

The Living Church

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

“For Healing, for Power, for Illumination”

**Report of the Joint Commission
on Approaches to Unity**

Page 12

A Churchman’s View of Race Relations

Daisuke Kitagawa

Page 15

What’s Wrong With Cranmer?

Bishop Oldham

Page 2

The Unity Commission’s Report

Editorial

Page 10



BISHOP ZIEGLER ORDAINS HIS SON

George Hamlin Ziegler is congratulated by his father after the service in Carmel, Calif. Looking on are Fr. Ewald and Dean Shires. [See page 22.]

Books By Henry Jerome Simpson

The Rev. Henry Simpson's career as a psychiatric counselor took root in two earlier professions. The first of these was Civil Engineering, and while it seems a far cry from psychiatry, Henry Simpson found its training invaluable in developing accuracy of thought ("... and there is no place for guessing either in engineering or in dealing with human emotions"). Later he enrolled at Bexley Hall, theological seminary of Kenyon College. Ordained priest, he began a varied ministry that included work as missionary, newspaper editorial writer, and parish priest—the meanwhile adding to his extensive studies in the fields of psychiatry and psychology. More than ten years ago in Detroit he founded his own Clinic for Personal Readjustment.

WHEN THE DOCTOR SAYS IT'S NERVES

Dr. Simpson directs his new book to the nervous individual himself—for it is within the person himself, by means of an emotional re-education, that the cure lies. The basic steps are two: the gaining a clear picture of just what a nervous condition is, and also what it is not, and, secondly, a re-adjustment through a guidance period. The reader will find this work a sound and wise guide to mental health. Probable price, \$1.25

PASTORAL CARE of NERVOUS PEOPLE

"I wish every minister in the United States could read the little handbook *Pastoral Care of Nervous People* that the Rev. Henry Jerome Simpson has written. They would start on the road to a larger and even more fascinating ministry than they have already experienced."—*Edward Spencer Cowles, M.D.* Price, \$2.25

MOREHOUSE-GORHAM CO.

14 East 41st Street, New York 17, N. Y.
29 East Madison Street, Chicago 2, Ill.

CHOIR VESTMENTS

Clerical Suits
Cassocks . . . Surplices
Stoles
Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

CHURCH HANGINGS

ALTAR LINENS

C. M. ALMY & SON, Inc.

562 Fifth Ave., New York 19, N. Y.

ALL CHURCH CRAFTS Studios of George L. Payne



American Productions in
Stained Glass, Lighting
Fixtures, Woodwork,
Altar Ornaments & Tablets
Genuine Carillons

Also Representing

J. Wippell & Co., Ltd.
Exeter • England
English Church Art

Address Inquiries
GEORGE L. PAYNE
ONE LEE PLACE • PATERSON 7, N. J.

LETTERS

What's Wrong With Cranmer?

TO THE EDITOR: A recent article by the Rev. Samuel H. Edsall on the Eucharist is deserving of serious consideration, although the radical nature of the revision suggested appears to be based in part on false premises, one of them being that Cranmer was a Zwinglian. This is the point to which this letter is addressed.

I wish the writer of this article had read in addition to Dom Gregory Dix, who though a great scholar is by no means infallible, a recent pamphlet put out by the Alcuin Club entitled "Dixit Cranmer" which contains a full catena of quotations.

Dom Gregory Dix says that he added the last chapter of his book with reluctance and that it does not affect the main argument, and it is in this chapter that he accuses Cranmer of Zwinglianism in the following sentence: "for my own part, surveying all the exposition of his teaching in his own words . . . I am quite unable to distinguish the substance of his doctrine from that of Zwingli."

How he arrives at that conclusion it is difficult to understand. The pamphlet in question gives among others the following quotations from Cranmer's "defense"; that is, his reply to Bishop Gardiner.

"And here is diligently to be noted, that we ought not unreverently and unadvisedly to approach unto the meat of the Lord's table, as we do to other common meats and drinks, but with great fear and dread, lest we should come to that holy table unworthily, wherein is not only represented, but spiritually given unto us, very Christ himself.

"... in the holy Communion we ought not to receive the bread and wine as other common meats and drinks, but as things changed into a higher estate, nature, and condition, to be taken as holy meats and drinks, whereby we receive spiritual feeding and supernatural nourishment from heaven, of the very true body and blood of our Saviour Christ, through the omnipotent power of God and the wonderful working of the Holy Ghost.

"For the sacramental bread and wine be not bare and naked figures, but so pithy and effectuous, that whoever worthily eateth them, eateth spiritually Christ's flesh and blood and hath by them everlasting life. Wherefore whosoever cometh to the Lord's table must come with all humility, fear, reverence, and purity of life, as to receive not only bread and wine, but also our Saviour Christ both God and man, with all his benefits, to the relief

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. *Editor*
PETER DAY *Executive Editor*
JEAN DRYSDALE *Managing Editor*
ELIZABETH MCCrackEN *Associate Editor*
PAUL B. ANDERSON *Associate Editor*
PAUL RUSCH *Associate Editor*
REV. CARROLL E. SIMCOX *Book Editor*
EDGAR O. DODGE *Advertising Manager*
MARY MUELLER *Credit Manager*
WARREN J. DEBUS *Subscription Manager*

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

LETTERS

and sustentation both of their bodies and souls.
 "I would that you would once truly understand me. For I do not say, that Christ's body and blood be given to us in signification and not in deed, but I do as plainly speak as I can, that Christ's body and blood be given to us in deed, yet not corporally and carnally, but spiritually and effectually.

"I use not this speech, that we receive not the body of God at all, that we receive it but in a figure. For it is my constant faith and belief, that we receive Christ in the sacrament verily and truly.

"... that holy table . . . wherein is not only represented, but also spiritually given unto us, very Christ himself.

"I ever affirmed that he (Christ) is truly and spiritually present, and truly and spiritually exhibited unto the godly receivers."

The above are just a few of many quotations, and I am taking up your space to give them, because it seems to me a matter of very great moment to clear up this aspersion on the theology of a great man and one who is chiefly responsible for the Anglican Prayer Book. His views may not be exactly in line with some Catholic thinking but certainly they are far from Zwinglianism and probably in accord with the best Anglican theology.

(Rt. Rev.) G. ASHTON OLDHAM.

Albany.

Padre of Kid's World

TO THE EDITOR: Having just finished reading *The Bell Ringers* by Vern Swartsfager, the Padre of Kid's World, I would like to take every opportunity of recommending it to all parents, teachers, school superintendents, judges, and officers of the law, as well as to social workers. Teen-agers, themselves, will find this true story interesting, and the clergy

will find it a challenge to the Church everywhere. The story of the work done with and by the Gremlins of Dallas, Texas, is quite as interesting as that of Boys' Town, Nebraska. Last year, *Time* magazine had an article about the work being done in Dallas by the Padre.

PHILIP NELSON.

Phoenix, Ariz.

The Power of a Woman

TO THE EDITOR: The letter of Mrs. Mary S. Berl in the October 31st issue of *THE LIVING CHURCH* was most interesting and enlightening. Especially was I struck by her closing paragraph, "We women are not going to dig deep into our pockets for the next Every Member Canvass or for a long time to come unless the program for consideration of women is accelerated in our churches everywhere." Surely our church program is big enough and challenging enough for every woman to find something that she can do. I know many women who are too interested in seeing that Christ's message is carried to the "utmost parts of the earth" to withhold a single cent just because they are not permitted to serve on a vestry.

The world is in too critical a condition and our missionary cause is too great for women to withhold their giving because they aren't on the vestries of our churches.

Or are the men of our churches not giving because they don't belong to the Auxiliary or the Girls Friendly?

Mrs. ROBERT R. CAMPBELL.

Hickory, N. C.

THE LIVING CHURCH RELIEF FUND AUDIT

Mr. Peter Day, Executive Editor,
 THE LIVING CHURCH.

April 29, 1949.

Dear Sir:

We have made an examination of certain records relating to relief funds collected through *THE LIVING CHURCH*, a weekly publication, to ascertain that all recorded donations received and published in *THE LIVING CHURCH* during the year ended December 31, 1948 were distributed according to the wishes of the individual donors as published in *THE LIVING CHURCH*. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in *THE LIVING CHURCH* as having been received during the year ended December 31, 1948 were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in <i>THE LIVING CHURCH</i> , and distributed—	
Received in 1947, distributed in 1948	\$ 1,688.95
Received and distributed in 1947 but not published until 1948	140.00
Received in 1948	\$6,866.94
Less—Amount not distributed until 1949	86.39
	6,780.55
	\$ 8,609.50
Donations received and distributed from November 1, 1914 to December 31, 1947, as reported in our letter of March 29, 1948	463,805.91
	\$472,415.41

In addition to the foregoing, donations amounting to \$750 were received in December 1948 and were published in January 1949.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

PRICE, WATERHOUSE & Co.

Milwaukee 2, Wis.

St. James Lessons

- I The Lord Jesus and Children
- II Jesus, Lord of Heaven and Earth
- III Friends of The Lord Jesus
- IV The House of The Lord Jesus
- V Christian Virtues
- VI The Lord and His Servant
- VII The Lord and His Church
- VIII The Lord Jesus Reveals God
- IX How God Prepared for the Coming of Jesus



Illustrated

These books are printed attractively, illustrated and include well-executed hand work. Pages and type are large, clean and uncrowded; they cover 33 lessons plus suggested reviews. Based on the Episcopal Book of Common Prayer. The cost by reason of generous subsidy and production in large quantity has been kept within reach of all Churches and Missions.

A teacher's manual accompanies each course. The teacher's manuals for the first three lessons are forty cents each, all other books, pupils and teachers are sixty cents each—post paid in U.S.A.

Checks must accompany orders—No books sent on approval.

All orders will receive prompt attention.

St. James Lessons, Inc.
865 Madison Avenue
New York 21, N. Y.



ENGLISH STAINED GLASS
Embroideries • Silver • All Church Crafts

J. WIPPELL & CO., LTD.
Exeter • England
Address Inquiries
George L. Payne
ONE LEE PLACE • PATERSON 7, N. J.

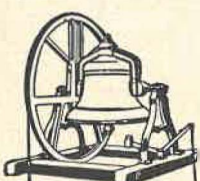
Cloister Art Studios
Englewood, New Jersey
STAINED LEADED GLASS WINDOWS
Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical craftsmanship is guaranteed.
We invite your inquiries
Designs and Estimates on request.

KNEELING HASSOCKS
of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins
66-12 Yellowstone Blvd.
Forest Hills, L. I., New York



MENEELY BELL CO.
22 RIVER ST.,
TROY, N. Y.
BELLS



VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1949
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Talks
With *Teachers*
REV. VICTOR HOAG, D.D., EDITOR




Final Examinations

IF YOU are a teacher of older children — say of those above the fifth grade — you may decide to round out the year's work by an examination, written or oral. If so, there are several considerations which apply peculiarly to Church teaching, as distinguished from the public school teaching. With the one short session each week (and the six-day interval between) your total class time is very brief. When you recall that certain pupils have attended irregularly, you realize how little teaching has been possible: about 35 half-hours for those with perfect attendance.

Moreover, we have no system of "passing" on the basis of work accomplished and measured. In the Church school who ever heard of holding a child back a year because of poor work or infrequent attendance? The motive for attending Church school is that it is pleasant. If the class or school isn't much fun, children tend to be irregular. When, in the high school years, they have more liberty of choice, and discover how uninteresting our classes are, they show it by electing something more appealing!

MARKING THE TEACHER

But there remain two motives for having an examination near the end of the year. The first is that we want to have a final drill and orientation of our course, and to make more sure that our pupils have the main perspective and principal contents of the course in their minds.

Teachers who have been weak on drill, may now "set" many facts by a well planned test. If a thorough review is held first (during which most of the questions to be asked a week later are drilled) then the class will perhaps have become enthusiastic enough to do some homework. In any event, the "exam" becomes a kind of game, and is a pleasant experience, not a dreaded one.

The other motive for a final test is that the sincere teacher wants to know just how much she has lodged in the skulls of her class. It has all been fun, and good fellowship. And no doubt there are levels of unconscious learning, in attitudes and skills, which will last through life. But right now, in May, do they have anything to *show* for their time in this class? The examination, if well planned, will tell. If, looking over the set of written answers, it is found that few of the pupils recall vital facts, or

understand the main points, then the teacher may well feel in disgrace. If the average mark is under, say, 50, then that is *her* mark as teacher for the term! Good teachers recognize this.

MARKING ON THE CURVE

What standard of perfection shall we apply — the ideal of knowing everything perfectly, by the book, to be marked 100? Or, giving the best paper the top mark, and grading the others accordingly? This latter way takes account of the well known fact that students tend to do the same kind of work for their own mental ability, under reasonably stimulating conditions, that is, with a fairly good teacher. After a few sessions, the experienced teacher can almost tell what will be the returns on the final examination. The "A" student will usually be an "A" student all the way "through," and the "D" pupil the same, with few exceptions. Any improvements may usually be traced to the skill of the teacher, who has managed to inspire to extraordinary efforts, and unusual results. Only the teacher can change the fixed curve of pupil performance. *That* is teaching!

THREE AREAS

Your final test will cover three areas, and some of these you will have to determine by your own observation, and not by any questions asked. Looking back over your textbook, choose important points which can be arranged under these heads:

1. Facts: names, dates, definitions, terms, vocabulary. This is the lowest and least important level, and you might miss much of this, to be taught later in life. Don't make too much of your exam on facts!
2. Skills: Find places in Prayer Book, sign of cross, how to take part in services, etc.
3. Interpretations: Here tests can be designed to determine if the child really understands, and what it means to him. We can ask for a paragraph on "What I would do if I were a missionary," or "Give St. Francis' philosophy of life." "If God made us and everything, what can we do about it?"

But as you plan your final test, remember that you are not trying to pass them or even grade them relatively, but provide a final summary and signing off of a good year of companionship in the Church.

FOURTH SUNDAY AFTER EASTER

GENERAL

UNITY

Unanimous Report

For the first time since 1940, the Commission on Approaches to Unity is presenting a unanimous report to General Convention. The report was made public by Church headquarters on May 3d and the complete text appears on page 12 of this issue.

