

# The Living Church

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

## **Bishop Louttit Elected**

*News*

Page 3

## **Philippine Independent Bishops Consecrated**

*News*

Page 4

## **Wanted: Missionary Statesmanship**

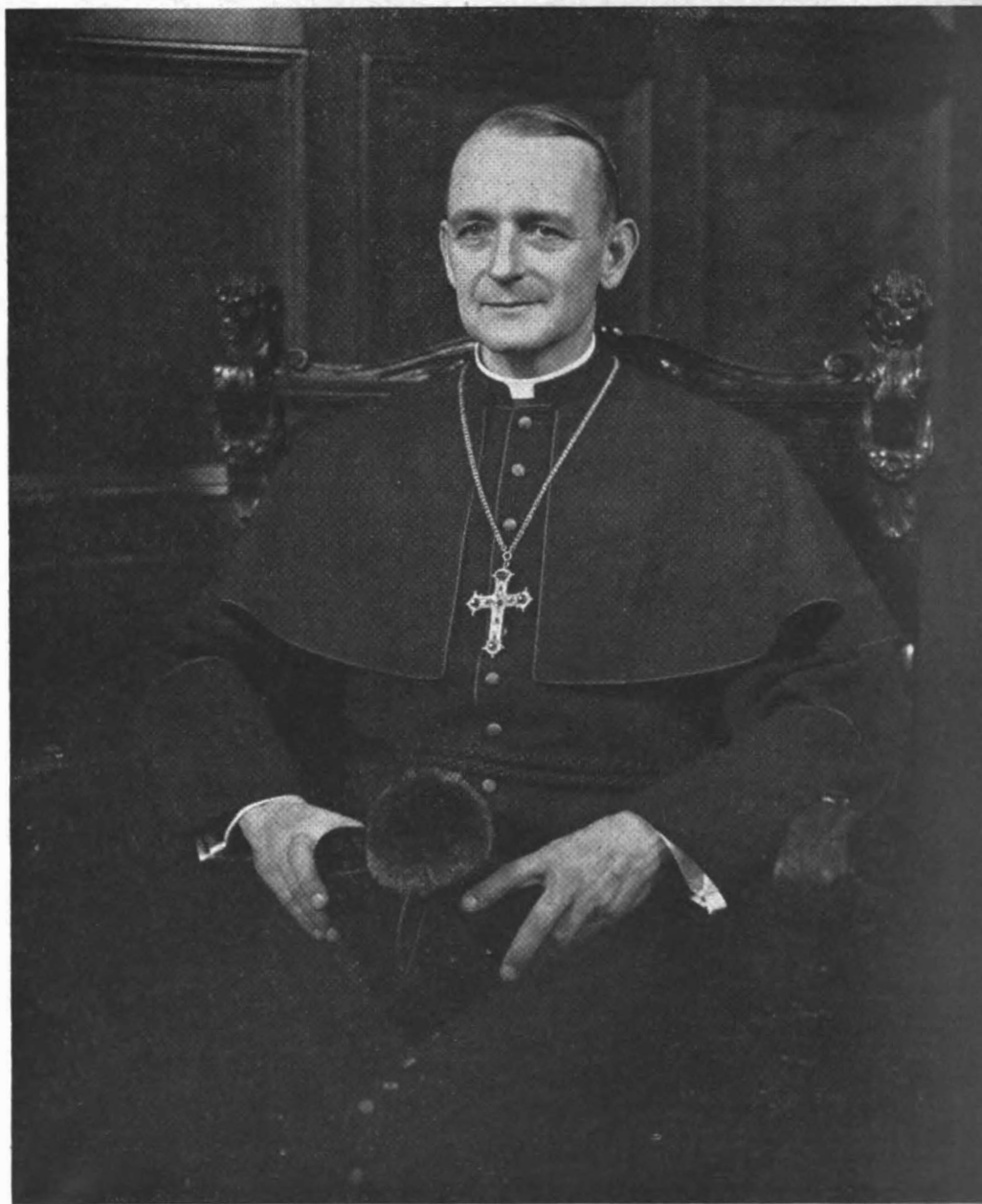
*Editorial*

Page 6

## **The Philippine Independent Church**

*Msgr. de los Reyes, Jr.*

Page 8



**THE RT. REV. RICHARD TUTTLE LORING, D.D.**  
The sixth Bishop of Springfield died suddenly on April 16th. [See page 3.]

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NAVE WINDOW

St. John's Church, Barrington, Rhode Island  
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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### Thanks from Bishop Gilman

TO THE EDITOR: I have to thank you for the draft of \$55 sent forward to me, being the contributions received from the readers of THE LIVING CHURCH in response to my letter. I tried to make it clear in my letter that I was appealing for the work of the whole Church and not only for the diocese of Hankow. In nearly every case the diocese of Anking has more difficulty than does our diocese. I have just received a letter from Bishop Craig-hill telling of his difficulties.

(Rt. Rev.) ALFRED A. GILMAN,  
The Bishop of Hankow.  
Hankow, China.

### Editor's Comment:

As we understand the intentions of our readers who have contributed through THE LIVING CHURCH RELIEF FUND, they wish Bishop Gilman himself to be the judge as to where the money can best be spent. We trust that they and many others understand the importance of Bishop Gilman's main point—that what is needed is an increase in missionary giving through the normal channels of parish and diocese.

### Christian Discipline

TO THE EDITOR: I was very much impressed with your editorial, entitled "Christian Discipline" [L. C., March 14th].

I feel that this is deserving of much wider distribution, and am wondering whether or not you will reissue it in pamphlet form. If so, I would like to have enough copies for distribution in my parish.

If you do not intend to publish this in pamphlet form, I would like to have permission to publish it in my own parish paper.

(Rev.) HARVEY L. WOOLVERTON.  
New London, Conn.

### Editor's Comment:

If there are additional requests, we shall be happy to consider reprinting the editorial in pamphlet form. The price would be approximately five cents per copy.

### New Guinea Again

TO THE EDITOR: I remember reading, a few weeks ago, of the copy of THE LIVING CHURCH which found its way via Kent, Conn., and Sydney, N.S.W., to New Guinea. I don't wish to spoil your earlier correspondent's story—merely to cap it!

For some four years past, through the kindness of my good friend, your subscriber C. Porter Kuykendall—until quite recently your consul-general in this city—I have received his copy week by week. From here it has gone to a sister of mine of the Community of St. Mary the Virgin,

Wantage, at their Branch House in Poona. There, I have reason to believe, it has many good friends. But India is not its last and final destination! My sister has, as regularly, forwarded it to a brother of ours, the Ven. Archdeacon S.R.M. Gill of the Anglican Mission in Papua. My brother's station at Dewade, is on the boundary of Papua and the Territory of New Guinea and just about as far from suburban civilization as it could well be but nevertheless—if you know how active is their religion there—still well within the living Church!

May I, without appearing presumptuous, tell you what a power for good your journal must be? Judged by the standard of its typography, lay-out, and general format alone it is very high—which all goes to show that what you consider worth printing is worth a good presentation. That, you most certainly achieve.

EVAN R. GILL.

Liverpool, England.

### The Benedictus Qui Venit

TO THE EDITOR: The correspondence relating to the *Benedictus Qui Venit* is very interesting. One statement, however, needs correction, namely, that the position of the *Benedictus* just before Communion—the primitive place for it—has been unknown anywhere in the Church for a very long time. This is certainly not the case.

The Eastern Orthodox sing the *Benedictus* at the conclusion of the Sanctus, but they also sing it again at the point where the deacon takes the chalice and invites the communicants to draw near. Here the choir sings, "Blessed is He who cometh in the Name of the Lord. God is the Lord and has revealed Himself unto us."

The Armenians—both those of the Armenian (Gregorian) Church and those united to Rome—sing as part of the *Sanctus*, or as an addition to it, "Blessing in the highest. Blessed be thou who art come and art to come in the Name of the Lord: Hosanna in the highest." Yet at the moment of communion the clerks say aloud "Our God and our Lord has appeared to us. Blessed is He who cometh in the Name of the Lord."

Some of us, including the present writer, would like to see the *Benedictus* authorized in both places, but await the sanction of the Church through General Convention before using it.

(Rev.) WILLIAM H. DUNPHY  
Philadelphia.

### Back Copies Offered

TO THE EDITOR: If any of your readers can use them, I have a complete 1947 file of the Church of England *Guardian*, and two files of THE LIVING CHURCH for 1947, which I will be glad to send to anyone free of charge.

I also have eight months' issues of the *Witness* and the *Southern Churchman*.

(Rev.) LOUIS O'V. THOMAS.

310 S. Commerce  
Natchez, Miss.

ST. MARK EVANGELIST (FOURTH SUNDAY AFTER EASTER)

## GENERAL

### EPISCOPATE

#### Bishop Loring of Springfield Dies Suddenly on April 16th

The Rt. Rev. Richard Tuttle Loring, Bishop of Springfield, died of a coronary thrombosis on Friday morning, April 16th. Death occurred between 9:30 and 10 AM. The Bishop had had an attack of influenza, and an operation shortly before his consecration, but had otherwise been in fairly good health.

