

The Living Church

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



[RNS]

AMERICAN BISHOPS AT LAMBETH

In the foreground, left to right, are shown Bishops Pardue, Brinker, Wright, Carruthers, Sherrill, Moody, Walters, Dandridge, Ludlow, Jones, Gray, Block, Hobson, Fenner. Behind Bishop Brinker may be seen Bishops Conking and Whittemore.

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Ecclesia Anglicana

TO THE EDITOR: Now that the press has given us the first news of the consummation of the Lambeth Conference, a great awareness of outlook as to the ultimate meaning of what has taken place is very necessary for receiving with full appreciation the coming encyclical of August 18th. For, to quote the Apostle of the Gentiles, "the night is far spent, the day is at hand"; and we must sweep our spirits free of the dark discords of centuries if we are to be deeply illuminated by the fresh light of the Son of God, about to break forth from the Spirit in the Church.

For, under the aspect of ecclesiastical evolution, that an encyclical letter itself the fruit of the deliberation of representative ordinaries, metropolitans, and primates from the whole world assembled in the Holy Spirit at Lambeth is to go forth from the Chair of St. Augustine to all English-speaking Christianity with apostolic moral and spiritual authority means no less than that the world-wide *Ecclesia Anglicana* has now achieved the status in ancient orthodox technical terminology of a "Great Church" organized about its own "Great Throne." The Holy Spirit, as it were, has finally overtaken the post-Renaissance secular *diaspora* of English-speaking peoples into the New World and the Far Orient by raising them up into an ecclesiastical family whose unity in Christ is far deeper and firmer than the secular bonds binding the British Commonwealth and the United States in recent decades. And the primatial see of Canterbury has attained a presidency of moral and spiritual consent in this ecclesiastical family of autocephalous Churches almost the practical working equivalent of the patriarchal presidencies of the ancient world. For then no patriarch would have properly attempted to exert actual specifically administrative authority beyond the bounds of his own metropolitan province; his jurisdiction over his patriarchate was essentially one of primacy and of juridic in grave matters appealed to him, in accordance with the sacred canons: and such, in fact if not in name, has Lambeth-Canterbury almost become. The Church of the English-speaking peoples has come of age!

Equally important, for every willing subject of *Ecclesia Anglicana* who trusts her spiritual ordinances and who possesses the essential faith and humility necessary for eternal salvation, there now exists the secure light for acting on modern problems which neither public opinion nor the individual's private judgment can ever give. For now, the Church herself has spoken. The Christians of the "near" or Latin West have hitherto had this security of light for acting in their own Latin Christian social order in the encyclical letters of their own Patriarch of the Latin West: the Roman Pontiff. Now, the Christians of the "far" or English-speaking West for the first time since the adjourning of the sacred general Council of Constance have the Church's guidance on critical matters of the day in a mode that they can trust as *aptus* for their own

social order and its relation to the rest of the world in the coming Lambeth Encyclical. For this landmark points the turning from the past—a period of doubt and dissension within the fold—to the future: a closing of ranks in proper order to advance to the doing of what needs to be and what must be done. With the encyclical, the day of hesitation and conflict is over: *Vexilla Regis prodeunt*.

And finally—and for which we all ought to be greatly thankful to Almighty God—we can know from what has transpired that we have in Geoffrey Francis Fisher a worthy successor on the Chair of St. Augustine the Apostle of the English to St. Theodore and St. Anselm and the freedom-loving Stephen Langton.

GEORGE A. ATWATER.

West Medford, Mass.

The Church and the Army

TO THE EDITOR: Chaplain Malone's letter [L. C., June 27th] touches, it seems to me, on only a small part of the problem of an adequate ministry by chaplains to men in the service. In the course of a somewhat peculiar career in World War II, first as a civilian scientist and later as a naval officer, I saw duty on a large number of Army and Navy bases, both at home and overseas, and thus had an opportunity to see many chaplains at work under rather diverse conditions.

Chaplain Malone suggests that Episcopalians be designated as such, rather than as Protestants, by the Armed Services, and goes on to ask how well our church has "obeyed our Lord's directive, 'Feed my sheep.'" The reply to this question is that for the most part the sheep do not know they are hungry at all — and when some of them do become hungry, they do not know what food is available. This is a situation that will not be solved by the addition of an "E" to the present choice of "C," "P," or "J" as a religious designation on our dog-tags. Let me recount three rather typical situations I ran into during the war:

At one time our ship was anchored in

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and the Thought of the Episcopal Church.*

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LETTERS

the lagoon of an island on which there were stationed some five to ten thousand men. The chaplain of our ship, an Episcopalian, met with great encouragement and help when he asked the island chaplain for permission to celebrate Holy Communion in the island chapel. The service was advertised in advance in the island news-bulletin. Five people turned up—and one of them was a Presbyterian who was from our ship. There were probably from fifty to a hundred Episcopalians on the island free to come at the hour of the service.

At an Army research center within this country, with a population of some 7,000, there was no chaplain for many months. A group of fundamentalists, mostly from the Bible-belt, organized services at which ministers of the various Churches in the nearest town (40 miles away) came in rotation to preach. The bi-monthly visits of the Episcopal priest were advertised in the post bulletin, with the result that from three to five Episcopalians (out of perhaps 50) would turn up for the services.

And then there was the time no chaplain appeared to celebrate a service which had been advertised as a daily occurrence at a busy Pacific air base. The chaplain later explained that I was the first man to turn up for it in several weeks—picking the morning he happened to over-sleep.

The numbers in these little stories should give pause to any Church toying with the idea of uniting with us. These numbers should—but probably won't—give us pause, too. Possibly a few men were not converted, while in the service, to the Episcopal Church because Episcopal chaplains were often submerged in a sea of Protestantism. I doubt, though, that many Episcopalians really suffered, or were lost to some other Church, or to no Church at all, because the Army called us Protestants. But an incredible number were lost, and are lost every day, because we simply are not taught in Church school, in Confirmation classes, and most of all, not in sermons, what it means to be a Christian in general and an Episcopalian in particular. The fundamentalists I mentioned above may have had a meager theology, a crude and sometimes esthetically depressing form of worship, and a lop-sided set

of ethical principles—but they did have, as individuals, at least some grasp of their theology, they did come to church, they were ethical, and they often gave sacrificially to their churches and missions. And our Lord was with them in their "prayer meetings," really present in a very profound way.

As for us Episcopalians, a change in the military classifications of the Churches, while it may make things a bit more convenient, will not really help us. We shall be helped only when our clergymen, teachers, and parents are willing to teach, teach, and then teach some more. What to teach? Teach the sheep to recognize their hungers. And then teach us how Christianity can feed us. And give us the Bread of Life, not Pabulum.

I said, "Teach us how Christianity can feed us." For those of us in the Episcopal Church, that means teach us to value and to use the "means of grace" that are available to us—whether we may happen to find ourselves in the midst of Morning Prayer on the deck of a warship, a Bible-belt "prayer-meeting," a Solemn Mass, a simple celebration of Holy Communion, or on an obscure island hundreds of miles from the nearest Episcopal chaplain.

CHRISTIAN UNITY

Those of us who are concerned with the problems of Christian unity need have no fear, I think, that thorough teaching of the faith and practice of our particular segment of Christendom will tend to insulate us from the other communions. On the contrary, the union of two persons or of two Churches has the most chance for success when the two persons or Churches really understand themselves and their potentialities. When we have learned to use and value the means of grace that our own Church provides then we shall be able truly to appreciate the very real and very fruitful contributions the Holy Ghost has made to other groups. But until Episcopalians spend at least as much effort learning about their faith as they do learning market quotations, batting averages, grocery prices, fashion trends, or literary gossip (to mention only a few)—until that time, any other communion should think very carefully before consenting to unite with us, for no matter what label we are given by the military, we are really about 90% dead weight.

DAVID L. ANDERSON.

Cambridge, Mass.

The Pre-Amsterdam Number

TO THE EDITOR: May I toss a couple of posits your way for the excellent Pre-Amsterdam Number [June 27th], and the corking good editorial, "Courage and Convictions" [June 27th], in connection with the Communion Service at Trinity Church, Boston, during the Methodist General Conference.

Your comment on the lending of the church for corporate observance of the Lord's Supper was a gem with a "straight-forward" setting. FRANK STEWART.

Religion Editor,
The Cleveland Press.


Cleveland, Ohio.

Departments

BOOKS 21	EDITORIAL . . . 12
CHANGES . . . 23	EDUCATIONAL 19
DEATHS 22	GENERAL 5
DIOCESAN . . . 17	LETTERS 2
QUESTION BOX 4	

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• Please explain how it is possible, under Canons 49 and 50, for a Congregational minister to preach and a lay reader to officiate regularly for eight months in a well-to-do parish of the Episcopal Church.

If it were not for the great shortage of clergy I should say that this was made possible only by neglect of the responsible officers to enforce the canon law, or by a misunderstanding of the term "special occasions" in Canon 50, and by a sweeping interpretation of Canon 47, Section 1. As far as concerns the lay-reader's services, however, it is only fair to add that eight months do not constitute a long time for an important parish to remain vacant, provided the bishop or vestry brings in a priest from time to time to administer the sacraments. I can see no excuse for the Congregational minister.

• When was the Reformed Episcopal Church started and where in general does it operate? What chance is there of getting them back with us?

The Reformed Episcopal Church was started at a conference held in New York, December 2, 1873. Its founder, George David Cummins was Assistant Bishop of Kentucky, but was deposed in 1874. The *World Almanac* for 1948 gives their membership as 8,939. They have four bishops. They have a Board of Foreign Missions, a Board of Home Missions which has a Woman's Auxiliary, a Publication Society which publishes a paper, the *Episcopal Recorder*. There is a parish at Evanston, Ill., one at Flushing, L. I., one at Summer-ville, S. C., but their chief work appears to be in Pennsylvania. At Philadelphia there is a theological seminary. There used to be a fairly large Reformed Episcopal body in Canada, but I do not know whether it has been absorbed by the United Church. There is very little prospect of reunion with us, as their ministry is really Presbyterian, all ministers being equal in order.

• In spite of the clear direction of the Prayer Book, requiring persons to be either confirmed or "ready and desirous to be confirmed," I have heard a priest invite "all Christians of whatever de-

nomination to come to the rail." Is this right?

In my opinion it is not. The rubrics on pages 299 and 281 of the Prayer Book, if we take the plain, natural meaning of the words, would seem to prohibit any reception of Holy Communion by unconfirmed persons. Another possible interpretation would be to take the phrase "admitted to the Holy Communion" to refer to enrolment as a regular and frequent communicant. This interpretation would permit a baptized person to be communicated under some special circumstances. For example, all the baptized are entitled to the Blessed Sacrament at the point of death. But the indiscriminate general invitation to Communion cannot be justified under either interpretation of the rubrics.

This interpolation of the priests' personal invitation sounds so broad-minded and charitable! But it seems to me to imply that Holy Communion is simply an expression of our Christian brotherhood and fellowship, to the exclusion of its more important aspects as the self-communication to the recipient of the Incarnate God. It seems to wipe out all requirement of previous self-examination and penitence (Prayer Book pp. 85-87 f-293-582), which indeed are quite irrelevant to the expression of mutual fellowship.

Not all, however, who use this invitation deny the Real Presence, and not all occasional conformists are casual or shallow in their reception. Why not, instead of making interpolations to exhibit our personal liberalism on the one hand, or our anxiety to protect our Lord from contact with imperfect believers on the other do our duty in the matter by using the Invitation which He, through His Church, has provided? Why not speak that invitation clearly and slowly enough to make the hearer know what it says, and solemnly enough to show that we really mean it? Then leave it to the conscience of the hearer and to the love and understanding Heart of the God who gives Himself, to settle whether the individual is described by it or no.

Correspondence should be addressed to the Rev. Canon Marshall M. Day, 744 N. Fourth St., Milwaukee 3, Wis.