The Commission will ask General Convention

(1) To approve its 1948 Statement of Faith and Order for use in negotiations with "any interested Christian body."

(2) To continue the Commission and direct it to continue negotiations with the Northern Presbyterian Church and to further or initiate conversations with other Churches.

(3) For authority to prepare study materials on issues involved in unity with the Presbyterian and other Churches; to encourage the organization of study groups, clerical and lay; and to call upon others to assist in this work.

Except for the Statement of Faith and Order, no issues involving doctrine, discipline, or worship are presented for Convention action.

METHODISTS

The Commission reveals that informal conversations have been held with Methodist leaders and hints that discussions with an official Methodist Commission may be held in the future.

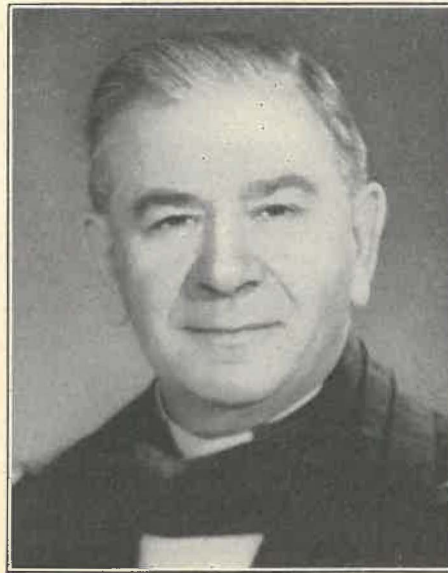
No joint meetings with the Presbyterian Department of Church Coöperation and Union have been held. However, correspondence and informal contact have been maintained.

RECOMMENDATIONS TO CHURCHMEN

Some of the Commission's recommendations are aimed directly at Church-people in general. The report urges study both within the Church and between Churches; it emphasizes the importance

Marriage Report

Clarifying amendments to the marriage canons will be proposed by the Special Committee of the House of Bishops on the subject, according to its tentative report just received. The text will be published in next week's issue.



BISHOP STRIDER: *Unity begins at home.*

of deepening the internal unity of the Episcopal Church — "As we strive for the unity of the whole Church we must demonstrate unity among ourselves."

Sharing in worship with the Presbyterian Church — "except when the Holy Communion be celebrated" — is one of 10 activities at the local level which the Commission advocates in order that the Churches may grow to understand and appreciate each other's tradition.

The report emphasizes the supernatural character of the unity of the Church and declares that the Episcopal Church and the Presbyterian Church already are at one in accepting the Lordship of Christ as well as six basic theological propositions.

The Commission has met five times during the triennium. One of its meetings, held in October, 1947, at the College of Preachers in Washington, included an unprecedented all-day open hearing at which individuals and representatives of Church groups were provided opportunities to present their views.

The Statement of Faith and Order received the wholehearted approval of the Lambeth Conference in Resolution 59, which is quoted in the report.

PROBLEM OF ORDERS

The Commission makes clear the fact that its ability to achieve unanimity springs from its failure to present a solution of the question of episcopal and non-

episcopal orders, declaring: "It is our earnest hope that the Church may be able to reach a decision upon this crucial issue as soon as there has been sufficient time for study."

EPISCOPATE

Coadjutor for Missouri

Bishop Scarlett of Missouri announced to his diocesan convention on May 4th that he plans to retire within the next three years and asked that a coadjutor be elected to succeed him.

COLLEGES

University of South

Elects President

New president and vice-chancellor of the University of the South is Dr. Boylston Green.

The president-elect has been head of Emerson College, Boston, since 1945. Before that he was assistant professor and then acting dean of men and coördinator for the Navy at Middlebury College, Vt. *Who's Who* lists Dr. Green as a Democrat and an Episcopalian.

RELIEF

"One Great Hour" Ticks On

Generosity begins South of the Mason and Dixon line — or so it would appear from the April 25th figures of the contributions to the Presiding Bishop's

Departments

CHANGES ...	24	FOREIGN ...	9
DIOCESAN ..	21	GENERAL ..	5
EDITORIAL ..	10	LETTERS ...	2
EDUCATIONAL	23	TALKS WITH TEACHERS	4

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

Fund for World Relief. Of the 22 dioceses which had met or oversubscribed their quotas as of that date, 12 are Southern and two are in border states — the dioceses of Arkansas and West Missouri.

The 1949 campaign, promoted by the "One Great Hour" radio program, is not yet complete. Many of the dioceses reporting over-quota figures are doing so on the basis of estimates rather than actual totals. Other dioceses report actual figures as of the date of their report, although they expect to provide more.

As the situation stands at present, one diocese in New England — Vermont — reports an over-quota figure. In the Middle Atlantic States, divided between two Church provinces, the dioceses of Delaware and Erie are the only ones over the top.

Southern dioceses reporting success in the campaign are: Virginia, South Western Virginia, Alabama, Atlanta, East Carolina, Florida, North Carolina, South Carolina, South Florida, Upper South Carolina, Western North Carolina, and North Texas.

The midwest contributes one over-quota diocese — Southern Ohio. The northwest provides only one — North Dakota. Two dioceses in California — Sacramento and San Joaquin — are over the top.

Outside the borders of the states, the districts of Alaska, Honolulu, and the Philippines had no quotas but have reported results. The Panama Canal Zone had a quota and oversubscribed it.

So far, total 1949 receipts of \$756,367 are reported on the million-dollar objective. Last year's total was almost a million and a half. The Episcopal Church's World Relief campaign has been a noteworthy exception to the general trend of failure of charitable campaigns to meet their objectives.

June Named "DP Action Month"

Designating June, 1949, as "DP Action Month," the Churches represented on the Church World Service Board of Directors authorized a special emphasis during which they will try to catch up with their proper share of DP sponsorships, according to Dr. Stanley I. Stuber, who has been named chairman of the concerted drive. The Episcopal Church is participating in the campaign.

Pastors of participating churches are being asked to announce the emphasis from their pulpits on May 15th and May 22d, which have been designated as "Announcement Days." During May churches are to lay the ground work for the drive, forming local DP committees, and securing information, literature, and assurance forms from their own headquarters or Church World Service. Sunday, June 26th will be DP Report Day,

Agenda: Triennial Meeting, Woman's Auxiliary

(Mrs. Roger L. Kingsland of Fairmont, W. Va., Presiding Officer)

SEPTEMBER

- 26. AM: General Convention's opening service.
PM: Triennial Meeting opens, roll call, orientation.
EVENING: Reception.
- 27. AM: Joint Session.
PM: The Executive Board reports to the Triennial. Three talks by missionaries.
Tea for delegates to meet Board.
Personnel dinner.
- 28. AM: Joint Session.
PM: Business.
EVENING: Mass meeting on 400th Anniversary of Prayer Book.
- 29. AM: United Thank Offering Presentation Service.
PM: Business. Policy and procedure sections.
- 30. AM: Business.
PM: Major address.
EVENING: Mass meeting on World Council of Churches.

OCTOBER

- 1. No session scheduled.
- 2. EVENING: Mass meeting on World Mission of the Church.
- 3. AM: Meditation. Workshop.
PM: Business.
- 4. AM: Meditation. Workshop.
PM: Business. Second major address.
- 5. AM: Meditation. Workshop.
PM: Business.
- 6. AM: Meditation. Workshop.
PM: Business. Report from workshops.
- 7. AM: Business.
PM: Installation of new Executive Board.

at which time churches will announce the results of their efforts.

Goal of the campaign is to have every church make a specific investment in displaced persons, primarily by providing the assurances required by present legislation. The drive to secure these assurances will be carried out through the united resources of Churches, Church councils, the United Council of Church Women, and state DP commissions.

"The freedom-loving persons in the DP camps look to the churches of America as their last best hope," Dr. Stuber stated. "According to figures of the Displaced Persons Commission in Washington, 33% of the Displaced Persons in camps in Europe are members of the faiths represented in Church World Service. Yet of the assurances for 80,886 families which the Commission had as of April 23d, only 14% were provided by the Churches of these faiths," he concluded.

Dr. Stuber emphasized the fact that the continued issuance of visas by the government in a proportion of 25% to families who are affiliated with CWS Churches is rapidly exhausting the present assurances, creating an immediate need for more to be provided by those churches.

"Act Now! — Save DP's" will be the slogan of the DP Action Month drive,

which will utilize on a national scale the facilities of press, radio, films, and literature, working through existing channels.

The four assurances required by the Congressional DP Act of 1948 to enable a displaced person to immigrate to America are as follows:

- 1. Assurance of a home without displacing a resident.
- 2. Assurance of a job without displacing a worker.
- 3. Assurance of transportation from port of entry to point of resettlement.
- 4. Assurance that the DP will not become a public charge.

A national organization for the furthering of the campaign is being set up in CWS national offices, utilizing existing CWS personnel, and key officials of the various Churches.

FEDERAL COUNCIL

Rev. J. A. Purdie Leads Ministry to Institutions

The Department of Pastoral Services of the Federal Council of the Churches of Christ in America has announced the appointment of the Rev. J. Arnold Purdie as chairman of its Commission on Ministry to Institutions.

One of the functions of this Commis-



FR. PURDIE: To nominate chaplains for federal prisons.

sion is to nominate all non-Roman chaplains for service under the Federal Bureau of Prisons.

Fr. Purdie is widely known as an expert in the field of institutional social service. Before assuming his present position, assistant secretary in the Department of Christian Social Relations of the National Council, he had been director of the Jennie Clarkson Home for Children, Valhalla, N. Y. Previous work included the position of consultant on clinical training at the Philadelphia Divinity School, administrative associate and supervisor with the Council for Clinical Training, New York City, assistant to the director in charge of the Chaplaincy Department of the New York Episcopal City Mission Society.

For the National Council, Fr. Purdie has made surveys of institutional work in dioceses, and has been responsible for much of the literature issued by the Council on this subject.

Church Councils Trebled

Coöperation among churches in the United States, as reflected in the organization of councils of churches, has trebled in eight years, Dr. J. Quinter Miller, associate general secretary of the Federal Council of Churches declared, in presenting a report to the spring meeting of the Inter-Council Field Department in New York. Seventeen have been organized since last October and sixteen are in process of formation.

The report showed there are now 729 state, county, and local councils of churches, stretching from coast to coast and that all but eight states now have state councils. Dr. Miller, in charge of the Federal Council's field department, one of several national councils constitu-

ent to the Inter-Council Field Department, pointed out that there were only 247 councils in operation in 1941. In addition to the rapid growth of co-operating Christianity a growing number of councils have turned from voluntary to paid leadership. There are now 230 councils with paid leadership and 499 with voluntary.

SOCIAL WORK

Conference Set for June

The 19th Church Conference of Social Work will be held in Cleveland, June 11th to 16th in conjunction with the National Conference of Social Work. The Church Conference, organized in 1930 under the leadership of the Federal Council of Churches' Commission on the Church and Social Service is expected to attract between 500 and 600 clerical and lay social workers including a large number from the convention city.

Dr. Beverley Boyd, New York, secretary of the Commission and the Church Conference said that for the first time the National Conference of Social Work will hold two section meetings devoted to religion and social work. The program for the Church Conference has been arranged by a committee headed by the Rev. Dale Dargitz, director of social service of the Council of Churches of Buffalo and Erie County, New York.

Among the objectives of the Church Conference, as Dr. Boyd pointed out, is to develop interest among Christian social workers, in the whole field of co-operation between the churches and social services in the community and to promote continuous exploration of the church's function as a community agency and to encourage high standards in social work generally.

CHURCH ARMY

Captain Johnson Is New Director

Over a hundred associate and friends of Church Army assembled in the Great Hall of Calvary Parish House, New York, on the evening of April 28th, for the annual Church Army dinner. Guests of honor were Bishop Bentley, Vice President of the National Council, and Bishop Remington, Suffragan of Pennsylvania. Samuel Thorne, President and Treasurer of Church Army presided. Miss Lucy Kent, Associate Secretary, gave a report of the activities of the associates and then called upon each of the commissioned officers of Church Army to speak. Each one was greeted with prolonged applause. Bishop Bentley and Bishop Remington spoke, paying tribute to the work of Church Army, at home and abroad.

The central event of the evening was

the announcement of the appointment of Captain W. C. Johnson, as National Executive Director of Church Army, succeeding Captain Earl Estabrook, who resigned, after ten years of distinguished service, to study for the priesthood. Captain Johnson was introduced, and made a speech.

VARIED EXPERIENCE

William C. Johnson was born at Asbury Park, N. J., March 1, 1913. He attended grammar school in Philadelphia and high school in Chicago; then took courses at Northwestern University. He was confirmed by Bishop Stewart of Chicago in 1929, in Christ Church, Chicago, where he served in the choir, in Brotherhood of St. Andrew work, and in youth work, and in the Church school. Captain Johnson moved to California and became an active member of St. Mark's Church, Glendale, and later of St. Francis's Mission, Los Angeles. He also did hospital chaplaincy work with the Rev. Bertrand Hause, Chaplain of Good Samaritan Hospital. He was trained for Church Army at the Training Center, Cincinnati, serving with the Wayside Cathedral of Southern Ohio after being commissioned in 1947. He was a staff member of the National Town and Country Church Institute, Roanridge, Parkville, Mo.

NATIONAL COUNCIL

Missionaries

In his report to National Council as vice-president, Bishop Bentley announced the appointment of a number of new missionaries. These were, John S. Martin for Alaska; Albert J. Sayers for Alaska; the Rev. Robert Sheeran for Honolulu; William R. Hughes, Jr., for



CAPT. WILLIAM C. JOHNSON: New head of Church Army.

Liberia; Anna C. Jones, M.D., for Liberia; the Rev. M. J. Peterson for the Panama Canal Zone; Donald T. Cakes for Japan; Lyman C. Ogilby for the Philippine Islands.