Richard T. Loring was born in Newton, Mass., February 7, 1900, the son of the Rev. Richard Tuttle Loring and Mary Amory (Leland). He attended Allen Military School, West Newton, Mass., and was graduated from Harvard College with the B.A. degree in 1924. After graduation, he attended the Graduate School of Architecture for two and one-half years before entering the Episcopal Theological School, Cambridge, Mass., from which he was graduated with the B.D. degree in 1929. Bishop Slattery of Massachusetts ordained him to the diaconate in 1928, and to the priesthood in 1929. He was married to Miss Helen Dexter in 1928. While a priest, Fr. Loring was associated with Trinity Church, Concord, Mass., from 1926 to 1929; the Church of the Good Shepherd, Waban, Mass., from 1929 to 1937; and St. David's Church, Baltimore, Md., from 1937 until his consecration last October as sixth Bishop of Springfield.

Bishop Loring was consecrated on October 18, 1947, at St. Paul's Cathedral, Springfield, Ill. The Presiding Bishop was the consecrator, assisted by Bishops Conkling of Chicago and White, retired Bishop of Springfield, as co-consecrators. The Presenting Bishops were Bishop Loring of Maine, his brother, and the Rt. Rev. Spence Burton, SSJE, Bishop of Nassau. Other Bishops present who took part in the laying on of hands were Mallett of Northern Indiana, Powell of Maryland, Essex of Quincy, Ivins of Milwaukee, Clark of Utah, and Scarlett of Missouri. In the luncheon given in the new Bishop's honor. Bishop Sherrill paid tribute to the Loring family, of whom three members had served as priests in Bishop Sherrill's former diocese (Massachusetts), and

wished the new Bishop well in his work in the diocese of Springfield.

A Solemn Requiem Mass was held at St. Paul's Cathedral, Springfield, on April 20th, preceded by the reading of the Burial Office by Bishops Mallett of Northern Indiana and Essex of Quincy. Bishop Conkling of Chicago presided at the Mass and gave the absolution of the body. Bishop Ivins of Milwaukee preached. The Sacred Ministers of the Mass were the Ven. F. S. Arvedson, celebrant; the Rev. Robert Spicer-Smith, the only man Bishop Loring ever ordained, deacon; and the Rev. E. M. Ringland, sub-deacon.

Six priests of the diocese of Springfield acted as pall bearers, and the remainder of the clergy were honorary pall bearers. The Bishop's body lay in state from noon, April 19th, until after the Requiem the next day. Clergy and laymen of the diocese kept watch.

The Bishops' body will be temporarily placed in a receiving vault, and will later be placed beneath the high altar of the Springfield cathedral.

#### Bishop Louttit elected

Bishop Louttit, Suffragan of South Florida, was unanimously elected Bishop Coadjutor of the diocese at a convention on April 14th. Election was reached on the first ballot.



FR. MACLAURY: To become president of Canterbury College September 1st.

### COLLEGES

#### Fr. MacLaury Elected New President of Canterbury College

The board of trustees of Canterbury College, Danville, Ind., on April 12th rescinded their previous action of withdrawal from the support of the Episcopal Church, and elected the Rev. Douglas R. MacLaury, rector of St. John's Church, Chicago, Ill., to succeed Dr. Edgar C. Cumings as president of the college, beginning in September.

Bishop Mallett of Northern Indiana, president of the board said, "The crisis produced by the announcement of the closing of the college raised a most unusual response from all parts of the Church, and we found that there was much more interest in our college than was ever imagined." The earlier action of the board had been taken because it was felt that the financial responsibilities could not be met from the communicants of the dioceses of Northern Indiana and Indianapolis. However, a new committee, the Canterbury College Laymen's Foundation was formed, and has formulated a program which will have as its primary purpose the raising of \$20,000 to complete the present semester.

Fr. MacLaury, who is also chairman of the youth commission of the diocese of Chicago, has turned down a substantial scholarship which would have enabled him to take the Ph.D. degree in

## The Living Church

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

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PORTRAIT: (left to right) Bishops Bayaca, de los Reyes, Jr., and Aguilar after the service on April 7th.

psychiatric medicine. Fr. MacLaury will be vice-president of the college for the remainder of the semester. Effective August 31st, Dr. Cumings will become dean of men at De Pauw University.

The college, under the sponsorship of the Laymen's Foundation, will attempt to reach the entire Church to show the real need of a liberal arts coeducational institution. The immediate need is for \$20,000, and thereafter it is estimated that \$50,000 annually can be raised by contributions varying from \$1.00 to \$1,000 or more from Churchpeople who believe in the project.

## INTERCHURCH

### Philippine Independent Bishops Consecrated April 7th

The Philippine Independent Church, 48 years after its foundation by Msgr. Gregorio Aglipay, received valid apostolic orders from Bishops of the Church in the United States on April 7th. The consecrator was Bishop Binsted of the Philippines, assisted by Bishop Kennedy of Honolulu and Bishop Wilner, Suffragan of the Philippines. The co-consecrators acted as the Presenting Bishops, and Bishop Wilner preached the sermon.

In the sermon, Bishop Wilner said:

"We cannot, we dare not deny that the Church [the Philippine Independent Church] has had for 45 years the grace of God at work in it among its Bishops, clergy, and people. The acceptance of these sacraments is no reflection upon the long line of bishops, clergy, and people

who faithfully served God and their fellow men. We honor them, we thank God for them."

The service began at 9:30 AM with a procession consisting of the seminarists from St. Andrew's Seminary, Manila, the Bishops-elect [Msgr. Isabelo de los Reyes, Jr., Supreme Bishop; Msgr. Manuel N. Aguilar, Bishop of Laguna; and Msgr. Greardo M. Bayaca, Bishop of Tarlac and Zambales], 10 bishops of the Philippine Independent Church, and the consecrating Bishops. The service was conducted according to the Book of Common Prayer, with the following promise of conformity:

"In the Name of God, Amen. I, N., chosen Bishop of N. of the Iglesia Filipina Independiente, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Iglesia Filipina Independiente. So help me God, through Jesus Christ."

The service was attended by more than 400, including 79-year-old Gen. Amilio Aguinaldo, father of Philippine independence, and Mme. Gregorio Aglipay, widow of the founder of the Independent Church. At the conclusion of the service, the General said to Msgr. de los Reyes, "I am absolutely for you, Bishop." The late President Roxas of the Philippine Republic was unable to attend the service, and Vice-President Quirino (now President) was unable to reach the church before the conclusion of the service. Sr. Quirino later called on Msgr. de los Reyes to extend his best wishes.

After the service the clergy and laity of the Philippine Independent Church gave a luncheon in honor of the newly consecrated Bishops. Bishops Binsted and Kennedy spoke briefly.

## FEDERAL COUNCIL

### Mr. Taft Appeals for Jerusalem

Measures for the protection of Jerusalem as the Holy City were urged on April 16th by Charles P. Taft, president of the Federal Council of Churches, in an appeal addressed to the Hon. Warren R. Austin, head of the United States delegation to the United Nations.

Mr. Taft's plea, sent on the eve of the special meeting of the General Assembly of the U.N., was made in behalf of the Churches cooperating in the Federal Council. It strongly supported the proposal for a truce in Palestine as a whole, but at the same time focused attention on immediate steps to avert the particular danger of the destruction of Jerusalem.

Copies of Mr. Taft's letter were sent to Trygve Lie, Secretary General of the U.N., and to the Hon. Francis B. Sayre, president of the Trusteeship Council of the U.N. The full text of the letter follows:

"Christian people are profoundly disturbed at the prospect of an increase of violent warfare in Palestine upon the withdrawal of British troops on May 15th. Our concern for the lives of all those involved—Christians, Moslems, and Jews—and our conviction that adjustment of differences should be sought by peaceful methods lead us to urge with all our strength that the present effort of the United Nations to arrange a truce be supported by the responsible leaders on both sides.

"We have an especially deep concern for the Holy City of Jerusalem, sacred around the world to those of all three faiths, and containing places whose destruction we cannot accept as permissible. Under the partition proposal of last fall Jeru-



THE GOSPEL: Bishop Kennedy of Honolulu is shown reading the Gospel at the consecration.

salem was to be a trust territory. It is obviously a part of the trust territory under the recent trusteeship proposal. Surely it should have a trust status under any arrangement, and it should be given now the character of an 'open city.'

"We therefore urge that the United Nations through the Trusteeship Council be assigned immediate authority over the city of Jerusalem, with a corridor of free access from the outside to insure its inhabitants their life blood. We pray earnestly that a sound solution of the entire problem of Palestine may be speedily found in the negotiations now beginning. If, however, failure to reach agreement should provoke further conflict between Jews and Arabs, both sides should scrupulously avoid the use of the city or the corridor as a base for their operations. The government of Jerusalem should be provided with such police forces as may be needed through the United Nations.

"The steps which we have suggested provide reasonable safeguards against danger or destruction for the places associated with the historic beginnings of our religious faith. At the same time, we in no wise admit that inevitability of failure in the Palestine negotiations. All men and women of Christian good will strongly urge that the peoples of Palestine heed the call of the United Nations and that each of them cooperate with the other, in accordance with the basic principles of its faith, peacefully to resolve the problems which confront them both."