THIRTEENTH SUNDAY AFTER TRINITY

LAMBETH

UNITY

**Lambeth Report Continues
Interim South India Policy***By the Rev. LOUIS A. HASELMEYER.*

Neither intercommunion with the Church of South India nor breaking off of communion with the Anglicans who have entered it was recommended by the Committee on Unity of the Lambeth conference in its report made public August 18th. The report advocated a continuance of the interim policy of the Archbishop of Canterbury until the United Church has been in existence long enough to make possible a definitive judgment on its faith and practice.

The report also considered the relationship of the Anglican Communion with episcopal Churches (Orthodox, Old Catholic, Scandinavian, Baltic); with non-episcopal Churches in Ceylon, Iran, Nigeria, Australia, and Canada; and the approach to reunion in general with essential guiding principles to be followed in future negotiations.

"We call the attention of all Anglicans to the seriousness of the theological issues involved in all approaches to unity, and urge all engaged in such approaches to remember that no scheme of union can come to a successful issue which does not take account of and preserve the comprehensiveness of the Anglican tradition," it said.

Reunion schemes were divided into three categories: (1) Schemes for organic or constitutional union such as those under consideration in North India, Ceylon, Nigeria, and Iran. The danger of those schemes lies in the possible breach of communion with Anglicanism if they are brought to fulfilment. The importance of maintaining the unity of the Anglican Communion is urged upon all those engaged in fostering these schemes. To achieve this, plans must be included for "a fully unified episcopal ministry" at the outset. There can be no communion with a Church of the Anglican Communion on any other basis.

(2) Intercommunion on the basis of a mutually recognized ministry as set forth by those schemes under consideration in Canada and Australia.

(3) Intercommunion on the basis of



(RNS)
LAMBETH GARDEN PARTY: (left to right) Bishops Bloy of Los Angeles, Blankingship of Cuba, Kennedy of Honolulu, and the Archbishop of Canterbury.

the extension of episcopacy to non-episcopal bodies as suggested by the Archbishop of Canterbury in his Cambridge sermon: *A Step Forward in Church Relations*.

Four criticisms are made of these two last methods, because they tend to separate the ministry from the tradition of faith and order of the Church and seek to effect unity merely on the basis of a reconciliation of divergent ministerial traditions. A detailed application of this general analysis is made for the reunion discussions in Scotland, England, Ceylon, North India, Iran, Nigeria. A section is also included on the Philippine Independent Church. The hope is expressed that steps will soon be taken for intercommunion between this Church and the American Episcopal Church, and the comment is made that "this action may be of strategic importance in the consideration of missionary policy in the Orient and elsewhere."

The Committee's report also covers the unity discussions under way in the United States, reviewing the Statement on Faith and Order prepared by the Commission on Approaches to Unity at the direction of the last General Convention and submitted for an opinion by the Presiding Bishop. The contents of the Statement

are briefly summarized and the following report is given. "In our judgment this statement of faith and order is in entire harmony with the Lambeth Quadrilateral and may properly be used in the negotiations of the Protestant Episcopal Church in the USA with any interested body."

Finally the report concludes with five most important principles to guide further progress which are the final comments upon all of the problems raised by these reunion-schemes. These in a sense, contain the pattern for the future, and are the most important recommendations in the Unity Committee report.

"In conclusion, we would state certain conditions which we think should be observed in all future approaches to reunion.

"(1) The theological issues, and especially those concerning the Church and the ministry, should be faced at the outset.

"(2) The unification of the ministry in a form satisfactory to all the bodies concerned at the inauguration of the union or as soon as possible thereafter, is likely to be a pre-requisite to success in all future proposals designed to secure the reunion of the Churches.

"(3) Any steps which may involve commitments in the way of union with non-Anglican Churches, or which would lead to the withdrawal of a portion of the Anglican Communion from our particular family of Churches should be approached with a sense of great responsibility, and only after such consultation with other Churches of the Anglican Communion as the situation demands. The normal body for such consultation is the Lambeth Conference. In cases where action has to be taken urgently the Church or province concerned should at least consult the Metropolitans of all the Anglican Church or provinces.

"(4) The integral connection between the Church and the ministry should be safeguarded in all proposals for achieving intercommunion through the creation of a mutually recognized ministry. There is a danger that efforts to solve the problem of the ministry in detachment from the problem of the Church may lead to administrative and disciplinary confusion as well as theological ambiguities. The ministry is in our view an organ of

Christ in His Body and can only function healthily in the Body. None of us hold that tactual succession and correct formulæ of ordination can guarantee a true and effectual episcopate or presbyterate apart from the faith and corporate life in which they are set.

"(5) We regard it as essential in framing any schemes for union or intercommunion that the negotiating Churches should possess or obtain the help of a sufficient number of skilled theologians."

The Committee on Unity consisted of sixty-six members of whom ten were Americans: Bishops Conkling of Chicago, Horstick of Eau Claire, Fenner of Kansas, Moody of Lexington, Keeler of Minnesota, Washburn of Newark, Gooden of the Panama Canal Zone, Hobson of Southern Ohio, Dun of Washington, and Jones of West Texas. Bishop Hobson was secretary of the committee and Bishop Dun was chairman of the sub-committee on relationships with non-episcopal Churches. The Committee on Relationship with the Church of South India consisted of twenty-nine members under the chairmanship of Bishop Rawlinson of Derby. Bishops Conkling of Chicago, Hobson of Southern Ohio, and Jones of West Texas were the American representatives on this sub-committee.

The report began with a recognition of the urgency of the need for a united Church in a pagan and materialistic world, and the need at the same time for preserving the Church's heritage of Faith and Order. It warned against the "danger of allowing this sense of urgency to short-circuit the scrupulously honest examination of the theological and ecclesiastical basis on which alone a united Church can be soundly built."

It took up the Church of South India first, for the accomplished fact of this union required a decision which in turn would influence judgment on other schemes and Christian unity in general.

The committee pointed out that in the successive revisions of the scheme since 1930 many changes occurred which render it less acceptable to Anglicans than it was when Lambeth, 1930, gave it encouragement. But it is also made clear that responsible bodies in England were consulted and that the union was brought to fulfillment "in the conviction that the authorities of the Church of England, and the Anglican Communion, as represented by the Lambeth Conference and the consultative body, had expressed at least a qualified approval.

Nevertheless, the Church of South India had been united on a basis which did not make unqualified intercommunion possible. The conference could only recommend an interim policy, based upon that set forth by Archbishop Fisher in 1947, until such time as the Church of

South India improves its Constitution in matters of Faith and Order. Six essential elements, taken from the 1946 Report of the Committee of Theologians appointed by the Archbishop of Canterbury, were listed as needed improvements. The whole burden now rests with the Church of South India to improve its formularies and practice before the Anglican Communion can reconsider its interim judgment and establish full intercommunion. The hope is expressed that this will speedily be done and the Anglican Communion offers its prayers and consultative help.

For the present, "the establishment of full communion in a complete and technical sense between that Church and the Churches of the Anglican Communion must wait till the ministry of the Church of South India has become fully unified on an episcopal basis." The relationship which exists is threefold: toward former Anglicans, toward former non-conformists, toward those who receive episcopal ordination or confirmation in the new Church. The following relationships are suggested:

(1) "Ex-Anglicans, whether bishops, priests, deacons, or lay members of the Church, should be accepted, and should be allowed full privileges of ministry, and of communion in any Church, province, or diocese of the Anglican Communion, subject to the regulations of the responsible authorities in the area concerned." Anglicans going to reside in South India, or visiting there, will not be subject to censure for participating in the sacraments of the Church of South India.

(2) Former non-conformists have no rights as Anglicans solely on the basis of membership in the Church of South India. They may only be admitted to communion according to the regulations of the Anglican Communion.

(3) With regard to the third category of persons, there is a divided opinion. The technical validity of the new orders is unquestioned as far as matter and form are concerned. "But it remains true that form and matter alone are not sufficient to guarantee the character of a ministry. That can be substantiated only by the faith and practice of the Church itself." For this reason a divided report is given. Some bishops were of the opinion that the formularies of the Church were a sufficient guarantee of its catholicity and recommended full intercommunion. Others held that "it is not at present possible to make any definitive judgment on the Church of South India and its ministry." Therefore no judgment is passed and the final decisions are postponed until the formularies and practice of the Church of South India are made unambiguously clear. Hopes and prayers are expressed that this may soon be done. The relationship of the Anglican Com-

munion to the Church of South India is an interim administrative policy of partial intercommunion depending for its administration upon the rules and regulations of provinces and dioceses. Final judgment recommended for synodical action is postponed until the future. The technical application of these suggestions rests with the diocese or province, but no diocese or province shall be under condemnation for the manner in which it applies the suggestions.

With regard to the Anglicans of the Nandyal Archdeaconry who have refused to enter the Church of South India, the conference recommends that they continue under a commissary from the Metropolitan of the Church of India, Burma, and Ceylon, and that the Metropolitan give them episcopal visitations for confirmation and ordination. Priests or deacons thus ordained are to take their canonical obedience to the Metropolitan. The Bishop of Calcutta has already stated in a letter to the *Guardian*, August 6th, that he will visit these Anglicans upon his return to India.

CHURCH AND WORLD

Bishops Consider Communism, War, Human Rights, and Education

Human rights, the atomic bomb and modern war, the development of the "omnicompetent State," Communism, and education were all considered by the Committee on the Church and the Modern World of the Lambeth Conference. Bishop Oldham of Albany was the chairman and 11 other American bishops were members of the committee.*

The committee recorded its conviction that a declaration of human rights such as is now being considered by United Nations commissions should be adopted and should be followed by a "covenant which States should bind themselves to observe, and by sanctions to be used against States which broke the covenant."

It grouped essential human rights under four heads:

(1) The right of the individual to personal security.

(2) The right to social and economic life.

(3) Rights of freedom of speech, discussion, and association.

(4) The right of man to religious freedom.

THE CHURCH AND WAR

Reaffirming the 1930 Lambeth Resolution that "war as a method of settling

*Bishops Sterrett of Bethlehem, McKinstry of Delaware, Barton of Eastern Oregon, Kirchhoffer of Indianapolis, Harris of Liberia, Ludlow, Suffragan of Newark, Mallett of Northern Indiana, Quin of Texas, Goodwin of Virginia, Lawrence of Western Massachusetts, and Whittemore of Western Michigan.

international disputes is incompatible with the teaching and example of our Lord Jesus Christ," the committee added that modern war "is incompatible with the welfare and possibly with the continued existence of man."

Commenting on the development of the atomic bomb, it said, "With these titanic powers in the hands of sinful men, the prospect is truly appalling. We are faced with a choice between the avoidance of war and race suicide. The issue before us is a matter of sheer survival. . . ."

"We must therefore do our utmost to ensure that there will never be another world war. In present conditions of international anarchy, where international law and international police power are lacking, national military strength is necessary, but we must continually strive for the general reductions and control of armaments."

"The United Nations has already done much toward building a united world, and should have the wholehearted support of Christians and all men of good will. We believe that the nations of the world must have an organ of coöperation. Each must be ready to limit in some degree its absolute sovereignty, and we trust that the United Nations may be so used, strengthened, and improved as to serve that purpose."

The committee called upon Christian people in every country to combat the spirit of fatalism, to strive to remove the economic and social injustices which lead to war, and to check "unbridled, arrogant nationalism," which, it said, was resurgent all over the world.

COMMUNISM

After discussing the growth of the "omnicompetent State or welfare State" and commenting on its benefits and dangers, the Committee turned its attention to the subject of Communism.

Attributing the growth of Marxism to the weakness of Christians' concern for social justice in the past the committee declared:

"In many western countries, the industrial workers are largely out of touch with the Church and its clergy. A powerful trend in modern education toward a materialistic technology is making it more difficult to bridge the gulf even when sympathies are engaged. Consequently the issue during the next decades in western industrial countries is whether the industrial workers will put their faith in a kingdom of man or in the Kingdom of Christ.

"The omens are that they will choose the former unless a radical change of outlook comes about in the Churches, together with a new experience of community and of the power of the Cross.

"Communism cannot be overcome by

argument alone. It has to be outlived, not merely out-fought. Under the providence of God its truths will pass into the experience of humanity; its untruths and half-truths will be self-destructive. It is for the Church to be faithful to the Word of God and for Christians to live, and, if need be, die for the truth of God as He allows them to see it.