Resignations were received and accepted from the Rev. Sydney N. Croft of Honolulu; Miss Gladys Shreiner of Alaska; Miss Anna L. Robertson, retiring after 29 years of service in East Carolina; retirement of Deaconess Anna A. Gilliland after 34 years of service in Salina and other fields; the Rev. Neville Joyner, D.D., who served 32 years in Indian work in South Dakota; the Rev. Edgar F. Siegfried, retiring after long service in South Dakota; Miss Marion Burton, giving up her present work at St. Mary's School, Springfield, S. D., to take further training for Church work; Miss Laura F. Lenhart, retiring after 36 years' service in China. The Council granted indefinite leave of absence without salary to the Rev. Montgomery H. Throop, who has served in China for 42 years.

WORLD COUNCIL

Church Asked to Build Moral Concepts in UN

The Christian Church can best assist the United Nations by promoting a world-wide sense of right and wrong and by applying moral judgments to the conduct of nations, John Foster Dulles declared in New York as he addressed a symposium on Christian Responsibility in World Affairs.

At the same meeting Dr. W. A. Visser 't Hooft urged the Church to guard against serving as a spokesman for political interests, classes, or parties. He charged that Church members in both the East and West had been guilty of that practice.

The symposium, in which leading authorities on the Church and international affairs took part, was sponsored by the Commission of the Churches on International Affairs, an agency of the World Council of Churches and the International Missionary Council.

Stressing that nations lacked agreement on basic concepts of right and wrong, Mr. Dulles said the United Nations was put in the position of not daring to enforce its decisions for fear of starting a war.

At the same time, Mr. Dulles warned, "The Churches, as such, have no distinctive competence in political matters, and we have no desire to intermingle Church and State."

He suggested that the Churches concentrate on teaching a "higher loyalty" than loyalty to the State as a means of overcoming "the divisive effect of extreme nationalism and of enabling political institutions to grow in vigor and to

bear the desired fruit—justice, liberty, and peace."

Dr. Visser 't Hooft called upon Church leaders on both sides of the Iron Curtain to develop "sufficient imagination and sufficient patience" to understand one another. This, he said, is a way to maintain Church unity in the face of growing tension.

"We are not all in the same period of history," he observed. "What is right in the United States is not necessarily right in Hungary and vice versa."

In describing the Church in Communist-controlled countries, Dr. Visser 't Hooft maintained that persecution of the Church at present was different from persecution suffered during the early stages of the Russian revolution.

He said the Communists were following a "policy of domestication" by attempting to strip the Churches of all activities except those of preaching and worship.

"It is clear that the Churches cannot accept this extremely limited view," he asserted. "They must stand by the strong and clear declarations made at the World Council's Amsterdam Assembly that it is not merely the privilege but the duty of the Churches to proclaim the Christian faith to all aspects of social and international life."

RELIGIOUS POLITICS

Another speaker, Dr. Arnold J. Toynbee, said that men will never be able to manage international affairs successfully unless politics is subordinated to religion.

"The repudiation of the authority of religion in international relations is the main reason why international affairs have gone wrong," he said. "States have become objects of an idolatrous religious worship, hence the increasing violence of the conflicts between these states."

Speaking on "Christian Missions and World Order," the Rev. Charles W. Ranson, general secretary of the International Missionary Council, said that missions are "a vivid demonstration of the possibility of a fellowship which transcends the powerful barriers of race and nationality and cultural heritage."

[RNS]

CHURCH CONGRESS

Bishops Say Communism Driving Christians Toward Unity

Communism, by attacking all Christianity, is driving the various Christian Churches toward unity, speakers at the 75th annual Church Congress in Boston, Mass. said.

Bishop Ivins of Milwaukee, considering the possibilities of reuniting Chris-

tianity observed, "It is difficult to think that Rome would change her policy as to grant equality of authority to bishops and thus abandon their doctrine of the Papacy as it is today defined. And it is just as difficult to think of modern Protestantism submitting to such authority and to such historical form and to Episcopal order. Yet we may be nearer such a conclusion than we think."

"The rapid and world-wide spread of an ideology utterly opposed to Christianity in any form and definitely committed to a policy of destroying Christianity and rooting it out, may force all Churches of whatever polity to coalesce, but it can be done only in the simple form of 4th century polity."

"Doctrine is so subject to prevailing thoughts and philosophical definitions of any day that these would seem to be much less a stumbling block in the path of unity than those presented by polity."

Bishop Dun of Washington agreed that the Christian world may be nearer religious reunion than it thinks. He expressed the opinion that such union would come through the development of a theology.

He said that spiritual Christian unity exists and that great spiritual leaders respect each other. The "fragmentation," he said, is brought about by the diversity of ecclesiastical institutions.

"Unity is to be prayed for and striven for rather than recovered out of some past. . . . We are not sure that the first five centuries or the Middle Ages furnished the everlasting model."

SHARING OF TREASURES

There will, he concluded, be "no well-based progress toward unity on a larger scale until we learn more widely to draw near to one another with our defenses down, asking others to uncover to us their best treasures. Reunion is not so much a matter of sinking differences as of sharing treasures."

Bishop Ivins maintained that the prime principle essential to world unity would be some definite "moral imperative" or categorical truth.

"The great majority of humankind today are seeking some authoritative word about God and man's relation to Him. . . . Man everywhere wants to know God and how he can approach God; what is his relation to God and what he may expect of God and what God expects of him; but the word which tells him must be spoken with power and authority."

About Oriental religions, Bishop Ivins observed, "We must appreciate the fact that we cannot impose our Occidental manner of thought or way of life upon them nor should we want to do so if Christianity is universal in its truth and appeal."

ENGLAND

Mission to London Opens

A three-hour peal of bells from every belfry in the diocese of London on May 14th was to announce the opening of the long-prepared Mission to London which is officially described as "the greatest evangelistic crusade in London's 2,000 years of history."

The mission started as the idea of one man and has grown into an organization directly using the services of more than 15,000 people and directly affecting the lives of more than 5,000,000.

The mission was first announced by Bishop Wand of London in February, 1948. He revealed that it had been conceived as the result of spontaneous requests made during his diocesan visitation in July, 1947.

The mission has used the most modern methods of publicity, but it has also depended largely on one of the oldest, namely, house-to-house visits. [L. C., February 13th.] In the 600 parishes comprising the diocese more than a million such visits have been made. Visitors left a copy of a letter from the Bishop appealing for every Londoner's cooperation.

The mission will be preached from 120 centers by 150 missionaries drawn from all parts of the country. All the missionaries will adhere to a single plan and the titles of the mission addresses are the same at every center.

Before the mission opens the whole clergy of the diocese, numbering approximately 800 will go to St. Paul's cathedral for corporate communion. The Bishop will be the celebrant.

Anglicans Urged to Provide for Bequests to Church

A suggestion that well-to-do Anglicans provide in their wills for bequests to the Church of England amounting to one per cent of their estate was made by the Rt. Rev. Henry A. Wilson, Bishop of Chelmsford.

Bishop Wilson said he made his suggestion in the belief that disestablishment of the Church of England would come in seven years or less.

"If we did this, and established a sustentation fund," the bishop wrote in his diocesan bulletin, "in a score of years the Church would be re-endowed and financially independent." [RNS]

Discussion on Intercommunion

Conferences between Anglicans and Free Churchmen in England have been going forward along the lines suggested by the Archbishop of Canterbury in his Cambridge address of 1946. Representatives of the two groups have met and

"adhered deliberately to the view" that in England the method suggested by the Archbishop (making intercommunion the goal before undertaking the consideration of synodical union) "was most likely to be fruitful."

Ecumenical Press Service provides the following abridged text of a joint statement of the conference:

"At the request of the Free Church delegates, the following points were put forward by the Anglican members of the Conference as among those which, in their judgment, seemed to require investigation:

"1. What functions, other than that of ordination, would be regarded as so essential to the episcopate that they must be safeguarded by a Free Church 'taking episcopacy into its system?'"

"2. The admission of women to the presbyterate, (especially if episcopally ordained), and the lay administration of Holy Communion would, from the Anglican point of view, gravely complicate the questions both of interchange of ministry and of intercommunion. Underlying this, in the judgment of many Anglicans, would be the theological question of the relation of the ministry of the Word and Sacraments to the life of the Body of Christ. In other words, might not more than simply episcopacy prove to be at issue?"

"3. It would be a further question whether the Anglican Church would be prepared as a whole to admit Free Churchmen to communicate without previous confirmation.

FREE CHURCH QUESTIONS

"At the request of the Anglican delegates, the following points were put forward by the representatives of the Free Churches as among those which, in their judgment, seemed to require investigation:

"1. The conception of the continuity of the Church. Is the most important element in this conception the episcopal succession, or, as the Free Churches have always held, the proclamation of the apostolic faith in word and by life, together with the administration of the Gospel sacraments?"

"2. Is Episcopacy a part of the Gospel? If not, it is presumed that the same liberty of interpretation of "the historic episcopate" would be allowed as is at present allowed within the Anglican Communion.

"3. Is the Anglican interpretation of the functions of the episcopate reconcilable with the high place assigned to the laity in the Free Churches, in virtue of which laymen are empowered to preach and also to take part in the decision of questions of faith and practice?"

"4. Is it agreed that Anglicans could have intercommunion as defined in the Archbishop's sermon between the Church of England and the Free Churches in this country, and yet to leave each denomination to continue its identity?"

"It is vitally important that the visible unity of the Church of Christ should be accepted as the final objective, and that this should be kept clearly in view at every stage, even though this final goal be as yet distant."

SWITZERLAND

Karl Barth Urges Support of Ecumenical Movement

As the World Council is faced with the task of healing the division among the Christian churches, so "this same task is incumbent on the Swiss churches, because they belong to the Oekumene," said Karl Barth at a meeting, on March 14, of the newly-formed Theological Association of Switzerland. Over 400 Swiss theologians gathered in Zurich-Wipkingen to discuss "the ecumenical task of the Reformed Churches of Switzerland," with special reference to the Amsterdam Assembly.

"There are Churches," Prof. Barth said, "which are so certain of the rightness of their own cause, that they think they ought to prohibit that repentant, open spirit which is absolutely essential to participation in ecumenical work." He said that real Christian Protestant churches could not be created by "turning the clock back to the sixteenth century."

If the Churches of Switzerland embark on the task of ecumenism, they are called "to look forwards, not back." As in the World Council of Churches, "the first essential is that every Church retain its own character." A step forward might be achieved if the Churches endeavored in the future "to discuss things together and to listen to one another . . . not primarily to one another, but to the message of God."

Prof. Emil Brunner of Zurich replied "that he agreed with practically everything" that Prof. Barth had said. "It was cheering that Prof. Barth no longer adopted a critical attitude toward the ecumenical movement, but had become an effective coöperator in it."

Even more important than "the creation of church unity," Prof. Brunner continued, was the need for "the individual churches to become real churches."

"Only if we have humility can we carry on this conversation." Theological discussion is essential, but "if the ecumenical movement had not begun with practicalities, there would be no Oekumene today." [RNS]

CHINA

Missionaries in Nanking

About fifty Protestant missionaries have remained in Nanking according to word brought to Shanghai by the Rev. Stanton Lautenschlager, Presbyterian missionary from Wooster, Mass., who has been on a tour of Chinese mission centers. Nanking, former nationalist capital, has been seized by the Communists.

[RNS]

The Unity Commission's Report

THE principal merit of the report of the Commission on Approaches to Unity, just released, is that it is unanimous. General Convention will not be faced this year with controversial majority and minority reports, each ardently supported by its advocates both within and without the Commission. And if the secular press wants to find some issue on which to predict that the Episcopal Church will split wide open — a prediction regularly made every three years and regularly proved to be false — it will have to look for another issue than that of Christian unity.

But despite the fact that the Commission's report is not likely to make sensational headlines, nor to provide ammunition for vigorous and perhaps bitter debate, it is not a negligible report. It does some things, and if this editor (who is a member of the Commission) may be permitted to say so, it does them fairly well.

First of all, it defines terms. What is meant by intercommunion? What is meant by that new phrase, organic federation, which sprang full-grown from the compromise resolution adopted in 1946? These are provided with definitions that may well prove to be of great value in future discussions and negotiations.

There have been no direct negotiations with other Christian communions during the triennium. Instead the Commission has been trying to reexamine its own theological basis, and to formulate an elaboration of the Lambeth Quadrilateral upon which future conversations with the Presbyterians, the Methodists, the Orthodox, or others may be based. The result is the carefully prepared Statement of Faith and Order, which has already received the approbation of the Lambeth Conference and which will be presented to General Convention for approval. Armed with this statement, doubly approved by the American Church and by the bishops of the whole Anglican communion, the Commission will be on firmer ground when it sits down with the representatives of other Christian bodies to seek for ways to effect a closer union.

But the Commission also recognizes that negotiation at the top level between official representatives of different communions is not the only nor even the most hopeful approach toward unity. It recognizes rather that there must be a growth of knowledge and understanding at the grass roots, and a burning desire for Christian unity on the part of the man and woman in the pew before any real progress can be made. The Commission therefore recommends a long-time study of the problems of unity, and urges this as a moral obligation laid upon every member of the Church.

Turning to the Presbyterians, the Commission recites the very wide area of agreement in faith be-

tween the two communions which has been discovered in previous negotiations. It further recommends greater coöperation in activities of a non-sacramental nature, designed to help Episcopalians and Presbyterians learn to know each other better. Most of these common activities might equally well be undertaken with members of the Eastern Orthodox Churches or of other historic Christian bodies. Indeed we hope that local parishes will reach out in both directions to express their ecumenical friendship with their neighboring Christians, as they are doing in many communities.

Last, but perhaps most important, the Commission urges a greater measure of unity among ourselves. We can expect little success in our efforts toward reunion with others, the report rightly observes, "unless among ourselves there is mutual understanding and charity. It is a glory of the Anglican communion that it has affirmed the positive insights of both Catholic and Protestant traditions; it has held in tension and balance liberty and authority, faith and reason, Holy Scripture and the experience of the Church. Our glory becomes our shame if we unchurch fellow Churchmen with whom we differ. There should be no room among us for distrust or suspicion toward those who, no less than we, hold the faith with firmness, yet with differences of emphasis in statement or expression. . . . As we strive for the unity of the whole Church we must demonstrate unity among ourselves, remembering always that absolute uniformity is not a requirement in a living, loving fellowship."

