be the nucleus of a more inclusive union. The united Church will seek to maintain fellowship with the Churches with which either of the uniting Churches is in communion, especially with the Churches of the two families, Anglican and Reformed, from which the uniting Churches have sprung.

The avowed goal of the negotiations is

* The membership of the Commission is as follows: Bishop Strider of West Virginia (chairman), Bishop Fenner of Kansas, Bishop Keeler of Minnesota, Bishop Oldham of Albany, Bishop Sturtevant of Fond du Lac, Bishop Washburn of Newark, the Rev. Dr. C. R. Barnes of Los Angeles, the Rev. Dr. S. E. Johnson of Massachusetts, the Rev. Dr. L. C. Lewis of Pennsylvania, the Very Rev. Dr. C. W. Sprouse of West Missouri, the Rev. Dr. T. O. Wedel of Washington, the Very Rev. Dr. A. C. Zabriskie of Virginia (secretary), Mr. W. L. Balthis of Western North Carolina, Mr. H. T. Foulkes of Milwaukee, Dr. Alexander Guerry of Tennessee, Mr. J. G. Mitchell of New York, Mr. J. C. Spaulding of Michigan, and Professor G. F. Thomas of New Jersey.

organic union. That term implies that when the unifying process is complete there will be one Church, with one standard of faith, one communicant list, one ministry, one system of government. The essential purpose is to find a means whereby each uniting Church may contribute its heritage of faith, order, and practice to the united body and each may recognize and be assured that those things which are precious to its people are preserved in the united Church.

* * *

The following articles are proposed by the representatives of the two Churches for study, and if adopted will become the basis for further negotiations looking toward the drafting of a constitution.

I. DOCTRINE

1. General Statement.

Both Churches accept the Scriptures of the Old and New Testaments as the Word of God. The Apostles' Creed and the Nicene Creed set forth and further defined by the first four General Councils of the

undivided Church, are to be received as the statement of the Church's belief. The Confession of Faith and the Catechisms, and the Book of Common Prayer with the Articles of Religion, are recognized as containing the system of doctrine taught in Holy Scriptures as the uniting Churches have respectively received it.

The Basis of Union permits any teacher of the united Church to use for the instruction of the faithful any teaching in the formularies authorized in either of the uniting Churches before the union, provided that such teaching is consistent with the Basis of Union and such doctrinal standards as may be officially set forth by the united Church, and provided also that whenever definite conflicts are disclosed between the formularies of the two uniting Churches, such conflicting teachings shall not be taught as necessary to salvation or so as to break fellowship in the united Church.

2. Specific statements.

(a) The Triune God. God, the Lord of the universe and of history, has revealed Himself as one God in three Persons, the Father, the Son, and the Holy Ghost.

(b) The Incarnate Word. Jesus Christ, truly God and perfect Man, is the Founder and living Head of the Church.

(c) The Bible. The Holy Scriptures are the record of God's revelation of Himself for the redemption of man, and are the supreme sources for our knowledge of Him and of His will. The truth of such knowledge is attested by the Holy Spirit in the corporate witness of the Church and in the hearts of Christians, who by Him are led to understand and obey the Word of God.

(d) The Church. The visible Church is the fellowship of all those, together with their children, who, being baptized, profess faith in Jesus Christ as their Saviour and Lord; which fellowship is responsible to Him for the proclamation of the Gospel, for the perpetuation of the ministry which He gave it, for the use of the Sacraments instituted by Him, for the maintenance of its unity as His Body in the Spirit of love, and for the promotion of God's righteousness in the world. It was constituted by Christ as a fellowship of disciples united with Him, and in Him with one another, to be His witnesses and the servants of His kingdom on earth.

(e) The Sacraments. The two Sacraments ordained by Christ, Baptism and the Supper of the Lord, are sure witnesses to the mighty acts of God and are means of grace appropriated by faith. Baptism is a sign and seal of God's covenant in Christ, of ingrafting into Him, of remission of sins by His death, of regeneration by His Spirit, and of incorporation into His Church. In the Lord's Supper, or Holy Communion, Christ communicates Himself to His people for their spiritual nourishment and growth in grace, and maintains the bond of fellowship whereby Christian people are joined to one another and to their Lord. The Lord's Supper shows forth the Lord's death till He come. It is offered as the memorial of His sacrifice which He commanded us to make, in which the faithful also offer themselves as a living sacrifice to God through Him.

(f) The Ministry. Christ supplies the Church, of which He is the living Head, with a ministry continuous through the

centuries and empowered by the Holy Spirit to proclaim the Word and minister the Sacraments. The Church thankfully receives this ministry and through it exercises the prophetic, priestly, and pastoral functions committed to the Church by its Lord.

II. GOVERNMENT

1. General Statement.

There shall be in the united Church a series of graduated councils (or judicatories). Such councils shall be established within the parish, within the diocese or presbytery, and within the province or synod; and there shall be a supreme judicatory, the General Assembly or Convention.

2. Specific Statements.

(a) Councils. (Judicatories)

(1) Within the Parish. The Parish Council shall consist of the minister or ministers of the parish, and the ruling elders elected by the congregation. The minister shall have oversight of the worship of the parish, with the advice of the Council. The Council shall be responsible for the spiritual upbuilding of the congregation. The Council shall have oversight of the religious education and of the various societies, agencies, and other activities of the parish. It may recommend candidates for confirmation, examine and receive persons into the life of the parish, and commend them, upon removal, to other congregations. A congregation, either directly or through its Parish Council, may elect one or more wardens and delegate to the wardens such powers and duties as may be deemed desirable.

(2) Within the Diocese or Presbytery. The Presbytery (Convention) shall consist of the Bishop or Bishops, all the presbyters (priests) within the diocese, and ruling elders delegated by the Parish Councils to represent the congregations; provided that congregations which have not previously had ruling elders shall, during a period of time to be specified in the Constitution, have the right to send other representatives; and such representatives also shall be eligible for election to the higher councils of the Church. The Bishop of the diocese, or, in his absence, the assistant Bishop, if there be one, shall be its presiding officer or moderator. The Presbytery shall elect its bishop or bishops. It shall have power to receive and examine candidates for the ministry. At ordinations, clerical representatives of the Presbytery shall participate with the Bishop in the laying on of hands. It shall have power to install pastors in their charges, and to dissolve the pastoral relationship. The Presbytery shall have power to receive complaints against ministers and to arrange for their trial. It shall enact a constitution and canons binding within its jurisdiction, provided that they are consistent with the laws of the united Church; and it shall provide for judicial procedures to deal with questions of discipline arising therefrom. In general, it shall take order for whatever pertains to the spiritual welfare of the churches under its care and for the spread of the Gospel. It may appoint standing committees and prescribe their functions and powers.

(3) Within the Province or Synod. The Province shall consist of six or more dioceses. Its council, the Synod, shall consist of representatives [bishops, presbyters

(priests), and ruling elders] from all the Presbyteries within the Province. It is the intermediate council (judicatory) between the Presbytery and the General Assembly; and its forms of organization, powers, and responsibilities shall be as provided in the Constitution of the united Church.

(4) The General Assembly (Convention). The supreme council (judicatory) of the united Church shall be a General Assembly (Convention) which shall be composed of bishops, presbyters (priests), and ruling elders, and shall exercise appropriate powers and functions according to a plan to be set forth in the Constitution of the united Church.

III. MINISTRY AND LAY LEADERSHIP

1. General Statement.

In accordance with the following general principles, the Constitution will make provision so that all men ordained after the effective date of the union will bear the authority of both traditions. It will also provide that ministers who have been ordained in either Church prior to the effective date of the union will receive the authority of the other.

2. The Clergy.

(a) The Episcopate. Bishops shall have the powers and duties traditionally theirs, and these shall be set forth in the Constitution. These powers and duties, exercised in concurrence with the Presbytery, shall include supervision of public worship, discipline, and leadership in the spread of the Gospel. As Chief Pastor, the Bishop shall exercise oversight of the Churches and their teaching, shall administer Confirmation, and, with clerical members of the Presbytery, shall officiate at ordinations of presbyters (priests) and deacons on behalf of the whole Church. He shall preside at or take order for meetings of the Presbytery, (Diocesan Convention), and at inductions and installations and similar offices, and shall counsel with pastors and with candidates for the ministry.

The office of a bishop is also a teaching office, and he should do all in his power for the edification of the presbyters (priests) and congregations of whom he has oversight by instructing them or providing for their instruction concerning the truths of the Christian faith. Also on each bishop in his diocese, and on the Bishops of the Church as a body, is laid the responsibility of publicly witnessing to the doctrine of the Church and of urging its application to the conditions of the age.

There are within the uniting Churches differing views and beliefs regarding episcopacy, which have been recognized throughout the negotiations. Episcopacy is a form of Church government which has persisted through the centuries; and while differing views and beliefs have been held regarding it, and will be permitted in the united Church, it is agreed that the continuity of the episcopate which has come down from the undivided Church shall be effectively maintained, both at the inauguration of the union and thereafter.

(b) The Presbyterate. In the ministry of the Word and the Sacraments of the Gospel presbyters (priests) share equally with bishops. Their responsibilities are preaching and teaching the Word of God, officiating at the Sacraments and in the services of public worship, the ministry of reconciliation and the cure of souls, the

leadership of parishes, and the fulfilment of other ministries, to which they have been duly called. As members of the presbytery, they shall participate with the Bishop in the government of the Church. They shall serve in the higher councils of the Church when elected thereto.

At such time as the union is effected, in every diocese and presbytery there shall be formal services of mutual recognition and extension of authority to minister in the united Church. The Moderator of the presbytery and his attending presbyters will lay their hands upon the Episcopal bishops and priests to be commissioned; likewise the Bishop and his attending presbyters will lay their hands upon the Presbyterian ministers to be commissioned. The Moderator or Bishop shall use the form following:

Here the Moderator or Bishop shall say to the minister to be commissioned:

The ministry of the Word and Sacraments which thou hast already received is hereby recognized; and the grace and authority of Holy Orders as conferred by this Church are now added.

The Moderator or Bishop with attending presbytery shall lay hands on the minister to be commissioned and say:

Take thou authority to execute thy ministry and to dispense the Word of God and His holy Sacraments in this united Church; in the Name of the Father and of the Son and of the Holy Ghost, Amen.

(c) The Diaconate. Candidates for the ministry shall first be ordained to the diaconate, and shall generally be continued in this status for one year. Before such ordination the candidate shall have a probationary period, the length of which shall be within the discretion of the Presbytery of jurisdiction, and shall meet such spiritual, intellectual, and other requirements as the Constitution of the united Church shall prescribe.

Deacons shall have the right to preach and teach under the license and supervision of the bishop and presbytery, and to distribute the elements at an administration of the Holy Communion when requested by a presbyter (priest).

3. The Laity

To the whole Church of God and to every member of it belongs the duty and privilege of spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ and of interceding for the brethren. All, according to their measure, share in the priesthood which the Church derives from Him.

(a) Congregations. The uniting Churches recognize the right of congregations to select their pastor or pastors, either directly or through officers chosen by themselves as each congregation may determine, subject to such discretion as the Constitution may vest in the bishop and presbytery. The laity shall also take their appropriate part in the election of other officers and in the general government of the Church. Administration of the property and temporal affairs of parishes may be vested in the parish councils; or these duties may be committed to wardens and vestrymen, or to trustees, in accordance with applicable ecclesiastical or civil law.

(b) Ruling Elders. Ruling elders are

the lay representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with presbyters (priests) or pastors. They shall be communicants of faith, wisdom, and character. They shall serve with presbyters (priests) in the superior councils of the Church when elected thereto. They shall take vows of loyalty to the doctrine and government of the Church, and shall be set apart by prayer and the laying on of hands by a presbyter (priest). A ruling elder, duly examined and qualified for such service, may be commissioned by the bishop and presbytery to have pastoral charge of a congregation having no minister. The Constitution may authorize the setting apart of laymen as ruling elders for membership in the higher councils of the Church or for performance of special duties without first serving in the Council of the Parish.

(c) Lay Deacons. Congregations which so desire may elect lay deacons and deaconesses. These may be set apart to serve the church, under appropriate vows, in its ministry of teaching, social service, and charity.

IV. OTHER BASIC PROVISIONS

1. Baptism. Baptism by water in the name of the Father, and of the Son, and of the Holy Ghost is the method by which candidates are incorporated into the Church.

A profession of faith in Jesus Christ, the Son of the Living God, as Lord and Saviour shall be required of adult candidates for baptism, and of parents or sponsors of young children presented for this Sacrament; and parents or sponsors shall also promise to do their utmost, with God's help, to rear baptized children in the Christian faith and life.

2. Confirmation. Confirmation is a rite through which increase of grace is bestowed by the Holy Spirit and by which baptized persons publicly renew their baptismal vows, assume for themselves the full responsibilities of Church membership, and are admitted to the Holy Communion. Candidates for adult baptism and for confirmation shall be carefully instructed in the Christian faith and in the obligations of Church membership, and shall be examined and approved by the minister and parish council as to their knowledge and faith.

The rite shall be administered by the laying on of hands, with prayer, by the bishop, or by a presbyter (priest) duly authorized by the bishop and presbytery.

3. The Lord's Supper. In the celebration of the Sacrament of the Lord's Supper, bread and wine shall be used, and every rite in the united Church shall contain at least the following:

(a) A confession of sin and a declaration of God's forgiveness.

(b) A commemoration of the Lord's death and passion, and the recital of His

words and acts in the institution of the Sacrament, in or with

A prayer of thanksgiving and consecration;

A presentation of the elements to God and a self offering of the communicants;

An invocation of the Holy Spirit upon the elements and the congregation; The Lord's Prayer.

(c) The Apostles' Creed or the Nicene Creed on appropriate occasions.

4. Ordination. In all ordinations and consecrations the true ordainer is God, Who, in response to the prayers of His Church, and through the words and acts of its representatives, commissions and empowers for the office and work to which they are called the persons whom the Church has selected.

In every ordination service there shall be the imposition of hands, with prayer, an authorization to minister, and a designation of the office to which the candidate is being ordained.

All ordinations of presbyters (priests) and deacons shall be by the bishop and the presbyters (priests) of the presbytery of jurisdiction, who shall join in the laying on of hands.

In the service of consecration of bishops in the united Church there shall be: (1) the solemn presentation of the person (or persons) to be consecrated to the bishops who are taking part in the consecration by two presbyters (priests) of the diocese to which the candidate is elected (or, if a missionary bishop, the presbytery of which he is a member); (2) a prayer of consecration, asking that the person to be consecrated may receive the gift of God's Holy Spirit for the office and work of a bishop in His Church; and (3) the laying on of hands by the bishops (who shall be at least three in number) and presbyters (priests) representing the presbytery of jurisdiction.

In every ordination and consecration, vows shall be taken to maintain the Holy Scriptures as the Word of God and as containing all things necessary to salvation, and to minister the doctrine, Sacraments, and discipline of the Church in accordance with its constitution.

When a congregation shall so request, the bishop and presbytery shall require of the pastor-elect a promise to minister the doctrine and worship in accordance with the forms to which the parish is accustomed. In all such cases the bishop and presbytery shall insure that such conditions are fulfilled.

V. WORSHIP

1. General Statement.

It is anticipated that in due time the united Church will have a common service book which will express the unity and breadth of its faith and life, and which will result naturally from fellowship in the united Church. This will include a variety of forms, liturgical and non-liturgical, to meet the needs of various parishes and groups in the Church, and to preserve the distinctive values in the two traditions of worship. There are sacramental rites, Confirmation, Marriage, Absolution, Ordination, and the Anointing of the Sick, which minister God's grace to those who receive them in faith, and they

CHURCH CALENDAR

July

14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James.
28. Sixth Sunday after Trinity.
31. (Wednesday.)

NOW THAT MY SPARROW LIES

SINCE You only mark the sparrow's fall
And do not pull him back into the tree,
Lord over men and birds, I dare not call
Upon You to do more than this for me.

But now that my beloved sparrow lies
Blown from out the nest by a wild gale
Of which his young brain scarcely could surmise
The cause, I call upon You not to fail

To mark him, dead before he really learned
To fly or mate or sing. I'm asking you
To furnish him the best of what he yearned
Yet immaturely for, being still so new:

I'm counting on you, God of all creation,
To spare a world to sparrows blown in spring
Out of the nest; a blossoming branch to sit on;
Safety in which to build and soar and sing!

DOROTHY LEE RICHARDSON.

will continue to be available in the united Church. No attempt will be made to abolish diversity of worship, but forms of public worship and usages connected with them which have been authorized or permitted in either of the uniting Churches under the Book of Common Prayer or the Directory for the Public Worship of God and the Book of Common Worship, may be continued. No change shall be made in the worship of any parish without the agreement of the pastor and congregation, and the approval of the bishop and presbytery.

The Commission recommends the adoption of the following resolutions:

1. Resolved, the House of concurring, that the Joint Commission on Approaches to Unity be continued, and that it be directed to continue negotiations with the Presbyterian Church in the United States of America, and to further or initiate such conversations with representatives of other Christian bodies as in its judgment may lead to our closer fellowship with them.

2. Resolved, the House of concurring, that the accompanying document "The Proposed Basis of Union between the Protestant Episcopal Church in the United States of America and the Presbyterian Church in the United States of America" is hereby received and submitted as worthy of the serious study of the Bishops, Clergy, and Laity of our Church; and that looking forward to decisive action by the General Convention of 1949, the Secretary of the House of Bishops and the Secretary of the House of Deputies shall transmit to the Bishop of each Diocese and Missionary District, and

2. The Liturgical Commission.
(a) The Constitution shall provide for a standing Liturgical Commission.

For a period of twenty-five years after the adoption of the Constitution, and thereafter until otherwise provided by amendment to the Constitution, this Commission shall be composed of twenty members, divided into two sections of ten members each, herein to be designated as Sections A and B. Section A shall consist of ministers [presbyters (priests) and bishops] and ruling elders (in proportions to be determined later) chosen from among

Part III: Resolutions

to the Secretaries of the Conventions of the several Dioceses and Missionary Districts, respectively, "The Proposed Basis of Union" for study and report.

3. Resolved, the House of concurring, that it shall be the duty of each Diocese and Missionary District to formulate and to execute such plans as in its judgment will best promote thorough and systematic study of "The Proposed Basis of Union" by its Clergy and Laity.

4. Resolved, the House of concurring, that it shall be the duty of the Ecclesiastical Authority of each Diocese and Missionary District to forward the results of the study undertaken therein to the Presiding Bishop ten months before the General Convention of 1949, and that the Presiding Bishop be requested to transmit these reports to the Joint Commission on Approaches to Unity.

5. Resolved, the House of concurring, that the Presiding Bishop be requested to present the Proposed Basis of Union to the meeting of the Lambeth Conference in 1948 for its consideration and advice.

those who customarily use the Directory for Public Worship of God and the Book of Common Worship. Section B shall consist of three bishops, three presbyters (priests), and four laymen, chosen from among those who customarily use the Book of Common Prayer.

(b) The two sections of the Commission, sitting together, shall prepare a book to be offered to the General Assembly (Convention) for adoption as the common service book of the united Church. This book shall contain liturgical services, directions for worship, orders of service with provision for the use of extempore prayers, services for special occasions, and forms for the administration of the Sacraments and for other rites and ceremonies.

(c) Until such time as this book may be adopted and promulgated, for the fostering of unity and other special purposes the Liturgical Commission may set forth forms of worship which any presbytery may authorize for use in the diocese.

(d) In order to safeguard the existing forms of worship until a common service book shall be adopted, the two sections of the Liturgical Commission shall from time to time sit separately. Section A shall have sole power to recommend to the General Assembly (Convention) amendments to the Book of Common Worship and the Directory, Section B shall have sole power to recommend to the General Assembly (Convention) amendments to the Book of Common Prayer. It may also make recommendations for the enforcement of the Prayer Book's provisions.

(e) Nothing in this article shall be construed as giving authority to the Liturgical Commission to abridge the freedom in forms of worship assured in Section 1.

VI. PROPERTY AND CONTRACT RIGHTS

(Qualified committees of both Churches should give further careful study to matters relating to property and contract rights as they would be affected by the union of the two Churches.)

6. Resolved, the House of concurring, that in its report to General Convention of 1949, the Joint Commission on Approaches to Unity shall include a statement of the results of the studies undertaken in the several Dioceses and Missionary Districts.

7. Resolved, the House of concurring, that the Treasurer of General Convention be directed to provide the sum of \$6,000.00 for the expenses of the Commission on Approaches to Unity during the coming triennium.

(Rt. Rev.) R. E. L. STRIDER,
(Rt. Rev.) STEPHEN E. KEELER,
(Rt. Rev.) BENJ. M. WASHBURN,
(Rev.) SHERMAN E. JOHNSON,
(Rev.) THEODORE O. WEDEL,
(Very Rev.) ALEX. C. ZABRISKIE,
WILLIAM L. BALTHIS,
ALEXANDER GUERRY,
JOHN C. SPAULDING,
GEORGE F. THOMAS.

¶ The signature of Bishop Oldham of Albany is not affixed to either report as received from the Commission.

Objections to the Proposed Basis of Union

Minority Report of the Joint Commission on Approaches to Union

WE, THE undersigned members of the Commission on Approaches to Unity, cannot sign the majority report nor recommend the Proposed Basis of Union to the Church for study because we judge that the proposals radically distort the religion of our Lord. We see no point in asking the Church to study for a period of years what we are certain would, if adopted, cause only disunity among ourselves and superficial unification with others.

I. We do not admit that the Commission was appointed, as has been asserted in some quarters, merely to be a negotiating committee to accomplish union with the Presbyterians immediately and at any price. The Resolution of 1937 in regard to unity with the Presbyterians was passed unanimously and without debate. It is unthinkable that our Church could have voted to destroy its General Convention and to liquidate itself, all in the space of a few years, without at least some debate upon the subject and some opposition. The fact that there was no debate and no opposition is clear evidence that the resolution was not understood by the Church then as it has been interpreted by some recently.

Secondly, it would be a distinct act of apostasy for our Church or any Church, to pledge itself to an act of unity blindfolded, by giving a blank cheque in regard to Christian faith and practice. That would be tantamount to saying that our religion is not concerned with belief and practice, and thus debase it to the plane of sentiment. We feel sure that our Church, by the Resolution of 1937, did not intend to degrade itself in this fashion and therefore we vigorously repudiate any "compulsion" under this resolution to accept without question whatever the Presbyterians may insist upon.

II. It has been said that the Presbyterians have accepted the episcopate. This we deny to be the case save in the most Pickwickian sense. The role of a bishop has indeed varied through the centuries and we have no desire to restrict the variety of its manifestations, but one fact has remained constant and unchanged. That fact is that only a bishop can validly ordain. From the years during which St. John was presumably still alive at Ephesus, there is the unbroken testimony through the centuries that the peculiar and necessary function of a bishop is to ordain. This the Presbyterians flatly deny by asserting that their ministry is on precisely the same foundation as an episcopally ordained ministry, and refusing even to accept a supplemental ordination of any kind. Some have urged that the Proposed Formula for the Interim Period is really a supplemental ordination. We do not deny that by theological agility it might be so interpreted, but we are confident that it would be dishonest so to interpret it, when the Presbyterians have explicitly declared to our Commission that it is

just with this interpretation that they will not accept it.

Further, they strenuously assert the parity of Orders. This phrase is not altogether familiar in our Church, but its meaning is that all ministers of the Church have absolutely the same spiritual power, and that no one has any more spiritual authority than any other. In other words, bishops, priests, and deacons are all on the same level of authority, and a bishop has no more spiritual power than a priest or a deacon. This principle has indeed been an historic Presbyterian principle and the Presbyterian Department frequently and strongly asserted it when we met. We were informed that parity of Orders is a fundamental Presbyterian conviction and that "we will never give it up." Further, in their desire for a unicameral assembly, they urge that such organization should be set up "because it expresses governmentally the parity of the clergy." Such doctrine has never been the doctrine of the Anglican Communion and was one of the great points of conflict in the English Civil War between the Church and the Presbyterians.

Even beyond this, the Presbyterian view of the ministry utterly rejects the Prayer Book idea of the priesthood. In their official publication "Why a Presbyterian Church" it is definitely asserted that a minister "is in no sense a 'priest' beyond any other sincere Christian believer" (p. 17). It would be hard to find any doctrine of the Ministry more contradictory of what we have learned from our Prayer Book than this.

III. The proposals suggested would, if carried out, ultimately do away with our

Prayer Book. It is true that for a certain period of years they allow the Presbyterians to continue their accustomed forms of worship and us to continue to use our Prayer Book. This, however, is only for a limited time. After that time, the new Church, with the Presbyterian element vastly outnumbering ours, will issue its own book of worship which will supersede all others. It is absurd to suppose that this large Presbyterian majority will continue to favor our historic Prayer Book against which they have fought so bitterly through the centuries. Hence, however this proposal may be camouflaged, it still remains that a vote for it is a vote ultimately to destroy our Prayer Book.

IV. The present proposals would automatically remove the Episcopal Church from the Anglican orbit of Churches and make it a member of the Presbyterian orbit of Churches. According to the announcements made in regard to the South India Plan, which is a far less radical scheme than these present proposals, the Anglican Church which accepts it is to be cut off from communion with Canterbury. Hence, were our proposals to go through, our Church would be out of communion with Canterbury and our bishops would not be invited to Lambeth. Even more, by these proposals, the new Church would be in communion with the Presbyterian Church of Scotland and so in communion with all the Presbyterian Churches throughout the world. In other words, these proposals would swing our Church definitely and unequivocally out of the Anglican Communion and make it a part of the Presbyterian Communion. We cannot feel that this is desirable.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

European Children

Previously acknowledged	\$3,100.65
Mrs. Amanda Holmstrom	5.00
Gene Thompson	1.10
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	\$3,106.75

Children of France

Previously acknowledged	\$4,666.68
St. Mary's Guild, Bolton, Miss.	24.00
Rt. Rev. E. J. Randall	10.00
	<hr/>
	\$4,700.68

China Relief

In memoriam, Ruth Mary Jenkins	\$ 10.00
Mrs. Annie Taylor	10.00
Anonymous	5.00
	<hr/>
	\$ 25.00

War Prisoners Aid

Mrs. George E. Frazer	\$100.00
Mrs. Charles H. W. Foster	50.00
Anonymous	25.00
Miss Priscilla D. Howard	5.00
Mary E. Nelson	5.00
	<hr/>
	\$185.00

SUMMARY

We regret that we cannot acquiesce in presenting the present proposals to the Church for study. We recognize that the majority report explicitly does not approve the proposals in any way, but merely presents them to the Church for study for three years. We know that several members of the majority group do not themselves approve of the proposals, but only agree to their presentation to the Church for study. Nevertheless, we cannot believe that it is right in the sight of God and in loyalty to His Church to ask the Church to study, with at least the possibility of accepting, what we are profoundly convinced is repugnant to the mind of Christ.

We still feel that the two points which led many of us at an earlier stage to hope for some achievement in unity are entirely disregarded by these proposals. The first of these points is that anything considered in regard to the Presbyterians should be judged in the light of further possibilities of union with other communions. It is a patent fact that the

present proposals would move us farther and farther from any of the great historic Catholic communions and that in fact we should become rather a laughing stock before the eyes of Christendom in any claim to be a "Bridge Church." We should have become merely one of several hundred other Protestant sects.

The second point upon which much has been spoken and written and of which we had hoped much was that union was to be achieved by all communions giving to the new Church what they themselves possessed and had found valuable. No communion was to give up, but every communion was to give. This is not the purport of the present proposals. The historic ministry of the Church as understood by the majority of Christians throughout the world, and the sacramental system authorized by our Church and binding us to that larger fellowship

of Christians, these have not been given by us because they have not been accepted by the Presbyterians. The bishop has been transmuted into merely a permanent moderator. Any student of ecclesiastical institutions reading the present proposals impartially would come to only one conclusion, namely, that our Church had ceased to preserve its historic identity and had become a new kind of Presbyterian Church. Since we do not wish to participate in this change, we find ourselves unable to approve these proposals.

(Rt. Rev.) GOODRICH R. FENNER,
(Rt. Rev.) HARWOOD STURTEVANT,
(Very Rev.) CLAUDE W. SPROUSE,
(Rev.) C. RANKIN BARNES,
(Rev.) LEICESTER C. LEWIS,
HOWARD T. FOULKES,
JAMES G. MITCHELL.*

*Mr. Mitchell agrees with this report, but desires to supplement its findings.

evolving human society, then its re-emergence in Russian life would have been of far greater significance than it seems to be. For the demonstration of the essential relevance of religion to modern life must somehow be made if Christianity is not to be relegated merely to the position of an insulated organism which serves some purposes of a minority of the people to an extent which gives it a considerable survival value.

CLAUDE SAUERBREI.

Handbook for Sick Ministrations

THE PRIEST'S VADE MECUM. Edited by T. W. Crafer. London: SPCK, 1945, and New York: Morehouse-Gorham. Pp. 120. \$1.40.

This manual appeared in England last year and has now been made available in this country. Published under the direction of the Guild of St. Raphael, it purports to be a general handbook for clergy in their ministrations with the sick. It is a helpful and valuable little volume. As both the foreword and the introduction set forth, it aims to present a philosophy of ministration which is not based on the lingering suspicion "that disease of body is evidence of divine visitation, that God is displeased with the sufferer and is seeking either to punish him or to correct him."

It sets forth the Church's healing mission as "the restoration to harmonious working of the whole being." It does not, of course, advocate "forms of faith-healing . . . repugnant to both doctors and clergy alike," but stresses "the importance and efficacy of faith as taught by Jesus."

Very practically this book presents services and prayers for use with the sick, as well as those for thanksgiving over recovery. It gives valuable help in the matter of instructing sick people through the use of the Bible and through talks to be had with both the acutely and the chronically ill. There are further useful sections on ministry to sick children and on appropriate devotions and offices to be used at times of death.

H.B.V.

In Brief

THE JEW IN AMERICAN LIFE. By James Waterman Wise. New York: Julian Messner, 1946. Pp. 61. \$1.25.

This book is almost wholly pictorial with an absolute minimum of text. Frankly nothing but propaganda, it is aimed at anti-Semitic prejudices, especially as found among juveniles, and to that extent is meritorious. In spite of high quality paper stock, its practically blank opposite pages and paper covers do not warrant the price asked. Fifty cents should be sufficient and probably would gain for it a wider distribution. W.M.S.



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

Religion in Contemporary USSR

RELIGION IN RUSSIA. By Robert Pierce Casey. New York: Harper's, 1946. Pp. 195. \$2.

Dr. Casey's introductory chapters deal with Russian religion before the revolution and with Russian dissent. He shows how the Church was systematically and completely captured by the State, how it became, in fact, an office of the government. Even Russian dissent, both Roman Catholic and Protestant, was carefully controlled, and its tendency was to align itself with the established order. The Marxist attitude toward religion was hostile, and the revolutionary policy towards the Church would have been to destroy its power and influence even if it had not shown itself subservient to the old order. "It was the clearly defined intention of the revolutionaries to eliminate the Church along with the State."

After describing the attack on religious institutions, Dr. Casey carries forward his story to the time of Tikhon (reinstated as Patriarch in 1923) and to Sergius, who recognized the Communist state "as the *de facto* government and therefore ordained of God." In dealing with the Russian Church during the war the author shows how it was affected by the deep emotion of love of country which moved and strengthened the Russian people as a whole, and how in consequence it joined its forces with those of the State in resistance to the enemy.

In the chapter entitled "Prospects," the author quotes Keynes as saying, "if Communism achieves a certain success it will achieve it, not as an improved eco-

nomie technique but as a religion," and Laski as holding that "Communism interests the new generation because alone among the welter of competing gospels, it has known how to win sacrifice from its devotees in the name of a great ideal." It is clear that the author does not like this equation, but the impression that one receives from his book is that on the whole it is the program of the Soviet Union that has absorbed those dynamic energies of the new generation that can be devoted in hope to the building of a new society. He tells us that there "has been much disaffection from the Church, especially among the young, as a result of ideological and social pressures of various kinds. Religion is, however, not dead but rising again." Nevertheless it does not seem that the Russian Church has been essentially changed; religion in Russia is still, apparently, much like religion in the rest of the western world, a system which has failed to maintain its integration with the culture to which it belongs. If the Russian Church could have exercised its spiritual dynamic in the direction of action in society tending toward the regeneration and revitalizing of that society, then its experience and example might have been of enormous value and encouragement to the Churches of the West. As it is, we are left with the impression—which may comfort some—that institutional religion is still strong enough to survive even in a state openly hostile to it, and can win certain concessions from that state. If it could have been said that Russian religion had not only survived but had succeeded also in demonstrating its essential relevance to the purposes of

PHILIPPINES

Four Prisoners Confirmed

The recent confirmation of four Japanese in the Philippines is reported by Bishop Wilner, Suffragan. They are prisoners of war and were presented by Chaplain Arthur B. Cope. Three were confirmed in the little chapel in the POW area; the fourth in the barracks where he was confined to his bed. The Bishop added, "Our lay leader in the camp is a Japanese officer who spent some time in England and speaks excellent English."

RHODE ISLAND

Newport Church Vandalized

Great destruction and damage has been caused by vandals to St. George's Church, Newport, R. I. It having been the custom to keep the church open at

all times, it was an easy matter for the intruders to enter the church shortly before midnight. After lighting matches to show the way, they smashed the poor boxes, proceeded up the center aisle, grinding cigarettes into the carpet, and went to the altar where they overturned the missal stand and the other objects placed on the altar. They then broke the candles and threw the pieces around the sanctuary. Entering the sacristy, they disarranged the vestments, took a bottle of wine, and drank the contents of another. With the empty bottle they smashed the light fixture and gained entrance to the rector's study by breaking the glass in the door. Considerable other damage was done there. Robbery was not the motive because there was money in the poor boxes which was left behind.

The rector, the Rev. David E. Evans, says, "The prevailing attitude among the wardens, vestry, and congregation is

one of keen disappointment in realizing that there are those in the community who will upset an altar, ruin religious objects, and generally upset a church. They feel sorry to think that anyone would pass through doors to commit a crime when those doors were continually left open to those who enter only to pray." Fr. Evans added that, though the FBI has been working on the case, no one has been apprehended.

UTAH

Resolutions on Convention Issues

After hearing Bishop Moulton's presentation of the issues confronting General Convention and the district in his annual address to the convocation of the Missionary District of Utah, the annual convocation enacted resolutions opposing the compulsory retirement of bishops on the basis of age alone, favoring a marriage canon which recognizes the indissolubility of Christian marriage, opposing the forcing of precipitate and unconsidered action in the matter of union with the Presbyterian Church, and expressing the hope that the district would not be left without a resident bishop. [Bishop Moulton has tendered his resignation, to be acted upon at the General Convention.]

The convocation was held in St. Mark's Cathedral, Salt Lake City, June 16th and 17th. The Woman's Auxiliary met on June 18th and 19th. The activities of the convocation closed with a meeting of the young people of the district and a dinner dance on June 19th.

ELECTIONS: Deputies to General Convention: Rev. Mortimer Chester, Hon. C. P. Overfield; alternates: Rev. A. L. Wood, J. W. Stokes. New members of the council of advice: Very Rev. R. D. Taylor, Rev. Mortimer Chester. Delegates to the Triennial: Mesdames A. L. Thomas, F. E. Pischel, C. E. Bechtel, Mortimer Chester, Miss Janice Overfield; alternates: Mesdames A. W. Lowery, J. S. Allen, R. D. Taylor, W. L. Keil, E. W. Duncan.

EAST CAROLINA

Lay Readers' Activities Praised In Bishop's Annual Address

Addressing the 63d annual convention of the Diocese of East Carolina in the Church of the Good Shepherd, Wilmington, in session May 15th, Bishop Wright praised the work done by the lay readers. Particular attention, he announced, will in the future be given to the work among Negroes. He said, in part:

"In order to meet the challenge of the 40,000 Negroes of East Carolina, work among whom is hampered at present by the serious scarcity of Negro clergymen, it is the plan of the archdeacon of

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the colored work and myself to set up a training center in the city of New Bern for Negro lay evangelists to fill our Negro churches on Sundays with well-trained lay readers and to encourage many young colored men to enter the ministry of the Church."

The Ven. Robert I. Johnson, Negro archdeacon of the colored work, was also elected a deputy to General Convention.

ELECTIONS: Deputies to General Convention: the Ven. R. I. Johnson, Rev. Messrs. Stephen Gardner, J. H. Bonner, Jr., E. F. Moseley; Messrs. J. D. Grimes, Robert Strange, W. G. Gaither, J. G. Bragaw. Alternates: Rev. Messrs. Mortimer Glover, J. R. Toler, A. J. Mackie, C. E. Williams; Messrs. J. N. Smith, C. R. Wheatley, C. McD. Davis, J. A. Moore.

The Rev. Messrs. Stephen Gardner, J. W. Hardy, C. E. Williams, and Mr. J. N. Smith were elected to the standing committee; Rev. Messrs. J. F. Ferneyhough, R. C. Hauser, Messrs. P. B. Ruffin, A. K. Barrus, to the executive council. The Rev. Stephen Gardner was elected secretary; Robert Strange, treasurer, J. D. Grimes, chancellor.

WESTERN N. C.

Educational Progress Noted At Annual Convention

A large representation of clergy and lay delegates met at All Souls' Church, Biltmore, N. C., on May 14th and 15th for the annual convention of the diocese of Western North Carolina.

The Rev. I. Harding Hughes, chaplain of St. Mary's School, Raleigh, N. C., presented the claims for increased expansion of the school in connection with an anniversary fund being raised through the Carolina dioceses, who hold the trusteeship of the school. The quota asked from the diocese of Western North Carolina is \$30,000.

The Reconstruction and Advance Fund was reported as more than \$2,000 over the top, the quota for the diocese being \$18,406.

ELECTIONS: Deputies to General Convention: Rev. Messrs. G. F. Rogers, A. R. Morgan, G. M. Jenkins, C. G. Leavell; Messrs. W. M. Redwood, A. B. Stoney, W. L. Balthis, G. F. Wiese. Alternates: Rev. Messrs. J. P. Burke, B. M. Lackey, W. C. Leach, I. N. Northup; Messrs. F. P. Bacon, Fred Seely, V. J. Brown, W. R. Kirk.

The Rev. C. G. Leavell and W. M. Redwood were elected new members of the standing committee.

ROCHESTER

Bishop Outlines Master Plan; Convention to Meet Twice a Year

Delegates to the annual convention of the Diocese of Rochester and delegates to the annual meeting of the Woman's Auxiliary met concurrently in St. Peter's Church, Geneva, N. Y., on June 4th and 5th.

In his convention address Bishop Reinheimer called for a master plan for the diocese. Under this master plan every family in the diocese would be within

a half-hour's driving distance of a church. There would also be equitable distribution of the assets, with every parish self-sufficient and no "poor relations." Outlying parishes would be considered just as important as larger city churches, each being equally dependent upon the progress of the other. New churches would be established in accordance with this master plan.

Bishop Reinheimer also asked that the present deanery system be abandoned and the convention meet regularly twice a year. The diocese is so compact that representatives of all parishes could conveniently assemble for a day's meeting in any of its churches.

These requests were incorporated into resolutions, which were passed, dis-

solving the deaneries, requesting the Bishop to call two conventions each year, and empowering the Bishop to appoint a committee to inaugurate the master plan for the diocese.

Another resolution asked that General Convention give serious consideration to recommendations for changes in the marriage canon presented by the Joint Commission on Holy Matrimony.

Deputies to General Convention were instructed to vote for a reduction to 2¾% in the assumed rate of interest for the calculation of the reserve liabilities of the Church Pension Fund and for an increase to 10% in the rate of pension assessment payable to the Fund, provided that commitment is given by Fund trustees that when increases in

The Bible

We Episcopalians are not a Bible-reading people. We sit fairly quietly, and permit our priests to read Holy Scripture to us on stated occasions, but we, personally, ourselves, by ourselves, do NOT sit down quietly, systematically, regularly, or studiously, and read the Word of God. Even the number of regularly organized Bible Classes in our churches, taught either by a priest or a capable lay-person, is sad to contemplate.

Well, what's wrong? Aren't we a religious Church? We are. Do we not love God, and follow the teachings of Our Blessed Lord Jesus Christ? After a fashion, yes. Aren't we truly Christian in thought, word and deed? Well, let's stop right here and argue a bit.

There IS something wrong. In our opinion, it is simply that somehow or other, in good faith, perhaps, a lot of Episcopalians have gotten so that they have let their Prayer Books become a Bible to them. They have overestimated its importance, though important it is. They have made a fetish of it, have studied it so minutely, that, had they studied their Bibles with the same minuteness and interest, they would find themselves CHRISTIANS instead of JUST Episcopalians. Now that thing can happen, and we've seen it too blamed many times to be comfortable about it. What do we mean? Well, just this, that those who rely ONLY on their Prayer Books usually end up by trying to know all the kinks there are in the Rubrics, all the little hidden or not

generally noted choice bits about how to do this or that—but they do NOT put in much time reading the Scriptural content of the Prayer Book wherein Our Lord and His Church seeks to bring basic Christianity to us first, and our Churchmanship to us later, as a matter of second consideration.

We hear the word "Churchmanship" more in our Church than we do the word "Christian." We simply are off on the wrong foot. We Episcopalians who are on a thin Bible diet, usually act under pressure EXACTLY like people act in human events when they are living on poorly balanced diets of food, religion or social contacts. We don't appear well in crises, and too many times we have been rather bad advertisements for Our Lord and the Holy Religion He died to establish. Basic things come first. The Bible teaches Christianity. Without a good Bible diet, you become a slim Christian, and no Prayer Book of any Church, WITHOUT The Bible, ever has made a Christian worthy of his salt. If you think we're wrong, ask your parish priest and see what he says.

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A proposal that women be eligible for election as churchwardens and vestrymen was defeated by the convention on the ground that "women of the Church already are doing more than their share in Church work and should not further relieve men of the congregation of church duties."

ELECTIONS: Deputies to General Convention: Rev. Messrs. S. H. Edsall, Jerome Kates, G. E. Norton, J. S. Williamson; Messrs. R. S. Bloomer, T. T. Odell, J. M. Potter, G. D. Whedon.

Members elected to the executive council: Rev. Messrs. F. W. Dorst; Jerome Kates; Messrs. Harper Sibley, W. H. Wall, R. S. Bloomer and Paul Emerson were newly elected to the standing committee.

Delegates to the Triennial: Mesdames L. F. Dwyer, T. T. Odell, Charles Burdett, A. R. Cowdery, Lee Newman.

DULUTH

Chapel Planned by Parish

Plans are being formulated for a memorial chapel in St. Paul's Church, Duluth. The chapel is to be dedicated to the memory of all those who have served the parish through the more than 75 years of its history. The church traces its history to before 1869 when the first structure was erected. At that time it was the only church building in the city. The present building was erected in 1912; the parish house in 1928. Both are recognized as being among the most beautiful and well equipped in that section of the country.

EAU CLAIRE

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The Diocese of Eau Claire is uniquely famous for its means of transportation.

Recently a group of women from Eau Claire attended an ordination at Barron, Wis., for which they borrowed a school bus to carry them all. The bus was driven by a woman.

For the diocesan Auxiliary meeting recently, the people of Clear Lake made the trip in a "Navy Carry All." Six women rode in this omnibus through amazed towns and villages.

SOUTHERN BRAZIL

Church Flag Adopted

The flag of the Brazilian Episcopal Church, the design for which was approved at the annual council four months ago, has been installed for the first time in the Church of the Crucified, Bagé. On Whitsunday, it played a prominent part in the ceremonies relating to the annual Corporate Communion of the Episcopal youth of Bagé. More than 100 young people representing the two

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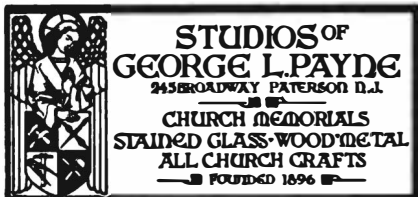
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parishes and ten missions of the city marched in the procession behind three flags: that of the Church; the national standard; and that of the Union of Episcopal Youth.

At the altar rail the banners were presented to the clergy, the Rev. Antonio

Guedes and the Rev. Benjamin Axelroad Jr., and installed in the sanctuary.

The design of the new flag is the same as the Episcopal Church flag in the United States, except that the Southern Cross is substituted for the crosslets in the blue canton.

EDUCATIONAL

SEMINARIES

SWTS Graduates Eleven, Confers Doctorate on Dean Hoag

Bishop Mason, Coadjutor of Dallas, was the preacher at the 13th annual commencement of Seabury-Western

Theological Seminary, Evanston, Ill., on June 6th. It was also the 86th commencement of Seabury and the 61st of Western seminaries.

The Very Rev. F. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis., was awarded the honorary degree of Doctor of Divinity. Dean Hoag, as the citation mentioned, has attained a prominence in Christian education, partly through his regular feature, Talks with Teachers, in THE LIVING CHURCH. An alumnus of the Western Theological Seminary in 1916, Dean Hoag was the speaker at the alumni banquet on June 5th.

The degree of Bachelor of Divinity was conferred on James C. Holt, Armen D. Jorjorian (*cum laude*), Delbert Tildesley, and the Rev. Frederick F. Wolf, Jr., all of the Diocese of Chicago; the Rev. Delbert Hallett of Minnesota, and the Rev. John D. Vincer of Western Michigan.

The licentiate in theology was awarded to the Rev. Frank C. Alderson of Chicago, Ernest V. Anderson and the Rev. Bernard G. Miars of Minnesota, the Rev. Paul G. Satrang of Iowa, and the Rev. Birney W. Smith of Michigan.

After the service prizes were awarded at the luncheon in the refectory. The convocation crosses were distributed to the members of the graduating class. An honorary award of the convocation cross was made to Bishop Keeler of Minnesota for his long interest in the merger of the two schools and his continuing efforts on behalf of the seminary.

On June 5th alumni heard the inaugural lecture of the Dwight L. Johnson Foundation of memorial lectures in Church history by Dr. Joachim Wach, professor of sociology at Brown University, Providence, R. I. His subject was "Church, Denomination, Sect." The alumni elected the following officers: the Rev. John S. Higgins, president; the Rev. Joseph G. Moore, vice-president, the Rev. Paul S. Kramer, secretary, and the Rev. John F. Plummer, treasurer.

The Rev. Harold Holt, president of the alumni association for the past year, was the celebrant at a Requiem for departed alumni, teachers, officers, and trustees of the seminary on June 6th. The commencement was the second at which the Very Rev. Alden Drew Kelley, president and dean, officiated.

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DEATHS

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

Francis M. Banfil, Priest

The Rev. Francis M. Banfil, 84, retired priest in the Diocese of New Hampshire, died at Milford, N. H., on June 14th, following a short illness.

Fr. Banfil was born in Nashua, N. H., and was a graduate of Dartmouth College. He served parishes in Wisconsin, Rhode Island, Indiana, Massachusetts, and was the assistant master at Howe School from 1910 to 1913. He was a member of the standing committee of the diocese of Northern Indiana from 1899 to 1910. Entering the Diocese of New Hampshire in 1919 as priest in charge of St. Matthew's Church, Goffstown, he served there for nearly 14 years. It was from this church that he came to retire in Milford.

Funeral services were conducted in the Church of Our Saviour, Milford, by Bishop Dallas of New Hampshire, assisted by the Rev. James E. McKee, the Rev. Austin Reed, and the Rev. Ernest C. Maguire. The burial was at Nashua, N. H.

Pascal Harrower, Priest

Canon Pascal Harrower of the Cathedral of St. John the Divine, dean of the clergy on Staten Island and rector emeritus of the Church of the Ascension, West New Brighton, N. Y., died June 30th. He was 95 years old.

Canon Harrower had been active in civil and patriotic work for the past 40 years. He was born in Cambridge, Washington County, N. Y. He attended Columbia University and received his B.D. from Drew Theological Seminary, a Methodist institution. After his graduation he was confirmed in the Church and in 1878 became rector of St. Peter's Church, Albany, N. Y. He went to the Church of the Ascension in 1884 and served this parish until his retirement in 1928. He was made a canon of the cathedral by the late Bishop Potter in 1920.

Surviving him are two sons, Pascal R. and Pierre E. Harrower, the latter a well-known Church soloist.

Charles E. Bertschy, Deacon

Funeral services for the Rev. Charles E. Bertschy were held June 26th at Christ Church, Whitefish Bay, Wis., where Mr. Bertschy was ordained deacon in December, 1942. The Very Rev. Malcolm D. Maynard read the Burial Office; Bishop Ivins of Milwaukee gave the absolution; and the Rev. Canon Marshall M. Day, rector of Christ Church, celebrated the Requiem.

Mr. Bertschy died suddenly on June 22d in Malden, Mass. He and his wife had gone East to attend a papermakers'

convention in Canton, Massachusetts.

Mr. Bertschy was born in Milwaukee in 1896 and was educated in the Milwaukee public schools and at Beloit College. He was associated with the firm of Hummel and Downing for many years and for the last several years he was the sales representative of Draper Brothers of Canton, assisting on a voluntary basis at Christ Church.

He is survived by his wife, Arra, his mother, Mrs. C. J. Bertschy of Milwaukee, and a sister, Mrs. Harvey Griem of Milwaukee.

Frances Crosby Bartter

Frances Crosby (Buffington) Bartter, 66, wife of the Rev. George C. Bartter, of the Mission of the Resurrection, Baguio, Philippines, died June 13th.

She went to the Philippines in 1901 with the first consignment of teachers from Smith College to inaugurate the United States Government system of education in the islands. At the end of her first term of service with the government, she returned to the Philippines as a mission worker, at the invitation of Bishop Brent. She was married in Manila in 1911.

Together with her husband, she was interned by the Japanese for three years in Baguio, and was released from Bilibid Prison, Manila, in February, 1945, reaching San Francisco May 10th.

In common with many other ex-internees, she was awarded the Asiatic

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THE LIVING CHURCH

Pacific campaign ribbon by General MacArthur, given to those "who have, by their fortitude and courage, contributed materially to the success of the Philippine Campaign."

She was a native of Boston, and a graduate of Smith College.

Besides her husband, "Fran" Bartter leaves two sons: George Crosby Bartter of Chappaqua, N. Y., with the *New York Times*; and Dr. Frederic Crosby Bartter, with the Public Health Service in Washington.

A Requiem Mass was said at the Church of St. John the Evangelist, Boston, June 17th. Interment was at Cedar Grove Cemetery.

Mrs. James P. Woodson

Mrs. James P. Woodson, Birmingham, Ala., died May 18th. She was a communicant of St. Mary's Church, where she had been superintendent of the Church school, adviser for the young people, and an officer in the Woman's Auxiliary. She had been active in the parent-teacher association in the community, a hostess in the USO, and an active member of the Red Cross. She was also a member of the executive board of the diocesan Woman's Auxiliary. Mrs. Woodson was known throughout the Province of Sewanee for her activities in educational and missionary fields.

She is survived by her husband and two sons, James, Jr., and Robert.

(Continued from page 4)

talents which He surely expects to be used in His service. But we tend to stifle these same divinely given talents by fitting a priest to a parish, rather than using these talents by turning a priest loose in a parish to convert it.

Our seminaries need all the support they can get, and they should be institutions where those divine gifts can be "stirred up"—to use St. Paul's expression.

(Chap.) NORMAN S. HOWELL.

Military Conscription

TO THE EDITOR: I have just read with much interest the letter of Mr. S. F. Houston in *THE LIVING CHURCH* of March 24th, regarding universal military training.

Mr. Houston, if I understand him correctly, seems to feel that such training would save lives and property and would preserve what our orators constantly refer to as the Four Freedoms, as if they still existed. Does Mr. Houston seriously think, in this age of atomic self-destruction, that universal military training, for however long a period of time, will protect him and guarantee us all a chicken in the pot and running water in every home?

True, we are a rich prize, lying for the rapacious hand of the world, most of which hates or fears us, and it must be acknowledged with more than a shadow of justification. But such training as Mr. Houston envisages did not protect France nor save Russia from invasion. The volunteer armies of England were inefficient even before they became conscript armies,

yet they did not allow the invasion of that lush island. We have put down a Kaiser and a Hitler, yes, but at what price? Have we rooted out totalitarianism and tyranny? Far more dangerous to a nation is a great force of military slaves, such as is created by conscription, responsive to the will of a single man. "It can't happen here?" Maybe not; the Russians, the Germans, and the Italians did not think so either, yet it did.

In America, thank God, we have not yet subscribed to the State-cult, but we are becoming much more used to the idea and are finding it pleasant and relaxing to the mind. We must beware lest we lose God's birthright. Universal military conscription is but a major step toward that political and personal subservience which it is death to permit.

ROBERT F. W. MEADER.

Rye Beach, N. H.

Early "Free" Churches

TO THE EDITOR: In collecting information for the history of Grace Church, Albany, I found the statement that the parish was the second in the United States to have declared, at the time of its incorporation in 1846, that it was to be maintained as a "free" church, that is, one in which pews were never to be sold or rented.

Can any of the readers of *THE LIVING CHURCH* make any authoritative comment upon the statement?

RUSSELL CARTER.

246 Clinton Avenue,
Albany, N. Y.



GO TO CHURCH THIS SUMMER

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



ALBANY, GA.

ST. PAUL'S Rev. G. R. Madson, r
N. Jefferson & Flint Ave. (U. S. 19)
Sun 7:30, 9:45, 11; Wed HC 10

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS Swan & Elk Sts.
Very Rev. Howard S. Kennedy, dean; Rev. G. Hurst Barrow, canon
Sun 7:30, 9, 11 & 4; Weekdays: Mat 7:15, HC 7:30, EP 5:15; Thurs & HD 10, HC

GRACE CHURCH Rev. L. N. Gavitt
498 Clinton Avenue
Sun Masses: 7:30, 10:45; Daily: 7
Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH Cameron & Columbus Sts.
Rev. B. B. Comer Lile, r; Rev. O. V. T. Chamberlain, Ass't
Services: 8 & 11

ASTORIA, L. I., N. Y.

REDEEMER Rev. Baxter Norris, r
Crescent St. & 30th Road
Sun 8, 10; Wed 10; HD 8
Confessions: By appt

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11
Confessions: Sat 4-5

KEY—Light face type denotes AM. black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues & Fri 7; Thurs 8; HD 7 & 10

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. M. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

ST. MATTHEW'S Rev. Ben W. Tinsley
"Where a stranger doesn't feel strange"
1316 Bridge Rd.
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

CHICAGO, ILL.—Cont.

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

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin R. Priest, r
3612 Reading Rd., Avondale
Sun Sung Mass 9:30, only during July & Aug.

DAVENPORT, IOWA

TRINITY CATHEDRAL
Very Rev. Rowland F. Philbrook, D.D., dean; Rev. Vernon L. Shattuck Jones, ass't
Sun 8, 9:30; Thurs 7 & 10

DECATUR, ILL.

ST. JOHN'S Eldorado at Church Street
Rev. E. M. Ringland; Rev. J. S. Neal
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 10, Tues & Thurs 6:30

DENVER, COLO.

ST. MARK'S Rev. Walter Williams, r
Lincoln St. & E. 12th Avenue
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

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



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Victor Hoop, 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. Zoor 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 Tyndall, 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 Leo 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

ST. JAMES' Rev. H. W. B. Denegan, 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, 9, 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

NEW YORK CITY—Cont.

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

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Well 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. Vest-
ments 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.

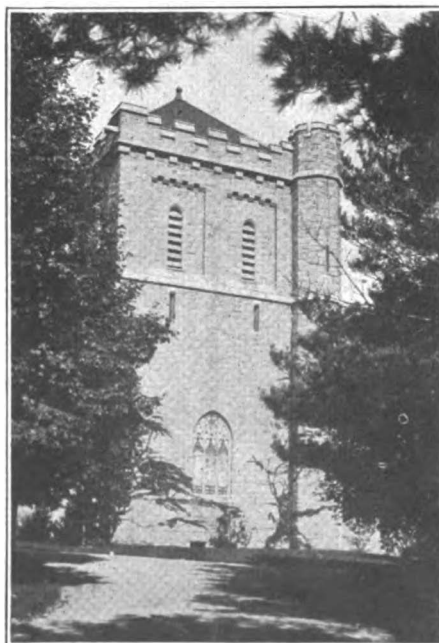
ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.; Rev. Walter C. Klein, Ph.D., Th.D.
Sun Holy Eu 8; Mat 10:30; Sung Eu & Brief Ad-
dress 11; EP 4. Daily: Mat 7:30, Holy Eu 7:45;
Wed 7; Thurs & Holy Days 9:30; Lit Fri 7:40; EP
& Int 5:30; Confessions: Sat 4-5

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



CHURCH OF ST. MARY THE VIRGIN
FALMOUTH FORESIDE, MAINE

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR
Rev. William L. Bailey
Sun 8:30, 9:30, 11; Fri 9:30; HD 8:30

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. Bamburg, 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;
Summer Sched (July, Aug, Sept) Sun Masses: 8,
9:30; Confessions: Sat 11-12, 5-6

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. M. Eckel, r
Sun HC 7, 8; Ch S (exc 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

VENTNOR CITY (ATLANTIC CITY), N. J.
EPIPHANY Rev. Charles E. McCoy, r
Atlantic & Avolyn Aves.
Sun 8, 10, 11; Weekdays 8, exc Wed 10:30
The Church is always open

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 with Instr; 11,
Low. Confessions: 7:30 & by appt

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