"But let us be sure its martyrs die for the Kingdom of Christ and not for some lesser loyalty. By making common cause with anti-Communist forces, the Church might have some success but such a short-term policy would prove in the end to be disastrous to the Church, both in the east and in the west."

The committee proposed four points for a "long-term policy to win the workers for the Kingdom of Christ":

(1) Churchmen "must proclaim human rights without equivocation. They must practise corporately what they preach and so cleanse the household of faith that the Spirit of God is able to work through them with power.

"(2) They must do full justice to the truth in Communism, both its critical insights into history and its desire to help the oppressed. . . ."

"(3) They must realize that those who accept an economic theory of Communism as distinct from Marxian atheism do not thereby put themselves outside the fellowship of Christ's Church. . . ."

"(4) They must fully appreciate the immense contribution of science and technology to human welfare, and the dedicated lives of countless scientists and technicians."

Man and Society

The Lambeth Committee reports on the Church and the Modern World will appear in the printed report of the conference as the central section of a series which begins and ends with the two halves of the report of another committee—that on the Christian Doctrine of Man.

Under the chairmanship of the Bishop of London*, the committee began by interpreting the contemporary crisis as "a crisis in the soul of man, although its symptoms are economic and political. The drama of contemporary history," the report declared, "is conflict between the Gospel and secularism for the possession of the human soul."

"It is possible for men to be so 'conditioned' by the social environment and its suggestions as to become non-religious and apparently incapable of religion. . . . If we look for a rebirth of religion, it

*American members: Bishops Block of California, Blankingship of Cuba, Mason of Dallas, Wright of East Carolina, Rhea of Idaho, Bloy of Los Angeles, Loring of Maine, Powell of Maryland, Nash of Massachusetts (secretary), and Daniels of Montana.

may be that we must first set about preparing the cultural soil for its nurture.

"The overriding task at a time like this, when all human values are threatened and man is being reduced to insignificance by forces beyond the individual's control, is the vindication of man against all that cheapens or degrades him, and the rebuilding of a culture in which personal life holds the acknowledged primacy. This alone can be worthy of man's birthright as a child of God and heir of eternal life. . . ."

"Thus the Church is the champion of man in a world where so many forces are against him. It can, and should, provide the rallying ground for all who are willing to succor and defend him."

The report went on to expound the Christian view of man as both gloomier and more optimistic than any secular world-view can be. "Christianity believes in man as no other religion could, since it knows what God can do for man and in him."

As opposed to the Christian view of man, the report condemned the "godless creed of secularism. . . . Wherever it goes this view corrupts and sterilizes all the higher activities of spirit, cheapens and depersonalizes man, and turns him away from the guidance of God. It is in fact going far to produce a new and sinister kind of human being with no inner life and no non-material interests, clever, ruthless, cruel, and irresponsible."

The second part of the report of the Committee on the Christian Doctrine of Man dealt with the Christian way of life. It defined salvation in broad terms as "the complete well-being of the individual and of society here and hereafter," adding, "The whole of man is to be saved through Jesus Christ. When he enters the Kingdom of God none of those elements of man which make him a personality is to be left out."

The report then considered the Christian's relation to God, with the two prime duties of worship and obedience, and the Christian's relation to other men. It struck out at race prejudice with the statement: "In our belief race prejudice or discrimination solely on the grounds of racial difference is inconsistent with the religion of Jesus Christ."

On racial congregations, it said: "There may be local reasons why particular group should normally use particular church buildings. But the congregations should not be mutually exclusive. The doctrine of the Church as expressed in the New Testament implies that any member of the Church should be certain of a cordial welcome at any service in any house of God throughout the world."

A substantial section was given over to the problems of youth.

The report concluded with a proposal for a world-wide Anglican rule of life.

GENERAL

RELIGIOUS ORDERS

"Houses and Lands and Sisters and Children"

Glendale and Cleveland, Ohio; North Carolina and California; Puerto Rico, Hawaii, and China; in all these places the work of the Community of the Transfiguration is flourishing today as the Order celebrates its 50th anniversary.

At the Mother House in Glendale, on August 5th and 6th, the celebration centered on the great personality of the Foundress, Mother Eva Mary. "One spirit could not have accomplished that task alone — but one spirit could lead a march."

Bishop Matthews, retired Bishop of New Jersey, paid tribute to the great work of the Mother Foundress, his sister and co-worker, in the sermon at the anniversary Solemn High Mass, on the Feast of the Transfiguration. His text was: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever" (Daniel 12:3). The Bishop recalled, as few could recall, the first beginnings of the Community: beginnings inspired by yearnings and hopes, but always by a strong vision — visions of youth, and now dreams of old age, but dreams that had come true. "It was," he said, "a real pilgrim's progress of sacrificial missionary service."

The late Bishop Johnson of Colorado had helped to shape the future of the Community. He had been a man of great missionary zeal, a great preacher of the Word. He had been a wise counsellor to the Community, and the possessor of an understanding heart, endearing himself to all alike by his ready wit as by his loyalty to true Catholicism. He had given of these gifts when he was chaplain general and, later, the episcopal visitor of the Order. "It was hard," Bishop Matthews said, "for mortality to visualize immortality; but this I know, that for mortality to forget or to ignore immortality means corruption, which is



TRANSFIGURATION JUBILEE: (top), left to right, Frs. Elwes and Attridge, Bishop Colmore, Fr. Smith, and Dom Patrick; (second), on the left, Bishop Matthews and his chaplains, Frs. Harrison and Gruetter, on the right, the Sacred Ministers of the Mass, Frs. Burgess, Peterson, and Souder; (third) Religious leaving the chapel, including Sisters of St. Mary, St. Margaret, St. John the Divine, Holy Nativity, St. John Baptist, St. Helena, St. Anne, and the Transfiguration; (bottom) a group of girls from Bethany Home, the school conducted at the Mother House by the Sisters of the Community of the Transfiguration.

oblivion. Those who knew Bishop Johnson would not forget him."

Bishop Matthews added that he was sure that Mother Eva Mary would have proved her talent for leadership in any Community; her qualities of character and grace would have made her a force anywhere. She had chosen a harder way, and a gallant adventure: the founding of a new Order.

Bishop Matthews recalled the epitaph of Sir Christopher Wren: "If you seek his monument, look around you." And, he said, one had only to look around the chapel of the Mother House of the Transfiguration and to all its far-flung dependencies to see the memorial of the life and labors of the Mother Foundress. Her heart had answered the call of Christ to go into all the world. One spirit could not have accomplished that task alone; but one spirit could lead a march. And so it had come that in China members of the Community of the Transfiguration had been accepted as missionaries — the first of the Religious Orders to be so recognized by the American Church. Mother Eva Mary's horizon was not bounded by what she could see, but only by what she could believe, and in believing, visualize.

The Bishop recalled the last words of the Mother Foundress to him as she sat, stricken with a fatal illness, gazing out over Bethany village, where the children the Community cares for are housed. She said, "It is all true. I have houses and lands and Sisters and children — everything, except the persecutions."

With the recitation of these loving words, the Bishop approached the high altar, beneath which the body of the Mother Foundress lies, and reverently laid there a wreath of 50 red roses. The congregation, as greatly moved as was the Bishop, heard him say that could the altar stones speak, they would reëcho those words of the Prophet Daniel with which he had begun the address.

On the afternoon of August 5th, the chapel of the Mother House was crowded with Religious, associates and friends of the Order, and children of Bethany Home. When the first Evening of the Transfiguration, at which the chaplain general of the Community, the Rev. Canon Vivan A. Peterson, officiated, had reached the Second Lesson, Bishop Colmore, retired Bishop of Puerto Rico and the episcopal visitor of the Community, dedicated two double lancet windows. The first pair was given in memory of the Reverend Mother Foundress and of Mother Harriet, Foundress of the Community of St. Mary; the second pair, in memory of two former Bethany Home children. A rose window that was also to have been dedicated was not in position.

Later in the evening, the Reverend Mother and Sisters of the Community of the Transfiguration were at home to the Superiors and representatives of seven other Communities, including the Order of St. John the Baptist, the Sisters of the Holy Nativity, the Order of St. Anne, the Community of St. Mary (Eastern and Western Provinces), the Sisters of St. Margaret, the Order of St. Helena, and the Sisters of St. John the Divine (Toronto).

On the following day, August 6th, the Feast of the Transfiguration, the Holy Eucharist was celebrated at 7 AM by Bishop Colmore, and the chapel was again filled with those wishing to make their Communion. At 10 AM, the Solemn High Mass in the presence of the retired Bishop of Puerto Rico was celebrated by Fr. Peterson, assisted by the Rev. Frs. Edmund L. Souder, deacon, and John M. Burgess, sub-deacon. Bishop Colmore was attended by the Rev. Frs. Clark L. Attridge and Birney W. Smith. Bishop Matthews, who was also present in the sanctuary, was attended by the Rev. Frs. C. E. Harrison and A. J. J. Gruetter. Present also were Brother Charles, Superior of the St. Barnabas' Brotherhood, and the Rev. Dom Patrick Dalton, OSB, who was representing the Rt. Rev. Dom Augustine Morris, Abbot of Nashdom, and the Very Rev. Dom Francis Hilary Bacon, prior of St. Gregory's Priory, Three Rivers, Mich. The staff of servers for the Mass was supplied by St. Simon's Mission, Cincinnati.

At the conclusion of the Mass, a Solemn *Te Deum* of thanksgiving was sung by the Sisters, children, and guests. Lunch was later served on the convent grounds.

VISITORS

Dr. Green to Conduct Mission

The Rev. Dr. Bryan Green, rector of St. Martin's Church, Birmingham, England, has sent a cable to Bishop Donegan, Suffragan of New York, accepting the invitation to come to New York in the autumn, to conduct a six-weeks diocese-wide mission. Dr. Green will arrive on November 1st. The mission will begin shortly afterward, and will end with a week of evening services in the Cathedral of St. John the Divine, beginning on November 28th.

RELIEF

Canon Pepper Named Vice-president of CWS

Church World Service has announced that the Rev. Canon Almon R. Pepper has been named its executive vice-president.

Canon Pepper is director of the Department of Christian Social Relations of the National Council, and executive secretary for the Presiding Bishop's Fund for World Relief. He is in Europe at present for the First Assembly of the World Council of Churches.

He succeeds Dr. A. Livingston Warnshuis, who will continue to serve CWS as chairman of its administrative committee. Dr. Warnshuis has been executive vice-president since CWS was organized in 1945 by combining separate agencies of the Federal Council, the American Committee for the World Council, and the Foreign Missions Conference of North America.

MISSIONARIES

Hospitality Committee Organized at San Francisco

At the suggestion of Bishop Bentley, vice-president of the National Council and director of the Overseas Department, a Hospitality Committee has been set up to meet missionaries and nationals arriving in this country and departing for the Far East through the port of San Francisco.

The committee was organized by the Rev. A. Ronald Merrix, National Council Field Officer in the Eighth Province. Col. J. I. Sloat is chairman and Miss Sigrid Anderson is secretary-treasurer. Members include two Chinese priests, two retired colonels, one major, one hotel manager, and four leaders of the Woman's Auxiliary. Fr. Merrix said that "each member of the committee has expressed his eagerness to participate in its activities and has shown a deep concern for the missionary cause of the Church and the opportunities which this work affords."

CHURCH PRESS

Fr. Park New NDP Editor

The Rev. Richard A. Park, rector of Trinity Church, Hattiesburg, Miss., has been appointed editor of the National Diocesan Press Bulletin, monthly publication for editors of diocesan magazines. The appointment was made by the Rev. G. R. Madson of Albany, Ga., president of the organization. The Rev. Dudley J. Stroup of Rensselaer, N. Y., secretary-treasurer of the NDP, formerly edited the bulletin.

Fr. Park, who is a former managing editor of THE LIVING CHURCH, is editor of the *Church News* of Mississippi and chairman of the diocesan department of promotion and publicity. He has in the past edited the diocesan magazines of West Missouri and Texas.

The Church in an Age of Crisis

By the Most Rev. Cyril Forster Garbett, D.D.

Archbishop of York and Primate of England

When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. (St. Luke 21:28).