Those are words that each one of us may well take to heart and practice in all our relations with our fellow-Churchmen.

"The Prayer Book Speaks"

TO those who have not yet discovered the National Council's splendid study course "The Prayer Book Speaks in Our Uncertain Age," we suggest that they immediately send for a set of the material. It consists of a leader's guide entitled *Opening the Prayer Book to Adults*, with five study pamphlets: *The Struggle for the Prayer Book*, *Power for Living From Worship*, *Our Difficulties As Christians*, *How to Say Your Prayers With the Prayer Book*, and *The Prayer Book and a Christian Society*. Together they form a course of study that should be used for adult discussion groups and older young people's sessions in every parish in the Church in this year of the 400th anniversary of the first Book of Common Prayer.

Along with the National Council course, one of the best books for general reading and study is *The*

Story of the Prayer Book (Morehouse-Gorham, \$2.00), written by two English priests with a chapter on the American Prayer Book by the late Dr. Leicester C. Lewis. This is a book specially written for this anniversary year, and will throw new light upon the history and nature of the Book of Common Prayer.

Since Whitsunday, 1549, was the effective date of the first Prayer Book, we plan to devote our Whitsunday number of THE LIVING CHURCH to the Book of Common Prayer. Our June 5th issue will thus have more than passing value, and it is suggested that enough copies be ordered by every parish to meet the needs of any courses or study groups to be held this summer and fall, or—better yet—to place in the hands of every communicant. The wholesale price of THE LIVING CHURCH is normally 15 cents, but to the clergy for this special issue we are offering a reduced rate of 10 cents a copy in quantities of 25 or more so that they may be able to send them to all their parishioners.

General Clay's Retirement

THE announcement of the retirement of General Lucius D. Clay as head of the United States Military Government in Germany, effective May 15th, marks a milestone in the post-war story of American-European relations. President Truman has announced that a civilian High Commissioner will take over his non-military duties, coincidentally with the establishment of greater political and economic responsibility on the part of Germans through the establishment of a West German government.

General Clay has done a magnificent job under almost incredible difficulties. He has had the three-fold task of commanding American military forces, administering the civil government, and dealing with the increasingly difficult Russian occupation authorities. He has performed all three of these tasks—each worthy of the full time of a top-flight expert—with skill, tact, firmness, and marked ability. At times he has had to act almost alone in determining American policy in a situation fraught with grave consequences, and he has done so with rare statesmanship and insight.

But it is high time that the administration of German affairs should be placed under a civilian head and transferred from the Department of Defense to the State Department. The same thing is true in Japan, and it is to be hoped that a similar step will soon be taken there.

One of the grave weaknesses in American post-war diplomacy is that these two vital centers of diplomatic strategy, Germany and Japan, have so long remained virtually divorced from the control of the body constitutionally charged with diplomatic policy making, the Department of State. Fortunately the military commanders in these two areas have shown

rare statesmanship, but it is nevertheless true that the authority for the foreign policy of the United States has consequently been divided at the points where unity is most essential. We hope that this weakness will be remedied by the establishment of civilian government in Germany and then in Japan.

The Next Soviet Victim?

WILL Archbishop Beran of Prague be the next high-ranking clerical victim of the new Soviet anti-religious drive? Some public reports and many secret ones indicate that this may be the case. One report, from a generally reliable source, indicates that affidavits to be produced at the Archbishop's trial are already in the hands of Communist officials, and that only an order from Moscow, when the time is judged right, is awaited.

Unlike Cardinal Mindszenty, Archbishop Beran has consistently tried to work out a *modus vivendi* with the Communist-dominated government. Nevertheless, he has recently become an object of violent attacks in the secular press of Czechoslovakia, and many straws in the wind indicate that the government is likely to move against him as soon as it can be fairly sure that it may be done without arousing too much public antagonism.

Meanwhile in Hungary the imprisoned Lutheran Bishop Ordass continues to refuse to resign to make way for a Church leader more to the liking of the Communists. As long as they are alive, he and Cardinal Mindszenty continue to be symbols of religious opposition to the Communist regime. We venture to predict that the last has not been heard of these courageous Christian leaders, and that neither has yet drunk the dregs of the cup placed before him by his persecutors.

The report of the American Jewish Committee, made public on May 3d, alleges that the new Soviet policy in Russia and the satellite countries is one of increasing persecution of all religions. It has now become the turn of religious groups, the only agencies not yet completely under totalitarian control, to be "coördinated or liquidated," according to this report, which adds:

"Churches and synagogues may still conduct services, and believers are permitted to pray, provided they add due prayers for Stalin and the local rulers. But religious education is being abolished; cultural and welfare activities are being preempted by the state; and all statements or decisions on moral issues must conform to the party line. The religious groups are obliged to promote Communist policies; their leaders are chosen by the Communist high command. Groups which do not submit completely are denounced as treacherous. Those which have any spiritual ties with co-believers abroad are especially suspect and are persecuted."

Where will the next blow against organized religion fall? Our guess is that it will be in Prague, and that it will be soon.

"For Healing, for Power, for Illumination"

Report of the Joint Commission on Approaches to Unity

THE Joint Commission on Approaches to Unity* begs leave to submit its report to the General Convention of 1949.

PART I—FAITH AND ORDER

1. The work of the Commission during this triennium was laid down for it by the following resolutions of the General Convention of 1946:

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

"Resolved . . . that since the results of these negotiations have reached a point at which it becomes necessary to set forth an authoritative statement of the basis upon which the Protestant Episcopal Church in the U. S. A. will act, the Joint Commission on Approaches to Unity be continued, and be requested to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the U. S. A. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U. S. A. or with any other interested Christian body, the Commission to report to the next session of the General Convention..."

2. Your Commission, in carrying out the task entrusted to it by General Convention, found it desirable to adopt the following definitions to guide it in its work.

Intercommunion between two Churches is understood as meaning that members of either Church shall be permitted to receive the Holy Communion in the other, and that ministers of either Church shall be competent to celebrate the Holy Communion in the other.

One example of intercommunion now actually in effect is that between the Anglican and Old Catholic Churches in Europe and America. The Bonn Agreement, which is the basis of this intercommunion though not necessarily normative for all future agreements, reads:

"1. Each communion recognizes the

*The membership of the Commission is as follows: Bishops Strider of West Virginia (chairman), Fenner of Kansas, Keeler of Minnesota, Penick of North Carolina, Sturtevant of Fond du Lac, and Washburn of Newark; The Rev. Messrs. Sherman E. Johnson of Massachusetts, Alden D. Kelley of Chicago, Gerald G. Moore of Dallas, Claude W. Sprouse of West Missouri, Theodore O. Wedel of Washington, Alexander C. Zabriskie of Virginia (secretary); and Messrs. Gordon K. Chalmers of Southern Ohio, Howard T. Foulkes, of Milwaukee, Clifford P. Morehouse, of New York, John Lord O'Brian, of Washington, John C. Spaulding, of Michigan, and George F. Thomas, of New Jersey.

Catholicity and independence of the other, and maintains its own.

"2. Each communion agrees to admit members of the other communion to participate in the sacraments.

"3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith."

Organic federation presupposes intercommunion. It may take any one of several forms. Among these are the following: (1) a federation, such as now exists among the Churches of the Anglican Communion, with a council whose functions are purely advisory; (2) a federation which has an advisory council as in (1), and in addition merges administrative and missionary agencies, the autonomy of the constituent Churches being not affected; (3) a federation which merges administrative and missionary agencies as in (2), and in addition has an overall legislative body with limited delegated powers.

3. In accordance with the resolution of General Convention, the Joint Commission on Approaches to Unity presents a Statement of Faith and Order in Harmony with the Lambeth Quadrilateral. [Appended to report—see L. C., April 4, 1948.]

Every member of the Commission took an active part in preparing the Statement of Faith and Order. It was drafted after an open hearing in which individuals and representatives of various groups within the Church expressed their opinions. This Statement was unanimously adopted by the Commission and was submitted by the Presiding Bishop to the Lambeth Conference of 1948.

The Lambeth Conference approved the Statement, in Resolution 59, as follows:

"The Conference agrees that the Statement of Faith and Order prepared by the Joint Commission on Approaches to Unity of the Protestant Episcopal Church in the United States of America is in entire harmony with the Lambeth Quadrilateral, and may be used in negotiations of the Protestant Episcopal Church with any interested Christian body."

We therefore recommend adoption of the following resolutions:

Whereas the Joint Commission on Approaches to Unity has prepared a Statement of Faith and Order; and whereas the Lambeth Conference of 1948 has declared that this Statement is in entire harmony with the Lambeth Quadrilateral; therefore be it

Resolved, the House of ——— con-

curring, that the Statement of Faith and Order may be used in negotiations of the Protestant Episcopal Church with any interested Christian body.

PART II — NEGOTIATIONS WITH OTHER CHURCHES

1. During the triennium, contacts with leaders in the Methodist Church have been established which may well lead to fruitful results in years to come. In March, 1948, an unofficial meeting between a group of Methodist bishops, ministers and laymen and an informal committee of our Commission, including the chairman, was held in Cincinnati. Looking towards formal discussions in the future, the conversations were generally exploratory and were concerned chiefly with similarities and differences between the customs and polity of the two Churches. The General Conference of the Methodist Church, convening later in the year, reconstituted its Committee on Relations with other Churches and authorized it to enter into negotiations with representatives of our Church.

Here the matter rests at present, but we are convinced that our Methodist brethren will welcome discussions as soon as they can be arranged.

2. At the first meeting of the Commission after the 1946 General Convention, a letter was sent to the Department of Church Coöperation and Union of the Presbyterian Church in the USA, stating the action taken by the Convention, and pointing out that the 1937 Declaration of Purpose has not been altered and still sets forth the goal of union between the two Churches. It expressed the earnest hope that the Presbyterians would be willing to continue negotiations. The General Assembly of the Presbyterian Church in the USA subsequently authorized continuance of discussions with us.

No meeting of their Department with our Commission has been held during the triennium, but the two chairmen have been in frequent communication. We look forward to further meetings of their Department with our Commission. A way must be found, through prayer and study, to reach agreement upon a ministry acceptable to both Churches. It is our earnest hope that our Church may be able to reach a decision upon this crucial issue as soon as there has been sufficient time for study. The two activities of widespread study and official negotiations will, we believe, supplement one another and assist the two Churches in growing toward unity.

Resolved, The House of ———

concurring, that the Joint Commission on Approaches to Unity be continued and that it be directed to continue negotiations with the Presbyterian Church in the United States of America, and to further or initiate such conversations with representatives of other Christian bodies as in its judgment may lead to our closer fellowship with them; and that the Treasurer of General Convention be directed to provide the sum of \$12,000.00 for the general expenses of the Commission on Approaches to Unity during the coming triennium.

PART III—A PROGRAM OF STUDY

1. We believe that every Christian should be cheered by the desire for Christian unity and the steady movement toward it which continues to be manifested even in the midst of the world's confusions and troubles. The achievement of union between episcopal and non-episcopal Churches, in which each brings its distinctive contribution into the greater Church, is no easy task. A simple formula has not been found. The process of moving toward unity is necessarily slow. It is easy to become impatient or discouraged, or to lose interest. Yet our Lord does not promise that the service of God will be easy. If, as we believe, the unity of the Church is God's purpose, it is for us to seek that way toward unity which is in accordance with His will, and to bend our thoughts and studies and prayers in that direction.

2. From the reports of three successive Lambeth Conferences, in 1920, 1930, and 1948, the broad lines of a reunion policy have begun to emerge. The bishops assembled at Lambeth in 1948 again delineate the vision of a reunited Church as follows:

"Here we desire to set before our people a view of what, if it be the will of God, may come to pass. As Anglicans we believe that God has entrusted to us in our Communion not only the Catholic faith, but a special service to render to the whole Church. Reunion of any part of our Communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive. There would be in every country where there now exist the Anglican Church and others separated from it, a united Church, Catholic and Evangelical, but no longer in the limiting sense of the word Anglican. The Anglican Communion would be merged in a much larger Communion of National or Regional Churches, in full communion with one another, united in all the terms of what is known as the Lambeth Quadrilateral.

"It is well to keep this vision before us; but we are still far from its attainment, and until this larger Communion begins to take firmer shape, it would be only a weakening of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely. If we were slow to advance the larger cause, it would be a betrayal of what we believe to be our special calling. It would be equally a betrayal of our

trust before God if the Anglican Communion were to allow itself to be dispersed before its particular work was done" (*Encyclical Letter*, pp 22-23).

3. During the past three years, we have followed the direction of General Convention by carefully considering intercommunion as a first step toward organic federation. We have discovered, however, that whether one considers organic federation directly, or intercommunion as a step on the way, there is one basic issue that cannot be avoided or postponed, namely that of a ministry acceptable both to episcopal and non-episcopal Churches. There can be no full intercommunion, as we understand the word, without such a ministry.

We note that in Resolution 56 the Lambeth Conference recognizes this fact.

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

"(b) The unification of the ministry in a form satisfactory to all the bodies concerned, either at the inauguration of the union or as soon as possible thereafter, is likely to be a prerequisite to success in all future proposals for the reunion of the Churches.

"(c) The integral connection between the Church and the ministry should be safeguarded in all proposals for the achievement of intercommunion through the creation of a mutually recognized ministry."

Your Commission welcomes this resolution, which voices a judgment fully in accord with its own experience.

4. Framing a plan of union which will meet the specifications of the 1948 Lambeth Conference requires that the clergy and laity of our Church should study these issues thoroughly. It would require similar thought and study on the part of any who might unite with us. It requires also a realization of what might be achieved by union, a growing understanding of other Churches and a closer coöperation and fellowship with them, and above all prayer for the guidance of the Holy Spirit. What is called for is a real growing together of the separated Churches. We have every hope that this will be accomplished. The issues which we face are being studied in nearly every part of the Christian world. The Lambeth Conference indicated that in several of the schemes presented to it there are fruitful suggestions. The strengths and weaknesses of the Church of South India in particular call for serious study. We have much to learn from this and other experiments, even though they may be imperfect and not in every respect applicable to our situation. In addition, we have our own experience of discussion and negotiation with the Presbyterian Church in the USA since the adoption by General Convention of the Declaration of Purpose in 1937.

