

The Living Church

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

Marriage and Burial Procedures

Recommended by a Committee
of the Diocese of Milwaukee

Page 8

The Prayer Book Anniversary

Bishop Fenner

Page 9

Priest, Professor, and Student

Part II

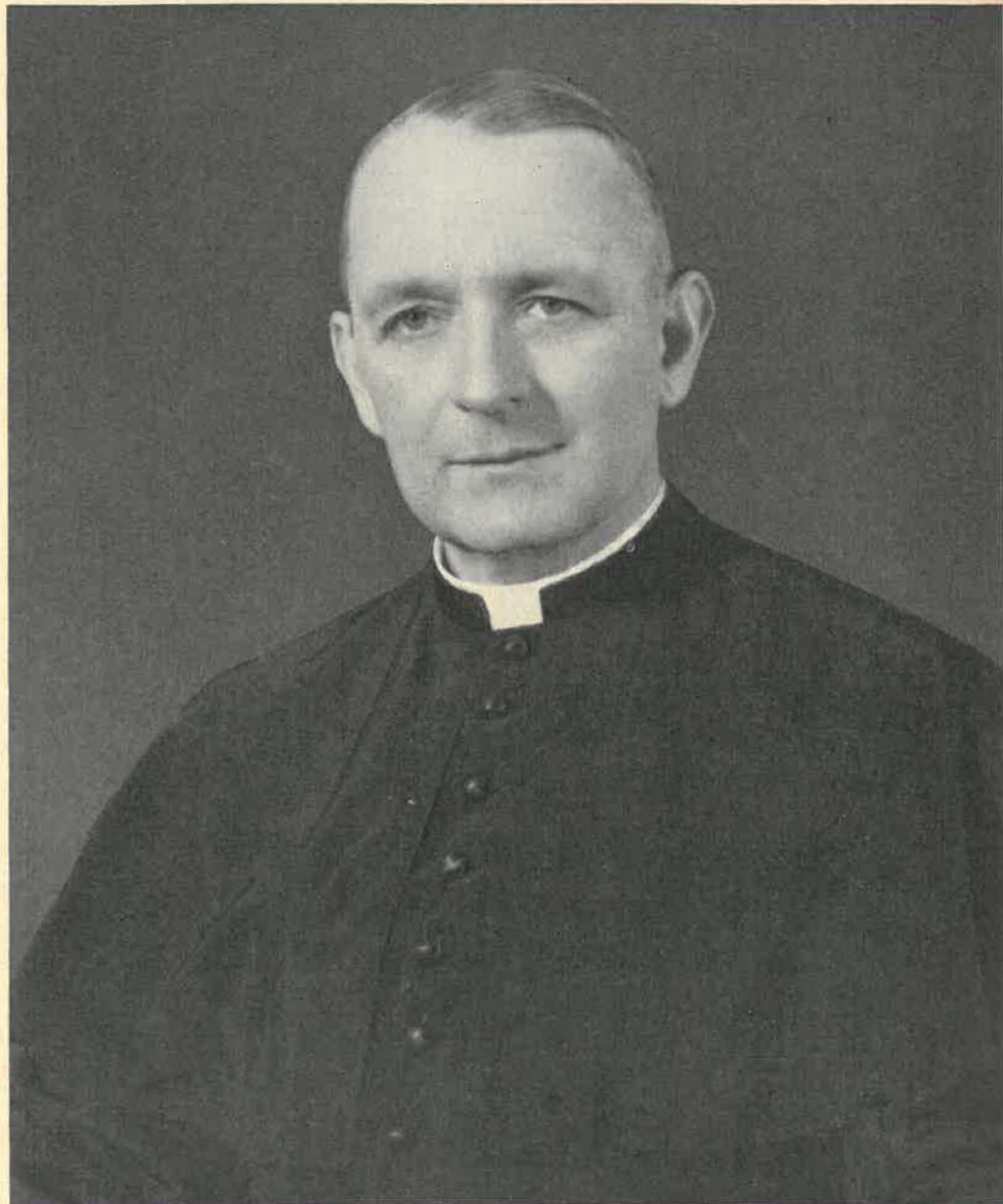
Carroll E. Simcox

Page 14

Universal Military Training

Editorial

Page 10



THE REV. RICHARD T. LORING
Bishop-Elect of Springfield

[See page 5]



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The Three Hours

TO THE EDITOR: Fifteen years ago, two years after beginning my ministry in South Dakota, I gave up the "Three Hours" service for Good Friday. Congregations in small missions, I was convinced, would be more greatly helped by those services provided by the Prayer Book. I acknowledge my debt to the Rev. Percy Dearmer in his *Parson's Handbook* for this view. The opinion was strengthened when I was transferred to the Indian field.

The following schedule has worked well: Morning Prayer and Penitential Office at 9; Litany and Ante-Communion, with sermon, at 11; Evening Prayer with address at 7:30 or 8.

I follow the English order for Ante-Communion, by adding after the Gospel the Nicene Creed, Sermon, Offertory (the rubrical term at this point), the Prayer for the Church, and the Blessing from the Communion Office. Instead of using black hangings, we strip the altar after Evensong on Maundy Thursday, and at the Ante-Communion of Good Friday the priest wears amice, alb, and red stole (again the Dearmer influence). It makes a dignified and beautiful service, thoroughly Anglican. The necessity for supplementary leaflets, or "spoken rubrics," is obviated, because the people need only the Prayer Book and Hymnal. This is especially desirable for Indian congregations. There is even the advantage of economy, and we have to have regard for that in the mission field.

(Rev.) STANDISH MACINTOSH.

Chamberlain, S. Dak.

TO THE EDITOR: Referring to your request for Good Friday practices, allow me to give you the plan followed here in All Saints' Church, Nevada, Mo. Holy Week: Palm Sunday blessing and distribution of palms at both Eucharists that day; Monday, Holy Communion at 8; Tuesday, Holy Communion at 9; Wednesday, Holy Communion at 10; Thursday, Holy Communion (Sung, etc.) at 11; Good Friday, Morning Prayer, Litany, and Ante-Communion at 12 noon — this is quite effective, especially when you follow the Lectionary, etc.

I have used this plan principally because the Prayer Book provides for celebrations every day of Holy Week, but no "Three Hour" service is so authorized. The last time I had the three hours, I said that I'd never do it again, and I haven't. It's too much for one man to do — especially before Easter, when so much has to be done. I hope this will help!

(Rev.) H. L. FOLAND.

Nevada, Mo.

Moscow and Christ

TO THE EDITOR: Crusades for righteousness leave me cold, for generally they turn out to be crusades for greater profits. This statement was inspired by the letter of Mr. Trumbower, of Oak Park, Ill., in which he protested against the CLID condemnation of Mr.

Truman's proposals for loans to Greece and Turkey.

The merchants of medieval European countries, finding their source of profits cut off by the unspeakable Saracen, suddenly caught a great vision of a freed Holy Land, and millions of lives and a great deal of money was spent in an effort to save the homeland of Christianity, a land to which they had previously paid but little attention, except that it offered a route for eastern merchandise. In our own country, the merchants of the North suddenly found that slavery was a great evil and started a crusade to wipe it out, along with the very bad habit the farmers of the South had of buying merchandise in British markets. And now the merchants of Great Britain and the United States discover that Communism is wicked and want to stop it at the Grecian and Turkish border, so that the work of exploiting Southeastern Asia may continue uninterrupted. I think that if Mr. Trumbower will think for a moment he will realize that Turkey is scarcely a bastion of western civilization, nor is Greece any more than Rumania or Bulgaria. If we want to stop Russia's imperialism, let's be honest about it and say so, and not clothe a merchant's war in the armor of a crusade.

However, if the intent of the Church is to stop Communism, and I think that this should be the first of the activities of foreign missionary work, let's start at home. Let us protest vigorously against the recent release of criminals in South Carolina, whose murderous activities were engendered by the anti-Christian spirit of race hatred. Let's protest against the class warfare that is being initiated by our Congress. Let's protest against Jim-Crowism, both political and social, practiced in our southern states. Let's protest against hunger among our slum raised children and the lack of education opportunities for our mountain raised youth. We can be certain that the Communists are making such protests, and in quarters where they do them the most good — among the peoples being discriminated against.

And while we are putting clean linens in our own burses, let us strike at Communism at its heart. Even as Paul went to Rome to preach Christ and Him crucified let us send missionaries to Moscow, to teach the poor Russians the truth about this religion of ours, teach them about the true brotherhood of man which our Lord taught and not the phony one which was taught by Karl Marx. The politbureau wouldn't like that and there might be some missionaries get themselves liquidated, but the Roman emperor didn't like Paul and finally liquidated him, but he could not liquidate the militant Christianity that was given to Paul by the living Christ, and by Paul to the slaves of paganism.

A crusade to save Athens from Russia will result in nothing but an enormous loss of lives, but a missionary effort to save Moscow from the politbureau will result in saving the world from the Anti-Christ of Marxism.

GUY STAUFFER.

Ferndale 20, Mich.

Religion in Art

By DR. WALTER L. NATHAN



CHRIST PREACHING: Etching, c. 1652, by Rembrandt Van Rijn. Photo courtesy of Metropolitan Museum of Art, New York City.

REMBRANDT:

Christ Preaching

ONLY a mere handful of artists have represented the preaching Jesus of the Gospels, the great Teacher of men. The apparent neglect of this vital aspect of His ministry — particularly when compared to the numberless works of art glorifying His Nativity and Passion — is due to the tremendous difficulties of the artistic task. A sermon cannot be painted; therefore the artists must convey a full sense of Christ's presence solely through the reflection, on the faces and in the attitudes of those around Him, of the impact of His words.

In his wonderful etching of "Christ Preaching," Rembrandt has solved this problem, thanks to a craftsmanship great enough to allow the purest expression of his deep insight into the human mind, and his reverent understanding of Christ's social message.

Men and women have gathered in this back alley of an ancient city and listen quietly to the Man from Nazareth. He talks slowly, with weighty gestures of His sensitive hands, and His words have a personal meaning to each one of His listeners as different as their individual characters and experience of life.

The portly man of wealth on Jesus' right is visibly perturbed because of what he hears. He has no faith in charity or the brotherhood of man; his retainers

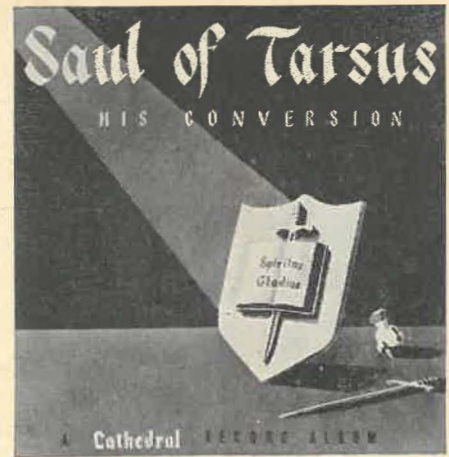
in the shadows behind him seem eager to lay their hands on the dreamer who scorns the rich and the mighty. A man with the thoughtful features of a scholar, a well-dressed foreigner, a stolid Oriental, and a farmer or fisherman weigh the wisdom of Jesus' sermon in their minds. Some old men on the far right are too tired, their souls are too barren for the good seed to take root, and a dejected young man with hunched shoulders has not yet found the courage to believe and be healed. But the eyes of the crippled old beggar are wide open as if, on the threshold of death, he saw the first glorious rays of an eternity of light.

Thus we read the faces of those around Jesus and suddenly find ourselves among them, irresistibly drawn into their circle by the gentleness, the human warmth, the spiritual radiance of this humble, barefooted preacher. Two thousand years no longer separate us from Him. Our hearts remember His words, and we understand them and know their truth.

CHURCH CALENDAR

June

- 15. 2d Sunday after Trinity
- 22. 3d Sunday after Trinity
- 24. Nativity of St. John Baptist
- 29. St. Peter (4th Sunday after Trinity)
- 30. Monday



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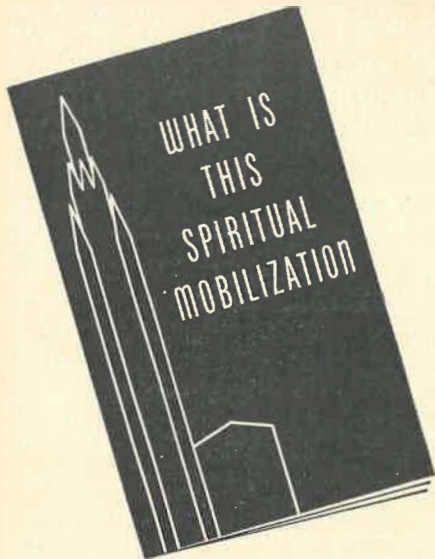
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BOOKS



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

Saints and Christian Worthies

THE LUMINOUS TRAIL. By Rufus M. Jones. New York: Macmillan, 1947. Pp. 165. \$2.

One can easily discern in this volume the results of much prayer, thought, and research. Dr. Jones writes most understandingly of both the canonized Saint and the Christian worthy, spanning the centuries from Saint Paul to Phillips Brooks. Most of those chosen as blazers of the luminous trail are mystics, though not all could be thus classified, Erasmus, for example. Each, however, was certainly conscious of a power "that remade his entire life, completely transformed his character and wrought a new creation at the center of his being." (Page 3)

We are further impressed with the positive side of Christianity which is presented—"the Divine yes," as the author so ably expresses it. He believes that even the great mystics who often find negation the sole means of describing their experiences are certainly positive in their teaching and action.

Yet one closes *The Luminous Trail* with a sense of incompleteness. For these transmitters of light were so diversified in their beliefs, especially the modern Protestant ones, that the light shed by them fails to focus. It cannot be a beacon for many of us. We may admire some of these men but not emulate them. Perhaps, unconsciously, the author has differentiated between Catholicism and Protestantism. It is probably true that "Mysticism is the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine presence." (Page 26) But the mystic within the Church never forgets that his experience must be interpreted in the light of external authority, lest that intimate consciousness be not Divine.

ERWIN A. THOMAS, SSJE.

The Holy Land Illuminated

PROMISED LAND. By Ellen Thorbecke. New York: Harpers, 1947. Pp. 170. \$3.50.

This is a most unusual book. Part I contains a rapid survey of Palestine from the earliest known times until its conquest by General Allenby in 1918. Part II surveys what has been done in the country during the years of the British mandate. Part III presents Palestine as a great "laboratory of the future": in matters social and economic, political and industrial, agricultural and technical,

educational and artistic. Part IV, entitled "Rebirth," contains further details and descriptions of modern ways and methods which constitute the elements in the great experiment.

It may be objected that the book is weighted heavily on the Zionist side. It will doubtless be objectionable not only to anti-Semitic groups but also to anti-Zionist Jews. But Mrs. Thorbecke makes out a splendid case for the modern Jewish achievements in the ancient Holy Land, and one is hard put to advance counter-suggestions as to why the experiment should not be continued and expanded.

This is a beautiful book withal; almost anyone would like to have it for a gift. It makes extensive use of the pictorial method now widely used in books and magazines. Mrs. Thorbecke's photographs of ancient and modern scenes are excellent, and the lithography is superb.

H. B. V.

Social Work Information

SOCIAL WORK YEAR BOOK, 1947. Edited by Russell H. Kurtz. New York: Russell Sage Foundation, 1947. Pp. 714. \$3.50.

The 1947 edition of the *Social Work Year Book* is the ninth in this biennial series that issues from the Russell Sage Foundation as one of its conspicuous services. The book is a compendium of useful information which is nowhere else so readily available and which is invaluable to the social worker and probably almost indispensable for the clergy whose work is closely related to the field of Christian social service. The editor was aided in his undertaking by an advisory committee of 20 high ranking social workers, and into the writing of the volume have gone the researches and labors of 80 men and women presenting as many topics.

Following this brilliant survey of the field, there are three detailed directories of social work agencies: one of U. S. governmental agencies, one of voluntary, and one of Canadian. A 40-page index completes the usefulness and value of this volume.

H. B. V.

ACU CYCLE OF PRAYER

June

15. Trinity, Bristol, Conn.
16. St. Paul's, Brooklyn, N. Y.
17. St. Andrew's Brooklyn, N. Y.
18. St. Peter's, Springfield, Mass.
19. St. Andrew's, Astoria, L. I., N. Y.
20. St. John's, New York City
21. St. Michael and All Angels', Cincinnati, O.
22. Grace Church, Alexandria, Va.

SECOND SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Springfield Elects Fr. Loring On First Ballot

The Rev. Richard T. Loring, rector of St. David's Church, Roland Park, Baltimore, Md., was elected Bishop of Springfield, June 9th, at a special convention of the diocese held in Springfield, Ill.

Subject to his acceptance, and to ratification by the bishops and standing committees of the Church, he will be the fifth Bishop of Springfield, succeeding the Rt. Rev. Dr. John Chanler White, who retired in May of this year.

The Rev. Richard Tuttle Loring was born on February 7, 1900, the son of the Rev. Richard Tuttle Loring and Mary Amory (Leland). He received the degree of B.A. from Harvard University and the degree of B.D. from the Episcopal Theological School, Cambridge, Mass. He was ordained to the diaconate in 1928 and to the priesthood in 1929 by Bishop Slattery of Massachusetts. Fr. Loring was assistant at Trinity Church, Concord, Mass., from 1926 to 1929, and rector of the Church of the Good Shepherd, Waban, Mass., from 1929 to 1937 after which he became rector of St. David's Church, Baltimore, Md.

He has served as a deputy to General Convention from the diocese of Maryland, and is the secretary of the standing committee of the diocese.



BISHOP PEABODY: *Heads new steering committee on evangelism.*

NATIONAL COUNCIL

Evangelism Committee Named

Bishop Sherrill has appointed a steering committee to present to the National Council at its meetings during the remainder of 1947, matters in connection with the campaign of Evangelism.

At the last Council meeting, it was voted "That the National Council give itself to a study of Evangelism at all remaining meetings of the Council in 1947, and that the Presiding Bishop be asked to appoint a small steering committee to guide the thinking of the Council members."

The new committee is made up of Bishop Peabody of Central New York, the Rev. Dr. Robert A. Magill, rector of St. John's Church, Lynchburg, Va., and Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis.

COLORED WORK

Conference Plans Discussed

A group of Negro clergy met with the Rev. Dr. Tollie L. Caution and other officers of the National Council on June 5th, at the Church Missions House, to discuss plans for the triennial conference of Church workers among Negroes.

Mr. Clifford P. Morehouse was present also, by invitation of the chairman.

The Rev. H. Randolph Moore, rector of St. Philip's, Los Angeles, presided. Present were the Rev. Jesse F. Anderson, St. Thomas', Philadelphia, the Rev. Dr. Shelton H. Bishop, St. Philip's, New York City, the Rev. Adolphus A. Birch, St. George's, Washington, D. C.

Problems discussed included a possible change of name for the conference, developing it upon a more broadly biracial scale, and the possibility of organizing regional or provincial conferences.

VISITORS

Dr. Wand Visits Brooklyn

What is now the diocese of Long Island at one time formed part of the jurisdiction of the Bishop of London, by virtue of the two-fold office of bishop in charge of the Church in the American Colonies and of rector of Trinity parish in the City of New York. It was fitting, therefore, that the present incumbent of the See of London, the Rt. Rev. and Rt. Hon. John William Charles Wand, should be received as a guest of the diocese of Long Island in the "Mother Church of Brooklyn," St. Ann's, whose organization as a parish was effected in 1784.

Dr. Wand was received by Bishop DeWolfe of Long Island, and a large number of diocesan clergy, at a service on May 28th. The nave and galleries

Departments

| | |
|----------------------------------|------------------|
| BOOKS 4 | EDITORIAL . . 10 |
| CHANGES .. 22 | EDUCATIONAL 20 |
| DEATHS ... 21 | GENERAL .. 5 |
| DIOCESAN .. 17 | LETTERS ... 2 |
| RELIGION IN ART 3 | |
| TALKS WITH TEACHERS 16 | |

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of the church were filled by hundreds of laity who came to join in doing honor to Bishop Wand. The procession of bishops, clergy, and Religious made a circuit around the church before filing up the center to the chancel, as the choir of St. Ann's Church led the congregation in singing "Onward Christian Soldiers" and "Glorious Things of Thee Are Spoken." Vested in copes and mitres, three bishops were in the procession: Bishop Jenkins, retired Bishop of Nevada, the Bishop of London, and Bishop DeWolfe. All three of the archdeacons of the diocese—Brooklyn, Queens, and Nassau—were in the procession, as were the Superior and six members of the Brotherhood of St. Joseph. The rector of St. Ann's, the Rev. Melville Harcourt, sang Evensong. The First Lesson was read by Bishop Jenkins, the Second Lesson by Bishop DeWolfe. After the Third Collect, Bach's Aria, "My Heart Ever Faithful," was sung as a substitute for the anthem.

The Bishop of London preached from the Whitsun text: "When the Comforter is come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father . . . ; of judgment because the prince of this world has been already judged." His Lordship set forth the great need of men and women of today to be convicted of sin—about which the modern man and woman, speaking lightly, almost in jest, of "living in sin" are not supposed to "worry," but which under the new names of "phobias, inhibitions, psychoses, neuroses, and complexes" causes much concern. Modern man is terribly worried about *himself*; but does not know aright the real cause of his trouble, which is his flaunting disregard of God's will and moral law, nor does he know the remedy, which is repentance, confession, and forgiveness. Of this the Holy Spirit is to convince the world. But He can do it only through the witness of individual as well as corporate Christian teaching and living. So it is with righteousness—the righteousness of God and its ultimate triumph. The triumph was won on Calvary and vindicated by our Lord's Resurrection and Ascension. But as it took a long time for the fruits of the victory actually won in the Battle of the Marne in the First World War, and in the Battle of Britain in the Second, to be realized as accomplished facts, so the triumph of righteousness achieved by our Lord takes many centuries to be perfectly manifested and realized in the present world order. Again, it is only in the lives and witness of Christian men and women that the eternal reality can be made effective in this world of space and time. The "Prince of this world"

has been already judged and condemned. But Christian men and women by their own moral judgments, in all departments of living, must implement that judgment for a sin-sick world that has lost its sense of moral integrity.

After the service, a reception was held in the adjoining parish house in order to afford the clergy and wardens attending the service, and their families, an opportunity to meet the Bishop of London and Mrs. Wand.

Bishop Wand in Chicago

The landslide of divorce suits—50,000 in one year—the increase in juvenile delinquency, and other evidences in England that the moral fibre of the British has been sapped by their experiences during the war and post war years, have shocked all thinking people of that country into a reëxamination of Christianity and a new respect for Christian values, the Rt. Rev. John W. C. Wand, Bishop of London, told 600 Chicago clergy and laity at a diocesan luncheon during his visit to the diocese of Chicago.

Not only the Church but the government, the military, the welfare workers, the schoolmasters and all professional people are concerned and are seeking out the Christian faith as the norm for daily life, he said. As evidence he cited invitations he had received to speak before workers of large industrial plants, before business officials and before the personnel of the staff college of the army air force.

"Never before in the military history of England has an exponent of religion been asked to give a scientific lecture on the same ground as experts in other fields," he said.

Church attendance may have fallen off, he admitted, but the loyalty of those who endured the cold and discomfort of English churches during the past years is a testimony to their faith.

"There are no empty churches in England except the bombed ones. For years we hoped, not for more Christians but for better Christians. Now we have our wish. The solid nucleus of devoted church people has been the core of our nation during the war years and has supplied a large part of the morale of the whole people.

"Today's spirit of inquiry into Christian values must lead to outward action and we shall find our country in the next generation will be more Christian."

During his three day visit in Chicago Bishop Wand also preached at diocesan services in St. Luke's Church, Evanston, and St. James' Church, Chicago.

On June 5th, Dr. and Mrs. Wand were the guests of the dean, the faculty, and the student body of Seabury-Western Theological Seminary, Evanston, Ill. After the dinner, the Bishop spoke

of the plight of theological education in Britain today, and complimented the seminary upon its intellectual achievements, saying that he wished it might be transplanted to English soil to further the cause of the Church's work in Britain.

PRESBYTERIANS

"Layman's Year"

By the Very Rev. H. RALPH HIGGINS

Before a congregation which half-filled Grand Rapids' spacious Civic Auditorium, tall, lean Dr. Frederick W. Evans, retiring moderator of the Presbyterian General Assembly, called upon his Church to recapture the "post-Pentecostal power" of primitive Christianity. Emphasizing in his sermon at the opening service of the 159 General Assembly the urgent need for a revival in dynamic evangelism, Dr. Evans demanded that his Church get behind the New Life movement which has as its goal 300 new Presbyterian churches and 1,000,000 new members by January 1, 1950. The moderator also emphasized the desirability of reunion with the Presbyterian Church in the US (Southern), but he did not spare his criticism of those in the Southern Church who were bitterly opposed to reunion.

The main points in the moderator's sermon were quickly caught up during the opening business sessions of the assembly. The doubts expressed in the nominating speeches relative to the vigor of clerical leadership in the present situation quickly crystallized to secure the election, on the second ballot, of Wilbur LaRoe, Jr., Washington lawyer, to be the new moderator. Over and over again in the opening days of general assembly the determination was evident to make this "a layman's year" in American Presbyterianism. The remarkably well-organized program of the National Council of Women's Organizations, and the authorization of a new National Council of Presbyterian Men dedicated to an ambitious three-point program of lay evangelism, improvement of the Church Sundays schools, and definite progress toward "Christian reunion," were illustrative of the strong lay emphasis of this assembly.

UNION NEGOTIATIONS

Negotiations with the Episcopal Church came in for only brief consideration. The Department of Church cooperation and Union expressed "deep regret" at the action of the last General Convention of the Episcopal Church in refusing to submit to the dioceses the proposed plan of union for study. It pointed out that the overtures had come from the Episcopal Church and that that

being the case it was not felt that the Presbyterian Church could close the door to future consultations; on the contrary the Presbyterian Church would stand ready to proceed with further negotiations if and when a "rational" basis of study procedure could be effected. An attempt on the part of a commissioner from the presbytery of Philadelphia to "table" all reference to the negotiation with the Episcopal Church was defeated by an overwhelming vote.

Reunion with the Presbyterian Church in US moved a short distance forward when the proposed plan of reunion, the result of eight years of study by a joint committee of the two principal branches of American Presbyterianism, was sent down to the several presbyteries "for study and comment." This referral, however, was contingent upon a similar action being taken by the forthcoming assembly of the southern Presbyterians.* The northern Presbyterians are evidently headed in the direction of seeking a satisfactory minimal agreement with their southern brethren, and then referring to a special commission the consideration of many points upon which, at present, agreement may be difficult or impossible.

RACE QUESTION

The race question flared into the open briefly when Negro delegates objected to the fact that the Department of Church Cooperation and Union, which had been working on the plan for reunion, did not include a representative

* Last week the Southern Presbyterian Church voted unanimously to submit the plan to its presbyteries for study during the next year.

of the Negro people. After some skirmishing between the chairman of the Department, the stated clerk of the Assembly, and sundry commissioners in the meeting, the Department was enlarged from 18 to 19 members with the understanding that a Negro candidate would be nominated to fill the extra chair.

Not only is the race question an issue in the practical problem of reunion between Northern and Southern Presbyterians; it was admitted, with profound regret, that property rights constituted another major obstacle. Since the Presbyterian Church in the US has only 565,000 members to the 2,200,000 Presbyterians in the northern Church, there is considerable fear in many parts of the South that the smaller group may be gobbled up in more ways than one by their stronger brethren in the north.

OTHER ACTION

Reaffirmation of the Church's opposition to peacetime military training came only after difficult suppression of a determined offensive spearheaded by many voluble veterans among the commissioners. Continuation of Myron Taylor as special envoy to the Vatican was vigorously condemned. Federal support of education, sponsored by groups desiring to aid educationally impoverished communities in the South, was disapproved. The doctrine of the separation of Church and State, frequently waved before the Assembly, assured the passage of a measure condemning "the continuing attempt of parochial school authorities, of whatever denomination or faith, to obtain and use public tax funds for private education." The Assembly saw to it that

theological education would be kept safe for Presbyterianism by ordering that only a Presbyterian minister could be president of Princeton Theological Seminary and that none but Presbyterians could serve that institution as professors. A special commission was appointed to study the marriage and divorce laws of the Church with the demand that a "clear and realistic" approach to the problem be undertaken. Such matters as the required waiting period of one year for remarriage after divorce, the "proper" interpretation of Scriptural grounds for divorce, and the need of uniform state marriage and divorce laws are to be gone into by the commission.

Presbyterians will be asked to contribute \$17,444,231 to the benevolence budget this coming year, which is about one-third higher than the current budget. If, however, the steam which is being generated behind the Church's New Life movement is any indication the budget is as good as raised.

United States foreign policy in regard to Russia came in for considerable examination. The present policy of the administration was approved, but there were fervent pleas for an "understanding" of Russia.

International trade agreements, protection of civil liberties, and respect for the rights of minorities were all approved.

A lively debate over the division of the "universal Church" into three categories—Protestant, Roman Catholic, and Eastern Orthodox—resulted in the appointment of a special committee empowered to decide the matter on behalf of the catechism.

The controversial proposal to admit women to the ministry was defeated by a vote of 128 presbyteries to 100.

CANADA

Women in Church Councils

Further evidence of the active interest which women take in Church affairs was given by this year's Synod of the diocese of Nova Scotia, which met at Halifax April 29th to May 1st. Women delegates among the laity showed more than 100 per cent increase over the number attending last year, the first at which representation by women was authorized.

At the 1946 Synod four women delegates represented their parishes, but this year the roll of 125 lay delegates showed that nine feminine members were registered.

Notwithstanding this, the synod turned down a proposal that women might be authorized as members of church vestries. Strange to relate, two or three of the ladies were among those who voted against the motion!



RNS.

RECONCILIATION: North and South clasp hands as Drs. Ralph Waldo Lloyd (left) and Dunbar H. Ogden congratulate each other on a major step toward reunion of the two main branches of Presbyterianism.

Christian Marriage Procedure

Recommended by the Diocese of Milwaukee

SINCE the rector of the parish (or the vicar of a mission) is alone designated by canon law with the responsibility of the *cure of souls* and the proper administration of sacraments and services appertaining thereto, embarrassment can be avoided if other clergymen, visiting or resident in the parish or mission, be not requested for decisions or arrangements which they are not canonically competent to give.

It is therefore recommended that:

I. The clergyman should be informed well in advance of the time of the required services, since the canons require at least three days' notification of the intention to marry.

II. The seasons of Lent and Advent, and Sundays, should be avoided as times for the solemnization of Holy Matrimony.

III. The parties concerned should be instructed by the clergyman before the time of the wedding, and that the instruction be other than at rehearsal time.

IV. The banns should be published in accordance with the rubrics of the Book of Common Prayer to preclude intention of secret ceremonies.

V. The solemnization of Matrimony should be held in the church, which is the home of grace.

VI. Flowers placed upon the altar are to remain there as a gift to God.

VII. Music and musicians should be under the direction of the clergyman, as

required by the rubrics of the Book of Common Prayer.

VIII. Pagan superstitions, such as rice-throwing, should be observed outside the church building. And should debris remain upon the premises, a fee for janitor service should be given.

IX. Since union with God is a necessary part of successful family life, the reception of the Holy Communion should be devoutly undertaken as a most fitting means of asking God's blessing, and this preferably at the time of the ceremony.

X. This statement of intention (as resolved by the General Convention of 1946) should be agreed to by the parties concerned:

"We, A.B. and C.D., desiring to receive the blessing of Holy Matrimony in the church, do solemnly declare that we hold marriage to be a life long union of husband and wife as it is set forth in the Form of Solemnization of Matrimony in the Book of Common Prayer. We believe it is for the procreation (if it may be) of children, and their physical and spiritual nature, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

These recommendations are to be given wide publicity in the parishes and missions of the diocese for the guidance of all Churchmen.

We present the accompanying recommendations for the procedure of marriage and burial practices. We are deeply indebted to a circular of like nature which the diocese of Delaware published last year.

So often a great deal of carping criticism arises over these details which in the eyes of people appear to be merely the whims of the rector. The present rector in any small or large parish is always the target for those who say, "Fr. Brown never did it that way," whereas in all probability the rector is merely bringing the Prayer Book into practice. For a good many do not know the Church's ways, others may not bother to ask the Church's advice. Both groups will make plans and set dates without any consideration of the Church, and then embarrassment and friction are unavoidable.

These recommendations have the Book of Common Prayer as their foundation.

First it is to be noted that these are recommendations rather than resolutions which imply compulsion.

Secondly, the recommendations aim at conformity to the Book of Common Prayer of the Episcopal Church rather than uniformity of practice.

The Committee of the Diocese of Milwaukee.

(Rev.) W. F. CHAMBERLAIN,
Chairman.

(Rev.) E. P. SABIN.
(Rev.) G. S. PATTERSON.

Christian Burial Procedure

Recommended by the Diocese of Milwaukee

SINCE the rector of the parish (or the vicar of a mission) is alone designated by canon law with the responsibility of the *cure of souls* and the proper administration of sacraments and services appertaining thereto, embarrassment can be avoided if other clergymen, visiting or resident in the parish or mission, be not requested for decisions or arrangements which they are not canonically competent to give.

It is therefore recommended that:

I. The clergyman be notified at once in case of the death of a parishioner, and that no arrangements in regard to the Burial Service be made until he has been consulted.

II. All funerals should normally be held in the Church, for this involves less strain upon the bereaved than other types of services.

III. Sundays should be avoided as times of burial.

IV. The casket be closed before the burial service begins, and that it remain closed thereafter.

V. The pall (when available) be used as a symbol of God's care over all His world and as a laudable practice of Christian democracy.

VI. No flowers be used in the church except, if necessary, two unostentatious bouquets upon the altar. (Those who would give flowers might well be encouraged to make memorial donations instead, either to a Church fund or to a charitable organization, and so inform the family of the deceased.)

VII. It be made known that it is not necessary for the clergyman to receive a fee from members of the parish who regularly contribute to the support

of that parish. A charge for the Church's service should on no account be included in the undertaker's bill.

VIII. If music be desired the guidance of the clergyman must be sought so as to conform to his responsibility to obey the rubrics of the Book of Common Prayer and the canons of the Church.

IX. Whenever the bereaved family elects to have the burial ritual of a fraternal order, military veteran's organization, or other such association, it is preferable to have this ritual at some other time than that appointed for the Church service; and that in the case of the interment ritual, it be conducted after the completion of the Church's service at the grave.

X. A celebration of the Holy Communion on the day of burial is most fitting as a means of bringing comfort to the bereaved, and of setting forth the memorial of our Redeemer's death and

of His promised pledge of the resurrection with Him unto the life everlasting of all the faithful departed.

XI. The congregation participate in the order for the Burial of the Dead, beginning on page 324 of the Book of Common Prayer.

THE USE OF THE PALL

Since the Pall has no partisan significance, its use to cover the casket in church should commend itself to everyone. The pall symbolizes the protecting love of God, and the unfailing care of our Lord who enfolds and keeps from harm each one of His children in the time of dire and sorrowful need.

THE SPARING USE OF FLOWERS

Flowers have little liturgical significance; they should not be used in church to cover the casket, even though there be no pall. However, it is not inappropriate that at the grave the casket be covered with flowers, if so desired, although even then care should be taken that a small part of the casket be bare of flowers so that the casting of earth during the action of the committal be not impeded.

In the interest of Christian democracy, which teaches the brotherhood of man wherein all at last stand equal before the throne of God, and to avoid ostentatious display, it is recommended that, if necessary, only two, not ornate, bouquets of flowers be placed upon the altar at funerals, and none other be placed within the church building.

These recommendations are to be given wide publicity in the parishes and missions of the diocese for the guidance of all Churchmen, and be sent to funeral directors for their information.

The Prayer Book Anniversary

By the Rt. Rev. Goodrich R. Fenner

Bishop of Kansas

ON WHITSUNDAY, June 9, 1549, by the Act of Uniformity the first complete English Prayer Book came into public use. It was and continues to be the rich store of all the best devotional and liturgical treasure that has come down to the Church through the ages.

We clergy are given to experimentation and innovation in both liturgical and ceremonial matters. I am sympathetic with the clergy because, while they are often misguided, they have the laudable intention of trying to make liturgical worship more meaningful for their people. A compulsion behind this is the fact that in our part of the world this liturgical Church is set in the midst of a predominantly Protestant and non-liturgical pattern of spiritual culture. And it is good for us that we are, as it makes us alert to reality in worship which Protestant worship centers upon achieving. Our laypeople, on the other hand, are distinctly not innovators and experimenters. I am proud of them. Their conservatism and reverent regard for their Prayer Book is a splendid check upon rash and ill-advised changes.

Is it not necessary for us of the Anglican communion to invest the word "liturgical" with a greater depth of meaning than we are accustomed to give it? Quite generally we have allowed it to mean merely the regular ordered serv-

ices of the Church. When we understand our Prayer Book we find that not only the worship, but also the doctrine and discipline of the Church are liturgically expressed. The Church does not have a document it can point to and say that this is the official doctrinal confession of the Church. And it is spiritually wise that we do not have such a document. The dogma of the Church as set forth in the Creeds always remains the same, but her theology expands and develops and is deepened in significance with each passing generation. The Prayer Book sets forth, not alone the worship of the Church, but her doctrine is constantly employed in the worship she offers to God and her discipline is spiritually expressed. We accept the faith of the Church not merely by an assent of the mind but we anneal it into our very being by our liturgical offering.

We should strive, therefore, to allow the Prayer Book to make its full impact upon our individual lives as well as in our offering of corporate worship. In it we will find a worship to be offered, a faith to be believed and a Godly discipline upon which we develop our lives. We should go even beyond this. We should take to heart not only what the Prayer Book says, but also what it implies. It has deep implications for the architecture, the music, the fabric and the art we employ in our churches. All these together stand for a splendid spiritual culture.

Is there something we can do now to plan for the celebration of the 400th anniversary of the Prayer Book? Without doubt much pageantry and many great services will mark the event, but surely a celebration of this character cannot be confined to one occasion. May I make a simple and quite undramatic suggestion? I should like to see the lay people and clergy of our dioceses begin immediately with plans for an honest and intensive study of the Prayer Book and to carry it through for two solid years. The avenues that open up before us would be well-nigh endless. There is that deeply interesting history behind it; the personalities that contributed to it; what it has to teach us in doctrine; the meaning of our liturgical worship; the spiritual discipline it enjoins upon us and the standards it sets up for us in the art and material fabric of our churches. If a celebration were planned along this line, then the event would not come and go with the day, but the meaning of the Book itself would continue to live vitally in the lives of our people.

A Few Drops of Water

By the Rev. H. ROSS GREER

Rector of Grace Church, Millbrook, N. Y.

A YOUNG veteran who planned to marry one of my parishioners came with her to make the arrangements. Using the excellent Holy Matrimony information blank published by Morehouse-Gorham I discovered he had never been baptized.

When all the questions had been answered, I said, "I see you have never been baptized, how about it?"

"I haven't time to be baptized," he replied. "Any way, what difference do a few drops of water make?"

I remembered and told him how the late Chaplain Paul Bull, C.R., weary of the statement, "How can a few drops of water make such a difference?" made out a check for £1000. Whenever he was asked the

wearisome question, he would say, "Would you like £1000?"

"Yes," would be the answer.

"Here you are," he would say, handing over the check.

"But you haven't signed it!" was the usual exclamation.

"Oh, why worry about that? What difference can a few drops of ink written on a check make?" he would answer.

The young veteran said, "I guess you've got me there."

What Holy Baptism means, how it is the basic Christian sacrament by which all, young and old, rich and poor, become members of the Church was explained to him.

He was baptized and glad to be baptized.

Universal Military Training

THE unanimous report of the Compton Commission, recommending the immediate adoption of universal military training in this country, brings the nation face to face with a decision of grave and far-reaching importance. While at first it appeared that no action would be taken by Congress at this session, the telegram from Dr. Karl Compton, chairman of the commission, urging prompt action, and the ominous world situation pointed up by the Communist seizure of power in Hungary, make it possible that action may be taken before adjournment in July. At any rate the first step will be taken soon, as the chairmen of the Armed Services Committees in both Houses have agreed to present the matter to their respective bodies, and to recommend that hearings be held at an early date.

We agree with the findings of the distinguished commission that has made this study, and we hope its recommendations will be enacted into law. We think the plan proposed is one that safeguards the principles of democracy, and that will cause the least possible dislocation to the education of American young men. We wish that universal military service were not necessary, but in the present state of the world we believe that it is necessary, and we therefore hope that it will be put into effect as soon as possible.

The commission frankly bases its recommendations on national necessity. The report says: "We recognize that there are definite limits to the non-military benefits that can be obtained, and we do not present these as in any way a justification for the adoption of a program that must be considered solely on the basis of its contribution to world peace and national security."

In his telegram to Representative Andrews, Dr. Compton made this point doubly clear. "The international future," he said, "is still obscure despite our ardent hope and effort for the success of the United Nations as an effective instrumentality to insure peace. There is no certainty that intrigue backed with force has been abandoned as an instrument for national aggrandizement, and unhappily the present actual evidence in some quarters points otherwise." This is, we believe, a monument of understatement.

Dr. Compton adds: "All the other great nations now have universal military service in scope far beyond our more modest proposal for universal training. We therefore believe the situation is too serious to justify delay or to gamble on safely avoiding the issue."

We think Dr. Compton and his associates are entirely right. The United States is today the richest and strongest nation in the world. The aftermath of World War II has placed us in a position in which

the whole world looks to us for leadership in reconstruction and rehabilitation. The only other nation strong enough to share that leadership has deliberately chosen instead to foment strife and to force its own form of totalitarianism upon an ever-increasing number of satellite states.

If we are to exercise the leadership to which we are called, not only in our interests but in the interests of the peoples of the whole world, we must have the strength that comes from an organized and disciplined reservoir of man-power. Unfortunately our enemies — and we must frankly admit that we have enemies — recognize only military strength as a deterrent in the dangerous game of super-power politics in which they are engaged.

We once had a dear old lady relative who refused to take out hospital insurance on the ground that she did not like hospitals and did not want to be an inmate of one. The argument against military training on the ground that we do not like war strikes us as similar to that very naïve point of view. In the present unsettled state of the world, a strong reservoir of military manpower seems to us the best kind of insurance against the World War III that we do not want, and that our statesmen are bending every effort to prevent. And if, in spite of our best efforts to avoid war, we find ourselves engulfed by it, such a reservoir of trained manpower may well prove the means of our national salvation and that of the peoples of the world.

WE ARE well aware of the arguments against universal military training. We feel, however, that the urgency of the world situation is such that it far outweighs any of those arguments, with one possible exception. That is the argument that compulsory military service is intrinsically immoral and opposed to Christian ethics. If that were true, it would counterbalance even the most potent argument of national necessity or world need.

But we think the argument against compulsory military service on moral or religious grounds is not true. Christianity does not preclude the use of force in self-defense, in the defense of others, or in the restraint of evil-doers. If it did, it would condemn our whole system of law and order. On the contrary, Christianity calls upon us to be strong, in order that we may do God's will on earth as it is done in heaven. And the duties of Christian citizenship lay upon the individual the responsibility for contributing to the strength and security of his nation and of the world.

We are glad the issue has been clarified by the insistence of the Compton Report on dealing with the main issue — that of national security and this

country's contribution to world peace. There has been too much of a tendency, on the part of both advocates and opponents of universal military service, to concentrate on secondary matters. Thus, both President Roosevelt and President Truman have on past occasions presented the matter in the light of its material benefits to the trainees. Certainly every effort should be made to conduct training in such a way as to benefit our young men, both physically and morally; but this is not the main object of the program.

On the other side, for example, an article by Alexander Stewart published in the *Christian Century* (May 28, 1947) just before the release of the report of the Compton Commission, made a scathing indictment of the carefully fostered publicity surrounding the army's "Umtee" experiment at Fort Knox, Kentucky. But even Mr. Stewart had to admit that "if we must have universal military training, then by all means this is the kind of camps we should have for it."

It will be largely up to the Churches to see that the young men in military training are given proper moral training. We shall need first-class chaplains more than ever before; and when our own Church takes the long-overdue step of appointing a bishop to supervise religious ministrations in the armed forces, he will find himself with plenty to do. The plan should certainly provide for adequate chaplaincy service among the "umtees," and the Church should send a generous number of its ablest clergy to minister to them.

We must do everything in our power, both individually and as a nation, to prevent war on the one hand, and to build a world of free peoples on the other. It seems to us obvious that, in the chaotic world in which we live today, that double object can only be accomplished if this nation, the most highly favored in the world, is strong. And to be strong, we need a trained and disciplined manpower, which regards its citizenship highly enough to be ready to sacrifice selfish interests for the common good.

There is nothing necessarily inconsistent between democratic government and compulsory military training. Such strongholds of democracy as Switzerland and Sweden have found the two things compatible for generations. Indeed military training, properly conducted, can be the means of a virile education in democratic citizenship; and it has the virtue of giving every young man a definite share and stake in the peace and welfare of his country, and of the whole world.

We hope that Congress will not dodge or postpone this issue, but will face it squarely and settle it in accordance with the best interests of the United States and of the world. And we hope that public opinion will assist in reaching the decision, and in carrying it into operation in accordance with the principles of democracy and the rights of the individual, which have always characterized our nation when she has followed her highest traditions.

Invitation to Christianity

UNLIKE some communions, the Episcopal Church does not exert pressure upon its converts to publish the details of their religious pilgrimage. It is therefore the more significant when one of the pilgrims who has found his way into her fold writes a book to tell how he has found a richer life by embracing the Catholic Faith "as this Church hath received the same."

Such a book is *Stop Looking and Listen*, by Chad Walsh (Harper, \$1.25). The book, which bears the interesting sub-title "An Invitation to the Christian Life," is one of which our readers have already had a preview, as two of its chapters have been published in recent issues of *THE LIVING CHURCH*. These, setting forth the Disadvantages and Advantages, respectively, of Being a Christian, ran in our issues of April 27th and May 4th.

Chad Walsh is a scholar, now on the faculty of Beloit College in Wisconsin. He attributes his conversion from agnosticism to the influence of four scholars — two Anglican (C. S. Lewis and B. I. Bell), one Protestant (Reinhold Niebuhr), and one Roman Catholic (G. K. Chesterton). Thus in a sense he "read himself into the Church," though his dedication of his book to the rector of his own parish suggests that personal influence was not lacking. But because Mr. Walsh found the Faith not only intellectually satisfying but even compelling, against what he might have considered as his better (personal) judgment, his book will be found particularly valuable for those who are troubled by intellectual doubts about the Church and the Christian religion. For while Christianity is primarily a revealed religion, the element of revelation in it does not — indeed cannot — contradict the truths that the human mind can, through the grace of God, dig out of science, philosophy, or any other legitimate branch of learning.

Stop Looking and Listen is a good book to put into the hands of college students, teachers, and professional men and women — in fact, all who value the intellectual approach to the truth of religion. For those of this generation, it presents much the same sort of appeal that Fiske's *The Faith By Which We Live* and Bell's *Beyond Agnosticism* did for the post-World War I generation. We hope it will receive the wide attention that it deserves.

A National Day of Prayer

KING George VI has called the British nation to a day of "humble prayer and sincere dedication to Almighty God." It is a timely call, that might well evoke a response on this side of the Atlantic as well. We should like to see it echoed by our own Presiding Bishop, by the Federal Council of Churches — best of all, by the President of the United States.

As a nation, as a Church, and as individuals, we

are in need of rededication to God, and to the tasks that lie before us. Our country is entering upon uncharted seas, with new and far-reaching policies at home and abroad. Our Church is looking forward to a new program of evangelism. Each one of us should be striving to find his part in these new stirrings, and to contribute liberally of his abilities to them.

We call upon President Truman, and upon the heads of our own and other Churches in this country, to join with our brethren of the Church and nation of Great Britain on July 6th, in a day of national penitence, prayer, and rededication to the faith in God which has made and preserved us as a nation and in our individual lives.

The Labor Bill

THE Labor Bill finally passed by Congress and now before the President is by no means the "slave labor law" that its opponents have charged. On the other hand it does place certain definite responsibilities on the unions, and it modifies to some extent the bargaining power of labor. To what extent this is a redress of the balance of power between labor and management, and to what extent it is a recession from the gains of previous labor legislation depends entirely upon the point of view.

In our judgment the new law, which extensively revises the Wagner Act, is likely to improve the labor picture in the long run, though it may cause some confusion at the outset. In outlawing the closed shop, the law undoubtedly removes from labor one of its most powerful weapons, but at the same time it opens the door to greater industrial democracy within the unions themselves. Not a few labor leaders regard the closed shop as unsound because it is undemocratic. And labor will in the long run be stronger if it can hold its own against management in collective bargaining without recourse to pressure upon its own members.

It is to be hoped that the new law will go far toward averting the danger of public disaster through a widespread strike against the public interest; and at the same time not place unfair restrictions upon unions in areas in which any strike is likely to be dangerous to public health or welfare. The public has a right to protection against such national dislocations as those caused by the coal and railroad strikes; but the workers in such industries should not be denied the rights to which they are entitled on that account. We hope that the new law will clarify the rights of the public and the status of the government in such national emergencies, without infringing upon the rights of workers in those industries to the fruits of proper collective bargaining.

Probably the new law does not wholly satisfy anybody who is close to the problems it is designed to meet, and we are not surprised that President

Truman has found it difficult to make up his mind about signing it. But we think he would be wise to do so — not from the standpoint of political interests, but in order to safeguard the public against a new wave of strikes and to preserve industrial peace by maintaining, so far as possible, a balance of power between labor and management.

Women in Church Work

WE are greatly interested in the monumental study of the life and work of women in the Churches, being conducted by Mrs. Samuel McCrea Cavert under the auspices of the World Council of Churches. The findings of this inquiry should throw a good deal of light on a subject that is of great interest, but that has been almost wholly neglected heretofore.

This is purely a fact-finding study, not an attempt to influence either Churches or individuals in any preconceived manner. The method used is the circulation of a carefully worded eight-page questionnaire, in which both specific and general questions are asked, to the ecclesiastical authorities of organized religious bodies in each country. So far the questionnaire has been circulated in French, German, English, and Spanish in approximately 45 countries.

In the United States a somewhat different method is followed. The American survey is being carried on by the Department of Research and Education of the Federal Council of Churches. The general questionnaire is being supplemented by the use of a smaller and more specific questionnaire sent to approximately 30,000 individuals, and also in using the techniques of interviews, and small discussion groups, as well as drawing upon related studies and published sources. For instance, the findings of a recent study of religious orders in the Episcopal Church are being drawn upon freely in this section of the survey.

Mrs. Cavert reports that she has now received either full or partial reports from about twenty countries, and that she hopes to have all of the materials in hand by September.

"One of the most interesting aspects of the inquiry to me at the moment," writes Mrs. Cavert, "is the response coming from some of the Eastern Orthodox Churches. Today I have received a most interesting historical document from the Archimandrite Palaskas of the Orthodox Patriarchate in Jerusalem. A report of 100 pages has come from the Orthodox Church in Greece, and another full report of 100 pages has come from the Scottish Churches."

We believe that this is a very worth-while study. It will be interesting to compare the variety of activities of women in the various Churches, Protestant, Anglican, and Orthodox, and to note points of similarity and of difference. The report should give an indication of the extent to which women are participating in the ministry in Protestant Churches — a

matter that is a contemporary issue in various denominations. It should also show how they are using their special talents in the religious life, which is far more widespread in non-Roman Churches than most people realize, and in various orders of deaconesses, lay visitors, nurses, teachers, and so on.

This study is one of a series called "*Ecclesia Militans*," the aim of which is to show by concrete examples, illustrations, and specific information, how the various Christian communions are functioning in meeting the demands of the times. Others will deal with preaching, youth activities, and other aspects of the Christian life. All of these studies should be valuable, but we think this one on women's activities will have special value, because there is nothing like it available, and it is a subject of universal interest to Church people.

Now Can It Be Told?

WE NOTE with great interest the publication of *Germany's Underground*, by Allen Welsh Dulles (Macmillan, \$3). In this book the former head of the Office of Strategic Services in Switzerland, who was in close touch with the German underground toward the end of the war, tells the fascinating story of the growing plot against Hitler, in which German professional men, Church and labor leaders, and high military officials strove together at tremendous risk to themselves—and often at the cost of their lives—to overthrow the Nazi regime.

To readers of THE LIVING CHURCH much of this, published in a "now it can be told" fashion, is a familiar story. Many of the facts now supposedly revealed for the first time were published over a year ago in two articles in THE LIVING CHURCH. The first of these, "The Background of the Hitler Plot," by the Bishop of Chichester, was reprinted from *Christendom* in our issue of February 3, 1946. The second, "Events Behind the Hitler Plot," by the Rev. John Wilson Haynes, was published exclusively in THE LIVING CHURCH of May 5, 1946. Mr. Dulles' account fully bears out the main points originally set forth in these two articles.

There is a strange thing about this whole matter. When we published the article by Fr. Haynes, who had gathered his material as a civilian of the U. S. Strategic Bombing Survey in Germany, we knew we had the first account to be published in America of one of the most fascinating and significant episodes in modern history. While bits of the story had been published, mostly in periodicals of little circulation, our story was the first to tell the way in which four groups—the military, labor, the middle class element, and church leaders—joined in the plot to free Germany of the Hitler yoke.

In the ordinary course of journalistic events, such a story should have been a "scoop" of the first magnitude, to be copied and expanded by the newspaper

and magazine press. Accordingly, we sent proofs to leading newspapers, magazines, and digests. Not one of them used the story. Why? Because it was not popular at that time to recognize that there were any "good" Germans who were opposed to Hitler during the Nazi regime. As a former naval intelligence officer wrote (and we quoted his words in an accompanying editorial):

"For some strange reason the epic of German liberal resistance has been suppressed . . . We have been led to believe that, almost without exception, the German nation concurred in the crimes of its leaders. No evidence to the contrary has even been allowed to come from the Nuremberg trials, a serious psychological error, since nothing would impress the German people more than to know the stories of their countrymen who sacrificed so much for them."

We are glad to know that the atmosphere has now cleared enough so that Mr. Dulles' story can be told in book form. He gives no credit to THE LIVING CHURCH for prior publication of much of this material, but we do not resent that, for his report is based on his own independent findings. We hope that the book will be widely read and pondered.

But we are concerned about the fact that an article presenting an unpopular but important series of facts was ignored at the time by the American press. We have recently had another example of the same thing. In our issue of March 16, 1947, we published the full text of a significant protest to the Pope by the hierarchy of the Russian Orthodox Patriarchal Church in this country, refuting charges of atheism made against its leaders by a Roman Catholic monsignor. Again, because of the importance of the statement, we sent proofs of it, and of our editorial commendation, to the leading newspapers, magazines, and press associations. Did they use it? No, with the exception of one news service, which sent out a brief summary. Why? Because it ran counter to two journalistic taboos: Nothing bad must be said of the Roman Catholic Church, and nothing good must be said about Russia.

More than two months after the event, this item was finally mentioned in the *New York Times* of June 6th—in a Reuters dispatch from Rome, giving out as much of the protest as "Vatican circles" were willing to make public!

Have we a free press in this country? Yes, in so far as outside censorship is concerned. No, so far as self-censorship is involved. With few but notable exceptions, the press gives the public what it thinks the public wants to read, or ought to read. Facts that do not fit that pattern are only too often rejected. Here are two notable instances of that tendency.

These thoughts pose an interesting question: How is America to reach a sound judgment about world affairs if the newspapers ignore important facts that should be taken into account in reaching that judgment?

The Priest, the Professor, and the Student

In Three Parts: Part II

By the Rev. Carroll E. Simcox

Chaplain of St. Francis' House, Madison, Wis.

IT IS refreshing to me, and I hope to you, to turn now from demolition to an attempt at reconstruction. Some of the proposals that will follow may fail to meet the test of practicability, in your judgment; and your judgment may be right. And of course those who are not persuaded that American education is radically sick, from a Christian point of view, will not share my conviction of the need for a radical cure.

But I can assure you that I have finished—or nearly finished—flogging the professors.

Let us consider now some of the possible lines of approach to a Christian rehabilitation of education.

"Rehabilitation" is the right word. For all education was Christian education during the fifteen centuries, roughly speaking, when our modern Western civilization was in the making. The Church has been not only the civilizer but the educator of the West. She is historically the only true *alma mater* of us all. Education's debt to the Church is beyond calculation.

It is but very recently, in the scale of history only yesterday, that the ideal of a secular education divorced from religion has had any real existence at all. Now, as the result of certain cataclysmic changes in Western culture, that ideal is in the saddle and riding us. Of course it is no argument against secular education to say that it is new. There was a time when Christianity was new too. But this modern education is not only new but different, and it is at this latter quality that we must look very critically. What is this new creation in education? Was the old, classical-Christian scheme in education so faulty that it had to be junked? And is the new thing so patently superior? "By their fruits ye shall know them." The old system yielded such diverse fruits as Cicero and Caesar, Jerome, Augustine, Dante, Aquinas, Erasmus, Luther, Colet, Bacon, Galileo, Hooker, Goethe, Jefferson, Gladstone—but why go on? The point is that these men, and myriads whose names have perished, were sons of the old school, of the Great Tradition. I began the above list with Cicero and brought it down into the nineteenth century. That is a long sweep. Nevertheless the educational system that produced Cicero and Gladstone was, fundamentally and essentially, one and the same system. Many changes and devel-

opments took place within that system from age to age; but the system remained.

The difference between that system and the present one can best be stated in terms of their respective ends and purposes. The object of the old system was to produce great men and women. The object of the present system is to produce mere mass-men who will take their place and keep their place in the herd. That is what is really meant when its spokesmen use such slick phrases as "educating for good citizenship in a democracy." By a "good citizen" they mean a person who will never challenge the *mores*.

The old system prevailed for a full two thousand years. Then, only yesterday, the philistines moved in and took over. The wisdom of Dale Carnegie was now hailed as the pearl of great price; the wisdom of Shakespeare, Homer, and the Bible was relegated to the museum. It isn't "practical," so out the window it must go."

This whole question of what is "practical" in education invites some interesting and pertinent reflection today. The practical men have had their innings for a full generation now. To put it as politely as possible: we don't appear to be a dangerously over-educated people in consequence. Our modern education has done about as well as did World Wars I and II at making the world safe for democracy.

BASIC PRINCIPLES

But we must confine our thoughts now to basic principles in education. The determinative factor in any educational system, that which makes it what it is and its human products what they are, lies in its foundations; and these educational foundations are always found to consist of certain premises and presuppositions about man: his nature, his possibilities, his proper place and function in the world.

Therefore a Christian criticism of education must be concerned above all with these premises. Obviously, if man's chief end is to know God and to enjoy Him forever, a sound educational system will recognize that and will work toward the end which that premise naturally sets up; conversely, if the chief end of man is to be a "good producer," or a good citizen of a democracy, or an efficient cog in a super-state, then the educational

system ought to conform to that reality. When ages ago the Psalmist asked "What is man?" he asked by implication another question: "To what end ought man's education to be directed?" And the answer to the second question depends upon the answer to the first.

It is probably needless for me to say that our American educators assume the truth of the merely mundane nature of man. Within the past two or three years I have asked at least a score of educational theorists what they consider the proper object of education to be. To the man they have replied, without a moment's hesitation: "to make good citizens of a democracy" or "of the world today" or "of the world tomorrow." They all take for granted that man is a citizen of *urbis terrena* only, and they all take for granted that they can make "good citizens" with their purely secular tools.

The issue between Christians and them is one of basic principles. There is radical disagreement between us as to what things are primary and what things are secondary. A Christian believes that all the primary goods of life may be subsumed under these heads: God, the soul, immortality. All else is derivative from these, and secondary. The secularist makes our secondary things his primary things, and denies either the existence or the validity of our primary things. And that is why there can be no compromise between the Christian and the secularist in education.

One familiar example may clarify the point. That is the matter of vocation. "Vocational guidance" is one of the pet preoccupations of the secularist. And the Christian takes vocation very seriously too. But the Christian means by vocation that state of life unto which it pleases God to call him; the secularist means by vocation a job. Clearly, a job and a vocation are not the same thing. A job is never more than a part of one's vocation, albeit an important part. The "vocational guidance" expert assumes that the job is the whole thing. Apply this now to education. A Christian school will be concerned primarily with so forming and molding the student's life that, whatever life work he may elect, he will glorify God in it. The Christian objective in education is to develop character. A secularist school will be concerned primarily with steering the student into the job in which

he shows evidence of potential efficiency, then training him for his trade. The Christian says a man has found his true vocation if he is joyfully serving his Lord in it; the secularist says he has found it if he is "delivering the goods" and "getting ahead."

The secularist school inevitably becomes a trade-school, nothing else. It matters not whether the trade be medicine or barbering: it's still a trade—something by which to earn your living. In other words, it is axiomatic with the secularists that man does indeed live by bread alone.

It is not my task here to demonstrate that the Christian principles in education are right and the secular wrong. My only object is to point out the difference and the conflict. If we want Christian education, we will lay the right foundations first of all. We believe it is possible for man to know God. We believe that this knowledge of God can be and must be the heart of all knowledge worth having and the basis of any life worth living. The first object of adequate education must be, then, to impart this knowledge.

This fairly begs the question, of course: how are you going to teach the knowledge of God, in a Christian school or any other?

We must recognize the fact, to begin with, that you can't teach "God, the soul, and immortality" from a textbook and with blackboard exercises quite the way you teach calculus or French syntax. There are three distinct processes involved in teaching religion, and all of them indispensable: (1) teaching the content of religious truth; (2) experience in worship and devotion; and (3) personal contagion. A word or two about each of these:

(1) The *content* of the Christian faith can certainly be objectively and systematically taught. The Bible, the Prayer Book, and the great theological treatises can be used as textbooks. The teaching of the facts of Christianity calls for special aptitude and training, to be sure, but no more so than does the teaching of chemistry.

(2) Experience in worship and devotion. The life of a Christian school must be centered in the chapel and find its real corporate life and vitality in the sanctuary. The pupils must be trained in worship and taught to pray. Here again: there is certainly nothing impossible in this. How else has anybody ever learned to worship or pray except by being taught?

(3) Personal contagion. It may be true that even a heathen can administer valid baptism. But a heathen cannot teach Christianity. Christian schools must have Christian teachers. The administrators of Christian schools must judge a teacher's spiritual life as rigorously as they judge his academic qualifi-

cations and teaching performance: in fact, in a Christian school the teacher's faith and devotion actually *become* academic qualifications, and that holds true regardless of whether he teaches Bible or biology.

POSSIBLE STEPS FORWARD

We must move on now to consider the steps that must be taken if we are to get anywhere toward a rehabilitation of Christian education. If we are now in Egypt we must explore possible ways out—even though the Red Sea hems us in.

Can we work out an adequate reform within the present educational framework? Or, to carry out the Biblical analogy suggested above: "Can we make a deal with Pharaoh?" I fear not. I hope I have established my case that the people who control secular education are committed to a set of basic principles with which we simply cannot do business as Christians.

We have tried to get along in Egypt. We have toiled away in our Sunday schools. We have "sweated it out" with one new pedagogical wrinkle after another, vainly hoping that each new technique or series of canned stuff from headquarters would succeed where everything else had failed. But the Sunday school remains a pretty sorry institution.

In some states and communities we now have what is called the released-time plan. The educators have tossed us a bone. This arrangement is admittedly better than nothing, and of course where we have it we must make the best possible use of it. But its possibilities are very limited: at best and at most, it is only an extra, an "elective." And Christianity doesn't flourish where it is only an elective.

If there is any way in which we can carry on adequate Christian education in this Egypt it has not yet been found.

The only alternative then is to get out from Egypt, and this means that: the Church must have her own school system.

Many of us will resist the acceptance of this necessity as long as we possibly can. Many who are themselves staunch Christians have a feeling akin to horror about Church-controlled education. They associate it with bigotry, persecution of non-conformists, obscurantism. Actually there is remarkably little historical, still less contemporary, evidence for this alleged unholy partnership between Christian education and these evils; yet the traditional American prejudice against ecclesiastical control of education is as lively today as ever it was, and it must be blasted out of our people's minds before they can be made to see the facts.

There are other objections. It would cost money. Our people pay taxes to maintain public schools, and tax rates for educational purposes are going up and

will probably continue to go up. If they must support Church schools as well they will carry a double burden. The answer to this can only be that if it is our duty as modern Christians to provide for the Christian education of our world we cannot grudge the cost, however high.

Another objection is that the public school system is democratic and Church schools are undemocratic in principle and therefore inevitably become so in fact. This objection is fallacious on every count. Anybody who has gone through the public school knows full well that children, like their elders, will always observe caste, and the basis of caste in the public schools is precisely what it is in the American community as a whole: financial "worth" and that social standing which, in this country, "only money can buy." On what conceivable grounds can anybody who knows what Christianity is argue that Church schools are undemocratic in principle? That argument is pure red-herring. If there are Church schools which are in fact hotbeds of snobbery, and I do not deny that there are, then it is only because they are false to the principles they profess. The remedy in that case is for the school to practice what it preaches.

We must consider now the possible institutional forms which a Christian educational system might take.

First, the parochial school. This is familiar enough. Strictly speaking, a parochial school is one which one particular parish maintains. This is possible, even in the Roman Church, only where the parish is large and wealthy enough to carry the burden. And the Romanists have the great advantage of a sufficient number of Religious to staff the schools. Unless and until we Anglicans are in the same happy case we must find the parochial school prohibitive in cost.

But suppose we could finance it: do we want it? Is it adequate, educationally and spiritually, for our needs? Everybody has his own opinion as to the effectiveness of parochial schools among the Roman Catholics and those Lutheran bodies which maintain them. Our own individual contacts with them, plus our prejudices, determine our verdicts. I myself have seen an astonishing range in quality and effectiveness in parochial schools. Of what I have seen I can only say, "When they are good, they are very good, and when they are bad they are horrid!"

But one thing is certain, and this testimony I think we need to consider: the leaders of the Roman and Lutheran Communion believe that the parochial school system as a whole meets their needs. They know what the system does for their people. And most of them will tell you that their best adult Christians

are products of their Church schools. The Roman Catholics and the Lutherans can teach us some lessons about bringing up children in the faith and fear of God, and *holding* them. We had better not be too proud to learn of them.

For reasons we have already noticed, however, the parochial school system, *i.e.*, one full-fledged day school to each parish, does not seem attainable in the Episcopal Church under present conditions. What else is possible?

One possibility, certainly, is that of a Church school maintained by a combination of parishes. In any city where there are two or more parishes this should certainly be practicable, if the will to do it is present. Possibly only a grade school, or only a high school, could be maintained, at least at first. In most situations there would have to be a modest beginning, with perhaps considerable opposition and general apathy. But under bold leadership, with consecrated teachers in charge, such a school would certainly win its way.

But what of the smaller communities and the rural areas? Here the undertaking might prove more difficult. But one factor not to be overlooked in planning for these areas in the future is that of modern transportation facilities. Many public schools maintain bus systems now that cover whole counties. A Church day-school placed in a central spot could educate the Church children of an entire county. Here again, it is plain that if the will is present the way can be found.

Thus far we have been thinking only of elementary schools. What about the colleges? It was good news to hear recently that the two dioceses of Indiana have taken over an old and run-down college with a view to bringing it to life again as a Christian college. There may be many such opportunities around the land, if the Church is ready to take advantage of them, during the next few years. And if the Church does take over a college that could not justify its continued existence in the past the Church must be very sure that it spares no pains in the making over of the old house. You can't run a respectable college on a shoe-string. We must be prepared to pay the bill.

The conclusion of my case is, then, that the Church must get back into education if she is to fulfil her God-given office as the educator and civilizer of the people of God. *Gott hilf mir, ich kann nicht anders!* I hope that what I have said, whether all of it meets with everybody's agreement or not—and I suspect it won't—will accomplish its purpose: to cause some searching of heart among us. If anybody sees some more excellent way out from the present woe-ful traits, let him tell it.

A supplementary article by Fr. Simcox will appear next week.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Christian Vocabulary

THE story of the child who complained that she could not see the "horse on the line" when the teacher had been explaining a horizontal line is doubtless no invention. So, too, must be the one of the child who said that the equator was a "menagerie lion running around the earth." The child's meager experience makes it inevitable that he shall miss the meaning of many new words, unless they are carefully presented to him for the first time.

The Church is not perverse nor antiquated in having a special vocabulary, because the ideas and experiences with which she deals are in a different order from much of the secular world. It is true that the early Church literally had no specialized vocabulary, but used the nearest word in the current language. Thus, elder, overseer, diocese, deacon, and others were understood in the meaning of their day. But many such words took on a technical meaning as the ideas they stood for became more appreciated, and more closely defined by Church life.

One of the worst forms of "verbalizing," so much attacked today, is the inclination of some teachers to drill on the meanings of certain key words, believing thereby to equip the pupil with a knowledge of the ideas they represent. Thus, the catechism demands that we shall explain what we "mean by this word sacrament." And puts into our mouths a ponderous definition containing at least six words unknown or seldom used by twelve-year-olds.

THE CHURCH HAS A WORD FOR IT

The proper order is clearly to start first with the idea, in language and by illustrations clearly grasped, and then the use of the word, in actual conversation and sentence-making, as the convenient and correct handle for the idea. Thus, the imaginative teacher tells of services in which God does special things for us. Several of these are demonstrated, visited, and in several ways experienced. Then the teacher speaks of one of these as being a sacrament. The children are asked to use the new word in sentences.

Then, having an acquaintance with the word, other associations are added gradually—"outward and visibly," "by Christ," "a means of grace," "a promise" [pledge].

Consider the fearfully technical words which we hope our people will some day understand and use accurately: Regen-

eration, sanctification, salvation, justification, contrition, satisfaction. Or even the apparently simpler words grace, intercession, hallow. If we would not worry about giving our scholars these words, but would contrive to lead them to the experiences for which each stands, we might then, at an appropriate moment, provide the word.

Children do not understand many things the teacher says because of several factors, all of which the alert teacher can avoid with thoughtful planning. First, a new word, when first introduced, should be spoken very clearly and distinctly, and in a context which gives it meaning. Thus: "Baptism is the first *sacrament* we do." [Note the simple verb.]

Second, without pausing to lodge the new word, or expound its inner meaning, pass on to teaching the meaning of Baptism, and then, when the word sacrament comes up again, take time to enlarge on its meaning and use.

Finally, be sure to come back to the new word, and allow its use by the pupils, in their own expressions (not set in a long, required formula) in several subsequent lessons.

MINDS MEET THROUGH WORDS

The primary years—the early grades—are especially the time for the rapid growth of vocabulary, because experiences are being had which the child is eager to appreciate. His natural curiosity leads him to appropriate new words. The teacher should not avoid words with which the child is unfamiliar, but should take care that the words be presented without misunderstanding, and used frequently and accurately. The length of the word is no difficulty, if thus presented intelligently.

We must be everlastingly alert to the real vocabularies of our pupils. Studies of public school word lists will help, for each grade. For the Church, there is a grave need for some official word lists, to be used and added at certain ages. Thus, when should we introduce the words angel, inspiration, temptation, responsibility, sin, everlasting creation.

A splendid activity is to have a class word book, a large blank book into which any new word is written at the top of a page (often without explanation, on the first day) with pictures and sentences added on the rest of the page as the idea represented is grasped.

DIOCESAN

HARRISBURG

“. . . A Sanctified Church”

In his annual address at the opening service of the convention of the diocese of Harrisburg and the meeting of the Woman's Auxiliary, in St. Stephen's Cathedral, Harrisburg, Pa., Bishop Heistand said, "When the world is at its worst, the Church should be at its best. The Church at its best means a sanctified Church — sanctified men and women called by Our Lord Jesus Christ to be disciples and witnesses to a way of life, not merely taught but lived here on earth. Too often we of the Church have shied away from using the term 'sanctification.' Yet in its real meaning of 'to make holy,' it is the very essence of our vocation as Christians."

Canon Theodore O. Wedel, warden of the College of Preachers of the Cathedral, of SS. Peter and Paul, Washington, D. C., was the speaker at the annual banquet of the diocese. He described a live Church, dynamic in faith and action.

Christ Church, Berwick, and St. Luke's Church, Mechanicsburg, were admitted into union with the diocese as incorporated parishes, and St. Andrew's, York, was admitted as an organized mission.

The next annual convention will be held in St. Stephen's Cathedral, Harrisburg, Pa., May 25, 1948.

ELECTIONS: Standing Committee: the Rev. Messrs. Paul S. Atkins, Anthony G. Van Elden; Dr. J. D. Denney, Columbia, Harry S. Mansel, Williamsport. Executive Council: the Rev. Messrs. Gerald F. Burrill, Charles P. James, Miss Helen V. Owen, David P. Chambers.

ALBANY

Adirondack Deanery Added

The 79th annual convention of the diocese of Albany met in the guild house of the Cathedral of All Saints on May 6th and 7th. Bishop Oldham in his address reviewed diocesan affairs, made a special appeal for advanced clerical salaries and promotion of the Presiding Bishop's Fund for World Relief, and emphasized strongly the lack of growth of the Church. His appeal was for deeper evangelical zeal. The Bishop also commended the World Council and urged the clergy to inform themselves and their people concerning this significant movement.

Approval was given to the formation of a sixth rural deanery to be called Adirondack, formed of parts of the present Troy and Ogdensburg deaneries, the object being to have more compact groups and smaller areas, thus aiding ad-



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By C. H. Dodd

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C. H. Dodd is Professor of Divinity in the University of Cambridge. \$2.50

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DIOCESAN

ministration and consolidation of missionary effort.

ELECTIONS: Standing Committee: The Rev. Dr. C. V. Kling, Mr. Wm. Leland Thompson. Deputies to Synod: the Very Rev. H. S. Kennedy, the Rev. F. H. Belden; Messrs. Walter A. Farmer, Edwin W. Mitchell.

Trinity Church Rededicated

Trinity Church, Granville, N. Y., which suffered a disastrous fire early last autumn, was officially reopened and rededicated on June 1st. The Rev. A. W. Abraham, rural dean of the Troy area rededicated the structure in the enforced absence of Bishop Barry, coadjutor of Albany. The sermon was preached by the Rev. H. P. Kaulfuss of Gloversville, N. Y., who had been ordained to the priesthood in the church 25 years ago. The priests' choir of the diocese sang.

The work of reconstruction involved a complete rebuilding of the chancel and sanctuary, remodelling and refinishing of all pews; installation of a temporary organ, new lighting, and extensive repairs to the roof. Every effort was made by the contractors so that the building could be rededicated on Trinity Sunday. The Rev. Robert Kilbourn is rector of the parish.

WESTERN NEW YORK

Episcopal Support Urged

At the annual diocesan convention held on May 19th in St. Peter's Church, Niagara Falls, Bishop Davis made his final annual address before his retirement in September. He expressed the hope that two things yet unfulfilled might be done—the payment in full of the diocesan contribution to the National Council, and the raising of an adequate endowment for the support of the episcopate.

ELECTIONS: Standing Committee: the Rev. Frs. Charles D. Broughton, Frank S. Patterson, Joseph Groves, Alanson C. Davis; Messrs. Francis H. Blake, John W. Sanborn, George T. Bal-lachey, Hon. Hamilton W. Ward. Executive Council: the Rev. Frs. Edgar T. Pancoast, A. A. Corti, A. R. Morrell; Messrs. Wallace J. Stakel, E. D. Corson, Thomas B. Nickson.

LONG ISLAND

Diocese Buys Youth Center

The FBI listening post during the war located at Wading River, L. I., N. Y., has been purchased by the diocese of Long Island for a youth center. A part of the mystery-thriller, *The House on 92nd Street*, was filmed there. The property, known as the Owen Estate, consists of 72 acres of land with 700 feet frontage on Long Island Sound, and includes a fourteen-room house, a six-room caretaker's cottage, and a number of small buildings. Already the diocese

is constructing a large dining hall and kitchen, six cabins, and two wash houses, to be ready for the summer schedule of conferences beginning July 1st. A chapel, a recreation hall, and more cabins will be added as soon as possible. The new center is one of the items on Bishop DeWolfe's \$500,000 expansion program announced early in March.

For the past four years the diocese has maintained a youth center at Sayville, but the conferences outgrew the accommodations there. The director of youth work is the Rev. Gordon E. Gillett, and the Rev. John W. Davis is his assistant.

CHICAGO

St. Matthew's Raises \$160,000

St. Matthew's Church, Evanston, Ill., completed a building fund campaign on Sunday, May 18th, with the announcement that \$160,000 had been raised in cash and pledges for its building program. This program will double the seating capacity of the church, remodel the present parish house, and build a new Church School building with 18 class rooms. The estimated cost of the entire project is \$250,000. The funds raised in this campaign will be used to build the educational unit and a chapel.

PUERTO RICO

Enthronement on June 24th

Bishop Boynton of Puerto Rico and the Virgin Islands will be enthroned on June 24th at St. John's Cathedral, San Juan, P. R. The Rev. A. Ervine Swift will be the representative of the National Council; Bishop Voegeli of Haiti will represent the American bishops of that area; and the Rt. Rev. Nathaniel W. N. Davis, Bishop of Antigua, will represent the Anglican Province of the West Indies.

INDIANAPOLIS

“... Filled with the Spirit of God . . .”

In his address to the convention of the diocese of Indianapolis, Bishop Kirchhoffer urged a greater enthusiasm in religion. He said:

“I am continually amazed by the vigor and growth of some of the smaller Christian bodies. It may be true that in our complacent eyes some of them border upon the fanatical. But I am not at all sure that lethargy is any safer ground than fanaticism . . . Enthusiasm literally means being filled with the spirit of God. And we can never be filled with the spirit of God—that is, be enthusiastic—as long as we are filled with self. No matter how

well we may be supplied with clergy, no matter how much money we may have to spend on our work, unless such results grow out of deep convictions and real enthusiasm, they have no lasting effect."

ELECTIONS: Diocesan Council: the Rev. Messrs. A. E. Cole, R. F. Thornton; Messrs. Everett Lemon, Overton Sacksteder. Standing Committee: the Rev. Messrs. William Burrows, E. A. Powell, Thomas Mabley; Messrs. Eli Lilly, R. H. Sullivan, W. W. Hammond.

WASHINGTON

Diocese Exceeds R&A Quota

The 52nd annual session of the convention of the diocese of Washington was held at St. Mark's Church on May 5th.

In his annual address, Bishop Dun reported the final figures for the diocesan share in the R&A Fund as \$174,758, which exceeded the set goal of \$150,000. He also referred to the lack of balance between men and women in active Church work, and urged the parish clergy "to give increasing place in their pastoral work and planning to the ministry of men and boys."

ELECTIONS: Standing Committee: Rev. Messrs. Charles W. Lowry, Theo. O. Wedel, C. Leslie Glenn, Charles W. Sheerin; Messrs. Ernest W. Greene, Arthur C. Houghton, William R. Castle. Executive Council: Rev. Messrs. Charles W. Lowry, J. J. Ambler, Arthur LeB. Ribble, Charles W. Sheerin, C. Randolph Mengers, William Mac. D. Sharp; Messrs. J. N. Robertson, Thomas B. Symons, Jos. H. B. Evans, Dion S. Birney, Ernest W. Greene, Admiral Herbert S. Howard.

EASTON

Communicant Growth

The 79th annual convention of the diocese of Easton met in Trinity Church, Elkton, Md., on May 6th. In his annual address Bishop McClelland reported that the diocese had reached a communicant strength of 5,000. The speaker at the convention dinner was Prof. William V. Dennis, professor of rural sociology at the Pennsylvania State College.

ELECTIONS: Standing Committee: the Very Rev. John White, Rev. Messrs. J. Warren Albinson, William Wylie; the Hon. Levin C. Bailey, Mr. William C. Hart, Executive Council: the Rev. William L. Dewees, Mr. Howard Henry, Miss Ruby C. Pannal.

NEW YORK

St. Cornelius' Centennial

Services observing the centennial of the first military chapel on Governors Island were conducted on May 6th in the Chapel of St. Cornelius the Centurion, on the island, now a chapel of Trinity parish, New York City.

Two hundred and fifty persons attended the services, a feature of which was the addition of four new flags to the 106 already on display in the chapel.

The Rev. Frederic Fleming, rector of

Trinity parish, who preached the sermon, accepted from Maj. Gen. James A. Van Fleet, deputy commander of the First Army, the flag carried by the First Army throughout the last war.

PITTSBURGH

Gift to Bishop Huang

When the Rt. Rev. Quentin K. Y. Huang, Bishop of the Yun Kwei district, visited the diocese of Pittsburgh early in the year he spoke at eight different regional meetings and services. The offerings from those services were to be used to pay the expenses of the Bishop's visit.

Since the Bishop had no expenses, it was decided that the offerings be used to purchase some gift for the use of the Bishop in his work. At Bishop Huang's own suggestion a motion picture projector was purchased. Because there is no electricity in most parts of the area where Bishop Huang works it was necessary to provide a portable generator to operate the projector.

Bishop Huang stopped in Pittsburgh on his way to the west coast where he will sail for China. During his brief visit Bishop Pardue of Pittsburgh presented the projector and generator to Bishop Huang on behalf of the Church school children of the diocese.



The Lavabo Bowl



Some time back, the writer served the Chaplain of a Men's Conference at a Low Celebration of Holy Communion. Afterward, a man from a most conservative parish asked us in rather awed tones if what he had attended was not a "High Church Celebration." "Heavens, no," we replied, "what made you think so?" "Well," the chap said, "didn't I see the priest washing his hands, or something?" Whereupon we put in the next five minutes straightening out a perfectly grand but thoroughly uninstructed Episcopal man.

Does the priest at YOUR church "wash his hands or something" at a certain time during Holy Communion? Well, if he doesn't, it wouldn't wreck the parish or anything or anyone if he did; for he would just be using another age-old symbolic act as natural as, for instance, the breaking of The Host at the time of Consecration. Did you ever stop to learn why the priest washes his

hands in the Lavabo Bowl offered by the server? It's very simple and very lovely. He washes them that they may be properly cleansed to handle the Sacred Elements, and all during Holy Communion from that point until the Ablutions, he keeps them meticulously from contacting any other things. And do you know what awe-ful "High Church" words he "mutter" while he washes his fingers? Goodness! Whew! Nothing but Psalm 26, verse 6, "I will wash my hands in innocency, O Lord; and so will I go to thine altar."

Bang! Another alleged unauthorized, secret, "High Church" practice exploded! Most ceremonial is nothing but pure, natural practicality, anyway.

What a joy is in store for those at present uninstructed Episcopalians when they cease raising silly objections to lovely customs in The Church—older, many times, than their family tree.

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EDUCATIONAL

SEMINARIES

Commencement at General

Nine men were graduated from the General Theological Seminary, New York City, at the Commencement exercises on May 28th. The men are Chesley V. Daniel, Harvey H. Guthrie, Jr., Alvin Van Pelt Hart, Theodore J. Jones, Kenneth W. Kadey, Jules L. Moreau, Richard R. Williams, Farnum V. Wood, and Hubert S. Wood, Jr. The graduates come from nine dioceses and eight colleges and universities. These men received diplomas.

Ten graduates in former years, who have done the additional academic work required, received the degree of Bachelor of Sacred Theology (S.T.B.): the Rev. Frs. Maxwell B. Courage, Llewellyn O. Diplock, Henry R. Fell, Frank G. Garten, Neunert F. Lang, Edward M. Lindgren, George W. R. MacCray, Marion L. Matics, Jr., Alfred E. Parsons, and Harold B. Robinson. The Rev. Frs. Thomas J. Bigham, Jr., and Robert S. Boshier received the degree of S.T.M. The S.T.D. degree, *honoris causa*, was conferred upon the Presiding Bishop, Bishop Sawyer of Erie, Bishop Quarterman of North Texas, the Rev. Stephen F. Bayne, Jr., the Very Rev. Frank D. Gifford, and the Rev. Edward H. Eckel, Jr. Bishop Washburn of Newark, the Bishop Presiding, gave the diplomas, and the Very Rev. Hughell E. W. Fosbroke, the dean of General, conferred the degrees.

The Commencement address was given by the Bishop of London, Dr. Wand:

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SECONDARY SCHOOLS

Mrs. Werner Appointed

Mrs. Ann Sanford Werner is the new headmistress of Rowland Hall, Salt Lake City, Utah. Daughter of the late Rev. E. L. Sanford, she is a graduate of Bryn Mawr College, and has taught at Dwight School, Englewood, N. J.; Dongan Hall, Staten Island, N. Y.; and Miss Beard's School, East Orange, N. J. She conducted jointly with her husband the Werner Tutoring School in Greenwich, Conn., and has served as headmistress of Wykeham Rise School, Washington, Conn.

Mrs. Werner will come to Rowland Hall on August 1st from Kendall Hall, Peterborough, N. H.

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DEATHS

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

H. Lewis Smith, Priest

The Rev. H. Lewis Smith died at Mercy Hospital, Rockville Center, L. I., N. Y., on May 27th. Bishop DeWolfe of Long Island was the celebrant at a Requiem Mass on May 29th in the Church of the Epiphany, Brooklyn, N. Y. Interment was in Lynnbrook, L. I.

Fr. Smith was born in Lynnbrook, L. I., and was educated at Racine College and Nashotah House. He was ordained to the diaconate in 1919 and to the priesthood in 1920 by the late Bishop Fawcett of Quincy. He served in the

dioceses of Springfield and New Jersey before accepting the call to become rector of the Church of the Epiphany in Brooklyn.

Fr. Smith is survived by four sisters and a brother.

Walter E. Finch

Funeral services were held in Trinity Church, Sacramento, Calif., on April 29th for Walter E. Finch, treasurer of the diocese of Sacramento for the last 15 years. The Ven. Rex. A. Barron officiated.

In addition to being treasurer of the diocese of Sacramento, Mr. Finch was also a deputy to General Convention. Bishop Porter of Sacramento said of him: "He was widely known for his integrity and honesty. He was a fine man."

Mr. Finch is survived by his wife, a daughter, and a son.

Rebecca Reinhardt Craighill

Mrs. Rebecca Reinhardt Craighill, headmistress of St. Margaret's School, Tappahannock, Va., died in Wilmington, Del., on April 27th. The funeral services were held in St. Stephen's Church, Richmond.

Mrs. Craighill was widely known in educational circles. She was educated at Bryn Mawr College and received the degree of A.M. from Columbia University. For a number of years she was a member of the faculty of St. Catherine's School, Richmond. In 1943 she became headmistress of St. Margaret's.

Mrs. Craighill is survived by her mother, a son, and a daughter.

Church Services near Colleges

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CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

TRINITY CHURCH Rev. Theodore P. Ferris, r
Rev. Norman Spicer, Minister to Students
Sun 8, 11, 7:30; Canterbury Club 6

BROWN UNIVERSITY
ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

BUFFALO UNIVERSITY
NEW YORK STATE TEACHERS COLLEGE
ST. JOHN'S Rev. Walter P. Plumley, r
Colonial Circle, Buffalo, N. Y.
Sun 8 & 11, HD 10:30

UNIVERSITY OF CALIFORNIA
ST. MARK'S Berkeley, California
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

CARNEGIE INSTITUTE OF TECHNOLOGY
REDEEMER Rev. Hugh S. Clark, r
5700 Forbes Street, Pittsburgh, Pa.
HC 8, MP 11; Canterbury Club 6, The Rectory

CARROLL COLLEGE
ST. MATTHIAS' Waukesha, Wis.
Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Ph.D.
Sun 7:30, 10:45; Daily 7:30

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During Summer Session, July 7 - Aug 15
Sun MP and Ser 11; HC 9; Daily (except Sat) 8

CORNELL UNIVERSITY
ITHACA COLLEGE
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Ithaca, New York
Sun 8, 9:30, 11; HD and Thurs 10

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

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

UNIVERSITY OF ILLINOIS
CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Word, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA
TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10HC; HD 6:45 and as announced

UNIVERSITY OF MICHIGAN
ST. ANDREW'S Ann Arbor, Michigan
Rev. J. H. Burt, Chap; Miss M. J. Westphal, Counsellor for Women Students
Sun 8, 11, 8; Canterbury Club 6; Wed & HD 7:15



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Sun 8, 9, 9:45 and 11

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ALL SAINTS' Rev. James L. Duncan, r
Winter Park, Florida
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri
7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

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ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11

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Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

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ST. GEORGE'S Rev. G. F. Bambach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10;
Daily: MP 9:30, EP 5

WELLS COLLEGE FOR WOMEN
ST. PAUL'S Rev. T. J. Collar, r
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ST. FRANCIS HOUSE Rev. Carroll E. Simcox, Chap
1001 University Ave., Madison 5, Wis.
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HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

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CHANGES

Appointments Accepted

The Rev. Francis T. Coe, formerly rector of St. Stephen's, Cleveland, Ohio, is now rector of the Church of the Good Shepherd, St. Ignace, Mich., and may be addressed there.

The Rev. Holmes A. Fay, formerly rector of the Church of the Epiphany, Miami Springs, Fla., is now director-chaplain of the youth center of the diocese of Chicago and priest in charge of St. Timothy's, Chicago. Address: 3555 W. Huron St., Chicago 24, Ill.

The Rev. W. J. Hanks, formerly priest in charge of St. Antipas', Redby, Minn., is now priest in charge of Breck Memorial Church, Ponsford, Minn., and may be addressed there.

The Rev. W. L. Fielding Haylor, formerly rector of St. Luke's, Mechanicsville, and vicar of St. George's, Clifton Park, N. Y., is now the Troy Deanery missionary and rector of All Saints' Church, Hoosick, N. Y. Address: All Saints' Rectory, Hoosick, N. Y.

Chaplain Roy E. Le Moine, formerly a student at the Virginia Theological Seminary, is now a patient at the US Naval Hospital, W. 113, St. Albans, L. I., N. Y., and may be addressed there.

The Rev. Vernon C. McMaster, secretary for Church schools, New York City, will become archdeacon of Montgomery and rector of the Church of the Holy Comforter, Montgomery, Ala., September 1st. Address: Church of the Holy Comforter, Montgomery, Ala.

The Rev. Jonathan N. Mitchell, rector of St. John's Camden, Ark., will become assistant at Christ Church, Nashville, Tenn., July 1st. Address: 900 Broadway, Nashville 3, Tenn.

The Rev. Christopher Nichols, formerly rector of St. Mark's, Anaconda, Mont., is now rector of St. Mark's, Pleasantville, N. J. Address: 300 W. Washington Ave., Pleasantville, N. J.

The Rev. Lanton W. Pettit, rector of All Saints' Church, Norton, and priest in charge of St. Mark's, Dante, the Mission of the Good Shepherd, Splashdam, Grace House on the Mountain, and Honey Branch Mission, St. Paul RFD, Va., will become rector of St. John's, Halifax, Va., July 1st, and may be addressed there.

The Rev. Robert Schuman, formerly curate at St. Clement's, Philadelphia, is now rector of Holy Trinity Church, South River, N. J., and may be addressed there.

The Rev. William A. Thomas, formerly of the diocese of Los Angeles, is now rector of St. Thomas Church, Port Clinton, Ohio, and may be addressed there.

The Rev. Hewitt B. Vinnege, formerly professor of New Testament at Nashotah House, Nashotah, Wis., is now the head of the department of religious education, Mississippi Southern College, Hattiesburg, Miss. Address: Mississippi Southern

College, Station A, Hattiesburg, Miss.

The Very Rev. John B. Walthour, formerly chaplain at the U. S. Military Academy, West Point, N. Y., is now dean of the Cathedral of St. Philip, Atlanta, Ga., and may be addressed there.

The Rev. John A. Winslow, rector of St. Paul's, Lubbock, Texas, will become rector of St. Paul's, Suffolk, Va., July 1st. Address: 229 N. Saratoga St., Suffolk, Va.

The Rev. Theodore M. Bursleson, missionary rector of Calvary, Bunkie, St. Nathaniel's, Melville, Holy Comforter, Lecompte, and Trinity, Cheneyville, La., will become missionary in charge of the Chateau field in the diocese of Montana. Ad-

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CHANGES

dress: St. Stephen's Rectory, Choteau, Mont.

The Rev. W. Curtis Draper, Jr., canon precentor of the Washington Cathedral, will become rector of Trinity Church, Upper Marlboro, Md., and missionary for the diocese of Washington in July.

Resignations

The Rev. Luther L. Weller, formerly rector of Christ Church, Somerville, Mass., has retired. Address: 22 Taft Ave., Lexington 73, Mass.

Changes of Address

The Rt. Rev. Thomas Jenkins, formerly addressed at 131 Clinton St., Brooklyn, N. Y., should now be addressed at Shenley House, Port Orford, Oreg., until October.

The Rev. Charles A. Homan, formerly addressed at Newport News, Va., should now be addressed at 1230 23d st., Newport News, Va.

The Rev. Peter H. Paulson, formerly addressed at 615 S. Figueroa St., Los Angeles, Calif., should now be addressed at P. O. Box 288, San Jose, Costa Rica.

The Rev. Norman H. Snow, formerly addressed at 37 Center St., Santa Cruz, Calif., should now be addressed at 532 Center St., in that city.

The Rev. John W. Talbott, formerly addressed at 627 W. 10th St., Dallas 8, Texas, should now be addressed at 366 S. Fleming in that city.

Ordinations

Deacons

Albany: John Henry Vruwink was ordained to the diaconate on May 18th in St. John's Church, Ogdensburg, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. George A. Palmer and Bishop Oldham preached the sermon. Mr.

Vruwink is assistant at St. John's, Ogdensburg, N. Y. Address: 503 Franklin St., Ogdensburg, N. Y.

Bethlehem: Richard Rhys Williams was ordained to the diaconate by Bishop Sterrett of Bethlehem on May 24th in Trinity Church, Bethlehem, Pa. He was presented by the Rev. Merrill Miles Moore and the Rev. P. M. Dawley preached the sermon. On July 15th, Mr. Williams will become the assistant at the Church of the Holy Spirit, Lake Forest, Ill., and may be addressed there.

Kansas: Vincent C. Root was ordained to the diaconate by Bishop Fenner of Kansas on May 28th in St. Matthew's Church, Newton, Kans. He was presented by the Rev. Ray M. Wilcox and the Very Rev. Fred Litchman preached the sermon. Mr. Root will be in charge of St. Timothy's, Iola, Kans. Address: 222 S. Buckeye, Iola, Kans.

Minnesota: Clifford O. Walin was ordained to the diaconate on June 1st in St. Paul's Church, Winona, Minn., by Bishop Keeler of Minnesota. He was presented by the Rev. Russell K. Johnson and the Rev. Paul Kramer preached the sermon. Mr. Walin is now deacon in charge of St. Antipas', Redby, Minn., and may be addressed there.

Nevada: John Daniel McCarty and Charles McHenry Pond were ordained to the diaconate on May 19th in St. Mark's Church, Evanston, Ill., by Bishop Lewis of Nevada. Mr. McCarty was presented by the Rev. Eugene O. Douglass and Mr. Pond was presented by the Rev. Walter S. Pond. The Rev. Harold L. Bowen preached the sermon. Mr. McCarty will be vicar of Coventry Cross Church, Smith, and deacon in charge of St. Alban's, Yerington, Nev. Address: Smith, Nev. Mr. Pond will be vicar of St. Barnabas' Church, Wells, Nev., and may be addressed there.

Melvin Howard St. Cyr was ordained to the diaconate in the Church of St. John the Evangelist,

Mansfield, Mass., by Bishop Lewis of Nevada. He was presented by the Rev. Richard B. Scott and the Rev. R. C. Dentan preached the sermon. Mr. St. Cyr is now the vicar of Holy Trinity Church, Fallon, Nev., and may be addressed there.

Chicago: Hobart Jude Gary was ordained to the diaconate by Bishop Randall, Suffragan of Chicago, in St. Matthew's Church, Evanston, Ill., on June 2d. He was presented by the Rev. John Heuss and Fr. Paul Wessinger, SSJE, preached the sermon.

Puerto Rico and the Virgin Islands: Wilbur Otis Fogg was ordained to the diaconate on June 2d in St. Matthew's Church, Evanston, Ill., by Bishop Randall, Suffragan of Chicago, for Bishop Boynton of Puerto Rico. He was presented by the Rev. Donald F. Gowe and Fr. Paul Wessinger, SSJE, preached the sermon. Mr. Fogg will continue his studies at the Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Depositions

The Rev. Robert Denys Malvern, deacon, was deposed from the Sacred Ministry on May 21st by Bishop Sturtevant of Fond du Lac in the presence of the Very Rev. Richard G. Baker and the Rev. William C. Way. The action was taken under the provisions of Canon 60, Sec. 1, with the advice and consent of the standing committee of the diocese of Fond du Lac, at his own request, he having declared in writing his formal renunciation of the ministry and his desire to be removed therefrom.

LCA Corrections

The Rev. Edwin D. Weed received the degree of D.D. from the American Bible College, Wilmington, Del., and not from the American Theological Seminary as listed.



CHURCH SERVICES



BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, C. Sat 7:30

CHICAGO, ILL.

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

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

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed & HD 9:30

HOLLYWOOD, CALIF.

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

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sobin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed 9:30). Summer: Sun 7:30 & 10 HC

NEW ORLEANS, LA.

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

NEW YORK CITY

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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) HMP & Ser; 9:30 Ch S; 11 Ch S; 4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine Healing

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

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

ST. MARY THE VIRGIN Rev. Grieg Tøber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thur 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

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

KEY—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY Cont.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B. Sun: Holy Eu 8, 9; Mat 10:30; Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri lit 12:30; C Sat 12-1, 4-5

PITTSBURGH, PA.

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

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thur 10

SAN FRANCISCO, CALIF.

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

SPRINGFIELD, ILL.

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

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que. Street, N.W.
Sun Masses 7:30, Low; 9:30, Sung with Instr, 11 Sung with Ser; Daily 7; C: Sat 7:30 & by appt

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12

For Your Summer Reading

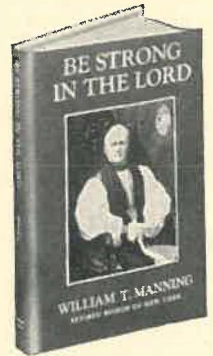


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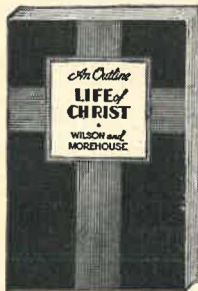


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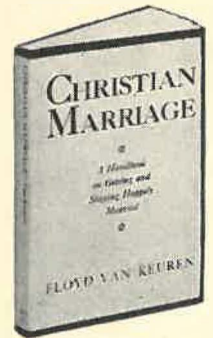


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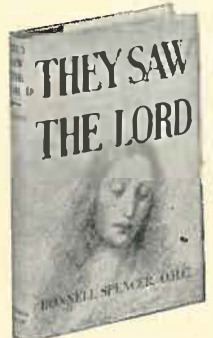


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