THESE words are found toward the end of a terrifying description of things which are to come to pass. Nature and man seem to have joined in alliance to bring destruction upon the earth. Earthquakes, famines, pestilence; signs in the sun, moon, and stars; the roaring of the sea and the billows cause widespread panic. And the wickedness of man intensifies the confusion; there are wars and rumors of war, nation rising against nation, the outbreak of persecution, the march of armies, the flight of refugees, and the capture and massacre of those who failed to escape. On all sides there is distress, perplexity, and fear. And then like a sudden gap in the black thunder clouds revealing the blue sky behind them, there comes this cry: "Look up, lift up your heads; because your redemption draweth nigh."

AN AGE OF REVOLUTION

We also are in an age of storm and strife. It has been very truly said that the recent rate of change has been so great, that it is an age of revolution. Greater changes—social, political, and economic—have taken place in the life span of most of us than in all the previous centuries since the coming of Christ. Two great wars have left part of Europe in ruin, with their people destitute and hopeless. Both in the West and the East millions of terrified refugees have been driven by force or fear from their homes.

The demons of hate and suspicion are at large, and the air is full of rumors of war. And over mankind there hangs the menace of the atomic bomb which with other weapons almost as deadly may finally destroy our civilization. And the changes in man's spiritual and mental outlook have been very great. He has lost his faith both in God and in himself. Christianity in most countries now is the religion of a minority, and its doctrines and moral teaching are repudiated or neglected.

We are watching the death of the old age, and the new is still in its birth pangs. The civilization of which we were so proud and thought so permanent, is now threatened with the fate which has overwhelmed twenty civilizations which once were strong and flourishing, but

now are dying, or are buried already beneath the desert sands of the East or whose melancholy ruins stand on the shores of the Mediterranean. The hearts of millions are fainting for fear from expectation of the dread things which may come upon the earth.

WORD SPOKEN WITH AUTHORITY

It is natural that in these days of crisis the Church should be asked if it has any message to give or guidance to

¶ This is the sermon preached by Dr. Garbett at the Solemn Eucharist in Westminster Abbey, closing the Lambeth Conference of 1948. In it the Archbishop calls for a united Church, to proclaim the saving and redemptive love of Christ Crucified, and to bear Christian witness in a world torn by suspicion, doubt, and fear.

offer. It is not only Christians who are asking this. There are many who make no claim to be Christians, but who, experiencing the bankruptcy of a materialistic secularism, are now ready to listen to and to welcome a Word of God spoken with authority. For man is made in the image of God and will not permanently be content with a creed which imprisons him in this life; presently inspired with a divine discontent he will lift his eyes from the muck rake in the hope that he may have some glimpse of that which is eternal.

Many are waiting to see if this great gathering of bishops has any message for mankind in this hour of crisis. I am sure that all of us individually and collectively, both before and during the conference, have been straining our eyes to see if God has any new vision for us, and straining our ears for any new word He might wish us to hear and to declare. We must, however, acknowledge quite frankly that, however great man's need may be, God does not necessarily meet it by a new word or vision.

There have been long periods both in the Jewish and Christian Church when there was no open vision. The Church like the individual has often had to pass through the mystical experience of the dark night of the soul. God may feel it right to refuse to give the Church clear vision until it has repented of lukewarmness and blindness; before it is given we may have to pray much more earnestly that the Holy Spirit may "Enable

with perpetual light, the dullness of our blinded sight." Or God may withhold from the Church a new word, and thus compel us to turn back again to old truths which have been too easily taken for granted and often neglected.

THE CENTRAL TRUTH

It is in the central truth of the Christian faith that there is the only and complete answer to man's cry for light and deliverance. Every religious revival in the history of the Church has been due to the direct, uncompromising preaching of Jesus Christ as Lord and Saviour. In an age of wild storm and darkness an ethical system will give no help. Not even the presentation of Jesus as the perfect example of love or as the gentle teacher of the way of sacrifice will help men and women in despair. A timid, sentimental, half-hearted showing forth of Jesus Christ has neither attractive nor saving power. It is the full historic Christian Faith that alone can give light, kindle enthusiasm, and conquer the world; and that Faith declares that Jesus who was born in a manger, who worked as a carpenter, who often had no roof to shelter Him nor pillow on which to lay His head, who was spat upon, who was scorned and rejected of men, who was condemned, tortured, and hung as a criminal, is our risen and ascended Lord and Saviour, God of God, Light of Light, Very God of Very God. It is this faith which alone will prevail. It is only the supernatural Christ who has the power to save. Men are looking neither for an organization nor for a code of rules, but for One who will save and guide them.

To the multitudes who are now like sheep without a shepherd, the Church must call with persistent love and persuasiveness, "Look up, lift up your heads, for the Christ who is your Redemption is near you."

GOD, MAN, AND THE TOTALITARIAN STATE

It is this doctrine of God in Christ which alone will bring reassurance and hope to a bewildered world. It is a message of reassurance to man dwarfed by the vastness of the universe as revealed by modern science and degraded by totalitarian states. Man feels he is at the mercy of systems he has created and of inventions he has made, but which he is powerless to control. But Christ revealed the greatness and value of man; for He taught that God is the Father as

well as the Sovereign and Judge, and as Father He has an equal love and care for all His children. Christ died for all, whatever their race or class. And in the perfect life of Christ we see the height to which God meant man to rise. It is Christ's revelation of the greatness and value of man which is the justification of his claim for freedom, for personal security and other essential human rights. It is because man is made in the image of God that it is blasphemy to degrade, enslave, or torture him. It is because Christ declared that what was done to the least of men was done unto Him, the eternal Son of God, that the Christian Church must bring hope to the despised, to the downtrodden, and the outcast.

But if the revelation of the greatness of man stood by itself it would bring despair rather than hope. For man would see not only what he was meant to be, but he would discover how impossible it is for him to rise from the old self unto the new life. If Jesus Christ was only the perfect example or teacher He could not save men nineteen hundred years after His death. It is because He is the eternal Son of God who died on the Cross and rose again that He is powerful to save. In these last years we have learned to our bitter cost that good intentions, and human schemes will not by themselves save man from destruction. It is the living Christ, the same yesterday, today, and tomorrow who brings new hope, and power to those overwhelmed with a sense of frustration and despair.

AN UNWORLDLY CHURCH

But if the Church is to win men to accept the supernatural Christ, its own life must be unworldly and supernatural. It must be clearly distinct and separate from the world. In the early Church there was no possibility of confusion between the Church and the world. The Church went its own way in complete spiritual freedom, and the State by persecution showed its fear and resentment at the existence of a society which had an independent life. The Church survived the fall of Jerusalem and the collapse of the Roman Empire, for it was detached from the world and the State, and so did not share their ruin. The modern growth of the power of the State is a threat to the spiritual freedom of the Church whether it is established or disestablished, though an established Church is exposed to special dangers. But worldliness may pervade a Church however free it may be from the State. There is a profound difference between the Church and the world, and this should be shown in the holy life of the body in which the Spirit of Jesus dwells.

The Church has a different set of values from the world, honoring much that the world despises, and rejecting

much to which the world gives high honor. And because its ideals and values are different, the world will often hate and persecute the Church. Our Lord never spoke as if His disciples would be popular, but rather that they would be small in numbers, but so holy that they would be the leaven leavening the lump. A Church which accommodates itself to the views of the world on marriage or power or wealth, can neither teach nor rebuke it. The Church must be detached and distinct from the world if it is to give it the light, guidance, and help which it needs.

SCANDAL OF DIVISION

And the holiness of the Church will be seen in its unity. Only a united Church can hope to stand firm against the united front of Islam, Hinduism, or of an aggressive and atheistic Communism. We see more plainly than our forefathers the scandal and weakness of a divided Christendom. How can we expect the nations to take very seriously the appeal of the Church for international peace and order, when Christians are unable to meet together at the Table of the Lord whom they all serve? Though we cannot yet see the way to visible unity, this is still very far off, we can thank God for the progress already made, and most earnestly we must continue to pray and work for the day when all Christians are united into One, Holy, Catholic, and Apostolic Church.

There is nothing new in the message the Church has to give today; it is the old message of Christ as the Saviour both of the individual and of society. It is the old gospel applied to the special circumstances of our day. But as we hear and give that message today, there are found in it two special notes, the notes of urgency and expectancy.

THE HOUR OF CRISIS

There is the note of urgency. We must give our message and do our work for Christ and His Church at once, and without delay. All through the gospels there runs this note of urgency. Repeatedly in the first chapter of St. Mark the word "straightway" or "immediately" is used as if our Lord was impelled by an inner sense of urgency. The writers of the New Testament are men who are convinced of the need for immediate action; there must be no delay for the night cometh when no man can work. We on the contrary have often taken it for granted that we have plenty of time for God's work. We have stressed the importance of caution rather than of

boldness, of patience rather than of haste. We have often chosen the policy of undermining the walls of the hostile city rather than attempting to seize it by violence. But now with the discovery and use of the atomic bomb we live more nearly in the mental atmosphere of the first Christians who expected at any time the end of the world. Within a few years our civilization may utterly pass away. Now, therefore, is the hour of crisis; now, before it is too late, we must preach the gospel and bear our witness; now we must repent and call others to repentance before the door of opportunity is shut.

HOPE

And with the note of urgency, there is also the note of expectancy. The Church waited gladly and hopefully for the return of its Lord: "Maranatha, the Lord is at hand" was a salutation not of dread but of expectant hope. Beneath the fears and forebodings of the modern world there is a strong element of expectancy. There is a deep hope among multitudes that out of the present confusion there may come a better world. And we who are Christians share this sense of expectancy, we have moments when we feel we are near some great change—perhaps a religious revival such as those which in the past suddenly brought new life to dead bones; perhaps some great deliverance from fear; perhaps in some undreamed of way a coming of the Lord as often He has come in history. As a Church watchful and expectant we must wait on the Will of the Lord.

It is with this confident expectancy we shall, please God, return to our work in our several dioceses. We shall carry away happy memories of weeks of fellowship, conference, and prayer. We have made many new friends. We have shared rich and varied experiences. We have reached on many matters a common mind. But while with thankfulness we shall recall these past weeks, we shall also look to the future with hope and expectation. When we are discouraged by the stolid indifference of a pagan world, and by the slight impression we seem to make on it, we shall hear the call, "Lift up your heads, for your redemption draweth nigh." When some of you return to work which is dangerous, exhausting, and depressing, with the possibility of persecution never far off, in your darkest hour of anxiety God grant you may hear the promise: "Your redemption draweth nigh." When the Church has to face unpopularity and scorn, with the falling away of many, it will hear the Master speak: "Your redemption draweth nigh." And when the tired body fails, and life draws to a close, then will be heard the trumpet cry, "Look up, lift up your heads, for your redemption draweth nigh."

CHURCH CALENDAR

August

- 22. 13th Sunday after Trinity
- 24. St. Bartholomew
- 29. 14th Sunday after Trinity
- 31. (Tuesday)

London Letter—III

LONDON, AUGUST 8, 1948.

THE Lambeth Conference of 1948 is over. It closed this morning with a magnificent Solemn Eucharist in Westminster Abbey in which all of the bishops made their corporate communion, and began their return to dioceses all over the world, with the final prayer of the Archbishop of Canterbury ringing in their ears:

“Blessed Lord, eternal Shepherd of our souls, Who of old didst gather together the body of the faithful with one accord in one place, until they were endued with power from on high; mercifully grant that we who have been brought together in the unity of the Spirit may depart in peace as those who shall never be divided from Thee, nor in Thee from one another; through Thy Name, Who art the Head over all things to Thy Church, now and forever. Amen.”

Dawn found London engulfed in a steady downpour of rain, which looked as if it would continue all day and dampen or prevent the outdoor procession. But about an hour before the scheduled time of the Eucharist the rain ceased, and bishops approaching the abbey by foot, on busses, and in taxis and private cars could see the British and American flags flying from the same staff on one of the great west towers, waving together as one flag in token of the unity that has bound together the bishops of different nationalities in this greatest of all Lambeth Conferences.