We believe that study of the problems

of unity is a moral obligation laid upon every member of the Church and indispensable for enduring union. The differences of conviction, and the tensions which this study will disclose, must be faced in a spirit of candor, understanding and Christian brotherhood. Any plan of union which may be formulated in the future should embody the corporate mind of the Church. In all decisions which involve the doctrine, worship or law of the Church, clergy and laity share rights and responsibilities. Every diocese and missionary district, every parish and mission, has a contribution to make.

We propose that the Joint Commission on Approaches to Unity be given authority to institute and promote a program of study. This should include a comparative study of the doctrine, discipline and worship of our own Church, the Presbyterian Church in the USA, and other Churches with which we may negotiate. It should center upon fundamental theological issues and practical problems involved in union, particularly those connected with the ministry. It should suggest ways of coöperation and mutual education, and include information about the life and work of the negotiating Churches. The authorship of study materials should not be confined to members of the Joint Commission on Approaches to Unity. Material intended to interpret one Church to another requires the collaboration of members of both Churches. For example, particular care must be taken that statements regarding our own Church be impartial and genuinely representative of the whole Church and yet expressed in terms understood by people unaccustomed to our vocabulary.

Resolved, The House of _____ concurring, that the Joint Commission on Approaches to Unity be directed to prepare study materials, suitable for clergy and lay people, bearing on issues and problems connected with union between this Church and the Presbyterian Church in the United States of America and any other communions with which the Commission may negotiate, and to encourage the organization of study groups; that, in the fulfilment of this task, the Commission be empowered to call for assistance upon the theological seminaries, and other organizations and agencies of this Church; that the Commission be empowered to enlist the coöperation of scholars in other communions in the preparation of study material bearing upon their respective Churches; and that the bishops and clergy of this Church be urged to give all possible aid in promoting the aforesaid program of study.

PART IV

A. AGREEMENT IN FAITH

We have already stated in our report that one indispensable prerequisite of Church unity is mutual understanding. Early in the Commission's negotiations with the Presbyterians both groups came

to realize what a substantial agreement in faith actually exists. The Commission and the Department of Church Cooperation and Union agreed to the following specific statements which were set forth in the 1946 report. They do not, of course, form a complete statement of the faith as held by both Churches in common or by either Church separately.

"1. The Triune God. God the Lord of the universe and of history, has revealed Himself as one God in three persons, the Father, the Son, and the Holy Ghost.

"2. The Incarnate Word. Jesus Christ, truly God and perfect man, is the Founder and living Head of the Church.

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

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

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

"6. The Ministry. Christ supplies the Church, of which He is the living Head, with a ministry continuous through the centuries and empowered by the Holy Spirit to proclaim the Word and administer the Sacraments. The Church thankfully receives this ministry and through it exercises the prophetic, priestly, and pastoral functions committed to the Church by its Lord."

These areas of agreement between the two Churches are not sufficiently known and appreciated. No plan of union, be it ever so wisely conceived, can offer hope

for success until mutual understanding has become general throughout our respective communions. Without such mutual understanding, the achievement of unity will remain a pious dream in place of a great imperative. Both Churches have declared their belief "that the visible unity of Christ's Church is the will of God." Efforts to achieve this unity must not be confined to negotiating commissions. We can begin where we now are—separated outwardly, but one in accepting the Lordship of Christ. We can even now bear witness to our underlying unity in Christ.

B. COÖPERATION IN ACTIVITIES

We, therefore, recommend to the clergy and laity of our Church that they take every opportunity to initiate common projects of study, conferences and other activities with members of the Presbyterian Church. To this end we suggest the following:

1. That, except when the Holy Communion be celebrated, congregations of the two Churches from time to time worship together. It is appropriate that when such services are held in Episcopal churches, the Prayer Book be used, and when in Presbyterian churches, the Presbyterian form of service be followed.

2. That Episcopal and Presbyterian Bible classes meet together from time to time.

3. That young people's societies of the two Churches hold occasional joint meetings.

4. That joint clerical associations be formed.

5. That Presbyterian groups be invited to study the Book of Common Prayer, and that Episcopal groups be urged to study the Presbyterian Book of

THE LIVING CHURCH RELIEF FUND

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

Bishop Chang's Work

Previously acknowledged	\$2,664.29
Dr. J. R. Clifford	5.00
In memory of Andrew Wilson	5.00
Mrs. Annie E. Stewart	5.00
S. W. Baker	2.00
	<hr/>
	\$2,681.29

Save the Children Federation

Previously acknowledged	\$2,638.98
In memory of Clara V. Cathell	10.00
	<hr/>
	\$2,648.98

CARE for Old Catholics

Previously acknowledged	\$7,635.39
E. L. C.	5.00
	<hr/>
	\$7,640.39

Bishop Boynton's Discretionary Fund

P. S.	\$ 1.00
------------	---------

Common Worship. This project could be enlarged to include joint study groups, both clerical and lay, in which the history, liturgical tradition, and polity of both churches would be studied.

6. That individuals, organizations, and study classes in the two Churches exchange devotional, educational, and missionary literature.

7. That joint vacation Bible schools be undertaken.

8. That summer conferences exchange leaders and faculty members.

9. That the seminaries of the two Churches occasionally exchange members of their faculties.

10. That student groups of both Churches in colleges and universities undertake joint study and activities.

PART V

UNITY AMONG OURSELVES

We are seeking to play a part in the healing of the deep divisions within the Christian Church which sadly mar the effectiveness of its witness. We can expect little success in our efforts unless among ourselves there is mutual understanding and charity. It is a glory of the Anglican Communion that it has affirmed the positive insights of both Catholic and Protestant traditions; it has held in tension and balance liberty and authority, faith and reason, Holy Scripture and the experience of the Church. Our glory becomes our shame if any of us unchurch fellow Churchmen with whom we differ. There should be no room among us for distrust or suspicion toward those who, no less than we, hold the faith with firmness, yet with differences of emphasis in statement or expression. Though men may not agree, they may hold their different views in a spirit of such tolerance and love as not to harm their fellowship.

It is the Living and Ascended Christ, present in the worshiping congregation, who is the meaning and the unity of the Church. Solemnly we express our conviction that no body of Christians seriously at variance within itself can hope to lead others into the unity which is the will of Christ. As we strive for the unity of the whole Church we must demonstrate unity among ourselves, remembering always that absolute uniformity is not a requirement in a living, loving fellowship.

In the power of our Lord and Savior Jesus Christ and with His blessing we work for the healing of His broken Body and the extension of His saving power in a needy world. Humbly we pray for the illumination of the Holy Spirit that we may know what things we ought to do. With courage and with confidence we set ourselves to the faithful performance of our bounden duty.

[The report includes as an appendix the Statement of Faith and order presented to the Lambeth Conference. The appended material was published in full in THE LIVING CHURCH of April 4, 1948.]

A Churchman's View of Race Relations

By the Rev. Daisuke Kitagawa

In Charge of Japanese-American Work, Minneapolis, Minn.

¶ *Having been compelled by circumstances during the past few years to be engaged semi-professionally in race-relations work, the writer, who is primarily and ultimately a minister of the Gospel, wishes to share his views on race-relations with his fellow Christians.*

I. CHRISTIAN RESPONSIBILITY

THE Christian approach to race-relations must be not only morally and scientifically sound, but also spiritually creative.

In theory, civilized societies agree that it is morally unsound to treat other people as less than human beings. That one happens to belong to a particular racial group does not constitute a reason for discrimination against him.

And yet, *one's attitude toward members of other races may be sound both scientifically and morally, and still fall short of being Christian.* One can accept academically the equality of all people irrespective of race, or possibly become indignant at other people for mistreating members of "minority" groups, and yet himself remain utterly aloof to the existing status of those who are victims of various types of racism. This cannot be Christian in the fullest sense of the term.

The Christian approach to race-relations is *positive*: to seek friendship, on equal terms, with members of all racial groups, and earnestly to endeavor to establish a society of racial equality, beginning with himself.

In other words, the Christian attitude could be defined as "high indifference" or "color-blindness" to the matter of race. When one meets John Jones or Mary Smith, it does not enter into his mind whether John or Mary is black or white. But it cannot stop at this point. That one has no race prejudice is *not enough*. A Christian cannot remain indifferent to the existing problem of racism which is so prevalent in our own society. He, if his attitude is to be truly Christian, has to share the responsibility of this problem with the rest of society, for it is nothing less than a corporate sin of American civilization.

II. PREJUDICE IS A SICKNESS

Unbiased observation seems to indicate that anyone who has the most commonplace intelligence and moral sensitivity can understand the facts of the matter and follow what ethics teaches; it does not necessarily take Christianity for one to be "color-blind." And yet there are thousands of people who are highly educated, presumably good Christians, with violent types of race prejudice.

To my mind, those who cherish such race-prejudice are spiritually sick people. I say "spiritually" sick advisedly as over against "mentally" sick. The kind of people who can finish a college education, have good positions in society, make enough income to enable them to enjoy all sorts of comforts and pleasures of life, are not "mentally" sick in the ordinary sense of the term. Yet there they are with their minds (or would it be their hearts?) filled with all sorts of incredible racial myths and legends. Why? My answer is, they are spiritually sick.

They are those who have been easily victimized by a smaller group whose spiritual sickness borders on the criminal. I shall discuss this group later. Here at this point I would like to make an observation as to why they can be so easily victimized. What is the cause for their susceptibility? Is it an individual matter for each person concerned, or is there something wrong with the society in which these individuals live?

III. THE CAUSES OF THE DISEASE

As the point of departure for our observation, it may be noted that the race problem is found in its acutest form in the United States. Granting the high degree of heterogeneity of United States population and granting further its peculiar history of slavery, with reference to Negro people, I cannot but believe that a more basic cause is found in the pattern of United States civilization itself.

In the interest of brevity, the risk of oversimplification must be taken. There are two features of our democratic and technical civilization which may have much to do with the development of un-Christian racial attitudes: materialism and competitionism.

Instead of having a healthy respect for scientific truth and a sound attitude toward science as a *means*, too many people worship science. The physical and chemical world with which science deals is looked upon as the real or important world. The inevitable result is "materialism" as the basic philosophy of life. In spite of the fact that even today 50 per cent of the total population remain affiliated with religious organizations, the general climate of United States civilization is definitely materialistic. It is not merely Godless but it is even dehumanized. Man is hardly more than a slave of the machine.

Democracy, by common consent, seems to be understood to mean a society in which each one is entitled to freedom to do whatever he pleases. In plain lan-

guage, "you don't have to take orders from anybody"; "you are on your own, and are entitled to do anything and everything according to the dictates of your conscience." Unfortunately, very little attention has been paid to what "your conscience" is. The basic concept underlying the Constitution of the United States is indeed sound, and therein is found the source for the truest and highest form of individualism, liberalism, and democracy. That basic concept is none other than the Biblical doctrine of man and his relationship to God. Lately, however, this spiritual foundation has been lost sight of for the reasons mentioned above, and individualism came to mean "each for his own self" and liberalism to mean "free competition." And "*competitionism*" as a distorted form of individualism is the dominant American philosophy of life.

An inevitable result of this, as soon as the so-called frontier was conquered, was a general lack of personal security. When one had to fight the desert, mountain, or virgin forest, tough though the fight may have been, he could hope for the day when he would have hewn a place for himself on the earth in which he could be secure. But when one has to be in competition with his fellowmen, friends and foes alike, all the time and everywhere, he can hardly hope for the day of happy retirement that frontier pioneers were able to hope for.

THE SUPERIORITY CLUB

Furthermore, the prevailing concept of security is materialistic. Yearning for security is indeed at the top of every person's mind. And that security is only understood in terms of money, property, job, position, etc., and the means by which to gain it is conceived in terms of competition with others; *e.g.*, to outsmart others, to go one step ahead of the rest all the time; and negatively speaking, to keep others (rivals and competitors) from coming up to where one now is. The upshot is that "haves" are under constant fear that some of the "have-nots" may come around to take away what they now have, and the "have-nots" cannot feel secure because they do not have what they believe they must have, and their attitude toward the "haves" is bound to be condemnatory, if not positively hostile. Thus it is hardly an exaggeration to say that in the present day United States civilization everybody is either actually or potentially a rival of everybody else in the universal game of attaining security in terms of possessions. Consequently no amount of material re-

You Can Help Us to Help Others

You will understand our asking for your contribution to this Annual Appeal.

In 1809 The New York Bible and Common Prayer Book Society was founded as a National Institution of the Episcopal Church for the sole purpose of providing Prayer Books, Bibles and Testaments to those Churches and Missions throughout this country and abroad who cannot provide for themselves.

Traditionally for over 155 years we have not failed to help carry our Heritage of Prayers to others. 16,069 Bibles and Prayer Books were distributed throughout the United States and to our Overseas Missions from October 1, 1947—September 10, 1948.

The Society's only source of funds to carry on this most important work is from voluntary contributions.

We are endeavoring to fulfill the needs for the approaching celebration of the 400th Anniversary of the Book of Common Prayer that all Episcopalians may participate in this great occasion.

Without your support someone will be denied the opportunity for Renewal of Faith and Religion so Desperately Needed at this time.

Remember! No matter how small, a contribution will help provide a Prayer Book for someone. Please Don't Delay—Mail yours To-day.

The Rt. Rev. Henry Knox Sherrill, D.D., Honorary Chairman
The Rev. Roelif H. Brooks, S.T.D., Pres.
The Rev. James A. Paul, Vice Pres.
Edwin S. Gorham, Jr., Secretary-Treasurer

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY
74 Trinity Place, New York 6, New York

Distribution of Bibles and Prayer Books	
Oct. 1, 1947 — September 10, 1948	
U. S.	13,619
China	300
Costa Rica	100
Cuba	300
Nicaragua	300
West Africa	600
Philippine Islands	400
Palestine	50
Honolulu	400
Total	16,069

sources is enough to guarantee security to anyone.