**SOCIAL ACTION**

**Sewanee Board Protests Feeling of Inevitable War**

At a special meeting of the board of regents of the University of the South, Sewanee, Tenn., April 1st and 2d, the following resolution, protesting the general attitude of the inevitability of war, was telegraphed to the Presiding Bishop:

"We, the board of regents of the University of the South at Sewanee, Tenn., protest the feeling throughout the country of the inevitability of war.

"We hold and proclaim that America must take the lead in stopping the spread of Communism, in preserving individual freedom and personal liberty, and in upholding the dignity of man. We must hope and strive to the utmost to accomplish this without recourse to war, and we must have faith that this can be done.

"We must put our hearts and minds to the urgent task of studying the facts, finding a plan, and following a course that will attain these ends. We call ourselves, our faculty, and students to this high objective.

"For ourselves, we regard the following as fundamental: (1) acceptance by the United States of responsibility for leadership in world affairs; (2) a clearly defined foreign policy for the United States; (3) a strong Army, Navy, and Air Force; (4) a declaration of our deep desire for peace, but also of our determination to fight if necessary for the preservation of liberty and justice; (5) economic aid to the non-Communist European countries as provided in the Marshall Plan; (6) a World Federation of Nations really capable of settling international disputes, stopping war and aggression, and preserving peace.

"We reaffirm our belief in the redemptive power of the Christian Faith and we pray that we may know and do God's will."

**SIGNERS**

The resolution was signed by Bishop Juhan of Florida, chancellor of the university; Bishop Carruthers of South Carolina; Bishop Jackson of Louisiana; Bishop Mitchell of Arkansas; the Rev. Messrs. Girault M. Jones and John B. Walthour; Dr. Alexander Guerry, vice-chancellor and president of the university; and the Messrs. Frank Gillespie,



THE CONSECRATION: Bishop Bayaca is consecrated a Bishop in The Church of God.

W. Dudley Gale, James T. MacKenzie, Edmund Orgill, J. A. Setze, and J. Albert Woods, regents.

**CONFERENCES**

**Liturgical Conference to be Held in Dallas, Texas, May 11th to 13th**

The Very Rev. Dr. William H. Nes, dean of Nashotah House, Nashotah, Wis.; the Rev. Dr. William H. Dunphy, rector of St. Mark's Church, Philadelphia, Pa.; and Bishop Mason of Dallas are to be the leaders of the second Liturgical Conference, to be held at Camp Crucis in the diocese of Dallas, May 11th to 13th.

The subjects of the conference will be "The Sacramental Principle in the New Testament" and "The Sacramental Principle Today and Tomorrow." This will be a follow-up of last year's conference, led by the Rev. Dom Gregory Dix, OSB, and will again stress the unifying factors in Baptism, Confirmation, and the Holy Eucharist.

The conference, which was attended last year by more than 100 clergy, laymen, and laywomen from six dioceses, will begin at noon, May 11th, and close after lunch on May 13th.

Another Liturgical Conference will be sponsored September 22d to 24th. At this conference, Fr. A. G. Hebert of the Society of the Sacred Mission (Kelham Fathers) will be the leader.

The Rev. Theo. P. Ball, Athens, Texas, will be registrar for both conferences.



THE PRESENTATION: The Bishops-elect are presented to the consecrator, Bishop Binsted.

## Wanted: Missionary Statesmanship

**T**HERE was a time when the Episcopal Church was a great missionary Church. No Churchman can read the story of its rapid expansion during the nineteenth century without experiencing a thrill of pride. Can the same thing be said of the missionary work of the Church today? We hardly think so — and that despite the fact that today, as in the past, the Episcopal Church has thousands of loyal and devoted missionaries at work throughout the world.

For one thing, we can no longer use the word "expansion" to describe the missionary work of the Church. The word has rather been "retrenchment," from the time of the budget-slashing General Convention of 1934 right up to and including the February, 1948, meeting of the National Council.

In 1835 Jackson Kemper was chosen by the House of Bishops as the first missionary Bishop of this Church. He set out without benefit of pension, educational allowance, or budget into a vast wilderness containing one church building (in Missouri) and one clergyman (in Indiana). Within a few years other missionary Bishops went forth — Otey to the Southwest, Kip to California, Scott to Oregon, Whipple to Minnesota. The result is summarized in two sentences by Bishop Wilson in *The Divine Commission*: "Within thirty years after Convention of 1835, the number of clergy and the number of communicants had increased more than four-fold. The missionary virus was working spiritual wonders."

In the foreign fields, too, the Episcopal Church showed missionary vision and statesmanship. In 1844 Bishop Boone was consecrated for China and Bishop Southgate for Constantinople and the Near East, followed a few years later by the consecration of Bishop Payne for Liberia. After the Civil War, Bishop Williams was consecrated Bishop for China and Japan, the first of a line of courageous and versatile missionaries who laid the foundations for the two autonomous Churches in those countries today. After the Spanish-American War bishops were sent to Cuba, Puerto Rico, the Philippines, and Hawaii. Native Churches in Haiti and Mexico were taken under our wing. After the turn of the century, missionary work was begun in Brazil and in the Panama Canal Zone. American churches were built in Europe.

The First World War gave the missionary work of the American Church a temporary set-back; but it was the depression of the early 1930's that dealt it the blow from which it has never recovered. Since that time no new missionary district has been established, except by the technical separation of the Dominican Republic from Haiti and of the Virgin Islands from Puerto Rico, both continuing under the same Bishops. Some additional work has been under-

taken in northern South America, and some additional territory added to the district of Canal Zone by arrangement with the Church of England. But the general missionary cry since 1934 has been, not "Go forth" but "Hold the line" — and the line has always been held.

**T**ODAY, as always, the Church has many loyal missionaries—bishops, priests, doctors, religious nurses, deaconesses, teachers. They are holding the lines as best they can, often in the face of almost insuperable odds and with highly inadequate salaries. In Alaska the cost of living is higher than in New York; in China, inflation makes it impossible to know from day to day what the cost of the most ordinary items will be. But the National Council, faced with the hard fact that members of the Episcopal Church, even in this time of relatively easy money, still do not give enough to support the missionary work of the Church properly, have even had to cut the cost-of-living bonus of workers in China.

Meanwhile, the Episcopal Church is missing tremendous opportunities to carry the message of the Gospel into new fields. Large parts of China have been opened up to Christianity in the great migration during the war; they are today a fertile field that is barely being touched by Christian missions — though the Communists are hard at work there.\* We have failed to establish any work in Guam, either during the period from 1898 to 1941 or since its recapture in 1944. We have made no attempt to undertake work in the former Japanese mandated islands, now under American trusteeship. We have made little effort to rebuild or reopen our churches in Europe. We have so stunted our financial support of the work in Latin America that the bishops have had to forego many opportunities for expansion. Rebuilding in the Philippines, though helped by the Presiding Bishop's Fund, is proceeding all too slowly.

Worst of all, there is little or no evidence of missionary statesmanship on the part of the National Council, charged with promoting the work of the Church in missionary districts at home and abroad, or on the part of the House of Bishops. The far-sighted vision that led the bishops to send forth such men as Kemper and Boone, when the Church at home was still weak and scattered, is lacking, now that the Church is well established and complacent.

Consider, for example, the challenge of South America. The Bogotá revolution, so aptly timed to cause the maximum of embarrassment to the Inter-American Conference of diplomats, has directed the attention of Americans to the threat of Communism.

\*We must except the missionary district of Yun-Kwei, which is receiving valuable unofficial support from individual Americans.

inspired revolt in the Western hemisphere. The implied warning is a timely one, for there is danger that in our concern about the spread of Soviet totalitarianism in Europe and Asia, we may overlook even more dangerous potentialities nearer home.

But it is the religious challenge of South America, rather than the political one, with which we are here concerned. The South American countries have long been considered solidly Roman Catholic, and the Episcopal Church has hesitated to establish missionary work in countries already supposedly cared for by another branch of the Catholic Church. Anglo-Catholics have particularly held this position; consequently the only substantial work of our Church in South America is that of the missionary district of Southern Brazil, conducted almost entirely along Protestant and Evangelical lines. (It has been well conducted, too, and is a strong island of missionary work in a continent otherwise ignored by our Church.)

Recent years, however, have amply demonstrated the fallacy of the belief that South America is solidly Roman Catholic. Both Protestantism and Communism have been growing at the expense of the Roman Church, and millions of nominal Roman Catholics have actually lost all but the most superficial religion. Articles in Roman Catholic periodicals have admitted that that Church has lost a large proportion of the population in many South American countries. And even high ranking priests and bishops have turned away from the papacy. One bishop came into the Episcopal Church, where he is serving today as a priest; another, the head of one of the most powerful dioceses in South America, is under discipline by the Vatican. And in Argentina and other countries the Roman hierarchy has been so openly allied with Fascist political movements that it has lost the confidence of believers in freedom and democracy.

Much of South America today is ripe for a Catholicism that is free from Rome and from Fascism. Anglicanism could offer to South Americans just such a free Catholicism. If we were to do so, it might have a tremendous effect on the whole future of Latin America, now torn in an underground struggle between Roman Catholic authoritarianism and Soviet Communism. The recent encyclical [L. C., November 16, 1947] issued by Anglican bishops in the West Indies sets forth the kind of approach that we believe would have tremendous influence, if it were widely publicized in South America and backed up by devoted, self-sacrificing missionaries.

**WE HOPE** that the Lambeth Conference will give this matter some consideration — though we have not seen any provision for it in the agenda. Why not an English or American bishop for each of the countries of South America? Even if each one started out with a staff of only two priests, he would be farther along than was Bishop Kemper when he went out into the Middle West — or, for that mat-

ter, than St. Paul when he started on his missionary journeys.

Europe is another field in which we ought to be giving practical missionary assistance. Why should we not send priests to work under the Old Catholic bishops, with whom we are in communion, to help rebuild the shattered Church life of that continent, and to set forth a Catholic faith without the modern accretions of Romanism, or the subtractions of Protestantism? Our aim, of course, would not be to make Anglicans or Episcopalians out of devoted Lutherans, Calvinists, or Roman Catholics, but to present the Faith to the unchurched masses who are falling away to materialism because they feel that the form of Christianity they have known has nothing to offer them.

There are, moreover, the missionary needs of our own country. Instead of turning over vast areas to a wishy-washy interdenominationalism under the guise of "comity," we ought to be strengthening and increasing our own missionary work. Where would we be today if Bishop Kemper, after looking over the territory assigned to him, had decided to turn over Missouri to the Lutherans and Indiana to the Methodists, in the vain hope that they might leave Wisconsin to the Episcopalians?

What we need, and need badly, is missionary statesmanship — lots of it, at the top levels in the councils of the Church. We need the kind of planning that looks far into the future, and lays down broad lines of strategic missionary policy. We need renewed confidence that the Holy Spirit still guides the Church, and that the Lord will provide the means if we set forth with determination to carry out His Divine Commission.

If we had such missionary statesmanship, we are confident that the rank and file of the Church would respond to it. They did in 1835, and they would in 1948. But they need inspired and inspiring leadership, and the knowledge that they are not merely holding the line, but going forward with Christ to add new provinces to His Kingdom. With such leadership and vision, perhaps the "missionary virus" would again infect our Church, and enable it to work new spiritual wonders.

*Richard T. Loring, Bishop*

**T**HE sympathy of the entire LIVING CHURCH FAMILY goes out to the diocese of Springfield and to his family, on the untimely death of Bishop Loring. Consecrated only six months ago, he had just begun a promising episcopate in a diocese that was coming alive to its great missionary opportunities.

In God's providence, no event is untimely. The beginnings which Bishop Loring made will be carried out by others as living memorials to him. Springfield will be better through his service. May he rest in peace, and may light perpetual shine upon him.

# The Philippine Independent Church

By the Most Rev. Isabelo de los Reyes, Jr.

Supreme Bishop of the Philippine Independent Church

**T**HE Iglesia Filipina Independiente [Philippine Independent Church] was established in 1902 when approximately three million lay members and about a hundred priests, led by two outstanding national leaders, Fr. Gregorio Aglipay and Don Isabelo de los Reyes, seceded from the Roman Catholic Church. Before this mass secession, an appeal had been made to the pope, through proper channels, requesting greater privileges for the Filipino priests, and seeking reforms in the Church in the Philippines with a view to correcting certain abuses, injustices, and superstitious practices which were having a demoralizing effect on the clergy and people. This appeal, perhaps because of the reluctance of the pope to offend the powerful Spanish orders, was denied. When there appeared no hope of securing reform within the Church, a mass meeting was called by Don Isabelo de los Reyes on October 2, 1902, in Manila, and a national Church organized. Msgr. Gregorio Aglipay, vicar-general of the Philippines under President Emilio Aguinaldo, was spontaneously proclaimed Supreme Head of the new Church.

A constitution was adopted, which was both revolutionary and conservative. It preserved the traditional Catholic faith, doctrine, and ritual, but emancipated the Filipino clergy from the arrogant domination of the Spanish religious orders, permitted priests to marry, ordered the services of the Church to be conducted in Spanish and the vernacular dialects, condemned Mariolatry, and abolished the excessive fees for the administration of the sacraments and other ceremonies, which had deprived many of the poorer class of the privileges and comfort of the Church when most needed.

## UNITARIAN BACKING

Because of the strong desire of the masses for ecclesiastical as well as political independence, the announcement of the organization of the Independent Church was enthusiastically welcomed throughout the Islands. In certain sections, almost the entire population of provinces deserted the altars of Rome and joined the native Church. However, after the first wave of enthusiasm had subsided, the number who had the courage to face the hardships, criticism, and persecution involved in establishing a new Church was reduced by almost half. Besides the inevitable reaction which



*RNS*  
BISHOPS AGLIPAY AND DE LOS REYES:  
Shown in 1931 on a visit to Washington, D. C.

any such movement encounters, there were at least three other major reasons for the reduction in numbers. They were (a) an insufficient number of priests to minister adequately to such a multitude; (b) the award of all Church property to the Roman Catholic Church by the Supreme Court of the Philippines on November 24, 1906; (c) the unsympathetic attitude of other Christian bodies toward the movement. The Unitarians alone espoused the cause of the new Church with the result that a few of the leaders and a very small percentage of the laity became infected with the tenets of that movement.

The secession from Rome was on such a vast scale that the necessity for immediate organization moved Msgr. Aglipay to accept consecration as Obispo Maximo [Supreme Bishop] on January 18, 1903, at the hands of those who lacked regular episcopal consecration.

Although he accepted such consecration on the grounds of expediency and because the urgency of the times prevented his going to Europe for consecration at the hands of bishops of the Old Catholic Church, nevertheless he was perfectly aware of the deficiency in his episcopal orders, and very early sought to remedy that deficiency through appeals made to the Protestant Episcopal Church in the USA and the Old Catholic Church of Europe. On June 17, 1904, he addressed a letter to the Rt. Rev. Dr. Charles Henry Brent, requesting closer association with the Episcopal Church, and on February 24, 1905, the French deputy, Emilio Barrell of the *Cheux des Tons* at the meeting of the Old Catholic bishops held in Berne, Switzerland, presented a petition in the name of Msgr. Aglipay as Supreme Head of the Iglesia Filipina Independiente requesting the bestowal of Apostolic Orders. However, nothing came of either of these appeals owing to the raging political conflicts at the time in which Msgr. Aglipay was actively participating, and to the complication caused by the association of the Church with the Unitarians. The delay encountered in these negotiations drove Msgr. Aglipay to lean more and more on the friendship and assistance so generously proffered by the Unitarians. Several pamphlets and books published by Msgr. Aglipay at this time were Unitarian in their theology. However, while the great mass of the people remained profoundly loyal to their leader, they were not influenced by his theological deflection toward Unitarianism but tenaciously retained their Trinitarian faith. Gradually all traces of heretical teaching were eliminated so that the Church in 1947 could issue an orthodox Declaration of Faith and Articles of Religion unanimously approved by the Supreme Council of Bishops and the General Assembly [L. C., November 2, 1947].

This authoritative clarification of the doctrinal position of the Church paved the way for the presentation of a petition presented to the House of Bishops of the Protestant Episcopal Church on behalf of the Iglesia Filipina Independiente by the Rt. Rev. Dr. Norman S. Binsted, Bishop of the missionary district of the Philippines, requesting the conveyance of valid Orders to that Church through the consecration of three of its bishops. This petition was approved by the House of Bishops at the meeting held in Winston-Salem, N. C. on November 6, 1947, with only one



bishop voting in the negative [L. C., November 16, 1947]. He objected on the grounds that the question was of such importance it should have longer consideration. The House of Bishops authorized the Presiding Bishop to take the necessary steps to convey valid consecration to the episcopate of the Iglesia Filipina Independiente.

Therefore, after all canonical requirements had been fulfilled, the Presiding Bishop, the Most Rev. Dr. Henry Knox Sherrill, took order for the consecration of Msgr. Isabelo de los Reyes, Jr., Obispo Maximo of the Iglesia Filipina Independiente and Bishop of Manila and Quezon Cities; Msgr. Manuel N. Aguilar, Bishop of Laguna; and Msgr. Gerardo M. Bayaca, Bishop of Tarlac and Zambales. They were consecrated on Wednesday, April 7, 1948, in the Pro-Cathedral Church of St. Luke, Manila, with the Bishop of the missionary district of the Philippines as consecrator, and the Suffragan Bishop of the Philippines and the Bishop of Honolulu as co-consecrators. The three Bishops who now have valid consecration will proceed to ordain and consecrate the bishops, priests, and deacons of the Church. After this has been accomplished negotiations will be opened with the Protestant Episcopal Church in the USA, with a view to concluding a concordat with that Church authorizing intercommunion.

The Iglesia Filipina Independiente is Catholic, reformed, and autonomous.

It is Catholic in that it has preserved the faith and order of the Church as it was set forth in the Ecumenical Councils of the undivided Church. It has always had the threefold ministry of bishops, priests, and deacons; it has administered the seven sacraments, holding Baptism and Holy Communion to be generally necessary to salvation: it accepts the statement of the faith as contained in the Apostles' and Nicene Creeds, accepts the Holy Scriptures as the Word of God, and teaches that nothing which cannot be proved by Holy Scriptures is to be held as necessary to salvation. It is to be noted that there was a brief period in the history of the Church when a reformed creed resembling but not identical with the ancient Catholic Creeds was authorized, but never widely used.

It is autonomous and indigenous in that its entire membership as well as its clergy are Filipinos and is financially self-supporting. It has never at any time depended upon financial support or leadership from foreign sources. It has given to the people the services of the Church in their own dialects and has been a consistent advocate of Philippine independence. It has attracted to its fold some of the most ardent patriots of the nation. It is an autonomous Church within the Catholic Church of Christ.

It is reformed in that it abolished the abuses of indulgences, the sale of the so called *santa bula*, condemned Mariolatry, permitted the marriage of the clergy, holds that the Holy Scriptures alone are the basis of doctrine, and has renounced the claim of the pope to universal jurisdiction, together with the doctrine of papal infallibility.

The Iglesia Filipina Independiente has a membership of approximately two million baptized persons and its activities extend over the whole archipelago of the Philippines. Its services are conducted in more than two thousand churches and chapels. For the most part, these are modest buildings. While its adherents come from all classes of society, it has appealed most strongly to farmers and artisans.

The Church has exerted a strong influence on the whole Christian movement in the Philippines. By its courageous stand against the autocratic power and the errors of the Roman Church, it has made the work of other Churches easier, and has been the indirect means of bringing about reforms within the Roman Church. By its fight for the recognition of the ability and rights of the Filipino priesthood, it has made no small contribution to the development of national Christian leadership in the Islands.

The Mass is celebrated daily in hundreds of churches throughout the Is-

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lands, as well as other services and instruction given to a multitude of people. Statistics reveal that in the course of a year the Church baptizes about one hundred thousand children, confirms fifty thousand people, solemnizes ten thousand marriages, and conducts about twenty thousand funerals.

The Church sponsors the Boy Scout and Girl Scout movements and its laymen and laywomen have strong parochial and diocesan organizations.

### MISSIONARY ACTIVITIES

The Church's missionary activities have been confined to the Philippines, but it is hoped that in the future missions of the Church may be established in neighboring countries.

Many of its activities have been curtailed because of the financial losses suffered by the Church and its people as a result of the last world war. However, it is beginning to rehabilitate the churches and rectories damaged or destroyed in the war, although necessarily with cheap and humble materials. It has no outstanding periodical, no first class schools or hospitals, and since the war no seminary. Through an agreement with the Episcopal Church, its students are now being educated at St. Andrew's Seminary, Manila, P. I.

The head of the Iglesia Filipina Independiente is known as the *Obispo Maximo*, or the Supreme Bishop. He is elected by the General Assembly and holds office for four years. He, together with the Supreme Council of Bishops and the General Assembly govern the Church. The Supreme Council of Bishops is composed of the twelve senior bishops in active service and is presided over by a president elected by the council. General Assembly is composed of bishops, priests, and laity, and is the supreme legislative and judicial body of the Church.

### FAITH AND PRACTICE

The Iglesia Filipina Independiente holds the Catholic faith as taught by our Lord Jesus Christ and His Apostles and as affirmed by the Ecumenical Councils of the undivided Church. In this respect it is conservative, but it is liberal in that it welcomes the truth from whatever source it comes and believes that science brings to light the hidden thoughts of God, the Creator of Heaven and earth.

It places no restrictions on the secular education of its people, other than to ban the reading of books considered detrimental to morals.

The Church observes the Christian year, emphasizing the chief events in our Lord's life.

The Holy Communion, commonly called the Mass, is celebrated in a language understood by the people. The Order of the Mass was adapted from

the Roman usage, but is now being revised to conform more with the Anglican usage.

A commission has been appointed by the Supreme Bishop to revise the Book of Offices of the Church to bring it in line with the Book of Common Prayer of the Protestant Episcopal Church. The revised book will vary in some respects from the Book of Common Prayer but doctrinally it will be the same.

Sermons and instruction in the Church are based on the Bible, and the epistles and gospels are read in the Mass. The prayers of the Church are scriptural, but the people generally lack an intimate knowledge of the Bible such as seems to characterize the people of the Anglican and other non-Roman Catholic Churches. The Church has learned the necessity for a more thorough knowledge of the Scriptures among its people and is determined to make up this deficiency.

The Church deprecates divorce on any cause and does not permit remarriage of divorced persons.

The Church condemns political ideologies which oppress men and rob them of their due freedom. It stands for a social order which insures justice, peace and tolerance to all classes, races, and nations and which permits all men to live honest, healthful lives.

### THE PEOPLE

In the Iglesia Filipina Independiente are found men and women of all classes—many poor, some rich; professional people and people of limited education; city people and many farmers. The Church is still young but it commands the loyalty of its people to a marked degree. The close association with the Churches of the Anglican Communion will invigorate the Church, give it a broader vision and the benefit of the experience of one of the older branches of the Catholic Church. The Church is grateful for the validation of its Orders and for the friendship and assistance of the Protestant Episcopal Church.

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**Fr. Krumm Elected Dean of St. Paul's Cathedral**

The Rev. John McGill Krumm, rector of St. Matthew's Church, San Mateo, Calif., has been elected dean of St. Paul's Cathedral, Los Angeles, Calif. Fr. Krumm has accepted the election, and will take on his new duties on May 20th.

He was born in South Bend, Ind., March 15, 1913. He was graduated from Pasadena Junior College, the University of California, the Virginia Theological Seminary, and attended the Yale Divinity School. The late Bishop Stevens of Los Angeles ordained him to the diaconate and the priesthood in 1938. He was vicar of St. Timothy's, Compton; St. Ann's, Lynwood; and St. George's, Hawthorne, Calif., from 1938 to 1941; assistant at St. Paul's Church, New Haven, Conn., from 1941 to 1943; and has been rector of the parish in San Mateo since that time. During 1942 and 1943, he was a visiting lecturer at Berkeley Divinity School and the Virginia Theological Seminary.

Fr. Krumm succeeds the Rt. Rev. F. Eric I. Bloy, who was consecrated Bishop of the diocese of Los Angeles on April 21st.

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## DIOCESAN

jured on Tuesday noon, April 13th, when his car, in which he was driving alone, crashed into a truck that came out of a side road.

Although in the beginning there was very little hope for recovery, Fr. Madson now is holding is own, and his physicians believe he will recover. However, he has not yet regained consciousness.

Bishop Barnwell conducted services at Fr. Madson's church on April 18th.

## PENNSYLVANIA

### St. Mark's, Philadelphia, Celebrates 100th Anniversary

St. Mark's Church, Philadelphia, on the Feast of St. Mark, April 25th is celebrating the 100th anniversary of the laying of the cornerstone. The actual founding of the parish dates back to June 28, 1847, when a vestry was incorporated to build a church which would be in line with the Tractarian Movement. From the day of its inception, the parish has always stood as a witness to the Catholic Faith as expressed in the Anglican Communion.

Although the cornerstone was laid on St. Mark's Day, 1848, the church was first opened for services on October 21, 1849. The following year on May 2d, St. Mark's was consecrated by Bishop Potter of Pennsylvania. On Advent Sunday, 1869, during the rectorate of the Rev. Eugene Hoffman, later Dean of the General Seminary, weekly celebrations of the Holy Communion were established at 7 AM and 10:30 AM on Sundays and on all Holy Days. Daily prayers had been the custom of the parish since 1849, but in 1884 a daily celebration throughout the year at 7 AM was commenced. Thus St. Mark's was one of the first parishes in this country to have daily as well as Sunday Eucharist.

In 1891, on the Feast of St. Simon and St. Jude, St. Mark's witnessed the consecration of its rector, the Rev. Isaac Lea Nicholson, as Bishop of Milwaukee. Bishop Nicholson remained as rector through All Soul's Day, 1891, when there was a Solemn Requiem at which Bishop Nicholson pontificated. Mozart's Requiem Mass was first introduced into this country at this service.

Christmas Day 1896 saw the first Solemn High Celebration of the Holy Eucharist with deacon and sub-deacon. This has been the principal service of each Sunday and major feast ever since.

Today St. Mark's, Philadelphia, is a thoroughly Catholic parish which uses the Prayer-book without any additions or subtractions in all its regular services. The Offices are read publicly each day, and the Litany is read each Friday. Every celebration of the Holy Eucha-

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## DIOCESAN

rist, Solemn or otherwise, is celebrated from the Altar Service Book.

The parish is celebrating its 100th anniversary for two weeks, beginning April 18th. On the Patronal Day there will be a Solemn High Eucharist, Procession, and Confirmation with Bishop Hart preaching. Bishop Oldham of Albany will preach at Solemn Evensong on St. Mark's Day. On the Octave Day, there will be a Solemn Celebration at 8 AM, at which there will be a Corporate Communion of the parish. Special musical programs and lectures will mark the week days. During the centennial celebration, St. Mark's priceless collection of vestments and treasures are to be exhibited.

## EAST CAROLINA

### Diocesan Mite-Box Offering a Huge Success

The diocesan service for the children of the Church schools of the diocese of East Carolina, held at St. Mary's Church, Kinston, N. C., on April 11th, under the auspices of the diocesan department of Christian education brought in a total of \$3,751.11. A large number of the schools of the diocese were represented, there being particularly a large delegation from St. James' Church, Wilmington, N. C. The Church was filled to overflowing and many had to remain on the outside.

The purpose of the service was the Lenten Mite-Box Offering for 1948. It represented the first of such services in the diocese and by unanimous vote of all present a similar service will be held next year, possibly in a larger church or perhaps at Camp Leach.

## PITTSBURGH

### Farewell Service for Dr. Scaife by Anglican-Orthodox Fellowship

A farewell service for the Rev. Dr. Lauriston L. Scaife, Bishop-elect of Western New York and rector of Calvary Church, Pittsburgh, Pa., was given by the Anglican-Orthodox Fellowship on April 11th at Holy Ghost Russian Orthodox Church, Ambridge, Pa.

There was a celebration of Russian vespers, with 12 Orthodox priests participating, followed by Evening Prayer, with the Rev. Benedict Williams officiating. The choir of St. Stephen's Church, Sewickley, Pa., furnished the music for the service.

Dr. Scaife, who had been honored with permission to go through the Holy Doors, preached the sermon at the service, and the Rt. Rev. Bishop Dionisije spoke briefly. Both Dr. Scaife and the

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present with those who love Him. No wonder we genuflect. The wonder is we are not on our faces in shame and contrition, for Jesus is so glorious, so forgiving, so loving, and we've been such muckers to Him.

But at The Rail, He forgets that. There we are, just a vell between us and The Heavenly Host, our own beloved departed doubtless there with them—Jesus, The Heavenly Host, and us, all worshipping before The Throne. Then, at the hands of The Priest, we receive Jesus into our bodies, to have His strength, His power, His purity, His love. All that comes to us in Holy Communion, but it will not work, **UNLESS WE USE IT.**

We have met Jesus and His Heavenly Legions at The Altar Rail. Do you wonder we come away thrilled, **DIFFERENT?** There you have your answer for your denominational friends. Teach them what Communion really means, and they will want it, too.

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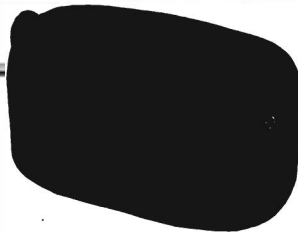
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A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalog address:

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#### CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

THE CANON PRECENTOR, Cathedral Choir School  
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#### ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

### COLLEGES

#### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College  
Northfield Minnesota

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A three year course in  
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Scholarships available

Write to Director of Nursing  
HOSPITAL OF SAINT BARNABAS  
685 High St., Newark 2, N. J.

The Church School Editor of *The Living Church* will be glad to supply information on any of the schools listed in this issue.

## DIOCESAN

Bishop emphasized the fact that not unity, but uniformity was sought by both communions. At the end of the service, when the Bishop had blessed the congregation, he gave his cross to Dr. Scaife, who repeated the blessing.

## FLORIDA

### To Elect Bishop Coadjutor April 28th

Bishop Juhan of Florida, has called a special council to meet at St. John's Church, Jacksonville, Fla., at 10 AM, on Wednesday, April 28th, for the purpose of electing a Bishop Coadjutor.

The special committee appointed to receive and disseminate information regarding nominees for Bishop Coadjutor of the diocese is composed of the Ven. V. G. Lowery, R. C. Phillips, R. Morey Hart, and Herbert Lamson.

At this council the Bishop will also reveal plans for the selection of a cathedral church for the diocese.

## WYOMING

### Bishop Ziegler Confirms Last Class

Bishop Ziegler of Wyoming confirmed his last class on Low Sunday, April 4th, in the Church of the Holy Communion, Rock Springs, Wyo., before officially relinquishing jurisdiction to the Rt. Rev. James Wilson Hunter, the new Coadjutor of Wyoming. Bishop Ziegler confirmed his first class as Missionary Bishop of Wyoming in the Church of the Holy Communion, Rock Springs, eleven years ago.

The class was composed of fifteen Japanese-Americans, being the result of the joint missionary work of the rector of the parish, the Rev. George W. Ridgway, and of the Rev. Luke Yokota, of Ethete, Wyo., who is in charge of all Japanese work in the district.

The class made its first Communion on Sunday, April 11th, with Fr. Yokota as celebrant at the Choral Holy Eucharist, with Fr. Ridgway as preacher.

## CHANGES

### Appointments Accepted

The Rev. Aaron C. Bennett, rector of St. Paul's, Hickman, Ky., will become rector of St. John's, Cape Vincent, N. Y., May 1st. Address: Cape Vincent, N. Y.

The Rev. Charles H. Best, formerly rector of the Church of the Epiphany, Baltimore, Md., is now vicar of St. Barnabas', Havana, and Trinity, Petersburg, Ill. Address: 396 S. Plum St., Havana, Ill.

The Rev. Frank W. Blackwelder, rector of St. Simon's, Buffalo, N. Y., will become rector of All Souls', Washington, D. C., June 1st. Address: All Souls' Memorial Church, Washington, D. C.

The Rev. Harwood C. Bowman, Jr., formerly associate rector at the Church of the Good Shepherd, Buffalo, N. Y., is now rector of St. Paul's, Kittanning, Pa. Address: 112 N. Water St., Kittanning, Pa.

The Rev. William S. Brace, rector of Trinity, Edgefield, S. C., will become rector of Grace Church, Waycross, Ga., May 15th, and may be addressed there.

The Rev. Frederick W. Brownell, formerly rector of Abingdon Parish, White Marsh, Va., is now assistant at St. Paul's, Jackson, Mich. Address: 309 S. Jackson St., Jackson, Mich.

The Rev. Deitrick B. Cordes, rector of St. Andrew's Lawrenceville, Va., will become associate rector at St. Paul's, Richmond, Va., May 1st. Address: 813 E. Grace St., Richmond 19, Va.

The Rev. Charles H. Crawford, rector of Christ Church, Austin, Minn., will become rector of St. Paul's, Yuma, Ariz., May 1st. Address: 641 First Ave., Yuma, Ariz.

The Rev. J. Raymond Denton, formerly rector of St. Thomas', Wharton, Texas, is now assistant at St. David's, Austin, Texas. Address: 2502 Winsted Lane, Austin, Texas.

The Rev. Edwin W. M. Johnson, M.D., formerly rector of St. Andrew's, Clearfield, Pa., and vicar of Good Shepherd Chapel, Hawk Run, Pa., is now rector of St. Mary's, Denton, Md. Address: The Rectory, Denton, Md.

The Rev. Albert K. Hayward, rector of Truro Church, Fairfax, and Good Shepherd Chapel, Burke, Va., is now rector of the Church of the Holy Comforter, Richmond, Va. Address: 200 N. Rowland St., Richmond, Va.

The Rev. Wilfred R. Hodgkin, formerly chaplain to the public institutions of the diocese of California, is now priest in charge of Trinity,

Oakland, Calif. Address: 29th and Telegraph, Oakland, Calif.

The Rev. Frank G. Ireland, formerly rector of All Saints', Brooklyn, Mich., is now rector of St. Peter's, Akron, Ohio, and may be addressed there.

The Rev. Percy L. Johnson, formerly vicar of St. Luke's, Katonah, N. Y., is now vicar of St. Andrew's, Hartsdale, N. Y. Address: 69 Lynton Place, White Plains, N. Y.

The Rev. William B. Lee, rector of Holy Innocents', Auburn, Ala., will become rector of Cople Parish, Hague, Va., and St. Paul's Chapel, Grove, Va., June 15th. Address: Hague, Va.

The Rev. Frank L. Levy, formerly priest in charge of St. Matthias', Summerton, S. C., is now rector of St. John's, Aberdeen, Miss. Address: 327 S. Long St., Aberdeen, Miss.

The Rev. Jaime R. Maceo, formerly priest in charge of St. Luke's, Mineral Wells, Texas, is now rector of St. Mary's, Big Spring, Texas. Address: 505 Runnals St., Big Spring, Texas.

The Rev. Samuel N. McCain, formerly priest in charge of Grace Church, Copenhagen, and St. John's, Champion, N. Y., is now priest in charge of Gethsemane, Kansas City, Mo., and a National Council worker at the National Town and Country Project, Roanridge, Mo. Address: Gethsemane Church, Kansas City, Mo.

The Rev. Nelson W. MacKie, vicar of St. Barnabas', Apopka, R. I., will become rector of St. Alban's, Centerdale, R. I., May 1st. Address: 645 Woonasquatucket Ave., Centerdale 11, R. I.

The Rev. John D. McCarty, formerly priest in charge of Coventry Cross Chapel, Smith, Nev., is now rector of Grace Church, Ellensburg, Wash. Address: Box 305 Ellensburg, Wash.

The Rev. Elvrage A. McIntosh, formerly priest in charge of St. John's, Tacoma, Wash., is now priest in charge of Calvary, Roslyn; Holy Nativity, Cle Elum; and the Community Church, Easton, Wash. Address: Box 996, Roslyn, Wash.

The Rev. Bernard G. Miars, assistant at St. Stephen's, Edina, Minn., will become rector of Christ Church, Burlington, Iowa, July 1st. Address: 621 N. Fifth St., Burlington, Iowa.

The Rev. Clinton L. Morrill, formerly rector of St. Thomas', Dover, N. H., is now rector of St. Paul's Concord, N. H. Address: 121 Center St., Concord, N. H.

The Rev. Arthur Pritchett, formerly assistant at St. Paul's, Akron, Ohio, is now rector of St. John's, Mason City, Iowa, and may be addressed there.

# CLASSIFIED

## ALTAR BREAD

ALTAR BREAD — Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

## BOOKS WANTED

THE SOCIAL TEACHINGS of the Prophets and Jesus, Charles Foster Kent, Scribners; The Moral Leaders of Israel, H. J. Willet; The Theology of the Old Testament, A. B. Davidson, Scribners; Religion of the People of Israel, Rudolph Otto, Macmillan; Theology of the New Testament, Stevens. J. Gordon, Morris Ave., Boonton, New Jersey.

## CAUTION

CAUTION is recommended in dealing with a middle-aged woman giving the name of Mrs. Fred Maxson, who claims to have been active in the Episcopal Church in San Francisco and in New Orleans. Should she make herself known, kindly communicate her whereabouts to the Rev. H. Eckel, 501 S. Cincinnati Ave., Tulsa 3, Okla.

## CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

## CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Cranston 2, Pa.

## FOR RENT

BED-SITTING ROOM APARTMENT. Bath, kitchenette, porch, private entrance in large country house, spacious grounds, swimming and beach privileges. E. H. W., P. O. Box 474, Huntington, L. I., N. Y.

## FOR SALE

FIFTEEN ART GLASS WINDOWS from our old church. About half of them with figures of the Saints and Apostles. Sizes average 2' x 9'. Price not \$500.00. Grace Episcopal Church, 707 1st Ave., Sterling, Ill.

## GUEST HOUSES

SISTERS OF ST. JOHN BAPTIST announce the opening of St. Marguerite's Guest House, April 1, 1948. Moderate rates, fine country home. Convent St. John Baptist, Ralston, New Jersey.

THE EPISCOPAL COTTAGE of Chautauqua, New York, Inc., offers simple but comfortable rooms in this famous summer community. Clergymen and their families especially invited. For rates and reservations write: Mrs. W. D. McCreey, President, 5840 N. Bay Road, Miami Beach 40, Florida, or Mrs. B. E. Schwartz, Hostess, 868 Diamond Park, Meadville, Pa.

## LINENS AND VESTMENTS

PURE IRISH LINENS AND FINEST COTTONS for all Church uses. 24" Birdseye—\$2.50. Surplice linen \$1.75 per yd. Also Cassock cloth, black, red, purple. Prices stable. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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# CHANGES

The Rev. Robert E. Ratelle, formerly curate at St. James', Alexandria, La., is now rector of the Church of the Redeemer, Ruston, La., and chaplain to Episcopal students at the Louisiana Polytechnic Institute. Address: 310 N. Vienna St., Ruston, La.

The Rev. Gordon M. Reese, formerly canon to the ordinary, Grace Cathedral, San Francisco, Calif., is now rector of St. Paul's, Salinas, Calif. Address: 418 Cayuga St., Salinas, Calif.

The Rev. Glenn M. Sawdon, formerly rector of Christ Church, Burlington, Iowa, is now assistant at St. Paul's, New Haven, Conn. Address: Chapel and Olive Sts., New Haven 11, Conn.

The Rev. William C. R. Sheridan, formerly rector of Gethsemane Church, Marion, Ind., is now rector of St. Thomas', Plymouth, Ind., and chaplain to Episcopal students at Culver Military Academy, Culver, Ind. Address: 412 Center St., Plymouth, Ind.

The Rev. Vesper O. Ward, director of Christian education of the diocese of California and canon of Grace Cathedral, San Francisco, Calif., will become editor in chief of the curriculum of the Department of Christian Education of the National Council, June 1st. Address: 281 Fourth Ave., New York 10, N. Y.

## Resignations

The Rev. Lloyd George Comley, formerly vicar of St. Luke's, Weiser, Idaho, has resigned. Address: Stockbridge, Mass.

The Rev. Lawrence A. Harkness, formerly chaplain of the Seamen's Church Institute, New York, N. Y., has retired. Address: Box 897, Tryon, N. C.

The Rev. Hall Pierce, vicar of St. Bartholomew's, Los Angeles, Calif., will retire April 30th. Address: 3945 Stockbridge Ave., Los Angeles 32, Calif.

The Rev. Benjamin R. Priest, rector of the Church of St. Michael and All Angels, Cincinnati, Ohio, will resign September 1st, or sooner.

The Rev. Joseph W. Znelmer, formerly assistant to the vicar of the Chapel of the Intercession, Trinity Parish, New York, N. Y., has resigned. Address: 2289 Loring Place, The Bronx, New York 53, N. Y.

## Changes of Address

The diocese of South Carolina, formerly addressed at 142 Church St., Charleston, S. C., should now be addressed at 138 Wentworth St., Charleston 6, S. C.

The diocese of South Florida, formerly addressed at 130 N. Main St., Orlando, Fla., should now be addressed at 228 E. Central Ave., in that city.

The Rev. Bernard Iddings Bell, formerly addressed at the Hotel Windermere West, Chicago, Ill., should now be addressed at 1321 E. 56th St., Chicago 37, Ill.

The Rev. James A. Doubleday, formerly addressed at 340 E. 18th St., New York, N. Y., should now be addressed at 283 Avenue C, New York 9, N. Y.

The Rev. Robert M. C. Griswold, formerly addressed at 519 Vanderbilt Ave., Brooklyn 17, N. Y., should now be addressed at 220 W. Penn St., Long Beach, L. I., N. Y.

The Rev. Vernon Louis Shattuck Jones, formerly addressed at 400 First St., E., Northfield, Minn., should now be addressed at 209 W. 3d St., Dixon, Ill.

The Rev. Gerald M. Lewis, formerly addressed at 218½ E. South A St., Gas City, Ind., should now be addressed at 413½ E. North A St., in that city.

The Rev. Edward O. Moore, formerly addressed at Rosebud, S. Dak., should now be addressed at Mission, S. D.

The Rev. Andrew Silverlight, formerly addressed at 1290 Potrero Ave., San Francisco, Calif., should now be addressed at 1292 Potrero Ave., San Francisco 10, Calif.

The Rev. Raymond L. Wolven, formerly addressed at 3138 38th St., N. W., Washington, D. C., should now be addressed at 3145 Dumbarton Ave., N.W., Washington 7, D. C.

## Ordinations

### Priests

Kentucky: The Rev. Hugh Crockett McKee, Jr., was ordained to the priesthood by Bishop Cling-

# CLASSIFIED

## ORGAN FOR SALE

2 MANUAL PIPE ORGAN with detached blower. Ideal for small church. Price, \$1,700, f.o.b. Frazee Organ Company, 32 Park Avenue, Natick, Mass.

2 MANUAL MOLLER ORGAN, Medium Sized, perfect condition, fully guaranteed, \$4500, f.o.b. Delivery and installation extra. Also a 3 manual Moller organ. Details on request. Frazee Organ Company, 32 Park Avenue, Natick, Massachusetts.

2 MANUAL HOOK AND HASTINGS ORGAN, 20 Ranks, Harp and Chimes. Excellent value. Frazee Organ Company, 32 Park Ave., Natick, Massachusetts.

## PAINTINGS

OIL PAINTINGS of your Family Homestead painted to order from photographs by The Durward Maddocks Studio, 136-C Wayland Ave., Cranston 9, R. I.

## POSITIONS OFFERED

WANTED: Home Economics teacher who is missionary minded for Church boarding school for Indian girls. Physical Education minor desirable. For details write Miss G. Bernice Holland, Headmistress, St. Mary's School, Springfield, S. Dak.

WANTED: PRIEST, supply July through Labor Day. Rectory and honorarium. Write: Rev. Harold G. Willis, St. Mark's Rectory, West Orange, N. J.

WOMAN WANTED for executive position in unique Episcopal home for normal, fatherless girls four to eighteen (attending public school) in metropolitan city. Applicant must be Protestant with high educational background and experienced in young people's work; should preferably be between thirty and forty-two years of age. Reply Box B-101, The Living Church, Milwaukee 3, Wis.

CHURCH BOARDING SCHOOL for Boys in East will need a Registered Nurse in September. Room and Board provided. Widow with son 5th grade or higher will be considered. Reply Box P-103, The Living Church, 744 N. 4th St., Milwaukee 3, Wis.

TRINITY CHURCH, Daytona Beach, Florida, wants priest (Catholic) for light duty from May 23d to June 28th inclusive. Compensation. Furnished rectory, one half block from beach. Reply Box B-107, The Living Church, Milwaukee 3, Wis.

WANTED: Clergyman full or part time for eleven o'clock Sunday service during summer months for Tanner's Ridge Mission. Address: Rev. Ernest A. Phillips, Luray, Va.

## POSITIONS WANTED

PRIEST desires seashore supply, July, August or both at parish or summer chapel. Reply Box B-106, The Living Church, Milwaukee 3, Wis.

TEACHING OR INSTITUTIONAL POSITION desired by single young churchman with 4 years high school teaching, some social work experience. Baccalaureate education degree. Reply Box C-105, The Living Church, Milwaukee 3, Wis.

PRIEST AVAILABLE for supply work July and August. New York or New England preferred. Reply Box T-102, The Living Church, Milwaukee 3, Wis.

PRIEST of successful parish in mid-west desires parish in East, preferably in or near New York City, account of advanced professional educational needs for children. Long experience in Eastern parish. Sound Churchman. Excellent references. Present salary \$3,800, rectory and all utilities. Reply Box W-104, The Living Church, Milwaukee 3, Wis.

PRIEST of moderate Churchmanship desires church in Southeastern United States. Reply Box R-108, The Living Church, Milwaukee 3, Wis.

## RELIGIOUS BOOKS PURCHASED

RELIGIOUS BOOKS PURCHASED. We pay transportation cost. Send list today or write for purchase particulars. Baker Book House, Grand Rapids 6, Mich.

## SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Substantial buildings. Excellent food. Land and water sports. Riding, tutoring. Trained staff. Nurse. Individual attention. Limited to fifty campers. Rate \$225, season. Register month or season. Mr. and Mrs. R. L. Weis, The Rectory, Greenville, R. I.

## CHANGES

man of Kentucky on March 22d at Christ Church, Bowling Green, Ky. He was presented by the Rev. William H. Langley, Jr., and the Bishop preached. The Rev. Mr. McKee will become rector of Christ Church, Bowling Green, in June. Address at that time: 912 Nutwood St., Bowling Green, Ky.

**Tennessee:** The Rev. James Orville Bodley was ordained to the priesthood by Bishop Dandridge of Tennessee on April 5th at St. Paul's Church, Chattanooga, Tenn. He was presented by the Rev. George A. Fox, and the Rev. Dr. Thorne Sparkman preached the sermon. Fr. Bodley will continue as assistant at St. Paul's Church. Address: 305 W. Seventh St., Chattanooga, Tenn.

**Western New York:** The Rev. Kenneth W. Kadey, was ordained to the priesthood by Bishop Davis, acting Bishop of Western New York, on April 24th at the Church of the Ascension, Buffalo, N. Y. He was presented by the Rev. Dr. Walter R. Lord, and the Rev. Norman W. Pittenger preached the sermon. Fr. Kadey will continue as curate at the Church of the Ascension, Buffalo, N. Y., and may be addressed there.

### Deacons

**Alabama:** George Mosley Murray was ordained to the diaconate by Bishop Carpenter of Alabama on April 5th at Trinity Church, Bessemer, Ala. He was presented by the Rev. Charles H. Douglass, and the Rev. John C. Turner preached the sermon. The Rev. Mr. Murray will be student chaplain at the University of Alabama, Tuscaloosa, Ala., starting in July.

**Georgia:** Edmund Harcourt Waller, Jr., was ordained to the diaconate by Bishop Barnwell of Georgia on April 13th in the Church of the Good Shepherd, Augusta, Ga. He was presented by the

Rev. Allan B. Clarkson, and Bishop Carpenter of Alabama preached the sermon. The Rev. Mr. Waller will do post-graduate work for the coming year.

**Harrisburg:** Harry Ellsworth Chandee was ordained to the diaconate by Bishop Heistand of Harrisburg on April 3d at St. Paul's Church, Harrisburg, Pa. He was presented by the Rev. Wayne M. Wagenseller, and the Rev. Dr. Powell M. Dawley preached the sermon. The Rev. Mr. Chandee will be an instructor in St. Andrew's Theological Seminary, Manila, P. I., and may be addressed there.

**Pittsburgh:** George Burns, a convert from the Methodist ministry, was ordained to the diaconate by Bishop Pardue of Pittsburgh on March 29th in the Church of the Ascension, Pittsburgh, Pa. He was presented by the Rev. Wilburn C. Campbell. The Rev. Mr. Burns will be deacon in charge of the Church of the Good Shepherd, Pittsburgh, Pa. Address: Johnston Ave. and Gertrude St., Pittsburgh 7, Pa.

**Rhode Island:** John Robert Orpen, Jr., was ordained to the diaconate by Bishop Bennett of Rhode Island on March 31st at St. Stephen's Church, Providence, R. I. He was presented by the Rev. Paul van K. Thomson, and the Rev. Norman W. Pittenger preached the sermon. The Rev. Mr. Orpen will do missionary work in the district of Nevada during the summer months, and will enter Nashotah House, Nashotah, Wis., in autumn. Address: 175 Ninth Ave., New York, New York.

Carl Hazard Richardson was ordained to the diaconate by Bishop Bennett of Rhode Island on April 1st in the Cathedral of St. John, Providence, R. I. He was presented by the Rev. James Green, and the Rev. William M. Bradner preached

the sermon. The Rev. Mr. Richardson will continue his studies at the General Theological Seminary, Chelsea Square, New York, N. Y., and may be addressed there.

**Virginia:** Stewart B. West was ordained to diaconate by Bishop Goodwin of Virginia March 7th at Olivet Church, Franconia, Va. He was presented by the Rev. Alfred St. J. Matthei and the Rev. C. E. Buxton preached the sermon. The Rev. Mr. West will be deacon in charge of Grace Church, Goochland, and the Church of Incarnation, Mineral, Va. Address: Goochland.

### Marriages

The Rev. Carter Stellwagen Gillis and the Mrs. Edith C. H. Brown were married at the Church of St. Martin in the Fields, Chestnut Hill, Philadelphia, Pa., on April 10th. The marriage was performed by Bishop Dun of Washington, assisted by the Rev. P. F. Sturges. The Rev. Mr. Gillis and Mrs. Gillis may be addressed at Christ Church 620 G. St., S. E., Washington, D. C.

### L. C. Annual Corrections

The address of Deaconess Harriet M. Bell is listed incorrectly. Deaconess Bedell should be addressed at Glade Cross Mission, Everglades, Fla.

The name of the Rev. Frederick P. Hough is omitted from the general clergy list. Fr. Hough's address is Warrington, Bucks Co., Pa.

The Rev. William Earl Weldon is listed as being canonically resident in the diocese of Chicago. Weldon is a priest of the diocese of Indianapolis and organist-choirmaster at Christ Church, Indianapolis, Ind. Address: 125 Monument Circle Indianapolis 4, Ind.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### BOSTON, MASS.

**ADVENT** Mt. Vernon and Brimmer Sts. Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn; Rev. Harold G. Hultgren  
Sun HC 8, 9; Sol Mass & Ser 11; EP & B 6; Daily: HC 7:30, Wed 8:30, Thurs & HD 9:30; Wed Lit & Addr 8; Fri Healing Service 5; C Sat 5-6, 7-8

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

**ST. ANDREWS** Rev. Gordon L. Graser  
Main at Highgate  
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

### CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller  
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, 11 HC Others posted

**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low with hymns & Instr; Daily: 7; C Sat 7:30-8:30 & by appt

### DETROIT, MICH.

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

**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine Street  
Sun: 7:30 & 11, 10:40 MP; C by appt.

### HOLLYWOOD, CALIF.

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

### INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & Ser

**Key**—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; 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.

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

### NEW 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; 4 Ev Special Music; Daily: HC Wed 8, Thurs & HD 10:30; The Church is open daily for Prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger  
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis,  
Broadway and 155th Street D.D.  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12, C Sat 4-5 by appt

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

**ST. THOMAS** Rev. Roeliff 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

### NEW YORK CITY (Cont.)

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

**TRINITY** Rev. Frederic S. Fleming, 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 and 17th  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip Fifer, Th.B.; Rev. Francis Voelcker, B.D.  
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung & Ser 11; Nursery S, 11; Cho Evensong & Admt 4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 1 & 4 to 5

### PITTSBURGH, PA.

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

### SAN FRANCISCO, CALIF.

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

### SPRINGFIELD, ILL.

**ST. PAUL'S CATHEDRAL**  
Very Rev. F. William Orrick, r & dean;  
Rev. William C. Cowles, ass't  
Sun Masses 8, 11; Daily 7:30; Wed 7

### WASHINGTON, D. C.

**ST AGNES'** Rev. A. J. duBois, S.T  
46 Que Street, N.W.  
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung w Ser; Daily: 7; Fri 8 HH; C Sat 7:30-8:30

**EPIPHANY** 1317 G St., N.  
Rev. F. Richard Williams; Rev. Francis Yarn  
Lit. D.  
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Sol ex 1st Sun; Thurs HC 11, 12:00