Inside, every available seat was taken by those fortunate enough to have tickets, while throngs outside pressed close to gain a glimpse of the three processions as they entered. First came the procession of the bishops, who set forth from the chapter house at the notes of a fanfare of trumpets at precisely 10:15. Each province and national group of bishops, vested in rochets and red chimeres, with black scarves (on which a number wore military service ribbons or miniature medals) and academic hoods, was preceded by a standard borne by a tunicked acolyte. Next came the procession of the Church of Westminster, clerical and lay officials of the abbey, with bright and historic banners, including the Brotherhood of St. Edward the Confessor with a banner of their royal founder. With this procession came the colorful state trumpeters of the Royal Horse Guards, in yellow medieval heralds' garb, sounding a joyful introduction to Psalm 122 (*Laetatus sum*), which was then beautifully sung by the abbey choristers.

Finally came the procession of the Primate, Metropolitan, and Presiding Bishops. Each of these was vested in rochet and red chimere with hoods (except for the Japanese and American Presiding Bishops whose chimeres were black) until the end of the pro-

cession when the officiating clergy appeared in copes. These were the Archbishops of New Zealand and Armagh, respectively epistoller and gospeller, and (following his cross) the Archbishop of Canterbury, celebrant, attended by his chaplains.

The Archbishop of Canterbury wore for this festive occasion a magnificent gold and white cope and mitre, made of pure native fabrics, silks and brocades, by craftsmen of the Japanese Brotherhood of St. Andrew. This had been presented to the Primate by the Presiding Bishop of the Holy Catholic Church in Japan “as a token of world-wide fellowship in our Lord Jesus Christ” and “in grateful appreciation for the opportunity accorded to our three Japanese bishops to participate in the Lambeth Conference.”

THE service itself, after a station at the nave altar of the Holy Cross and the singing of the preparatory of Psalm 43 (*Judica me, Deus*), proceeded in ordered dignity in accordance with the English Book of Common Prayer. The Creed and *Gloria in Excelsis* were sung to the setting of John Merbecke; and the *Kyrie, Sanctus, Benedictus, and Agnus Dei*, from the Mass in the Phrygian Mode by Charles Wood.

In his sermon (published elsewhere in this issue) the Archbishop of York called for a united Church to “stand firm against the united front of . . . an aggressive and atheistic Communism.” He recalled that some of the bishops came from areas in which Christian evangelism was fraught with actual danger, and interpolated in his prepared text a prophecy of the imminent possibility of persecution. The presence of at least three bishops who had been imprisoned during the past war gave emphasis to this warning.

At the conclusion of the Eucharist, the officiating Archbishops retired to the sedilia, and the Dean of Westminster (Bishop Don), with his canons and other officers of the collegiate church, took their places at the high altar for a brief service of dismissal. This was featured by a Solemn *Te Deum*, sung by the choristers to the setting by Sir Charles Villiers Stanford in B flat, with accompaniment for organ and brass in a special arrangement. This magnificent burst of music completed the public service, and the three processions made their way through the choir and vane to the great cloister, with many kneeling for the blessing of the Archbishop of Canterbury as he passed.

Finally, in a brief dismissal, the Primate of the Anglican Communion and host of the Lambeth Conference bade the bishops “go forth in the strength of the Lord God,” and gave them his parting benediction. On all sides it is agreed that this has been a

tremendously valuable Lambeth Conference. The reports have been of a high calibre, and the resolutions will serve as a guide for common policy in the years to come. The encyclical letter, which should be read in every congregation in the Anglican Communion, will bring a sorely needed message of hope and encouragement.

But the bishops themselves, all with whom I have talked, agree unanimously that for them the greatest thing about this conference has been the brotherly sense of fellowship that they have found among themselves, and the strengthening of the ties binding together the autonomous Churches of the Anglican Communion into a strong and united member within the living organism of the Holy Catholic Church. Certainly Bishop Sherrill expressed the general opinion of the American bishops when he said to me, in an interview on the last day of the sessions:

“Two great and significant facts have emerged from this Lambeth Conference — the unity of the Anglican Communion and the fellowship of its bishops. We have been received and treated as brothers. The courtesy and hospitality of the English bishops could not have been greater or more genuine; and we have come to appreciate to a much greater degree than ever before that we are one Church, with one Lord and one Faith, whether we come from America or Britain, Asia, Africa, Australia, or the islands of the sea.”

It is too early to analyze the findings of Lambeth, though these will be eagerly studied as soon as they are released. But it is not too soon to say with confidence that the Lambeth Conference has greatly strengthened the Anglican Communion, and that God has richly blessed our leaders with a new vision of the Catholic and Apostolic heritage of the Church in which they are called to exercise the leadership.

Some of us — bishops, priests, and laypeople — looked forward to the Lambeth Conference with some doubts and fears, as well as with hope. Here in London these doubts and fears have been dispelled, and the hopes fully vindicated. We are confident that it will be the same throughout the Church when the message and findings of Lambeth, 1948, are made generally known. CLIFFORD P. MOREHOUSE.

The Lambeth Reports

EVERY effort is to be made to bring the full story and findings of the Lambeth Conference before the entire membership of the Church as soon as possible. This will be done through several channels, including the following:

At a press conference in London on August 18th the Lambeth resolutions and encyclical letter were to be released for publication. Three of the committee reports are summarized on pp. 5-8.

The official Lambeth Report, including all of the committee reports, the resolutions, and the encyclical

letter, are to be published jointly by the Society for Promoting Christian Knowledge in London and the Morehouse-Gorham Company in New York. The American edition, at \$1.75 (\$1.80 postpaid) will be ready about October 1st.

The encyclical letter alone will be published in pamphlet form by the National Council, and will be mailed to all the clergy and lay readers, to be read in every congregation on a Sunday to be designated by the Presiding Bishop.

A popular illustrated book in rotogravure, with brief articles by the Archbishop of Canterbury, the Presiding Bishop, and others, will be published about November 1st for quantity distribution in parishes and dioceses. It is hoped that a copy of this may find its way into every Church family, as the official interpretation by the bishops of what has been done at Lambeth. This book, to be entitled *Lambeth and You*, will be published by Morehouse-Gorham Company for the Presiding Bishop and National Council, at a low price to be announced.

In addition, THE LIVING CHURCH intends to make its special contribution to interpretation of the Lambeth Conference through a Post-Lambeth Number, which will be our issue of September 12th. It will contain articles on various phases of Lambeth by Bishops Fenner, Loring, Donegan, Oldham, and others. Orders for parish distribution at eleven cents a copy (10 cts. in quantities of 100 or more) should be placed at once, as only enough copies to fill subscriptions and advance bundle orders will be printed. This will be the cheapest and most effective way to bring the impact of Lambeth to bear upon the members of your own congregation.

Witches' Sabbath

NATHANIEL HAWTHORNE, one of the foremost students of American psychology, once wrote a fearsome story of a young man who attended a witches' sabbath in Colonial New England just because he was curious to see what went on there.

To his horror, the young man discovered that everyone in town whom he loved or trusted or respected was a participant in the obscene performance. He crept home shaken and heartsick. Then, on reflection, he realized that the appearance of some — perhaps most—perhaps all—of these people must have been a trick or illusion. But from then on throughout his life, his thoughts were poisoned by an ugly suspicion of every decent man and woman.

Something of the same nature is going on in Washington where witnesses before the House of Representatives' committee on unAmerican activities are stigmatizing American citizens, some of them in highly responsible positions, as Communists. Some of the charges may well be true. But many have no more foundation than back-fence gossip, being mere rumor or hearsay. One witness had knowledge of

Communist activities no more recent than ten years ago.

Espionage by Soviet agents and their American Communist assistants — or dupes — is without question a grave danger to our national security. But the Canadian government has shown that it is possible to root out a nest of spies without airing unsubstantiated charges against men and women who ought to be assumed innocent until due process of law has indicated otherwise.

Civilized jurisprudence has developed a mode of dealing with such matters — the grand jury proceeding, which investigates charges in strict secrecy to decide whether there is enough real evidence of guilt to justify an indictment and public trial. Such a proceeding forestalls the corrosive effect of unjustified suspicion, from which a falsely accused individual can never escape.

Freedom from unjustified accusation is one of the essential pillars of community life. Without it, no citizen can have faith in his fellow-citizens, his government, his friends, or even his family, as Hawthorne pointed out in the story of the witches' sabbath. If the Communists, seeking to sow the seeds of disruption, were to put forward an informer to make charges against dead Communists, against living ones who had fallen out of favor with the party, and against a sprinkling of innocent individuals of high standing, they could hardly strike a shrewder blow against the United States.

The object of the Thomas committee is primarily, of course, to assure the national security. But this praiseworthy object is unfortunately accompanied by the secondary purpose of suggesting to the American electorate that the security of the country is bound up with the defeat of the present administration. Is it too much to ask that, as in foreign policy and military affairs, so in the closely related fields of counter-espionage and policy toward domestic Communism, a bi-partisan approach be attempted as a necessary step in the preservation of democracy?

It should not be necessary to question the unswerving loyalty of both Republican and Democratic leadership to America — both in defending it against its enemies and in maintaining it as a land of freedom and justice where the individual is secure in his person, property, and good name against the attacks of others. If such fundamental principles of American life as these were really being denied by either one of our great political parties, the prospect of a free and peaceful world would be already dead.

Such witch-hunting as the Thomas committee is now engaged in is, accordingly, a subversive activity in the most direct and specific meaning of the word. It strikes at the very foundation of American life by providing a channel for unsupported accusation to instill the poison of suspicion into men's minds. If Congress continues to permit it to operate as it is

doing now, the committee will pave the way for the psychology of the police state in which every man is guilty until he is proved innocent.

Sequel

THE divorce of Dean O'Ferrall by Isabelle Wilson Morill O'Ferrall, writes an unhappy sequel to the celebrated case of permission being given to a priest to marry a divorcee. The matter has been so widely reported in the secular press that we could not draw a veil of silence over it if we tried to do so.

It is not our concern to make any comment about the two individuals in the case; but we think that the bishops, and the advisers and courts who assist them in administering the marriage canons, should consider carefully the implications of this case before stretching the law to fit every case that comes before them.

We are confident that every bishop desires the Church to uphold its historic witness to the sanctity and permanence of the marriage bond. But, faced with the petition of an individual for release from a bond which is already dead in the eyes of the world, any bishop might let his head be overruled by his heart. Let this case be a reminder that the Christian way inevitably means that every Christian must bear his cross for the sake of others; and that, for some, that cross must be a lifetime of celibacy. For thus, and thus only, can marriage be a sacred and permanent status "till death do them part."

Our Lord, the great lover of sinful mankind, surely had this fact in mind when he gave utterance to His hard saying which is the primary Christian law on divorce.

THE CATHEDRAL (St. Andrew's, Birmingham, Ala.)

THIS is not stone and mortar nor
Soft lights on brass and candle flame,
Though these are magic. There is more —
A tenderness I cannot name

That cleaves about me. Once a room
Where friends were glad and fires were lit,
That I came into out of gloom
Held some, yet not the whole, of it.

The rest is hidden, but the part
That sheathes me here is like a hand
Stretched out in darkness to my heart:
Such towers are not built on sand!

ROSAMOND BARTON TARPLEY.

An Educational Plant That Grew

By Martha C. Brandon

IT ALL began in 1944. The war was at its height and more and more mothers were being called upon to take up the jobs their husbands had had to leave behind. The mothers were glad to respond to the call, but there were the children. Who would take care of them? It was at this time, then, that someone asked the vestry of the Church of the Good Shepherd, Augusta, Ga., to open a wartime day nursery for the children of these working mothers.

For various reasons, the members of the vestry felt the idea was not feasible. However, the rector, the Rev. Allen B. Clarkson, was convinced that religious education should be a part of daily living, and that the regular Sunday morning period should be supplemented by daily opportunities for learning about God and for sharing and cooperating with others. So, after much discussion, a morning kindergarten, the Good Shepherd Pre-school, was opened September 2, 1944.

With Miss Emily Wilson, religious education director of the parish, as head teacher, classes were held in the tiny parish house behind the church, using the Sunday school kindergarten equipment. Fifteen children between four and five years old, composed the initial group, and they — and their parents — were so enthusiastic that the vestry voted to continue and enlarge the school a second year.

By 1946 there was no question about continuing this pre-school. Enrolments were more than double what they had been and there was a growing waiting list of parents, eager to enroll their children in this "child-centered school." Miss Wilson had resigned during the summer to be married, and Miss Rose Shanklin, a graduate of Pestalozzi-Froebel Teachers College, Chicago, was employed to replace her, both as religious education worker and head teacher of the pre-school.

When spring, 1947, rolled around, Miss Shanklin had developed a vast sympathy for the old woman who lived in a shoe. It wasn't that she had so many children she didn't know what to do. She did, but — she didn't know just where she could put all the children who wanted to come to the school. Not only had the school continued to grow, but a committee of kindergarten parents had come before the parish school board with a petition. They were so pleased, they said, with the progressive Christian education their children were receiving, that they wanted it continued. Would the vestry, therefore, through the school

board, install a first grade which their children might attend?

Under the leadership of Mr. Marion G. Ridgely, senior warden, and Mr. J. A. Setze, junior warden, the vestry had always been deeply interested in the school and in its growth. It had furnished the building and provided heat, lights, water, and equipment. Although sympathetic with Miss Shanklin's problems of space, they felt they could not refuse this petition. Crowded Miss Shanklin and her staff of teachers might be, but they would do their best to meet the needs of their patrons.

As the school grew, so did the parish. The tiny parish house behind the church could no longer meet all the demands made upon it. Standing near the church, on a large lot 190 x 500 feet, was a 12-room house, built shortly after the Civil War. In June, 1947, the property was purchased by the Church of the Good Shepherd to be used for parish expansion as well as for the school. Architecturally perfect for the use to which it would be put, the building needed nothing more than a bit of redecorating to convert it from private home to parish hall.

With the addition of a first grade, the old name no longer applied, and so, when school opened last September, it had a new name: Episcopal Day School. Between 75 and 80 pupils made up the first grade, two kindergarten groups, and a nursery group, all under the direction of Miss Shanklin and her staff of three full-time teachers.

In its new building, the school became self-sustaining although not self-supporting, paying its own operating expenses and teachers' salaries. Miss Shanklin was thus enabled to give up her work as religious education worker and devote all her time and attention to the school.

The sole aim and purpose of progressive education, according to Miss Shanklin, is to develop the whole child, which can be done only by instilling in his mind at a very early age a proper appreciation of the Church and her teachings. However, save for a special brief

worship period held daily for the first graders, religion is made an integral part of each day's learning, as they hear simple prayers and Bible stories and learn the prayers of childhood.

Once a week — on Friday morning — the rector, the Rev. Mr. Clarkson, holds a chapel service for all the children. A very simple form of morning prayer is used, during which he teaches Church manners and many of the responses. After a brief talk about the Bible or Church teachings, the whole school marches out of the church singing some favorite hymn.

In addition to the more formal education, the school stresses the esthetic development of the child, offering opportunity for creative activities in music, art, and dancing. A member of the parish, a dancing teacher, has worked with the children in posture development and dancing. In return for her services, she has the use of the school building for her own classes in the afternoon. Similarly, a trained speech teacher has worked with the kindergarten and first grade groups in dramatics, giving special attention to those children who, at five and six, still have difficulty pronouncing certain letters. She, too, uses the building in the afternoon and at night for her own classes.

For it must not be supposed that Good Shepherd Hall stands silent and empty when the last class is dismissed at 1:30 each day. Five Girl Scout troops, made up of girls from all over the neighborhood, hold their weekly meetings there. A special meeting room and kitchenette were set aside for their use, which the girls furnished and now maintain in apple-pie order. A troop of Brownies foregather in the hall one day each week; so does a Boy Scout troop. On Sunday mornings the kindergarten and nursery groups of the Church school meet there, as do the young people's and adult Bible classes. Vestry meetings, Church school teachers meetings, and board meetings are also held there.

Nor is this all. In the afternoon the spacious yard behind the building is the

IN TIME OF UNREST

O God, who art the Father of all, and who alone makest men to be of one mind, we beseech Thee, at this time of strife and unrest, to grant to us, by the inspiration of Thy Holy Spirit, a fuller realization of our brotherhood, man with man in Thee; allay all anger and bitterness, and deepen in us a sense of truth and equity in our dealings one with another; for the sake of Thy Son, our Lord, Jesus Christ. Amen.

By the Most Rev. RANDALL DAVIDSON.
Late Archbishop of Canterbury.

mecca for every toddler in the neighborhood. Here, under the watchful eyes of their nurses, small fry may play in the sandpile, slide down a "really high" slide, use the see-saws or swings, safe from the hazards of traffic.

When the Church acquired its new property, slight attention was paid to an old carriage house and stable standing away in the rear. Some day they might do something with it or — it could always be torn down. Then, one day, Mr. Harold Boardman, a member of the parish, happened to see it. It would make, he thought, a wonderful youth center for all the young people of the neighborhood. The remodelling of the building and the necessary equipment for such a center would be part of his contribution to parish expansion.

Whether Mr. Boardman used Tom Sawyer's technique remains a mystery, but he soon had a score of enthusiastic helpers. Save for the help of a couple of carpenters and brick masons Mr. Boardman employed, all the work was done by the young people and by Mr. Boardman himself. They painted walls, poured concrete for a terrace, and set up badminton and basketball courts. By the time the building was finished, complete to juke box, pool and pingpong tables, almost everyone who had heard about the center had been pressed into service. Even the Rev. Mr. Clarkson was discovered flourishing a paint brush.

With Good Shepherd Hall and the Youth Center completed, they must, the vestrymen declared, be dedicated to their purposes. Following the formal dedicatory service, they decided, there would be a reception to celebrate such a gala occasion.

The wardens and vestrymen sent out two thousand invitations for this, one of the largest parties ever given in Augusta.

The Rt. Rev. Middleton Stuart Barnwell, D.D., Bishop of Georgia, came up from Savannah for the affair. He, it was, who dedicated and blessed Good Shepherd Hall after it had been presented to the parish by Mr. Setze, the junior warden. The Bishop, who has always given his enthusiastic support and encouragement to the Episcopal Day School, declared that he hoped to see the day when every parish in his diocese would have a similar school.

Then the party adjourned to the youth center, where Mr. Boardman presented the building to the youth of the community and the Bishop dedicated and blessed the center also.

Perhaps the proudest person at the party, and certainly one of the busiest, was the church's colored sexton, Thomas Harris. For 45 years he has been caring for the church, as his grandfather did for many years before him. The most important member of the parish in the eyes of the children, since he rings the

Greece Faces Communism

By the Most Rev. Michael

Metropolitan of Corinth

DURING my long sojourn in London, I had the opportunity of seeing the work of the Church of England on behalf of the persecuted Orthodox Church in Russia. It was the period of an open and official, so to speak, persecution of the Orthodox Church in Russia; when churches were closed down, bishops interned in concentration camps, priests and monks executed, and the faithful forbidden to worship God freely. There was a scarcity of churches, and the pious Russian people were obliged to worship secretly.

This persecution of the Church caused great indignation among the Christian masses of the people in England, and several times meetings were organized to protest against the anti-religious movement created by militant Communism. These meetings were led by both bishops and clergy of the Church of England, expressing the sincere sympathy of the Christian people of England toward their persecuted brethren of the Orthodox Church in Russia. They were welcome tokens of the spiritual union which should always exist between those confessing Christ's name all over the world. They showed moreover that the friendship existing between our two Churches — Anglican and Greek Orthodox — was based on mutual interest in, and solicitude for the welfare of these two great Christian Communions.

Now we Greeks have a strong complaint! Yes, a complaint against our friends both in England and America! Because at the present moment our country is passing through untold moral and physical suffering, not, mark you — as it has been alleged both in England and America through the press — "because of a war between democracy and Fascism, between lovers of freedom and reactionaries" (in which allegation there is not even a shadow of truth), but our finest boys are giving their lives in order to save their beloved country

from the plight of the rest of the Balkans: Communism. And, yet? Well, this is the sadness of our complaint. Our friends, our brother-Christians representing the Anglican Communion both in England and America seem to have no interest in our suffering. We beg you, try to realize that Greece is now waging a desperate war for its independence and security. The whole Greek nation today is straining every nerve to secure its freedom against a totalitarian system much worse than Fascism.

All true Greeks are in earnest in their endeavor toward the victorious end of the great battle against Communism. We believe that with the wonderful help of God, of which there are sure tokens, we are going to overcome the danger and win the victory. Oh, yes, we know quite well that without the help of Almighty God it would have been absolutely impossible for our small country to face Communism as it is doing now and has been doing for nearly two years.

In spite of our sore complaint we earnestly desire to express our gratitude both to England and America for all their love of our beloved little country hitherto, and we believe that God will still use these tried friends for our salvation from the tyranny of Communism.

We should like to say one thing more to the Churches of these two countries:

It is to you, dear Christian brothers, that we appeal. Not for money or material ease, but for your sympathy and prayers. We are going through a unique ordeal, running the danger of seeing our country turned into a wilderness; and yet we hear no voice of sympathy or encouragement or brotherly solicitude expressed on our behalf through definitely organized protestation on the part of the Churches of England and America.

This is our sore complaint in this our hour of crisis.

bell to tell them when to come to Sunday school each week, Thomas, too, found in this evening the realization of a long-cherished dream.

A dedication, like a commencement, marks an end and a beginning. For the Episcopal Day School, it means that it has passed the experimental stage and become an integral part of the parish and

the community which it serves. As they grow and prosper, so will the school grow and prosper, for already Miss Shanklin is thinking and working toward her goal of a school which will offer all the elementary grades. But those who know the Rev. Mr. Clarkson and Miss Shanklin best, wonder if they will be satisfied even to stop there.

SOUTH DAKOTA

**Niobrara Convocation Meets;
Offering of \$9,264.23 Given**

The 76th convocation of the Niobrara Deanery of the Episcopal Church was held at Lower Brule Sub-Agency, S. Dak., August 5th to 8th, with more than a thousand Indians in attendance from the 94 chapels on the eight reservations in South Dakota and the Santee Reservation in Nebraska. A delegation of Arapahoe Indians from Ethete, Wyo., with the Rev. C. E. Wilson, also attended. Eastern visitors were Miss Dorothy Stabler of New York, supply secretary of the Woman's Auxiliary, and Miss Gertrude Baker of Boston. The Rev. Standish MacIntosh, superintending presbyter, the Rev. H. H. Whipple, and the people of the Lower Brule Mission were the hosts.

Many of the delegates came in trucks and cattle pullmans and, as each truck approached the Convocation grounds, they unfurled their mission banners and came in singing a favorite hymn in their native tongue.

The convocation, including the Bishops of South Dakota and clergy, lived in a city of 160 tents pitched in a great

circle, with the large booth and the meeting tents in the center. The booth, seating a thousand people, was built of crutch-poles supporting a framework over which willow branches were placed for shade. An altar was mounted on a platform in the east end, and here the daily services of Holy Communion were held, as well as the youth service Friday evening and the closing service Sunday morning. All joint meetings and meetings of convocation proper were held in this booth.

The meetings began on Friday morning with the address of Bishop Roberts of South Dakota. The Rev. Vine V. Deloria was elected *Itancan*, or chairman of convocation, and Mr. William Fire Thunder, secretary. In the afternoon, Mr. Frel M. Owl, superintendent of the Crow Creek and Lower Brule Reservation, addressed the meeting. Two topics were presented, "The Duties of Pastors to People," by the Rev. Frank M. Thorburn, and "The Duties of People to Pastors," by Mr. Albert McFadden. The Rev. Sidney Bears Heart spoke on the subject of Christian marriage. This subject was repeated in English at the young people's tent by the Rev. John B. Clark.

The Woman's Auxiliary held separate

meetings in their tent with Mrs. Dan Red Buffalo as chairman, and Miss Angelique Fire Thunder, secretary. An annual feature of this meeting is the presentation of the women's offering, when the roll of chapels is called and the delegate brings the offering to the Bishop. This year the womens' offering was \$6,156.62.

YOUNG PEOPLE

The young people, with John Compton of Mission as president and Miss Evelyn Lambert of Okreek as secretary, held their meetings in a second big tent. The major projects of the United Movement of the Church's Youth were presented by chosen delegates. The Rev. Harold Jones of Cheyenne Agency youth advisor, spoke on the national youth theme, "To know the Christ and Make Him Known." This was followed by a discussion by the delegates on the application of the theme in their home communities. The youth service was held in the booth Friday night, conducted by Milton Seewalker, John Compton, Jerry Stone, and Webster Two Hawks. The Rev. C. D. D. Doren of Huron preached the sermon.

At their Corporate Communion, Saturday morning at 6:30, the young

The Complete Official Report

Lambeth Conference--1948

Includes the Encyclical Letter from the Bishops together with the Resolutions of the Conference and the Reports of the Committees.

Published jointly by the Society for Promoting Christian Knowledge, London, and the Morehouse-Gorham Co., New York.

Now on the way from London, the books are expected to arrive about September 25th. Orders should be placed early as the first shipment will probably be sold out on arrival.

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people presented their offerings, amounting to \$1,581.28.

At the Holy Eucharist Friday morning, Charles Marshall, for many years a catechist at the Rosebud Mission, was ordained deacon, the ordination sermon being preached by the Rev. Sidney Bears Heart of Wakpala.

CLOSING SERVICE

The great closing service took place on Sunday morning at 10 AM. This began with the procession into the booth of the delegations, each with its reservation banner, in order according to the age of the mission. Then followed the crucifer, the choir, helpers, catechists, Church banner, deacons, priests, and finally the two Bishops. The service of Morning Prayer was followed by the Office for Inducting Catechists and Helpers. A special feature was the honoring of five senior catechists, all of whom had served more than forty years continuously as lay workers. They were Daniel Red Eyes of Corn Creek, Moses Williams of Sisseton, Clay Yellow Eagle of Rosebud, John Brown Eagle of Standing Rock, and Allen Last Horse of Corn Creek.

The convocation sermon was preached by Bishop Gesner, Coadjutor of South Dakota. Before the close of the service Bishop Roberts announced the total convocation offering to be \$9,264.23. This sum represents the special offering for missionary work, support of native clergy and lay workers, and other deanery projects. It does not include the offerings given throughout the year for missionary work and local expenses.

NEW YORK

**Canon West Honored
by Dutch Government**

The Dutch Government, acting through its consul general, Dr. Cnoop-Koopmans, on July 20th conferred upon the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York City, a great honor, in recognition of his services to the Dutch people. Canon West was made an officer of the Order of Orange-Nassau and invested with the decoration of the order. The decoration is an eight-point cross, enamelled in blue and white and edged with gold. It is worn on a blue, yellow, and white ribbon. On Canon West's ribbon is a rosette, indicating that he holds the rank of officer. The decoration is worn at formal state functions. For less formal occasions, there is a small rosette to be worn in a buttonhole.

Canon West returned from England on July 9th, after a visit of several weeks. He preached in London churches during his visit.

ALBANY

**St. George's Welcomes New Dean
of Holy Trinity Monastery**

Special services and Moleben were observed in St. George's Church, Schenectady, N. Y., on Sunday evening, June 6th, to honor Dr. Nicholas Alexander and the staff of the new Holy

Trinity Russian Orthodox Seminary. Dr. Alexander becomes the first dean of the monastery, established at Jordanville, N. Y.

Addresses at the service were given by Dr. Alexander and the Father Superior, the Rev. Igmund Joseph. The Rev. Darwin Kirby, Jr., the rector of St. George's, welcomed the dean and members of the monastery, and extended the greetings and congratulations of Bishop Oldham of Albany.

VERMONT

**Stained Glass Window
Dedicated at St. Michael's**

A stained glass window depicting the Resurrection of our Lord was dedicated on Sunday morning, August 8th, in St. Michael's Church, Brattleboro, Vt., by the Rev. John W. Norris, rector. The window was erected in the church by Miss Agnes I. Ridgway of Rockville Center, L. I., N. Y., in memory of her mother, Mrs. Agnes E. Ridgway.

Mrs. Ridgway had lived in Brattleboro for several months when she was a young girl and was confirmed in St. Michael's on July 18, 1875. In the few short months she was a communicant of the parish she developed a deep and lasting affection for the church. A few years before her death in 1946 she visited Brattleboro for a day principally that she might see the church once more. Because of this deep affection her daughter determined that her memorial should be placed in St. Michael's Church.



ORTHODOX SEMINARY FACULTY: (left to right) the Rev. Frs. Gerasim, Lavr, Nectary, Antony, Seraphim, Fr. Superior Panteleimon, Frs. Joseph, Pavel, Sergei, Dr. Nicolai Alexander, and the Rev. Darwin Kirby, Jr., rector of St. George's Church.

EDUCATIONAL

COLLEGES

Six Fall Conferences Scheduled at College of Preachers

The Rt. Rev. John S. Moyes, Bishop of Armidale, Australia, will be the leader at the opening conference of the fall term at the College of Preachers, Washington, D. C. Bishop Moyes, who will be en route to his diocese after attending the Lambeth Conference, will discuss "The Church and Its Educational Task." This conference will open September 20th.

The College of Preachers fall schedule, as announced by the warden, the Rev. Canon Theodore O. Wedel, will also include: September 27th, "Preaching the Old Testament," the Very Rev. H. E. W. Fosbroke, former dean of General Theological Seminary; October 4th, "Pastoral Ministry and Preaching," the Rev. Rollin J. Fairbanks, executive director of the Institute of Pastoral Care of the Massachusetts General Hospital in Boston; October 25th, "The Bible Within," Fr. A. Gabriel Hebert, SSM, English author of *Liturgy and Society* and editor of *Parish Communion*; November 8th, "Problems in Systematic Theology," Dr. Paul Tillich of Union Theological Seminary; November 15th, "The Great Controversy About the New Testament," the Very Rev. William H. Nes, dean of Nashotah House, Nashotah, Wis.

Relief Funds Sent

Students and faculty members attending the summer session at Columbia University through their offerings at Sunday services in St. Paul's Chapel have sent their gifts to many different places throughout the world. A total contribution of more than \$400 has been distributed. To the American Friends Service Committee for their relief work in Balkan countries, to the Elizabeth Sanders Orphanage in Japan, and to the library funds of Central China College in Huachung University, Wuchang, China, and St. Andrew's Theological School in Manila these gifts have been forwarded.

Other sums went to the support of the BSA Kiyosato Public Health Center in Japan, and as assistance in expenses of Korean and Okinawan student delegates to the Amsterdam meeting of the World Council of Churches.

Among the visiting preachers at the St. Paul's Chapel services were the Rev. Albert T. Mollegen and the Rev. Canon Theodore O. Wedel. The chapel services and religious program at Columbia have been carried on by the Rev. Wil-

Prayers for those who Dislike us

Even the most saintly persons amongst us are occasionally conscious of the fact that there are certain people who, for one reason or another, utterly dislike them. What to do? Shall they say the usual "Darned if I care," or "That's just 'oo bad," or, "They don't dislike me any more than I do them." That sort of treatment is so USUAL, so NEGATIVE, so definitely UNCHRISTIAN.

It seems to us that there is really only one thing left for a Christian to do about it, and that is, to offer those disliking and disliked persons up to Our Lord in our prayers, and to do it daily. We don't have to kiss all the people we pray for, and doubtless they don't want to kiss us. But we devoutly believe if we simply, charitably, earnestly offer up these people who have offended

us, or whom we have offended, Our Lord will, in His own time and way, clear away the fog of differences between us, and if not here, then in Paradise. We, ourselves, must remember that we will only be fit subjects for God's grace as we are able "to be in love and charity with all men" (see your Prayer Book) and that even our personal communions (and that goes for ALL of us) will be invalid so long as we carry grudges in our hearts toward anyone not in accord with us. Solemn business, isn't it? Aye, and it is solemnly true also, and lots of us need to be up and doing something about it. Another thing is peculiarly true also. When we are NOT charitable in our hearts, our ability to spread a spiritual influence is singularly negated.

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Why Not the Papacy?

A restatement of the reasons why Christendom cannot accept the modern papacy is provided in this editorial reprinted from THE LIVING CHURCH of July 25th. It is particularly timely in view of recent Roman Catholic comment on the forthcoming meeting of the World Council of Churches in Amsterdam, Holland.



In eight-page pamphlet form, it is priced as follows:

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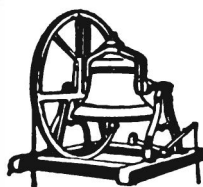
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liam J. Chase, acting chaplain for the summer session.

Dr. Brown to be Inaugurated Hobart President, October 23d

Dr. Alan W. Brown will be formally inaugurated as the 17th president of Hobart College, Geneva, N. Y., and the 6th president of William Smith College on Saturday, October 23d, it was announced by college authorities on August 1st. Dr. Brown assumed the duties of his office on July 1st.

The inauguration will be preceded by a convocation on Friday, October 22d, with distinguished men and women taking part in afternoon and evening sessions devoted to a discussion of human values in a world of science.

The inauguration ceremonies will take place in the Geneva Theatre at 10 AM. In order to make it possible for many alumni and alumnae of the colleges to attend the inauguration, the date has been fixed for the annual Fall Homecoming Day.

A feature of the Homecoming Day will be the Hobart vs. Union football game on Saturday afternoon, following the inauguration and the alumni-alumnae luncheon.

Course on Marriage to be Offered at Canterbury

A doctor and a priest will join to offer a newly accredited course, entitled "Marriage Relations," at Canterbury College, Danville, Ind., this fall. The appointment of Floyd Boys, M.D., of Indianapolis, Ind., as assistant professor of sociology will make the course possible.

The course taught by Dr. Boys will include lecture and study material on physical, emotional, spiritual, and psycho-sexual maturity; the problems of the temporarily and permanently unmarried; instructions in anatomy, physiology, and pathology of sex; as well as illustrated lectures on conception, pregnancy, and childbirth.

The Rev. Douglas R. MacLaury, president of Canterbury College, will supplement the lectures of Dr. Boys by instructions on the religious basis of marriage, the principle of justice in marriage, reasons for marriage failure, and the Christian doctrine of marriage.

Believing that the college has a responsibility to train its young people in more than academic fundamentals, Fr. MacLaury said, "We propose, by a realistic and thorough presentation of the facts and conditions which affect marriage, to enable our youth to make intelligent choices, to foster understanding of themselves, to regard marriage as a purposeful union which has a creative

function under God. With the increasing loss of the identity of the individual, the breakdown of the family, and the multiplying social chaos, it is the duty of a college to educate its youth for living."

SECONDARY SCHOOLS

New Boarding School to be Opened by Diocese of Texas

St. Stephen's Episcopal School, a boarding school for boys of high school age, will be opened in the diocese of Texas sometime during the year of 1949 under the headmastership of the Rev. William Brewster, recently headmaster of St. Mark's School, Southborough, Mass. Bishop Hines, Coadjutor of Texas, said the founding of St. Stephen's is one link in a chain by which the diocese expects to "create a pattern of education with the Christian tradition at its core."

Although the site of the school has not yet been determined, it will likely be large enough to insure the founding of a similar school for girls within a short time after the boys' school is opened.

St. Stephen's issues from a decision of the 99th annual diocesan council to establish and promote Christian education beginning with secondary schools for boys and girls, Bishop Hines declared. Father Brewster, who will move to Texas in October, has been headmaster of St. Mark's School for the past six years.

A native of Utah and a son of the late Bishop of Maine, he received his education at Kent School, Yale, and the Episcopal Theological School. He is a former assistant at St. John's Church, Waterbury, Conn., and former rector at All Saints' Church, Belmont, Mass.



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BOOKS



The Rev. CARROLL E. SIMCOX, Editor

Priest of Slave Labor

PRIEST-WORKMAN IN GERMANY. By Henri Perrin, translated by Rosemary Sheed. New York: Sheed & Ward, 1948. Pp. 230. \$2.50.

When the occupying Germans conscripted hundreds of thousands of Frenchmen for slave labor in German munition factories, the French hierarchy asked if they might send chaplains with them. The Germans refused. So a number of French priests had themselves trained as mechanics and volunteered to go as ordinary workers to the same factories. This is the story of one of them, a young Jesuit.

It is not a book about Gestapo horrors. In fact the Germans figure comparatively little in it; and when they do, the author usually treats them with amazing kindness. The book is about the Jesuit and his fellow countrymen and workers—about a priest and his people.

The author attempts to show the failure of the priest to reach his men, and the difficulties he had to overcome in order to reach the few that he did. Obviously the greatest difficulty was not

with the Germans but with the men among whom he worked. He admits that even before the “captivity” there existed a great gulf between priest and people, and that it became more noticeable in time of national catastrophe, because then the people expressed their antipathy toward God and the Church more volubly. Of course, he is but saying the same thing that many U.S. chaplains said of American men: if they didn’t have some religion before the war, they weren’t going to get much during the war.

There is little in the book to commend itself to non-Romans, except now and then, when a familiar note is struck when the Jesuit is asked questions or hears statements that every priest encounters during his ministry. The author does not do a great deal of “thinking”; he merely tells the story of his experiences. Infrequently he rises to fair heights; but you wonder if he will profit or even remember what he has thought.

The book is somewhat amazing in a peculiar way: there is a notable lack of “Mariolatry” for a book by a Jesuit. There are times when his devotion to

our Lord is catching, especially when he celebrates the Mass under distressing conditions.

Although you have a feeling that the book has been censored (it has been!) and that the author could tell much more, there is a glimpse now and then of the effective and intelligent way by which the Roman Communion works through the Society of Jesus. In this light, it would be good reading for our own bishops. H. L. FOLAND.

In Brief

WITNESS TO THE TRUTH. By Edith Hamilton. New York: W. W. Norton, 1948. Pp. 230. \$3.

This book will be widely read, because of Miss Hamilton’s eminence as a writer on classical antiquity. It is a pity. To those familiar with its subject: the Gospels, their central Figure, and early Church history—it will add no new knowledge or insight. To those unfamiliar with the subject it can only be misleading. Miss Hamilton has been deceived, as have so many wise and good souls, by the specious liberal antithesis between the Jesus of History and the Christ of Theology. She does not seem to realize that this is strictly 19th-century dogmatism, old stuff by now, in which there never was any health anyway. C.E.S.

Lambeth Conference -- 1980

The moral authority of Lambeth Conferences and their value to the Anglican Communion have been very great in the past. The need for inspired guidance in the future will be critical.

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DEATHS

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

Blanche Louise Gesner

Mrs. Anton T. Gesner, 75, Waterbury, Conn., widow of the Rev. Anton T. Gesner, former pastor of All Soul's Church, and mother of Bishop Gesner, Coadjutor of South Dakota, died recently in a Waterbury hospital after a long illness.

She was born in England, September 16, 1872, the daughter of the late Dr. William and Harriet (David) Pinniger. She came to this country at the age of 13, and was married to the Rev. Mr. Gesner in Chicago in 1893. The following years were spent in Minnesota, North Dakota, and Montana, where Mr. Gesner was engaged in missionary work. In 1910 the Gesner family moved to Middletown, as the Rev. Mr. Gesner became a professor at the Berkeley Divinity School.

Surviving, in addition to Bishop Gesner, are Mrs. Paul A. Shepardson, Mrs. Joseph Barnett, and Mrs. John H. Iselein, Jr.; a brother, Dr. Sidney E. Pinniger; nine grandchildren; and four great-grandchildren.

Funeral services were held in All Soul's Church. The Rev. Thomas L. Sinclair, assisted by Bishop Gesner, officiated.

Alpheus Appleton Packard

Alpheus Appleton Packard, 77, retired naval architect, engineer, teacher, and Churchman, died at his home in Andover, Mass., on August 7th. Born in Salem, Mass., the son of Prof. Alpheus Spring Packard and Elizabeth (Walcott), he attended Brown University and was graduated in 1898 from the Massachusetts Institute of Technology, Cambridge, Mass.

As a professor of physics, he taught at M.I.T. in 1917 and 1918, and at Syracuse University and St. Stephen's College, Annandale-on-Hudson, N. Y. During the first World War, he was an engineer for the Foster-Armstrong Co., and the Taylor Instrument Co., both of Rochester, N. Y. For several years after 1924, he was with the Allied Chemical Co., Syracuse, N. Y. From 1916 to 1928, he was successively a vestryman of St. Andrew's Church, Rochester, and the Church of the Saviour, Syracuse.

Mr. Packard is survived by two sons, Fr. A. Appleton Packard, Jr., O.H.C., and Richard M. Packard of Auburndale, Mass.; a daughter, Mrs. A. C. W. Bahnsen of Merrick, L. I., N. Y.; and two sisters, Mrs. P. W. McClellan and Miss Martha W. Packard, both of Andover.

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CHANGES

Appointments Accepted

The Rev. George B. Armstrong, rector of St. Matthew's, Sunbury, Pa., will become vicar of St. Stephen's, Peoria, Ill., September 1st. Address: 601 Main St., Peoria, Ill.

The Rev. Arthur G. T. Courteau, formerly rector of Emmanuel Church, Petosky, Mich., is now canon of Christ Church Cathedral, Louisville, Ky. Residence: 2154 Emerson Ave., Louisville 5; office: 421 Second St., Louisville 2, Ky.

The Rev. Albert W. Eastburn, rector of Christ Church, Eddington, Pa., will become rector of Trinity, Hoboken, N. J., September 1st. Address: 707 Washington St., Hoboken, N. J.

The Rev. David E. Evans, formerly rector of St. George's, Newport, R. I., is now rector of St. Thomas', Dover, N. H. Address: 86 Locust St., Dover, N. H.

The Rev. William B. Garnett, curate of Christ Church, Whitefish Bay, Milwaukee, Wis., will become rector of Trinity, Independence, Mo., September 1st, and may be addressed there.

The Rev. Claude M. Hobart, rector of St. David's, Cheraw, S. C., will become rector of the Church of the Ascension, Hagood, and the Church of the Holy Cross, Stateburg, S. C., November 1st. Address: Hagood, S. C.

The Rev. F. W. Lickfield, rector of St. Matthias', Waukegan, Wis., will become rector of the Church of the Redeemer, Chicago, Ill., September 1st. Address: 6560 S. Blackstone Ave., Chicago, Ill.

The Rev. Charles W. May, formerly assistant at St. Paul's, Flint, Mich., is now vicar of St. John's, Durand, Mich. Address: 108 Mercer St., Durand, Mich.

The Rev. Clark W. McKinstry, rector of St. Andrew's, Minneapolis, Minn., will become rector of St. Simon's, Buffalo, N. Y., September 15th, and may be addressed there.

The Rev. J. Robert Orpen, Jr., vicar of St. Philip's-in-the-Desert, Hawthorne, Nev., will be a graduate student at Nashotah House, Nashotah, Wis., and assistant at St. Matthew's, Kenosha, Wis., after September 18th. Address: Nashotah House, Nashotah, Wis.

The Rev. Clarence W. Sickles, formerly a student at General Theological Seminary, New York City, will become assistant in the western counties mission of the diocese of Newark, September 1st. Address: Gilchrist House, Sparta, N. J.

The Rev. Frank MacD. Spindler, formerly a student at General Theological Seminary, New York City, is now deacon in charge of All Saints', Crockett, and St. Stephen's, Huntsville, Texas. Address: 621 N. Fourth St., Crockett, Texas.

The Rev. Warren H. Steele, formerly rector of St. James', Hammondsport, N. Y., is now rector of St. Thomas', Bath N. Y. Address: 10 W. Washington St., Bath, N. Y.

Change of Address

The Rev. Richard B. Bartlett should now be addressed at Rt. 2, Box 119, Oregon City, Ore.

The Rev. John M. Burgess, formerly addressed at 3782 Hayes St., N.W., Washington, D. C., should now be addressed at Canterbury House, 2333 First St., N.W., Washington 1, D. C.

The Rev. E. B. Gutmann, formerly addressed at 2211 W. Wells St., Milwaukee, Wis., should now be addressed at 7411 W. Center, Apt. 2, Milwaukee 13, Wis. The office address remains the same: 740 N. 27th St., Milwaukee, Wis.

The Rev. C. Boone Sadler, Jr., formerly addressed at 8135 Lemon Ave., La Mesa, Calif., should now be addressed at 8745 Lemon Ave., in that city.

Ordinations

Priests

Haiti: The Rev. Etienne Victor Gilles was ordained to the priesthood by Bishop Voegelé of Haiti on July 4th at Holy Trinity Cathedral, Port-au-Prince, Haiti. He was presented by his brother, the Ven. René D. Gilles, and the Very Rev. Elie O. Najac preached the sermon. Fr. Gilles will be assistant at l'Église de Saint Esprit, Cap Haitien, Haiti, and may be addressed there.

Long Island: The Rev. Graham Hyde Walworth was ordained to the priesthood by Bishop DeWolfe of Long Island on June 22d at St. James' Church, Brookhaven, N. Y. He was presented by the Ven. Charles W. MacLean, and the Rev. Henry R. Kupsh preached the sermon. Fr. Walworth will be priest in charge of St. James' Church, Brookhaven, N. Y., and may be addressed there.

Deacons

Haiti: Joseph Raulo Moreau was ordained to the diaconate by Bishop Voegelé of Haiti on July 4th at Holy Trinity Cathedral, Port-au-Prince, Haiti. He was presented by the Rev. F. D. Juste, and the Very Rev. Elie O. Najac preached the sermon. The Rev. Mr. Moreau will be deacon in charge of St. Mark's Church, Brogne, Haiti, and its associated missions, and may be addressed there.

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THE LIVING CHURCH

NOTICES

Memorial

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2015 Glenarm Place
Sun Masses: 8 & 11; Daily: 7:30 ex Mon 10; C
Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
E. 12th Ave and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs, Fri & HD,
HC 7

DETROIT, MICH.

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

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

EAU CLAIRE, WIS.

CHRIST CHURCH-CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7, Wed 10

ELMIRA, N. Y.

GRACE CHURCH
Rev. Frederick Menzbridge, r
Sun 8 and 11; HD 9:30

EVANSTON, ILL.

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

GETTYSBURG, PA.

PRINCE OF PEACE Rev. W. R. Doyle
Baltimore & High Sts.
Sun 8, 10:45; Wed & HD 7:30

Key—Light face type denotes AM, black face, PM; anno, announced; app, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; 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.

HIBBING, MINN.

ST. JAMES'
Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

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

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm. B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel

INDIANAPOLIS, IND.

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabln, 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 HAVEN, CONN.

EPIPHANY Rev. James L. Hayes, S.T.M.
153 Forbes Avenue
Sun 9; HD 10 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30 (also 9 HD & 10 Wed), HC; 7:15 MP;
5 EP. 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 & Sermon; Week-
days: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. 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 Tober, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C:
Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30



CHURCH OF ST. MICHAEL AND ALL ANGELS BALTIMORE, MD.

NEW YORK CITY (Cont.)

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

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

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

OGDENSBURG, N. Y.

ST. JOHN'S Rev. George A. Palmer, r;
Rev. Eric W. Veal, ass't
Sun 7:30 & 10:30; Thurs & HD 7:30 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.; Rev. Francis Voelcker, D.D.
Sun: Holy Eu, 8; Mat 10:30; Cho Eu & Address 11;
EP 4; Daily: Mat 7:30; Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, 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

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubbs, dean
Sun 8, 9:30 & 11, Thurs 8:30

RIDGEWOOD, (Newark) N. J.

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

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry Street
Sun 8, 11 HC; HD 10; Tues 8, Thurs 10

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. Victor Hoag, D.D.,
assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

UTICA, N. Y.

GRACE
Rev. Stanley Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10, Fri HC 7:30

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r.,
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45
MP & Ser to 11; 11:45 Low Mass to 12; Daily:
7 Low; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Litterford, r; Rev. David I. Horning,
ass't, Rev. Walter Morley
Sun 8, 9:15, 11; Wed 7, 9:30; HD 9:30