Consciously or unconsciously the American soul is looking for a remedy for this situation, but without returning to the proper place. The social phenomenon which more than indicates this spiritual struggle may be called, for lack of a better term, "groupism." Man's sense of security is inseparably linked with his being recognized as *somebody*. One can hardly stand out, however, in the kind of society which the United States now is merely by being an ordinary citizen, a hard worker and a law-abiding breadwinner, and all the rest. Not everyone can distinguish himself by the accumulation of enormous wealth, or by some extraordinary sort of deed, academic or industrial. Yet one cannot be satisfied merely by being one of the millions, because then he is utterly uncertain of himself. The thoroughly materialistic outlook which he shares with the rest of society compels him to wish for something tangible by which to reassure him and guarantee him that *his position* in this competitive society is now secure. To belong to a respectable circle or group in the society is one of the quickest ways to assure him of his security. Whether he is actually capable of doing anything or not can be ignored if he is recognized as one who belongs to the group of the respectable. One does not belong to one of those societies because he has proved respectable; but he comes to feel respectable by belonging to it.

Thus, one of the main impulses behind the numerous societies, lodges, fraternities, sororities, and other organizations which are a distinctly American phenomenon is this fundamental yearning for social recognition on the part of individual citizens who as individuals are completely lost in the midst of the monstrosity of industrial civilization. Where one is compelled to compete with everybody else, while in actuality competition cannot bring security, frustration is inevitable.

And so a farce is invented: A "fraternal" organization with its royal titles and numerous other symbols of aristocracy which United States civilization is supposed to have surpassed. To belong to it means, at least to him who belongs to it, that he is recognized as one of distinction, and therefore, he is better than the ordinary run of people. The psychology of "white supremacy" (the ex-

CHANGES AND THE CHANGELESS

Amongst our friends, and in our own lives, we are acutely conscious of many drastic changes taking place. In one home we see sudden and serious economic difficulty arising. In another, death steps in starkly. Here, we see what undisciplined longings or imagination is doing. There, the ravages of nagging, painful illness have taken well, normal persons and transformed them into frightened vestiges of their former selves. These changes come sometimes gradually, but generally suddenly, and non-Christians could easily build up complexes of fear about them. Changes, changes, changes! Fears, tragedies, worry, pain, sorrow! A pitiful list. But the Catholic Religion teaches its adherents that living by its tenets, The Sacraments, and all the lovely other opportunities which Mother Church affords, we are brought face to face with The Changeless, The God of Gods, Our Blessed Lord Jesus, and His never failing changeless Holy Spirit, and we can come before any of our Altars, any-

where, and talk with Our Father and Our Lord, and KNOW that there will NEVER be any change in Their love for us, NEVER any failure to answer our prayers, NEVER any withholding of Their priceless forgiveness or absolution for repented and confessed sin, NEVER any change in Their promises to be with Their children in ANY distress, body, or estate. What an anchor our Changeless Lord is, therefore, in the midst of all the confusion, concern and craven fear of our pagan world and friends.

Are we truly, earnestly, faithfully, bringing OUR changes before The Changeless, and finding through His will made known to us, that what seemed hurtful and fearful yesterday is, by the operation of His will, today transformed into a new joy, comfort or peace.

Our Lord never purposelessly hurts those who truly seek and follow Him. Never forget that!

AMMIDON AND COMPANY

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church

We are glad to be able to tell you all that "Martha's Prayer Book" is again available. This is a book of devotions especially for the Marthas in our homes. Price 78c postpaid. Priceless for gift purposes.

JERUSALEM CYCLE OF PRAYER

May

20. Grahamstown, S. Africa: Archibald Howard Cullen.
21. Guiana, S. America: Alan John Knight.
22. Guildford, England: John Victor Macmillan; Cyril Henry Golding Bird, Asst.
23. Haiti: Charles Alfred Voegeli.
24. Hankow, China: Stephen Haisung Tsang.
25. Harrisburg, U. S. A.: J. Thomas Heistand.
26. Hereford, England: Richard Godfrey Parsons; Edmund Willoughby Sara, Asst.

tremity of which is bound to be something like the Ku Klux Klan), seems to be best explained this way, namely as a wishful attempt to reassure oneself of his security by virtue of being a member of this exclusive and distinguished racial group.

IV. BUYING SECURITY WITH HATRED

I have no apology for identifying racism with groupism. In this respect I fully support the basic thesis of Dr. Gallagher in his excellent volume, "Color and Conscience," in which he stresses that in the United States race is a problem only as caste. Indeed race *per se* is not a problem. The problem is the sense of insecurity or anxiety from which every person is suffering. Race is being used only as an expedient means to form an exclusive group.

The problem is therefore basically spiritual or even theological. When God is excluded entirely from one's life and the world in which he lives, the meaning for existence is lost. Suicide may be the logical conclusion, but life appears to have much to enjoy, in spite of difficulties and hardships. The Godless coward, therefore, wants to cling to life, whose meaning he does not find. On the foundation of materialism and competition, man has established a culture of anxiety. There hardly is a person who does not share it to some degree. This deep-seated anxiety inevitably leads to fear and hatred, suspicion and hostility toward the unknown, which in turn leads to prejudice, or preconceived generalities causing one to think and talk as if there were such things as Negro-blood, Oriental-mind, Jewish way of business, etc. When prejudice is so established in one's mind, he is bound to discriminate against people on the basis of the race with which they happen to be identified. When the majority of the members of a given society are victims of this spiritual sickness, then racial discrimination and group segregation become established as a sort of social institution or mores. Once such an institution is established, those who support it feel compelled to defend and perpetuate it. Incredible rationalization is engaged in for this very purpose.

I deem it unnecessary to cite and review many of those rationalizations, all of which are quite familiar to the readers of this article. Would I be accused of "jumping the gun" if I said that (any and) every one of those arguments to support any degree of racism cunningly betrays the deep-seated anxiety within the mind of its promoter? It may very well do a lot of good to laugh at ourselves once in a while for some of the follies we seem to cherish so dearly. For example, that inevitable question on inter-marriage! Generally, those who are worried about it are those who are not in the position to contemplate marriage for themselves. The categorical way in which the question is framed betrays this: Would *you* want your daughter to marry . . . ?

Seldom is it asked: Would *you* want to marry . . . ? Any healthy young person is not worried about whom he should choose as his mate. To premeditate anything about a person with whom one might fall in love at some unpredictable time in some unforeseen situation is something akin to the anxiety of a spinster who holds a faint hope against hope. Be it known furthermore that any parents who think they are protecting their daughter by dictating to her whom she should or should not marry, are, in a very profound sense, depriving her of the possibility for the truly creative happiness of married life. We must at once recognize that such a dictatorial attitude is perfectly in harmony with the basic spiritual anxiety, which is an inevitable result of the godless civilization!

Now there are those, small, as their number is, who deliberately exploit the existing social phenomenon of race prejudice to further their own selfish causes. They are neither ignorant nor sick, but are positively criminal. They are well organized, using highly technical strategy and are openly engaged in psychological warfare, often under the pretense of patriotism and in some instances, even under the banner of religious beliefs. They are those who use all manner of means to foster hatred against various and sundry groups. They are doing more harm to those whom they work on than to those whom they fight. The professional hate-mongers are, in other words, less menace to the minority groups than to society at large. For example, a white man who comes to hate a Negro as a result of such a hate-campaign is a worse victim than a Negro whom he hates. There should be laws on local, state and national levels to deal with such professional hate-mongers as criminals. I do not believe any amount of so-called education will do any good as far as these criminals are concerned, although I believe, too, that they should be given the benefit of "psychiatric" treatment as all criminals should.

VI. THE NONCOMBATANTS

Now race prejudice as a spiritual sickness of our society is a social problem in the very same sense as tuberculosis is a social problem. We cannot ignore it or leave the holders of the germs alone, for it will not only kill the patients but it will spread all over society. It must be conquered. Furthermore the means for cure cannot be left up to the sick. The healthy must assume a greater amount of responsibility for it.

It is here that I think the Church has been guilty of negligence. The Church has remained unconcerned about the race problem as such. The Church may not have had any racist policy or doctrine but that does not excuse it from the duty of doing something about the race problem which is such a serious menace to our society.

The same thing must be said about individual Christians, clergy and laity

REINHOLD NIEBUHR'S

first major work since
*The Nature and Destiny
of Man*



Faith and History

A profound, highly provocative analysis of Christian and modern views of history, which throws new light on the fundamental problems of our time. \$3.50

The Rt. Rev.

HENRY KNOX SHERRILL'S

new book



The Church's Ministry in Our Time

The Presiding Bishop's timely appraisal of the challenging task now facing the Church and its ministry.

\$2.00

At all bookstores
CHARLES SCRIBNER'S SONS



**A Pathway
to a
MORE ABUNDANT LIFE**
GENERAL CONFERENCE
For Ministers and Laymen
July 30 - August 8, 1949

Northfield again offers to ministers, laymen, and their families a mid-summer opportunity for a rewarding period of spiritual stimulation and physical refreshment. The program, covering both practical and inspirational phases of church work, lists, as usual, outstanding Christian leaders, including: Bernard C. Clausen, Euclid Avenue Baptist Church, Cleveland, Ohio; William R. Forrester, University of St. Andrew's, Edinburgh, Scotland; Mrs. William R. Forrester, missionary executive, Edinburgh, Scotland; Stanley High, Roving Editor, The Reader's Digest; Boynton Merrill, The First Congregational Church, Columbus, Ohio; John Homer Miller, Hope Congregational Church, Springfield, Mass.; Frederick W. Norwood, former minister of St. James United Church, Montreal; Otis R. Rice, St. Luke's Hospital, New York; Willard L. Sperry, Harvard Divinity School, Cambridge, Mass.

Attractive rates, excellent facilities for recreation, and central location make this Conference the ideal answer to your vacation problem.

Northfield Summer Conferences
William E. Park, Chairman
Box Y., East Northfield, Mass.

**Newest
Faith Press Books**
**SOME POPULAR FALLACIES
ABOUT THE CHRISTIAN
FAITH**

By E. Ridley Lewis

"The essays in this volume seek to recall Christians to but a few of the things which make their faith unique, and consequently to those things which make them men and women of faith . . . "Preface"

Probable Price, \$1.50

**THE DULLNESS OF OUR
BLINDED SIGHT**

By Harold Rew

"You are involved in Calvary's drama whether you wish to be or not." Where do you stand in this drama?—These are chapters of special meaning and illumination for all who stumble on that hill called Calvary.' Price, 70 cents

**"TILL SCOTLAND MELTS
IN FLAME"**

By M. E. M. Donaldson

The real story of the Scottish Episcopal Church in its historic identity, until now obscured by a haze of mystery and misinformation.

"This book is written primarily for young people, but those of riper years might well read it with profit—and certainly enjoyment." \$1.20
Commendation, Bishop of Glasgow and Galloway

MOREHOUSE-GORHAM

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

alike. That one is free from racial prejudice does not mean that his job is done. On the contrary he is charged by God to be engaged in the task to eliminate racial prejudice and all forms of racism from the scene of United States civilization. And he who is not willing to raise his finger regarding this matter is he who silently sanctions the racist theory and practice and willfully takes part in its perpetuation. Any parson who is not concerned about the racist feeling of a member of his parish, because he is otherwise a good "Christian gentleman" must necessarily be guilty of neglecting his spiritual duty. No one, to whom God means what He should mean, could possibly be so sick spiritually as to have to hold racial prejudice. Right here is a job for the parson. We must, of course, realize that to many a so-called Christian the Church or rather the parish to which he belongs is nothing more than a fraternal organization! Is it too far-fetched to say that this is the reason why some of our parishes cannot open their doors to some racial groups?

VII. NEWNESS OF LIFE

When, however, a church is really the Church, the racism can be solved both in it and through it.

In the first place, the Church is the fellowship of men bound by faith in God. The center and the foundation of this fellowship of men is Christ. Only in the Church does St. Paul's declaration become a reality:

"In Christ Jesus you are all sons of God through faith. . . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male or female; for you are all one in Christ Jesus."

The universal brotherhood thus proclaimed by St. Paul may be an ideal to the secular world. But to the Church it is a reality. Furthermore the Church is in the world to make this ideal become a reality.

Many of us — nay, all of us who belong to the Church — are also children of the secular world, too. And we all are badly in need of that implementation which the Church does offer us, if we are to be one with the rest of mankind.

The Church as the universal fellowship of men in Christ is precisely that which the Sacrament of Holy Communion signifies. We receive the Sacrament, not because we are "perfect saints," nor because we have done something meritorious, nor yet because we can earn merit by receiving it, but because it bridges the terrible gap between our ideal and our reality. We know as Christians we ought to love everybody, his color, creed or nationality notwithstanding, and yet we find ourselves disliking this person and that person for no reason other than their racial, religious, or cultural backgrounds. Thus finding that we contradict by deed what we profess by mouth, we as Chris-

tians neither rationalize our prejudice nor feel hopeless about it and acquiesce, but penitently and hopefully turn to the divine grace.

"Ye who do truly and earnestly repent you of your sins and are in love with charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort. . . ."

Needless to point out, "comfort" here means "strengthening." This exhortation, coming immediately after that glorious prayer of intercession for "the whole state of Christ's Church," (not only all over the present world but throughout history, transcending every conceivable barrier or division) leads us right to the core of our sin — that sin which separates us from our fellowmen, on account of man-made divisions. And so we go down on our knees and say:

". . . We acknowledge and bewail our manifold sins and wickedness, Which we from time to time, most grievously have committed, by thought, word, and deed, against thy Divine Majesty. . . ."

And our repentance is made complete only in our rededication of our utmost:

"For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please Thee in newness of life, To the honor and glory of Thy Name. . . ."

Indeed the service of the Holy Communion is the *Sacrament of Church*, of the universal fellowship of men to be realized and realizable in Christ. Christ makes such fellowship possible even for us who are weak, sinful, and selfish, and who hate and suspect this group or that, not because He whitewashes the differences that do exist between groups but because He has once and for all broken His own Body and shed His own Blood in order to realize unity among men.

Christ neither minimizes nor overlooks the difficulties we all have in loving those who differ from us. He gives us the will and the power to pay the necessary price for being at one with those who are in any way different from ourselves. As we partake in His Body and His Blood, which were offered as a sacrifice on behalf of the broken humanity — humanity that is disintegrated and divided because of its faithlessness — to the effect that it may once again be fully united, we too, are offering ourselves, both our bodies and souls, as "a holy, living and reasonable sacrifice" unto God for His Family, mankind. When we do this — there is the Church. There we are living members of that historic and universal fellowship and at the same time are instruments by which that same fellowship may be expanded among a greater number of men. We at once receive the spiritual strength of Christ and

generate it to charge others with it. The sacrament is a spiritual food with which God nourishes us and strengthens us as we honestly and earnestly attempt to love all people and live in unity with them.

Therefore, when one realizes the meaning of the Holy Eucharist he finds in it "The means of Grace" by which the universal brotherhood of man could be fully established in this very world of ours. Any Christian who cannot receive the sacrament side by side with another who happens to be of a different race does not understand the meaning of the sacrament of Holy Communion. To such a Christian, making a communion is nothing less than a blasphemy. But such a person all the more needs that grace of God which is both signified by and given through the sacrament. And God's Grace is promised to him, as he "bewails his manifold sins which he has committed from time to time," and sincerely asks for God's forgiveness. I may even venture to suggest that anyone who has deep-seated racial prejudice may find that such a prejudice could turn out to be an occasion for a tremendous Grace of God, if he sincerely and earnestly sought for divine assistance through the Sacrament of Holy Communion.

What is being said here is not mere sentimentalism. It is a reality just as grim as the Crucifixion of our Lord. The agony of love is just as vividly present at our Holy Communion services as at the Last Supper. Each time as we receive the sacrament, it is the beginning of a new life even as the Last Supper was the beginning of a new era, in both of which Christ is the Lord and Master over man, who by His own sacrifice, reconciles man to God, and thereby enables man to love all his fellowmen, despite of differences that do exist among them. Thus the Christian Church does not leave us helpless. Where there is an ideal, there the Church provides for us the means of Grace by which to realize that ideal. It remains for us to avail ourselves of it.

VIII. THE MEDICINE FOR PREJUDICE

When the Sacrament of Holy Communion becomes the center of both our personal life and our parish life, there takes place a radical difference in our attitude toward life, other people, things in general and the world. Prayers take on new meaning. We no longer pray by ourselves and for our own sakes but we pray with the Church, that is as living members of the universal fellowship of men in Christ, for the sake of that fellowship. Our most personal prayer is not merely "personal" in the ordinary sense of the term, but it proves our act of participation in the corporate prayer of the Church. "Thy Kingdom come. Thy Will be done on earth, as it is in Heaven."

So we pray, not alone but with all the apostles and saints, prophets and martyrs,

"LIFE OF Joseph"



The beloved story of Joseph, the shepherd boy who became ruler of Egypt, now can be taught with new effectiveness through these five filmstrips produced by Cathedral Films. The Old Testament story is vividly and authentically presented in full color photographs. Children will learn with delight. Adults will enjoy seeing the all-time favorite story of Joseph and his coat of many colors.

1. JOSEPH SOLD INTO EGYPT
2. FROM PALACE TO PRISON
3. JOSEPH'S DREAMS COME TRUE
4. JOSEPH MAKES HIMSELF KNOWN
5. THE FAMILY REUNITED

Order from your church supply house or send to

Cathedral Films

Each colorstrip	\$5.00
All 5 colorstrips	\$22.50
Block & white strip	\$3.00
All 5 b & w strips	\$12.50

1970 CAHUENGA BOULEVARD, HOLLYWOOD 28, CALIFORNIA

The Guild of All Souls ANNUAL MASS AND MEETING

Saturday, May 21, 1949

CHRIST CHURCH
1064 East Jersey Street
Elizabeth, New Jersey

HIGH MASS AT 11 A.M.

Sermon by

THE REV. FRANKLIN JOINER

LUNCHEON, \$1.00

For Reservations write the Rector,

THE REV. T. J. HAYDEN, JR.
1064 East Jersey Street
Elizabeth 4, New Jersey

ANNUAL MEETING and ADDRESS

The Rev. Franklin Joiner, Superior

Dictionary of Philosophy

DAGOBERT D. RUNES, Editor

"THIS book is, to say the least, all that its editor claims for it. The astonishing element about it is its compactness into a handy volume, all-embracing in content, clear in exposition, objective in viewpoint and ear-marked by a correctness that is inescapable."—Dean James F. Carroll, Duquesne University.

"By far the most authoritative book of its kind."—Prof. Karl Jaspers. \$6.00

Order through your bookstore, or directly from:

PHILOSOPHICAL LIBRARY, Publishers
15 E. 40th St., Dept. 379, New York 16

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES




Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Clergy and Choir VESTMENTS

ALTAR HANGINGS and LINENS
Chasubles-Albs-Amices-Copes

J. M. HALL, Inc.

14 West 40th Street New York 18, N. Y.
Tel. Chickering 4-3306

American Distributor of Stained Glass
Windows for James Powell & Sons
(Whitefriars) Ltd., London, England

ENCYCLOPEDIA OF
RELIGION

VERGIUS FERM, *Editor*
with 190 Collaborators

"THIS encyclopedia of religion deserves a warm welcome. It is published at what in view of its bulk and contents, must be regarded as a most modest price. In clear print it embraces tens of thousands of articles. All the significant religions of the world are included, Christian, Jewish, Moslem, Buddhist, Hindu and the rest. A truly great achievement."

—*New York Times*

Limited Edition Order Now \$10.00

PHILOSOPHICAL LIBRARY, *Publishers*
15 E. 40th St., Dept. 379, New York 16

THE PAYNE-SPIERS
* STUDIOS, INC. *
STAINED GLASS
BRONZE TABLETS MURALS METAL AND WOOD FURNISHINGS
PATERSON 16 NEW JERSEY
SINCE 1889

RAMBUSCH
for
PAINTING
DECORATING
ALTARS
LIGHTING FIXTURES
RAMBUSCH
Designers Decorators and Craftsmen
40 West 13th St. New York 11, N.Y.

VESTMENTS
CLERGY AND CHOIR



Write for samples of materials and prices—select the material you like and send your measurements—the result—vestments which will entirely satisfy.

Ask for a general catalog

H. M. JACOBS CO.
1907 WALNUT ST. PHILA. 3, PA.

When Writing Advertisers
Please Mention
THE LIVING CHURCH

of all generations and throughout the world. Our prayer life, both in private devotion and in common worship, is none other than our act of participation in the "Communion of Saints," in which there is "neither Jew nor Greek, neither bond nor free, neither male nor female." We do not only pray for the Communion of Saints but rather pray in it and through it, praying that we may be used by God as His instrument to "implement" such "communion of saints" in this world of conflict and confusion.

GROUPISM TRANSCENDED

Man's life which is penetrated by such prayer is so deeply rooted in the fellowship and communion of human souls that it does not need to have any artificial groups or divisions to belong to, in order to feel secure in this world of ours.

So be it, Lord; Thy throne shall never,
Like earth's proud empires, pass away:
Thy Kingdom stands, and grows forever,
Till all thy creatures own Thy sway.

Christianity enables common people like us to hold such a serene attitude toward life and world. Personal testimony may be in order at this point. While I was in Tule Lake Relocation Center, I saw many Japanese people getting resentful toward the United States, feeling bitter toward life, day by day more fully convinced that this world of theirs was hostile to them, in which they had to be constantly on the lookout and outside of themselves they had no "friend." This is understandable, for they actually lost their property, their community, their home even their means of livelihood. After a couple of years' stay in the camp, they would not even consider relocating outside of the camp, for fear that they might once again discover—and this time fatally—that they did not belong to American society. Among this group of "evacuees," I found a small number of Christian Japanese, who in spite of being in exactly the same predicament as the rest of the people, remained sane and sound, holding neither fear nor hatred against anybody and never suffering from the sense of insecurity. There is only one answer to this unique phenomenon, namely their Christian conviction that in Christ they belonged to the universal brotherhood of men.

Precisely the same thing was true with some of the members of the administrative staff. To those Christian Americans, Japanese in the relocation center were not merely "evacuees," but persons. Barriers between the two groups, in terms of status, of citizenship, of race, of culture, were all transcended by those Christian men and women, and a truly Christian fellowship was born and grew in the midst of the relocation center. Members of the administrative staff were not in a position to be liked by the evacuee Japanese, and sometimes bitter resentment

was openly expressed against them. Yet the Christian Americans remained "faithful" to those to whom they were appointed to minister.

Then again I have seen many instances of Christian friendship between Americans and Japanese during the war years despite the pressure of adverse attitudes on the part of the majority of the community. Both Americans and Japanese were put on the spot as they befriended each other even to the extent of getting ostracized from their respective societies, and yet they were utterly unafraid, not because they were primarily crusaders for racial equality but because to them the Christian fellowship was so real. They took it as a matter of course. No special technique as to how to overcome prejudice was needed. No elaborate theory as to the equal rights of all men was necessary. In and through the fellowship of the Church Universal, Christians who otherwise are common men and women are aware of their world-citizenship. They know they belong, not to any select group or elite society, but to "The Kingdom of God which stands and grows forever," and through the sacraments and prayers of the Church they live as ones whose "citizenship is in Heaven."




OSBORNE
Designers and Makers of the Finest
CHALICES
Illustrated Book No. LC49C available . . .
F. OSBORNE & CO. LTD.
117 GOWER ST. LONDON W.C. 1 ENGLAND

SHRINE OF OUR LADY OF CLEMENCY
CONTINUOUS NOVENA
Write for Booklet
S. Clement's Church
20th & Cherry Streets Phila. 3, Pa.



R. GEISSLER, INC.
71-79 W. 45th St., New York 11, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

ST. HILDA GUILD, Inc.
CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
*Conferences with references to the
adornment of Churches*
Old Embroidery Transferred
Telephone: Eldorado 5-1058



FOLDING CHAIRS
FOLDING BANQUET TABLES
IN STEEL OR WOOD
WRITE FOR CATALOG
J. P. REDINGTON & CO.
DEPT. 77 SCRANTON 2, PENNA.

NEW YORK

Lord Abbot of Nashdom Lectures

St. Thomas' Church, New York, was crowded to the doors on the evening of April 28th, when the Rt. Rev. Dom Augustine Morris, O.S.B., Lord Abbot of Nashdom, England, delivered a lecture on "The Philosophy of Security: Yesterday, Today, and Tomorrow." This was the only lecture to be given by Dom Augustine Morris in New York, and Church people from far and near came to hear him.

After a hymn and prayers, led by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas', the Very Rev. Lawrence Rose, dean of the General Theological Seminary, introduced the Lord Abbot. The large and representative congregation heard the lecture with close attention. Dom Augustine Morris said in part:

"Man no longer looks to himself for security: he has a deep sense of insecurity. He tends to look outside himself to find the security he needs—he seeks it in the group, whether it be nation or race or party or corporation. . . .

"Modern man is right in his self-distrust. It is true that in his own self

there is no security. Dangerous as this self-distrust may be when he looks in the wrong direction for security and salvation, it is perhaps better so than that he should go his way in overweening self-confidence. Who knows but that he may come to look for security where alone it can be found—in God?"

At the end of the lecture, the Rev. Gregory Mabry spoke briefly of St. Gregory's Priory, at Three Rivers, Mich., partly in the interests of which Dom Augustine Morris came to the United States. An offering was then taken for St. Gregory's Priory.

The Lord Abbot's lecture was sponsored by a distinguished group of 33 Churchmen, headed by Bishop Gilbert of New York; Bishop DeWolfe of Long Island; Bishop Donegan, Suffragan of New York; Bishop Sherman, Suffragan of Long Island; the Very Rev. Dr. Lawrence Rose, dean of the General Theological Seminary; and the Very Rev. Dr. Hubert Wood, dean of the Cathedral of the Incarnation, Garden City, Long Island. Among the other sponsors were: the Rev. Messrs. Roelif H. Brooks, Frederic S. Fleming, Arthur L. Kinsolving, Gregory Mabry, Thomas A. Sparks (who represented Bishop Gilbert), Samuel M. Shoemaker, Grieg Taber, Ber-

nard S. Newman, and Messrs. Russell R. Brown, Byron Clark, Jackson A. Dykman, Clifford P. Morehouse, Edward N. Perkins, Richardson Wright.

LOS ANGELES

Dr. Davidson Recovering

The Rev. George Davidson, rector of St. John's Church, Los Angeles, is reported recovering in the Good Samaritan Hospital after a successful abdominal operation.

He has asked that his thanks be expressed to members of St. John's and to his other friends for their prayers.

The Rev. Paul Satrang, curate, is in charge of the parish during the rector's illness.

NEWARK

St. George's, Passaic, Holds Last Service

On Easter Day the congregation of St. George's Church, Passaic, N. J., held its last service. On Low Sunday the building, which had been the congregation's house of worship since Easter Day, 1913, was turned over to the congregation of St. Andrew's Church, whose

PRAYER BOOK, PAGE FORTY-SEVEN

And ye shall pray for a due supply of persons fitted to serve God in the Ministry . . .

And to that end . . . ye shall pray for all seminaries of sound and godly learning . . .

And for all whose hands are open for their maintenance.

Your prayers and your financial support of our Seminaries are essential if we are to have a due supply of men *fitted* to serve God in the Ministry.

Get down on your knees and pray. Open your hand and give.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

The Rev. W. G. Christian, Rector
Box L, Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address:

THE SISTER SUPERIOR
Box 56, Mendham, New Jersey

ST. KATHARINE'S

Sound scholastic, physical, spiritual training for maximum individual development. College preparatory. General course. 5th-8th grades. Limited enrollment. Small classes. Sports with Golf, Swimming, Riding. Write for Catalog:

MRS. HARRY L. THOMPSON, Head of School,
BOX L, DAVENPORT, IOWA.

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC KENOSHA, WIS.



MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:
Sister Rachel, Prin., O.S.H., Box 8, Versailles, Ky.

Saint Mary's School

Mount Saint Gabriel
Peekskill-on-Hudson, New York
College Preparatory and General Courses

Modified Kent Plan
For catalogue, address:
THE SISTER SUPERIOR

STUART HALL

Under 3 Episcopal Dioceses of Virginia

106th Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

If - - -

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

Church schools make
good Churchmen!

DIOCESAN

vicar is the Rev. Edward A. Lockhart.

St. George's Mission was established in 1906 to serve people in the northern part of Passaic. In 1911, with the help of the diocese of Newark, the basement of the building at 385 Monroe Street was completed for church services. The Rev. Hugh D. Wilson, Jr., was vicar when the completed church was opened on Easter Day in 1913. In the last few years the mission has suffered heavy losses through shifts in population.

From the sale of St. Andrew's property on Tulip Street funds will be available for extensive repairs which are needed on the Monroe Street property.

CHICAGO

Bishop Mallett to

Address Catholic Club

Bishop Mallett of Northern Indiana will preach for the Catholic Club of Chicago at its Bishop McLaren Foundation Night to be held at the Church of the Redeemer, Chicago, on May 23d. The Rev. David J. Reid, chaplain-director of the project at Sycamore, Ill., will give an address at the dinner which will precede the Church service and Bishop Mallett's sermon. Several members of the foundation's board of directors will also speak.

CALIFORNIA

Father Ordains Son

Father ordained son at the first ordination ceremony to be held at All Saints' Church, Carmel, Calif., on April 25th. Bishop Ziegler of Wyoming ordained George Hamilin Ziegler to the diaconate.

The dramatic war record of young Mr. Ziegler was climaxed when he was rescued from a German prison camp in Mooseberg by the Rev. Walter W. McNeil, who was then serving as an Army chaplain. Chaplain McNeil, an old friend of the Ziegler family, in finding Mr. Ziegler, fulfilled a promise made to the Bishop and Mrs. Ziegler when he sailed for Europe with the 99th Division. Mr. Ziegler served as a bombardier with the 100th Bomb Group of the 8th Air Force and was shot down while on his 13th mission in 1943. The Rev. Mr. McNeil is former archdeacon of Wyoming.

Young Mr. Ziegler will be graduated from the Church Divinity School of the Pacific, Berkeley, in December. After he is ordained priest he will begin his ministry in the diocese of Olympia. Bishop Ziegler ordained his son at the request of Bishop Bayne of Olympia.

Assisting Bishop Ziegler at the ordination were the Rev. Canon Eric Montizambert, preacher; the Rev. Alfred B. Secombe, presenter; the Rev. Kent I. Haley, epistler; and the Very Rev. Henry H. Shires, litanist.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

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

ST. PAUL'S SCHOOL Garden City Long Island, N. Y.

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

COLLEGES

MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

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

Carleton College
Northfield Minnesota

NURSING

NURSING THE WELL-PAID CAREER

Now you may have one of the finest professional educations. Valuable background for your entire life. 3 yr. accredited course to H.School Grads, free dorms, moderate tuition, scholarships and loan funds, non-sectarian. Write Miss D. Bandtel, School of Nursing.

St. John's Episcopal Hospital
Brooklyn 13, New York City

A three year course in
NURSING
is offered to High School graduates
Scholarships available
Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High Street Newark 2, N. J.
Affiliated with Rutgers University

CORRECTION

The address of The Hannah More Academy, Reisterstown, Maryland, was incorrectly given as "Reisertown," which appeared on Page 24, of the April 24th Educational issue of The Living Church. All correspondence should be directed to the Academy at REISTERSTOWN, Maryland.

NOTICES

DIED

HAY—On Monday in Holy Week, April 11, 1949, of a heart attack, Eleanor Ford Hay, wife of Rev. Wm. M. Hay, Granite City, Illinois

CLASSIFIED

BOARDING

GIRLS' FRIENDLY SOCIETY Chicago Lodge 54 East Scott Street, Chicago 10. A residence for self-supporting girls and students. Moderate rates. For further information write: Mrs. Alison Griffiths, Housemother.

BOOKS

SECOND HAND AND NEW BOOKS. Liturgy ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for Lists. Francis, 29 Lower Brook St., Ipswich, England.

BOOKS WANTED

RELIGIOUS LIBRARIES purchased. Send list or write for details. Baker Book House, Grand Rapids 6, Michigan.

CHURCH ENVELOPES

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

CHURCH FURNISHINGS

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

FOR RENT

FIRST FLOOR APARTMENT in country house, spacious grounds. Bed-sitting room, bath, kitchenette, private porch. Swimming privilege. E. H. W., P. O. Box 474, Huntington, L. I., N. Y.

FOR SALE

LARGE BIBLE with Apocrypha and Psalms 13 x 10 x 3½. Fine condition. Inquire of: E. V. Brackett, Rangeley, Maine.

GUEST HOUSES

EPISCOPAL COTTAGE of Chautauqua, Inc. Simple but comfortable rooms at famous Chautauqua, N. Y., are available for the 1949 season. For information and reservations write: Mrs. W. D. McCreery, President, Episcopal Cottage of Chautauqua, Inc., 5840 North Bay Road, Miami Beach 40, Florida.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS & VESTMENTS

PURE IRISH LINEN, pre-war qualities, D.M.C. imported embroidery thread, patterns, transfers, for all Altar and vestment needs. Also cassock cloth, books, etc. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER, Churchman, experienced in choir and vocal work with children and young people for prominent Nebraska parish. Good salary, excellent teaching opportunities. Give full details and complete background. Reply Box A-269, The Living Church, Milwaukee 3, Wis.

EDUCATIONAL

SEMINARIES

Windows Given Seabury-Western

Ten double-lanced, stained glass windows which have been given to Seabury-Western Seminary, Evanston, Ill., were dedicated by Bishop Conkling of Chicago in special services at the Seminary Chapel on April 26th.

The windows are a memorial to Edward P. Welles, prominent Church and civic leader in Evanston and Chicago. They are the gift of his wife and sons.

COLLEGES

Memorial Lectures

A memorial to the late Rt. Rev. Charles Palmerston Anderson, who was Presiding Bishop and Bishop of Chicago, will be presented in the University of Chicago in the form of four public lectures.

The lectures will be presented each Monday evening during May by the Episcopal Church Council of the university. The dean of Nashotah House, the Very Rev. William Hamilton Nes, D.C.L., will be the lecturer.

General subject of the series is Christian experience. The topic will be divided into the nature of Christian experience, the tradition of Christian experience, the fellowship of Christian experience, and Christian fellowship today and tomorrow.

New Executive for Michigan College Work Board

The appointment of Nelson D. Boutell as executive assistant to the field secretary of the Michigan Regional Board of the Church Society for College Work was, for the Board, an important step forward in its support of college work in the state.

Incorporated a few years ago to promote the work of the Episcopal Church in Michigan colleges and universities, the Michigan Regional Board has become an independent but an affiliated unit of the Church Society for College Work. Its work was inaugurated by the raising of a capital fund of \$100,000 to supplement the funds set aside by the three dioceses in Michigan for college work. This money is used entirely for the payment or supplementing of the salaries of college chaplains in the area. Work sponsored by the Regional Board includes the ministries to college students at the University of Michigan, Michigan State College, Michigan State Normal College at Ypsilanti, Western State College at Kalamazoo, Albion College, Alma College, Ferriss Institute, and Hillsdale College.

CLASSIFIED

POSITIONS OFFERED

WANTED, assistant priest, unmarried, to serve Catholic parish in Eastern city. Living provided, with reasonable salary. Reply Box B-257, The Living Church, Milwaukee 3, Wis.

SMALL PARISH, outskirts New York City, pleasant neighborhood, offers priest living quarters for self or self and family in return for one Eucharist Sundays and holy days and emergency calls. July and/or August. Prayer Book Vestments. Reply Box G-267, The Living Church, Milwaukee 3, Wis.

ASSISTANT for Eastern suburban parish; special responsibilities in religious education; single preferred; \$2800 plus apartment; moderate churchmanship. Reply Box C-270, The Living Church, Milwaukee 3, Wis.

WANTED: Accompanist with excellent sight-reading ability. Full scholarship offered to boy now in high school. Write: The Headmaster, St. Peter's School, Peekskill, N. Y.

RECTOR WANTED, Parish on beautiful St. Clair River, 40 miles from Detroit. Prayer Book Churchman. Rectory and \$2,800. Reply Robert R. Holland, 135 Water St., Marine City, Michigan.

POSITIONS WANTED

EXPERIENCED CLERGYMAN desires rectorship of a downtown Parish in metropolitan area. Prefers church that needs hard work to get it going. Salary not an object. Present stipend \$4,200. Reply Box P-264, The Living Church, Milwaukee 3, Wis.

PRIEST, 35, competent preacher, desires Sunday work for July, August, or several Sundays in either. Stipend plus rectory. Reply Box T-245, The Living Church, Milwaukee 3, Wis.

PSYCHOLOGY INSTRUCTOR—Wanted, position as instructor in psychology in church college. B.S., M.A., churchman, 36, single. Reply Box P-259, The Living Church, Milwaukee 3, Wis.

POSITION WANTED as Housemother by cultured Churchwoman with college background, energetic and efficient. Reply Box M-251, The Living Church, Milwaukee 3, Wis.

RECTOR, successful Eastern Parish, Graduate Scholar in New York City, desires use of Rectory, Metropolitan New York City, during July and August in exchange for conducting services. Prayer Book Churchman. No children. Reply Box W-261, The Living Church, Milwaukee 3, Wis.

DIOCESAN DIRECTOR of Religious Education. Layman with over ten years' experience in Religious Education. Will graduate from seminary in June. Available June 15. Minimum starting salary \$3600 plus reasonable expense account. Reply Box H-263, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of experience and recognized ability desires change to parish of full Catholic teaching. Salary should be commensurate with responsibility. Reply Box M-265, The Living Church, Milwaukee 3, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and Water sports. Riding. Trained staff. Nurse. Individual attention. Limited to 50 campers. References. Rate \$225, season. Register month or season. Rev. & Mrs. R. L. Weis, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis. 12 days before publication date.

CHANGES

Appointments Accepted

The Rev. William I. Cool, Jr., formerly priest in charge of St. Thomas' Church, Barnesboro, Pa., and Trinity Church, Patton, will become priest in charge of Christ Church, Indiana, Pa., and St. Peter's, Blairsville, on June 1st. Address: 12 S. Ninth St., Indiana, Pa.

The Rev. Henry W. Havens, Jr., formerly priest in charge of St. Mary's Mission Field in and around Milton, Fla., is now assistant rector of Trinity Church, New Orleans. Address: 1329 Jackson Ave., New Orleans 13.

The Rev. Robert C. Holmes, formerly assistant at St. Matthias' Church, Detroit, is now rector of Trinity Church, Logansport, Ind. Address: 319 Seventh St.

The Rev. G. P. LaBarre, formerly vicar of St. Mark's-on-the-Mesa, Albuquerque, N. Mex., and canon of St. John's Cathedral, Albuquerque, is now rector of St. Mark's-on-the-Mesa. He will continue to be chaplain to Episcopal students at the Univer-

sity of New Mexico. Address: 430 N. Dartmouth Ave., Albuquerque, N. Mex.

The Rev. Julius A. Pratt, Jr., formerly rector of Grace Church, Whiteville, N. C., will become rector of Otey Memorial Parish, Sewanee, Tenn., on June 15th.

The Rev. Montgomery H. Throop, who formerly served as president of St. John's University in Shanghai, is now rector of St. Mary Magdalene's Church, Newark. Address: 144 Weequahic Ave., Newark 8, N. J.

The Rev. Bruce P. Williamson, who recently served St. Mary's Church, Bellhaven, N. C., is now serving Epiphany Church, Spartanburg, S. C., and St. Philip's Mission, Greenville. Address: 411 S. Liberty St., Spartanburg, S. C.

Resignations

The Rev. Dr. Edgar F. Siegfried, rector of Christ Church, Lead, S. Dak., has retired because of ill health. Address: R. R. 1, Box 137, Rapid City, S. Dak.

Changes of Address

Bishop Kirchhoffer of Indianapolis announces the change of his address and that of the diocese of Indianapolis from 23 E. Thirty-Third St. (or 1537 Central Ave., the previous address) to Sher-

wood House, 2847 N. Meridian St., Indianapolis 8, Ind.

The Rev. Bruce V. Reddish, formerly addressed at Box 1296, Santa Barbara, Calif., should now be addressed at Box 73.

Ordinations

Priests

Alaska: The Rev. Benjamin Franklin Peterson was ordained priest on April 28th by Bishop Gordon of Alaska at All Saints' Church, Anchorage. The candidate was presented by the Rev. Mervin L. Wanner. Bishop Gordon preached the sermon. The Rev. Mr. Peterson will be priest in charge of Christ Church, Anvik, and of outstations at Hologchaket and Shageluk.

Deacons

Colorado: Charles Dudley Pitkin was ordained deacon on April 25th by Bishop Ingley of Colorado at St. Martin's Chapel of St. John's Cathedral, Denver. He was presented by the Very Rev. Paul Roberts, dean of the Cathedral. Bishop Bowen, Coadjutor of Colorado, preached the sermon. The Rev. Mr. Pitkin will be deacon in charge of Calvary Church, Idaho Springs; St. Paul's, Central City; and Grace Church, Georgetown. Address: 1529 Pearl St., Denver.



CHURCH SERVICES

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



BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

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

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

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 10, Ev & B 8; Daily: 7:30 ex Mon
10, Thurs 7; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

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

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

EVANSTON, ILL.

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

MADISON, WIS.

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

NEW YORK CITY

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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

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

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

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

NEW YORK CITY (Con't)

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

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11; Cho Ev 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 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

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

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt