

# THE Witness

10¢ A COPY

June 15, 1950



ST. JOHN'S CHURCH, BOSTON  
Showing View of Well-Appointed Chancel

THE ANGLICAN SOCIETY NUMBER



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE

NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion;  
10, Morning Prayer; 4, Evening Prayer;  
Sermons, 11 and 4.  
Weekdays: 7:30, 8 (and 9 Holy Days  
except Wednesday, and 10 on Wednes-  
days) Holy Communion; 8:30, Morning  
Prayer; 5, Evening Prayer. Open daily  
7 a. m. to 6 p. m.

### GRACE CHURCH, NEW YORK

Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon.  
Weekdays: Tues.-Thurs., Prayers-12:30.  
Thurs., and Holy Days, H.C.-11:45  
Fri., Organ Recital-12:30.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.  
Sundays: Holy Communion, 8 and 10 a.m.;  
Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Commu-  
nion, 11 a.m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 a. m. and 9 a. m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday  
at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m. Holy Communion; 9:30  
a.m., Church School; 11 a.m., Morning  
Service and Sermon; 4 p.m., Evening  
Service and Sermon.  
Wednesday 7:45 a. m. and Thursday  
12 noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street  
Rev. Roelif H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11  
a.m., Morning Prayer - 1st Sunday, Holy  
Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy  
Communion.

THE CHURCH OF THE ASCENSION  
5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11  
a.m., Morning Prayer and Sermon; 8 p.m.,  
Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
New York City  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
New York City  
The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 8.

### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and  
7:30 p. m.; Mon., Tues., Thurs., and Sat.,  
12; Wed., Fri., 7:30; Holy Days, 7:30  
and 12

### ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK

Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8; Church  
School, 11; Morning Prayer, 11.  
Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK

The Rev. Philip F. McNairy, Dean-Elect

Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11 - 4:30  
p.m. recitals.  
Weekdays: Holy Communion, Wednesday,  
7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11 a.m.,  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat. 8; Wed., 11;  
Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH

MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean

The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad, Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.  
Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11  
a.m., Church School; 11 a.m., Morning  
Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion;  
10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT

Meridan St. at 33rd St.

INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Com-  
munion; 9:30 a.m., Church School; 11  
a.m., Morning Prayer and Sermon.

### CHRIST CHURCH

NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and  
11 a.m., Church School; 11 a.m., Morning  
Prayer and Sermon; 6 p.m., Young Peo-  
ple's Meetings.  
Thursdays and Saints' Days: Holy Com-  
munion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield,  
Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.-High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

Second Street Above Market

The Rev. E. A. de Bordenave, Rector  
The Rev. Robert M. Baur, Assistant  
Sunday Services: 9:30 and 11:00  
Wednesdays and Holy Days: 12 noon  
This church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rector; Rev.  
Nicholas Petkovich; Rev. Eugene M. Chap-  
man; Rev. Richard J. Hardman.  
Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH

RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector

Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## STORY OF THE WEEK

# How Anglicans Commemorated The Prayer Book Anniversary

**Stress is Placed on Prayer Book Loyalty  
At Elaborate Service at Buffalo**

By CHARLES E. HILL

Honorary Canon of All Saints Cathedral, Albany

★ A regional day for the American Branch of the Anglican Society was held at St. Paul's Cathedral, Buffalo, on June 9, 1949, the day the first Prayer Book of Edward VI was authorized for use in 1549. The whole day was carefully prepared for and enthusiastically observed with overflowing congregations.

The president of the Society, Bishop Welles, was then Dean of the Cathedral and was celebrant, assisted by the Rev. L. Densmore Jacobs as Gospeller and the Rev. Arthur J. Rantz as Epistler. The Rev. Paul B. Hoffman acted as Deacon and the Rev. R. O. Liesinger as Sub-Deacon. The Rev. Frank S. Patterson was master of ceremonies, assisted by Rev. Robert R. Spears Jr. The Bishop of Western New York, Dr. L. I. Scaife, presided. The sermon was preached by Bishop Austin Pardue of Pittsburgh. The specially licensed order for the Holy Communion, commonly called "the Mass" in the first Book of Edward VI, was used.

Luncheon was served in the Cathedral House at which greetings were given by Bishop Scaife who presided. This was followed with a meeting with Dean Welles presiding. Fine addresses were made by the Rev. W. H. Dunphy, rector of St. Mark's, Philadelphia, on

"The Forgotten Book—the Book of Common Prayer," and by the Hon. William R. Castle, formerly assistant Secretary of State, on "The Prayer Book and the Laity."

Illustrations in this number of The Witness show two different parts of the service; one shows the Celebrant, Deacon and Sub-Deacon at the beginning of the Nicene Creed; the other shows the "Great Entrance," the solemn bringing in

of the Elements at the Offertory.

The whole service showed how elaborate a Prayer Book service may be in entire loyalty to Anglican tradition. There was no introduction of anything not prescribed; no confession with Celebrant and Acolytes before the beginning (for the confession is ordered said later in the service); no genuflections, because the earlier and more Catholic method of bowing was used; no wearing of birettas, for why should Americans wear Italian college caps, ugly as they are; no "tarping," for the consumption of what remains of the Sacred Elements is ordered after the blessing.

Certainly there is great need for more services of this kind, shall we say particularly in many parishes where a highly ornate ceremonial is in use?



**THE GREAT ENTRANCE**, the solemn bringing in of the Elements at the Offertory at the service at St. Paul's Cathedral, Buffalo, that marked the Prayer Book Anniversary

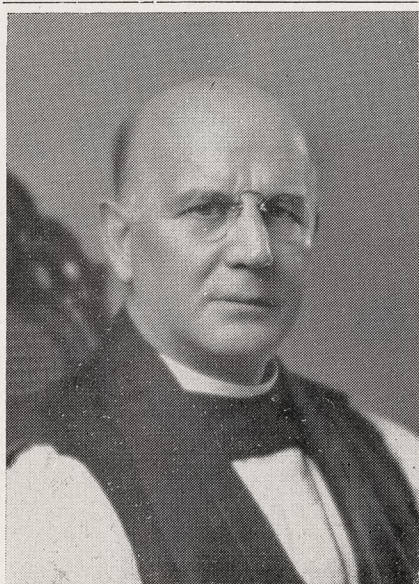


# EPISCOPAL CHURCH NEWS

## THE AMERICAN BRANCH OF ANGLICAN SOCIETY

★ After the formation of the Anglican Society in England in 1925, Bishop Oldham thought that here in the United States an American Society might be founded to do similar work. Convinced that our Prayer Book is a truly Catholic liturgy, and one of the best extant, he felt there was need for a deeper appreciation of it and consequent greater loyalty to it, both in letter and spirit; and that such loyalty would go far towards healing our own divisions and so enable us to present a solid and united front to the world on the basis of sound Prayer Book churchmanship.

Accordingly in the vestry room of Trinity Chapel, New York, in January, 1932, the Bishop, the Rev. J. Wilson Sutton, then vicar of the chapel, and the Rev. Charles E. Hill, then rector of Christ Church, Ballston Spa, New York, met and founded the Society, with Bishop Oldham as president, Dr. Sutton as treasurer and Mr. Hill as secretary. Later it was decided that we would not form a separate society but be the



**BISHOP OLDHAM**, Honorary President of the Anglican Society

American branch of the already existing English Society, a very wise decision on more points than one.

In the years that followed, the Society had real help from the late Dean Milo Gates of the New York cathedral; of the late eminent scholars, Dr. Henry R. Gummey and the Rev. Frederick W. Fitts, so long the rector of St. John's, Roxbury, Boston, who, while maintaining ornate services, conducted them on completely Anglican lines. A picture of the beautiful chancel he built at St. John's is pictured on the cover of this number of *The Witness*.

In less than a year the Society embraced seventy-five members, of whom six were bishops, forty-two were priests and twenty-seven were lay people. By December, 1947 the Society had grown to 277 members and by January, 1950 to 401 members.

The Society has published many leaflets and pamphlets which have been widely distributed. It has put out, first in smaller then in larger format, "The News Letter," now called "The Anglican" with this number of *The Witness* serving as Vol. VI: No. 2. The Society contributed much to the widespread observance of 1549 by emphasizing the importance of the anniversary in 1949.

Much remains for the Society to do. A lack of funds seems the greatest need the Society faces, for by and large, when once the aims of the Society are known, many, if not most, of our people gladly approve and become members.

## JOHN HEUSS VISITS SEATTLE

★ The Rev. John Heuss, head of the National Council's department of education, was the preacher last Sunday, June 11, at St. Mark's Cathedral, Seattle, Washington.

## SUMMER CONFERENCE IN CONNECTICUT

★ Three summer conferences of a week duration each are being held at the Girls' Friendly House at Canaan, Conn. In addition there is to be a weekend for young people of high school age. The first conference opens tomorrow, June 16, and they will run through July 8th. Serving on the faculties are the following clergymen: R. M. Hatch of Waterbury; Sewall Emerson of Norwalk; O. S. Barr of New Britain; A. M. Lambert of Hartford; Jay G. Seacord of Winsted; A. W. Burns of Bridgeport; J. P. Cuyler of New Milford; J. H. Esquirol of Southport; J. H. Findley of Thompsonville; J. L. Grant of Canaan; E. W. Grilley Jr. of Hartford; S. F. Hemsley of Stamford; J. S. Kromer of Meriden; R. H. Parkes of Pomfret; E. A. D. Phillips of Mystic; W. E. Traub of New Haven; R. R. Williams of New Canaan.

## CHURCH MUSIC CONFERENCE

★ A conference devoted entirely to church music is being held this week, June 16-18, at Tacoma, Washington. Lecturers are the Rev. Walter Williams of St. Mark's, Denver; Canon P. H. Miller of St. Mark's Cathedral, Seattle; the Rev. F. P. Williams of Trinity, Seattle; John Boe, organist and choirmaster of St. Stephen's, Seattle; Eugene M. Nye, organist and choirmaster of Trinity, Seattle. One of the unique things about it is that the clergy of the diocese of Olympia voted to have services on the 18th music-less to permit church musicians to attend the conference.

## DAVID RICHARDS TO WED

★ The newly elected suffragan of Albany, the Rev. David E. Richards, is to be married to Miss Helen Rice of Schenectady.



## BISHOP W. R. BROWN GETS TRIBUTE

★ Members of the diocesan council of Southern Virginia stood in tribute to Bishop William A. Brown as he began his final report at Trinity, Portsmouth, Va. He retired in April to be succeeded by Bishop George P. Gunn. The retiring bishop expressed the hope "that we have diminished our parochialism and become more diocesan and Church-minded." He said that he believed progress had been made in that direction but then warned "against the dangers of a narrow concern with parish problems which can lead to neglect of the larger and more important things in the life of our Church today."

Bishop Phillips of Southwestern Virginia preached at a service held in honor of Bishop Brown. Following a reception was held at which he was presented with an automobile and a purse. Other bishops attending were Bishop Tucker, former Presiding Bishop; Bishop Goodwin of Virginia; Bishop Mason of Virginia; Bishop Powell of Maryland; Bishop Wright of East Carolina; Bishop Penick of North Carolina.

Bishop Gunn, in his address, said that he will effect no changes in the administrative policies of the diocese.

## THE ALCUIN CLUB OF ENGLAND

★ The Anglican Society, and indeed the whole Church, owes a debt of gratitude for the very fine work of the Alcuin Club, whose scholarly labors it desires to further in every possible way.

The Alcuin Club—of which Dr. Walter Howard Frere was for many years the president—exists for the object of promoting the study of the history and use of the Book of Common Prayer. It encourages, by publications and other means, the practical study of the English liturgy with its ceremonial, and the arrangement of churches, their furniture, and ornaments,

in accordance with the rubrics of the Book of Common Prayer, strict obedience to which is the guiding principle of the work of the Club. During the last half-century the Alcuin Club has issued some eighty publications—collections, smaller books, pamphlets, and leaflets—and members of the Club are entitled to the publications of the current year gratis, while associates are entitled to such of the smaller works gratis as the committee may determine. The subscription for members is 20s. per annum, and for associates 5s. per annum. Application for election and for the list of publications should be sent to the assistant secretary, Miss D. H. Daunt, c/o Lloyd's Bank Ltd., Chichester, Sussex.

Many know and use "A Directory of Ceremonial," parts I and II; "A Server's Manual;" "Liturgies in the Parish."

## COMMENCEMENT AT HOBART

★ Bishop Dudley Stark of Rochester preached the baccalaureate at the commencement of Hobart and William Smith Colleges, held June 11th.

## GLASIER FORMS OWN COMPANY

★ Louis F. Glasier, for many years the head of the ecclesiastical department of Black, Starr & Gorham, New York, has formed a new company to deal in memorials, stained glass and ecclesiastical supplies. It is located at 143 East 54th Street, New York.

## PRESIDING BISHOP'S SON ORDAINED

★ Henry W. Sherrill, oldest son of the Presiding Bishop, was presented by his father to Bishop Nash of Massachusetts on June 2 for ordination to the diaconate. He is to go to Christ Church, Grosse Pointe, Michigan, to serve as curate under the Rev. J. Clemens Kolb.

## INFIELD NEARLY COMPLETE

★ The Rev. and Mrs. W. B. Spofford Jr. have their baseball battery and only one lacking for the infield. Timothy was born less than five years ago and his triplet brothers, Mark, Andrew and Stephen are now three and a half. The fifth son, named Daniel, according to reports, was born on June 5th.



**CELEBRANT,** Deacon and Sub-Deacon at the beginning of the Nicene Creed at the Anniversary Service at St. Paul's, Buffalo



# EPISCOPAL CHURCH NEWS

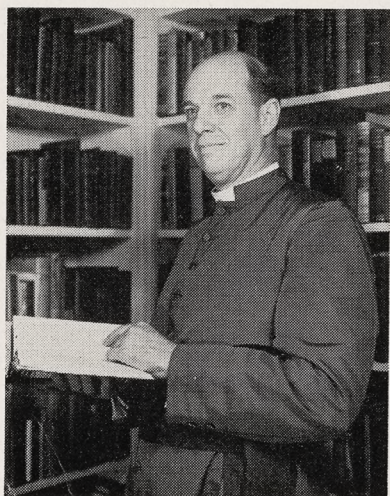
## THE WARHAM GUILD

★ The Anglican Society is greatly indebted to the Warham Guild whose work it gladly commends.

The Warham Guild, established November 11, 1912, consists of skilled workers who carry out the making of all "Ornaments of the Church and of the ministers thereof according to the use of the Church of England." Besides providing vestments, furnishing altars, and acting for craftsmen in wood and metal, the Guild is able to offer valuable advice and help, architectural and ecclesiological, in any work connected with the fabric of our churches.

Loyalty to the rubrics and canons of the English Church is the guiding principle of the Guild; and the designs are carried out under the directions of ecclesiologists and artists of repute.

The work of the Guild has steadily grown from year to year, and examples of altars, vestments, banners, specimens of embroidery and craftsman's work in metal and wood, can always be seen at the showrooms at 23 Margaret Street, London,



**BISHOP EDWARD R. WELLES**  
President of the Anglican Society

W.1. A visit of inspection is cordially extended to those who are in sympathy with the Guild's aims.

The personality of the individual craftsman is not hidden by the Guild—in the case of original work of a special character the name of the designer is given in order that many good craftsmen now living may become better known. Besides these specially designed articles, inexpensive ornaments of good design and workmanship, but of simple character, are always kept in stock. If unable to visit, the Guild is always willing to send specimens of its work to intending purchasers.

### Publications of the Guild

Short Statement of the Aims of the Guild. [Free.]

Descriptive Illustrated Catalogue of the Ornaments of the Ministers. [Free.]

St. Paul's Cloke. By Dr. Dearmer.

The Altar according to the English Tradition. By Dr. Hermitage Day.

Some Notes on Vestments. By Dr. Hermitage Day.

Lecture Notes for Lantern Slides. By Dr. Dearmer.

Heraldry as an Element in Church Decoration. By the Rev. E. E. Dorling, M.A., F.S.A.

The Aumbry and Hanging Pyx. By the Very Rev. A. S. Duncan Jones, B.D., and the Right Rev. D. C. Dunlop, M. A.

Some English Altars. With an Introduction by the late Dr. Dearmer.

Economy Leaflet. [Free.]

More Examples. Metal Work.

The Burse and the Corporals. By Dr. Dearmer.

The Warham Guild Handbook. 2s. 6d.

Robes and the Choir Habit. By Dr. Dearmer.

The Lenten Array. By the Very Rev. A. S. Duncan Jones, B.D.

Some Notes on Copes. By the Rev. Leonard Spiller, M.A.

Memorials. By the Rev. Jocelyn Perkins, M.V.O., D.C.L., F.S.A.

The Fittings and Ornaments of the Church. By Harold S. Rogers, F.R.I.B.A.

Stoles and Scarves. By the Rev. Leonard Spiller, M.A.

These publications, price 6d. each, except when otherwise stated, can be obtained from the Secretary, Warham Guild, 28 Margaret Street, London, W. 1.

## THIS NUMBER SERVES AS THE ANGLICAN

★ The secretary of the Anglican Society, Canon C. E. Hill, requests that we inform its members that this number of *The Witness* is a substitute for Vol. VI, No. 2 of *The Anglican*, official magazine of the Society.

## CLERGYMEN DEFEND BISHOP DUN

★ It appears "quite improbable" that the Protestant Episcopal House of Bishops will censure Bishop Angus Dun of Washington, for inviting clergymen of several Protestant denominations to participate in a communion service at the Washington Cathedral on Ash Wednesday, five clergymen in Washington said.

The bishop was criticized for the action by a local branch of the American Church Union, which asked the House of Bishops to discipline him for "flagrant disregard" of Church doctrine (*Witness*, June 8).

Since the charges were made, clergymen of several denominations have voiced their support of the bishop in their pulpits and at public meetings. The bishop, one said, "deserves praise rather than blame, for he acted within the spirit of Christ."

Five Episcopal clergymen issued a formal statement on the subject. They pointed out that any group may petition the House of Bishops, but that whether the bishops take any action "depends upon the merits of the petition. Since the service conducted by Bishop Dun has abundant precedents, it appears quite improbable that any action of censure would be taken by the House of Bishops."

Signers of the statement were Canon Theodore O. Wedel, chairman of the standing committee of the diocese and warden of the College of Preachers; the Rev. Leland Stark, rector of the Church of the Epiphany and president of the Episcopal Evangelical Fellowship; the Rev. E. Felix Kroman of St. Alban's church; Canon Charles Martin, headmaster of St. Alban's School, and the Rev. J. J. Ambler, rector of Pinkney Memorial church.



## YOUNG ADULTS MEET AT RENO

★ Thirty young adults, belonging to the couples' supper club of Trinity, Reno, Nevada, met on Whitsunday at the Galilee conference center at Lake Tahoe, with National Council's west coast representative, the Rev. A. Ronald Merrix, giving the opening address.

A recent survey of work among young adults indicated that more than twenty thousand groups of young adults were associated with churches in the United States. Every major body, including the Roman Catholic Church, had distinctive organizations with published program material. Mr. Merrix suggested that this fact pointed to an aroused interest in religion. He hoped that young adult groups in the Episcopal Church would be led to seek direction of the Holy Spirit as they developed programs in relation to modern needs, problems and issues.

In the course of discussion on the values of a diversified and flexible program, those present expressed their particular interest in the psychology of satisfying marriage relations, a fresh study of the Church and young people and public school relationships, religion in every day business, juvenile delinquency, the pros and cons of a welfare state, what Communism is and stands for. The value of recreational activities, including dancing and picnics, was recognized by all. The question of baby sitters was debated at length. A young father said that if the church would provide a nursery school at 11 a. m. on Sundays it would remove the biggest handicap to the attendance of parents at services.

After supper, Mr. Merrix gave a second address, with reasons for a fresh interest in studies of the Bible and the Church. He pleaded for a new understanding of the Christian message in the light of present-day knowledge and in relation to the

existing situation in the nation, the world and the Church, including the ecumenical movement.

The Rev. John T. Ledger, rector of Trinity Church, Reno, arranged the conference.

## BEVERLY HILLS RECTOR IS HONORED

★ The Rev. W. W. Fleetwood, rector of All Saints, Beverly Hills, Calif., was honored by 350 members of the parish on June 1, which marked the 25th anniversary of the dedication of the church; the 50th anniversary of his ordination and also his 75th birthday. Addresses were given by Bishop Bloy and Bishop Campbell and by Clifford E. Hughes, formerly senior warden of the parish. Bishop Bloy in his address declared that the diocese of Los Angeles, comprising the eight southern counties of California, was destined to become the second or third largest in the country.

## HISTORIC CHURCH SEEKS PARK STATUS

★ As a part of its 250th anniversary, Gloria Dei (Old Swedes) Church, oldest in Philadelphia, is bidding for Congressional sanction as a national park. The celebration began June 4 with the raising of an anniversary flag to fly the rest of the year. The church became a national shrine in 1942, with plans now being prepared by a committee headed by Congressman Hardie Scott to have Congress authorize purchase by the national park service of adjacent grounds for authentic restoration of the 273-year-old site. Restoration plans would call for the removal of a clutter of factories and crumbling houses that now hem in the city's oldest landmark.

## WOMEN BARRED IN VIRGINIA

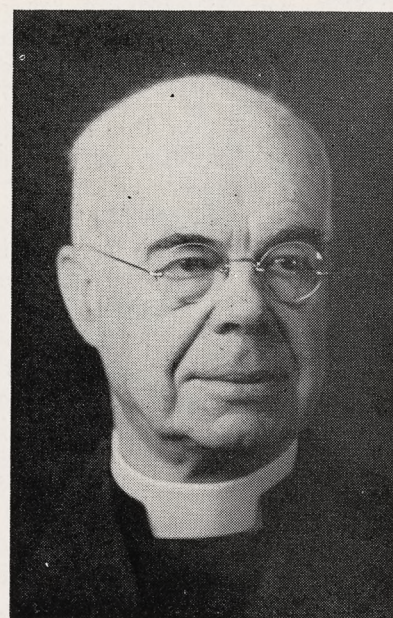
★ The convention of Virginia, by a vote of 89 to 83, refused to amend the canons of the diocese so as to allow women to serve on vestries.

## ASSOCIATE PARISH IN TRENTON

★ Three Episcopal churches in the Trenton, N. J. area have formed an associate parish. The Rev. Gerald R. Minchin, rector of St. James, brought the vestries of St. Paul's and St. Matthew's, Pennington, together with his vestry to discuss the clergy shortage and the need for greater pastoral work in the city. Both of these churches have had part-time services of clergymen. The result of the conference is the formation of the associate parish, with each of the three churches contributing about a third of the increased budget. The Rev. W. Ernest Tilley of Oxford Mills, Canada, will become the associate rector, with direct pastoral care of St. Paul's and St. Matthew's. Under this plan St. James thus aids two congregations financially unable to attain full self-support.

## ANGLICAN-ORTHODOX SERVICE HELD

★ "Solemn Vesper of the Feast of the Pentecost according to the Rubric of the Eastern Orthodox Church" was held at St. Paul's Cathedral, Detroit, Whitsunday afternoon. Several Orthodox choirs presented music.



CHARLES E. HILL, Secretary  
of the Anglican Society



## BISHOP DUN HEADS COMMISSION

★ Bishop Angus Dun of Washington has been named chairman of a Federal Council commission to "study the moral implications of area bombing and the military use of nuclear bombs and other weapons of mass destruction."

In accepting the post, Bishop Dun said that the commission had been given an assignment "in which failure is almost certain." But he added that "to refuse the assignment would be to turn our backs on the responsibility which God lays upon us."

"We are supposed to be," Bishop Dun said, "a group with more than average capacity for thinking clearly about moral issues. We are supposed to be men and women who can bring the mind of Christ to bear on the truly dreadful issues which confront us. Whether we can rise to that level remains to be seen. We shall stand under the judgment of men and more inescapably under the judgment of God."

It will be the task of the commission, according to Bishop Dun, to "look with open eyes at the powers of mass destruction" available, now or in the future, to America or any other nation.

Also, the commission must consider, he said, the human, political, and moral results of the bombing methods used in world war II, or the bombing procedures that may be used in any future war.

Another job of the group, Bishop Dun pointed out, would be to "face the possibilities of international blackmail if one or more major powers possess weapons of mass destruction not available to others." The conditions and the price of international control of such weapons must also be considered, he said.

The commission will have to ask itself, Bishop Dun said, "what conceivable decisions or actions could be taken by Christian individuals or groups seek-

ing in sincerity to do the will of the Father of our Lord Jesus Christ in our world today. A company of men and women faced with that task, we can without any false piety say to our brethren, 'Pray for us, that the God with whom all things are possible may grant us light even in this darkness'."

Members of the commission include: Prof. Reinhold Niebuhr of Union Theological Seminary, New York; William W. Waymack of Adel, Ia., former member of the U. S. atomic energy commission; Prof. Walter M. Horton of the Oberlin graduate school of theology, Oberlin, Ohio; President John R. Cunningham of Davidson College, Davidson, N. C.; President Benjamin E. Mays of Morehouse College, Atlanta, Ga.; and Chester I. Barnard, president of the Rockefeller Foundation.

Also: President Conrad J. I. Bergendoff of Augustana College, Rock Island, Ill.; Prof. John C. Bennett of Union Theological Seminary, New York; Prof. Robert L. Calhoun of Yale University, and Prof. A. T. Mollegen of the Virginia Seminary.

## CENTRAL NEW YORK YOUNG PEOPLE

★ About 150 delegates of youth organizations in Central New York held a conference at All Saints, Syracuse, May 31-June 1. Bishop Peabody was celebrant at the opening service. Addressing the group was the Rev. Robert R. Spears Jr., rector of St. Peter's, Auburn, N. Y., who is a member of the national youth commission. Jack Pratt of St. Paul's, Syracuse, was elected president.

## OTIS RICE LECTURES AT YALE

★ Among the six men added to the faculty of the Yale Divinity School is the Rev. Otis R. Rice, Episcopalian. He is the religious director of St. Luke's Hospital, New York, and is to lecture at Yale on pastoral counselling.

## MOORE HEADS RESEARCH

★ The Rev. Joseph G. Moore of the Seabury-Western faculty has been named director of a unit of research by the National Council. It will study population trends on the parochial and diocesan levels throughout the country and assist in plans for expansion in those areas. Moore has been in charge of the department of social research at the seminary, which has now been taken over by the Council and absorbed into the unit. It is composed of division heads of the Council, with the Rev. George Wieland of the home department as chairman.

Under Moore's direction studies have been made in the dioceses of Chicago, Atlanta and Kentucky and one is currently being made in the diocese of New York.

Statistics of population, population movements, financial status of the groups being studied, the health conditions, education and recreational facilities and the standard of living within the area are gathered for a 10 to 30 year period. These are charted on maps and graphs and the neighborhood parish or parishes within the area, which has at the same time been studied statistically, is then measured in comparison to the study of the area through other graphs, maps and charts. Thus a sampling technique is developed which enables a parish within the area to determine whether its program has been geared to fit the neighborhood needs.

## UTO SERVICE IN NEWARK

★ The annual service for the presentation of the United Thank Offering was held at Trinity Cathedral, Newark, for the women of that diocese. Bishop Washburn was celebrant, assisted by Bishop Ludlow and Dean Warnecke, and the preacher was the Rev. John H. Johnson, the rector of St. Martin's, New York.



# EDITORIALS

## Fear and Conscience

THE famous words of Franklin Roosevelt in his first inaugural: "The only thing we have to fear is fear itself" are important and significant for two reasons. First, because they were the trumpet-call that roused a stunned and demoralized nation to some measure of confidence and determination. Second, because they were the background of the mass of remedial legislation which was speedily forced through Congress.

We have too seldom realized what is the innermost nature and the basic cause of all fear—personal or social or national. Emerson, in his old essay, "Compensation," points it out with great clarity. "Fear is an instructor of great sagacity and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised."

Always, in every relation of life, we are afraid because we are aware, deep down in our conscience, that something is wrong that we could have set right and have not done so. Man, in his personal life, fears death, fears illness, fears poverty, fears the loss of friends and reputation. Each of these gnawing terrors would vanish if we devoted ourselves whole-heartedly to setting right the conditions that have inspired the fear. If, instead of thinking in terms of our rights, our just deserts, we concentrated our thoughts, feelings and energies on the full, unmeasured gifts we could bestow on our friends, acquaintances, neighbors and enemies, terror would dissolve like a morning mist out of our personal lives. This is, of course, precisely what the beloved disciple of our Lord meant

when he declared that "perfect love casteth out fear." The devoted physician, working day and night during epidemic plague to bring healing or comfort, has no room in his mind and heart for fear of his own death or disease. The Christian missionary and the Christian saint find no time or strength to waste on apprehensions of what may happen to either their bodies or their souls. They are far too busy giving their all to those who, by the standards of the world, are quite unworthy of such sacrifice. "Perfect love," unmeasured self-giving, always and everywhere, casts out fear.

### "QUOTES"

WE cannot form an alliance on ideas without losing the only true unity which is inseparable with the common baptism, common communion and common fellowship of the household of faith. The only kind of Christianity which will ever profoundly influence human society toward righteousness is one which manifests that rare combination of definite conviction and kindly courtesy. The two are not interchangeable, but complementary. Without definite convictions religion has not force; without Christian courtesy it has no attractiveness. One need not lack the latter because he possesses the former.

—BISHOP JOHNSON  
Founder of The Witness

And what is so clearly true of the individual soul in relation to conscience and fear, is quite as evident—or ought to be—in relation to the corporate life of men and nations, as Emerson so clearly saw and expressed. Today we are having demonstrated for us on a world-wide scale, dramatically and convincingly, this principle of the connection of fear and a bad conscience. The whole world, east and west, is gripped by terror; and the whole world, deep down in its unconscious, has an awareness of dreadful evil that should have been, but has not been, either confessed or corrected. The people of America are scared today as they've never been scared before. They are scared of atom-hydrogen bombs and of Communism. The people of Rus-

sia and the "Peoples Democracies" are equally scared. They are scared of atom-hydrogen bombs and —Capitalism. And neither east nor west has yet confessed its sins and started to give of its best, without counting the cost or demanding a price for its giving. What concerns us as Christian Americans are America's sins—not Russia's or China's or any other nation's or race's or people's. We have, so far, permitted our political leaders to paralyze us with fear and to take our money to pile up armaments with which to force all the world to follow our way of economic and political life. Meanwhile, a thousand sins of our own national life and economy go uncorrected



and mostly even unacknowledged and unconfessed.

America must give—not armaments, not threats—but her very best self in a great, price-less venture for peace, which can be implemented only by world-wide trade and by the noble risk of far-flung capital investment in the world's de-

pressed areas, without guarantees or Scrooge-like conditions which declare "heads I win, tails you lose." Let this true American spirit, which we love, rise up and take control, that the America of today may with some reason be called Christian.

# The Prayer Book As It Is

By G. ASHTON OLDHAM

Retired Bishop of Albany

ON Whitsunday, over four hundred years ago the National Church of a small island, containing fewer inhabitants than the present city of New York, used for the first time the Prayer Book in the English tongue. Today, a great international Communion comprising more than three hundred dioceses, some thirty-five million members, and extending over five Continents and the Islands of the sea is celebrating that event. And rightly so, because it is this Book of Common Prayer that unites our Church with the Christianity of the ages and with the various branches of the Anglican Communion throughout the globe.

It is not my purpose to dwell on the history of the Prayer Book, with which I assume you are tolerably familiar, but rather to consider the objectives of the reformers and the significance thereof for us today.

Their aim was threefold—first a return to the primitive Church and the Bible; second, simplification; and third, to produce a service which would enable man to worship God intelligently in his own tongue.

The preface of the first Prayer Book sets forth these primary aims in the following quaint language:

"So that here you have an order for prayer (as touching the reading of Holy Scripture) much agreeable to the mind and purpose of the old fathers, and a great deal more profitable, and commodious, than that which of late was used. It is more profitable, because here are left out many things whereof some be untrue, some uncertain, some vain and superstitious; and is ordained nothing to be read, but the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order, as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few

and easy. Furthermore by this order, the Curates shall need none other books for their public service, but this book and the Bible; by the means whereof, the people shall not be at so great charge."

By coincidence or Divine Providence it so happened that at this time the Bible was translated by Tyndale—later burned at the stake for doing it—so that it was now possible for the ordinary man to read and study the Holy Scriptures in his own tongue. These two events, the translation of the Prayer Book and Bible, belong together and reinforce each other.

Loyalty to the Prayer Book thus means that we who have it should also be Bible Christians. The sequence of lessons, collects, epistles, and gospels together with the psalms and canticles constitute some four-fifths of the contents of the Prayer Book and if we are to be true to the ideals of the reformers, Anglicans should be most voracious readers and earnest students of Holy Writ. Are we?

Unlike the Reformation on the continent, there was no thought in England of starting a new Church. The personal and political quarrel of Henry VIII and the Pope provided the occasion for a reform in the Church, but Parliament asserted that it had no intention "to decline or vary from the Catholic faith of Christendom." Cranmer may not have been an heroic figure—though he proved to be at his death when he thrust first into the flames the hand that had written his recantation—but his very conciliating nature was used by Providence to secure for the English Church a reform and not a revolution. Something like 99 per cent of the contents of the Prayer Book was drawn from the ancient service books of the Western Church. It retained the ancient Creeds, the Apostolic succession of Bishops; the Holy Communion "commonly called the Mass" with the other sacraments, much of the ancient ceremonial and vestments but checked and modified by reference to the standards of



the primitive Church and the Bible. Thus the Anglican Church represents a reformed Catholicism. It is no new body, but a continuation of the ancient Church of the land. Dean Swift's illustration is a good one here. A fair maiden is attired in a beautiful dress so over-laden with frills and ornaments that scarcely any of the material of the dress itself is visible. Some in their haste and impatience tear off the ornaments and with them destroy a large part of the fabric. Such are represented by the Puritans and Continental reformers. Others with more care and discernment remove the excrescences so carefully as to leave the fabric of the dress whole and entire. These are represented by the English reformers, who eliminated many complicated, useless and sometimes superstitious practices, but took care to preserve all the essentials of the Church of the fathers.

### Simplification

**I**N addition to this return to the Bible and the early Church, the reformers aimed at simplification. At this time there were altogether nine different service books for regular worship, plus others for special occasions, so that it was impossible for any but an expert to use them. The laity for the most part knew little or nothing about them, and as the preface states even for the clergy it was "more trouble to find what should be read than to read it when found." These voluminous and complicated services were reduced, simplified and translated into English so as to produce for the first time in history a single and simple Book of Common Prayer.

What is the significance of this for us today? There is a possibility that this observance of the 400th Anniversary may come and go and leave little behind. It may be merely sentimental or worse, an insincere or partisan observance. It may consist of mere lip service, high sounding words of approval with no deeds to match. So I ask you to consider the Prayer Book as we have it today, our use of it and loyalty thereto.

First of all, we should come to know it better. Time was when each person had his own Prayer Book and carried it to church. Whether the present custom of the church providing Prayer Books in every pew is the result or cause of individual neglect is hard to say. Probably it is a bit of both. But the growing practice in the Episcopal Church of the priest telling the people the number of the page on which to find the psalms, the collect for the day and sometimes even the Creed and Venite, while useful for a congregation of strangers, is an unfortunate presumption of ignorance on the part of our people regarding the Prayer Book. In earlier days the churchman

knew his Prayer Book well enough to find the place and to know when the parson was putting something over on him. It would be well if he had a similar acquaintance today.

In the second place we should make better use of it both in public and private worship. Mark Twain used to say he liked the Prayer Book because it "gave the congregation a chance to jaw back at the minister" and he was right; for this is one of the principal things aimed at by the reformers. Revolting from the mumbling of the Roman Mass during which the people sat idly by or indulged in irrelevant petitions, they could not, of course, have anticipated the equally individualistic modern Protestant service where the minister does all the praying and reading and talking for the people and a quartette most of their singing. The Prayer Book, however, was designed to give the people full participation in worship. An influential group in the Roman Catholic Church is today aiming at this same thing by introducing the "Dialogue Mass" while we who have this treasure ready made in our hands are in large part failing to use it. In the Church service itself the participation of the congregation is woefully inadequate. We begin with "O Lord, open thou our lips," and thereafter keep them sealed tight. When the parson says "Let us pray" it often means "Let me pray." We meekly acquiesce when the choir takes away from the people, the canticles and Creed which were meant for congregation participation, and mumble the responses and amens so softly that it is often difficult to hear any response at all.

By contrast, in England and the Colonies and Dominions, you may go into any little village Church and find not the choir alone but the whole congregation joining heartily in the canticles and even the singing of the psalms, whereas with us the canticles are usually sung to elaborate settings by the choir in which it is impossible for the congregation to join and if by chance the psalms are sung, as they should be, it never occurs to the average Episcopalian that he is even supposed to join in. What a departure from the ideals of the Prayer Book and what a travesty on worship! And this is chiefly the fault of the clergy, though organists have a large share of the blame.

### Can Be Improved

**T**HAT this condition among us can be improved I know by experience. In my last parish, with the cooperation of the organist and a good deal of training, especially of the young people we reached the point where on a Sunday morning the entire congregation sang not only the Venite but the Te Deum and Benedictus at Morning Prayer



and the responses to the *Sursum Corde* and the *Sanctus* in the Communion Office, thus making worship a living and thrilling reality.

At the Lambeth Conference of 1930 the bishops were all invited to attend a rehearsal prior to the Sunday service and I shall never forget the effect in that great shrine, of the whole congregation singing the Merbeck setting of the Creed, *Sursum Corde*, *Sanctus* and *Gloria in Excelsia*. Not the most exquisitely trained choir could have produced the inspiring and uplifting effect of this fervent and joyous singing of those thousands of worshippers. So if clergy and organist care and will make the effort, it can be done.

At the occasional services, baptism, holy matrimony, and burials the situation is even worse. At the two latter a Prayer Book is rarely opened, responses are made timidly if at all, and the psalms in the burial office are read as a lesson by the priest instead of responsively.

We need a reform all along the line. We need to know our Prayer Book, respond audibly and so make our worship a dialogue, not a monologue, and thus exercise the priesthood of the laity and give more life and fervor to our church services.

We should also know our Prayer Book well enough to use it in private and family prayers. The loss of the old custom of gathering the family together for a brief recognition of their Heavenly Father, and this applies even to the families of many of our clergy, is a tragic loss indeed, since religion will never be strong and vital unless it finds its center in the home. Then, too, the opportunities for parents to review their doctrine by teaching the catechism to the young is of great value, while the special family prayers and annual round of collects provides one of the best manuals of devotion in existence.

Next, I come to the matter of loyalty to the Prayer Book. Far too many people believe in the Prayer Book as individually interpreted, not as it is. The result of their actions is to reverse the efforts of Cranmer and his colleagues who aimed at simplicity by removing the encrustations of the centuries and reducing the service to its essentials.

For some of us moderns this is not good enough. Take for instance the opening and closing choir prayers. Originally—and still in England—these are brief, quiet devotions for the choir alone before entering upon their solemn duties. Now, these prayers must be chanted for the congregation to hear and this has developed in some places so that the congregation actually kneels while the rector chants or shouts the prayer for their presumed edification! Likewise

in the Holy Communion there is a preface indulged in *sotto voce* by the priest and two fidgety acolytes, often quite meaningless to the congregation, and at the close a devotion frequently said aloud as if it were part of the service. However helpful these additions may sometimes be, they are examples of a tendency of devotions originally said privately in the sacristy or silently in procession finding their way to the altar, so turning simplicity into complexity. This is precisely what happened during the middle ages and is one of the particular evils Cranmer set out to cure.

### Interpolations

ANOTHER such tendency is the interpolation of all sorts of devotions from other and often foreign sources which is again to undo the work of Cranmer. Not that these are wrong in themselves but simply not appropriate to our rite. There are many beautiful and helpful devotions to be gathered from Rome or Orthodoxy—or even Protestantism—but they are not ours and frequently do not fit.

The story is told of an Anglo-Catholic of the Church of England who was talking with the Abbe Duschene, the great Roman liturgeologist who was anxious to learn precisely what it was that the Anglo-Catholics were aiming at. After a lengthy conversation, the Abbe turned to his visitor with a smile and remarked "O, I see now, you are trying to get into your Church many of the things we are trying to get out of ours."

Another equally great abuse is that of subtraction—the omission of various portions of the service either to accord with the individual's wishes or to save time. I know of metropolitan parishes where regularly are omitted the comfortable words, the prayer for the Church and the concluding paragraph of the prayer of consecration, and one parishioner told me that she simply could not get her rector to read the Church burial service. Instead was a selection of lessons and a collection of poetry and prayers which the rector thought more suitable! Well might we add a petition to our litany—"From all subversive and confusing additions and from all unwarranted and schismatic omissions, Good Lord deliver us."

The serious thing about all this is the underlying or implied assumption that our Prayer Book is inadequate and needs to be supplemented from without. Admittedly the Prayer Book can be improved but to assume such as a necessity is to cast doubts upon its Catholicity. This, I for one am unwilling to do, because I am convinced that the Prayer Book "as is" is thoroughly Catholic liturgy. Moreover, if changes are needed they



should not be made by each individual on his own. What is the use of having a liturgical commission, or going through the long and tedious process of Prayer Book revision if each priest is to be his own reviser?

One of my brother bishops told me of a young and enthusiastic priest who in his first mission took all the Prayer Books and inserted all sorts of directions in red ink—truly and literally rubrics! His energy and enthusiasm were admirable but not his judgment in the eyes of his bishop who called him in for conference. After a good luncheon and a smoke, the bishop approaching the subject gradually asked him if he had ever been a deputy to General Convention to which of course the reply was “no.” He then asked if he knew the method of Prayer Book revision and on this he was not very clear. The bishop then went on to explain the process of appointing a commission of learned scholars from both houses, who make serious studies, hold numerous meetings and then present their report to General Convention where it is received, considered and amended. If it is then approved, it must lie over to the next Convention. In the meantime having undergone careful consideration by the whole Church, it is again presented to the following General Convention for final action. Then concluded the bishop, “This long and careful process is the Church’s way of revising the Prayer Book, and here you presume to do it on your own. You must destroy those Prayer Books and provide new ones for your congregation.”

### Proper Procedure

**I**F revision and improvement are desirable, there is a right and proper way of procedure. Certain experiments may presumably be made under proper authority but not by the individual priest. Normally, however, suggestions for revision should be sent to the liturgical commission which receives and files them all—it now has several hundred such—and at the appropriate time will present those deemed worthy to the General Convention. In the meantime let us have no individual tampering with the Prayer Book. No Roman Catholic or Orthodox priest would think of making any unauthorized changes in his liturgy. Cannot we show similar respect for our own formularies? The Prayer Book is like the manual of arms to a soldier—not to be modified or questioned but to be obeyed. And each priest at his ordination has solemnly promised so as to officiate in all things “as this Church hath received the same.”

The Prayer Book “as is” is a wonderful document and has had a mighty influence in making

converts to our Church. The most notable instance occurred at Yale University in September 1722, when the President, Timothy Cutler and six other Puritan divines announced their conversion to “the Communion of the Catholic Church; that is the Church of England in the American Colonies.” The announcement of this, in the words of a contemporary “shook New England Congregationalism like an earthquake and filled all its friends with terror and apprehension!” This, with countless other less notable cases, was due primarily to a study of our Prayer Book just as it is and it still is a potent missionary influence.

The Prayer Book is also the bond of unity which holds together both our own body and the whole Anglican Communion. We have no Pope, nor does the Lambeth Conference have any control over the various parts of the Anglican Communion. Instead, the Anglican Communion is a fellowship of Churches bound together by a common faith, polity and sacraments all of which are enshrined in our Book of Common Prayer.

In one of Daniel Webster’s orations is the picturesque phrase, “The British drum beat follows the rising sun around the globe.” This is true of our beloved Prayer Book. Thanks to the world-wide expansion of the Anglican Communion there is not a moment of the Lord’s day when worship is not being offered in essentially the same form as in our own land so that we may truly say that the Prayer Book follows the rising sun around the globe. By remaining essentially the same, may the Prayer Book continue to be the bond of unity and hold firmly together the various world encircling branches of the Anglican Communion.

Finally, the Prayer Book is recognized by others as one of the great books of all time.

Says Professor Harte in his “English Literature”—“As a specimen of English, it is unequalled by anything the language contains, except the English version of the Bible.”

Says John Wesley: “I believe that there is no liturgy in the world, either in ancient or modern

### A PRAYER FOR THE SOCIETY

Put forth by the English Branch

**A**Lmighty God, Who makest men to be of one mind in one house, vouchsafe we beseech Thee to accept, direct, and prosper the Anglican Society, that it may be an instrument in Thy hands to conform Thy Church in this country more closely to Thy Will, through Jesus Christ our Lord.—Amen



language, which breathes more of a solid scriptural, rational piety than the Prayer Book of the Church of England."

It was a Roman Catholic who wrote: "I praise the English rite not merely for the tender loveliness, the austere grace of its unforgettable phrases, the lingering music of its perfect cadences, its sacred aloofness and wise reserve—it is characterized by austere grandeur, bracing and exalted, virtue, dignity and sovereign appropriateness. Happy, happy are the folk nourished on such spiritual manna!"

These quotations might be multiplied a hundredfold showing the esteem in which our Prayer Book is held by those without. Let not those within ironically be the only ones to belittle or disparage it either by neglect or feverish desire to improve it. Instead, let us magnify the Prayer Book precisely as it is.

This 400th anniversary may be merely lip service, or a mere emotional observance, or it may become the start of a new loyalty which will go far to mend the breaches and divisions which so

paralyze our activity. I would plead, therefore, for the Prayer Book, as it is.

I would plead with the clergy to remember and observe their ordination vows to conduct worship "as this Church hath received the same" and to refrain from bewildering and upsetting our faithful laity by unauthorized additions or subtractions.

I would plead with fathers and mothers to teach the Prayer Book to their children and use it with them in restoring our too long neglected family prayers.

I would plead with the differing schools of thought in our Church to exercise such self-discipline and self-restraint as to forego individualistic experiments in revision for the sake of the whole body.

I would plead with all to magnify this book, to proclaim its treasures to all the world and lovingly and persistently use it to the benefit of our souls, the greater unity of our beloved Church and the glory of Almighty God.

NOTE: An Address at the General Convention of 1949.

## The Anglican Society

By EDWARD R. WELLES

Bishop of West Missouri and  
President of the Anglican Society

I COME by my religion naturally and honestly. Grandfather, whose name I bear, was the third bishop of the diocese of Wisconsin and a close friend of the late great James DeKoven, one of the controversial figures in the churchmanship struggles of the 1870's. Grandfather, as far as I can discover, was the first bishop in the Church in this country to wear both cope and mitre. Seabury had worn a mitre, other bishops had worn copes, but no one prior to Grandfather's time had worn cope and mitre. During his episcopate the state was divided into the dioceses of Fond du Lac and Milwaukee and he remained at Milwaukee with Nashotah under his wing.

My father was a priest for almost half a century before his death in 1940, and was a valiant defender all his life long of the Catholic faith. In his Oxford days he had stayed at the early mother house of the Cowley Fathers, was diocesan chaplain of the Confraternity of the Blessed Sacrament for many years and was clear-cut and complete in his Catholic teaching and practice. I went to Kent School myself when it was operated by the Fathers of the Order of Holy Cross.

Having said this, I want to go on and say that

it seems to me that in recent years the policy and thinking of some of the Catholic-minded clergy and laity in the Church has been too chip-on-the-shoulder. We have tended to be a mere party in the Church instead of having our primary loyalty to the Church itself. We were concerned and confident of our ability and duty to set the Church right, rather than being conscious that in the end the Church must keep us right.

A faith is concerned with the principles by which men live and which need to be understood. A party requires a program; whether a conservative and defensive program by which men can stand, or progressive as the basis of a movement. It must, above all, be accepted and asserted without qualification. The processes of understanding, weighing and criticizing undermine defenses and they also check the enthusiasm which gives momentum. Our tendency to identify Catholicism with our party program has greatly weakened our capacity to help the whole Church. We have been only a party in the Church instead of being a part of the Church—an integral part of the Church. A small section of us became a highly organized flying squadron, and by meth-



ods only too well known in politics took possession of all the leading Anglo-Catholic organizations. This little group was always ready with a list of nominations for every committee and resolutions for every meeting. This is the method of Trent or the Westminster Assembly or the Vatican Council. It's the method which for ten years appeared to have such great success. Some of you will recall that decade from the first Anglo-Catholic Congress (Wasn't it 1924 at Christ Church, New Haven? I was present) to the Centenary Congress held in Philadelphia with great splash in 1933. Seventeen years have passed now and outwardly at least we are weaker in our influence and strength in the Church than we were at that high water mark in 1933. But that is judging by externals.

### Party Created Party

**A**T first the movement was boastful. "If Catholicity has been a despised thing, now it's going to carry all before it. It alone has the essentials, etc." I do not think God likes boastfulness. Certainly most men do not. Therefore, what happened is that party created party, and the anti-Catholic party became suspicious and became very active after a period of dormant existence. The more fierce the opposition is, the more it plays into the hands of extremists, and a section of men in our group used its opportunity.

There are many differences between Catholics and Evangelicals, but Christianity lies in the reconciliation of differences.

As I see it, the future joy and strength of the Anglican Communion rests in the reconciliation of the two, especially in the priests and laity who are able in their own lives and in their own practice to combine complete Catholicity with earnest and effective Evangelical enthusiasm for spreading the faith.

It is my profound conviction, after a good deal of thought, that there has continued to be a steady growth in the Anglican Church throughout the world and certainly here in the Episcopal Church in America, not only during recent years but stretching back to the days of Bishop Hobart in the early days of the last century, a growth amongst the rank and file, the obscure, average laity and clergy if you like, in understanding the Catholic nature of our branch of Christ's holy Church and a deepening realization of the practical implications and applications of that faith which is One, Holy, Catholic and Apostolic. Some twenty-five years ago, a group of clergy and laity in the Church of England moved by convictions similar to those which I have just expressed, founded the Anglican Society. An American branch was started the year before the 1933

Catholic Congress by people in this country who felt misgivings about the extreme, and they felt disastrous, progress of events amongst Catholics over here.

This Society has never grown large in numbers. The reason that I'm willing to give some of my time to serve as its president is that it appeals to me as a very happy instrument for giving articulate expression to the sound faith and practice which I believe the vast majority of members, lay and clerical of our world-wide communion believe in and hunger to express in their lives. In the last few years I have had many conversations with fellow priests or devoted laymen, and so often the conversation has turned to just this point, that I do feel that the Anglican Society comes closest to providing a meeting-ground for the many of us who, in the words of the official aims of the Anglican Society, are devoted "to promoting and preserving the Catholic faith in strict accordance with the principles laid down in the Book of Common Prayer," and to a less imperative degree are concerned "to uphold and appreciate a truly Anglican use both in rite and ceremonial." (That is, that use implied implicitly and explicitly in the preface and rubrics of our Prayer Book). This use does differ in many ways, of course, from the Roman use, but is the use which is appropriate both ceremonially and doctrinally with the ancient rites of the Anglican Communion.

### Leadership Lacking

**A**LTHOUGH I believe the great central portion of our Church's membership, and that includes the majority, are ever improving in the tone of their churchmanship, their faith and their practice, they are at present leaderless and inarticulate. Eloquent, impassioned, articulate leadership from either extreme may sway them into precipitous and hasty action on major issues. It seems to me that at the present time men of sound churchmanship, who are also gifted with eloquence and influence, are singularly rare.

On the contrary, I believe that there is a sprinkling of vocal and articulate leaders in the liberal membership of our Church whose eloquence and passion might quite conceivably sway General Convention to act hastily and harmfully in the next few years on such grave matters as reunion or a general relaxing of the Church's legislation about marriage. All of us yearn for reunion. Some of us readily appreciate the sacrifices that will be required before reunion can come to pass, but while it's quite desirable that we should be willing to sacrifice and indeed make sacrifices of our own mere personal likes and in matters of small importance, we have, it seems



to me, an imperative obligation to resist steadfastly any sacrifice of the essentials of Christ's body. If we sacrifice those we may have reunion but we won't have a Church that is truly One, Holy, Catholic and Apostolic and therefore, the body of our Blessed Lord.

The same is true in regard to the clear-cut teaching of our blessed Lord in the matter of marriage and divorce. All of us are eager to apply Christ's teaching to the serious problems that are developing with rapidity and increased difficulty in marriage in these post-war times, but we cannot compromise for example the teachings of the Sermon on the Mount if we are to remain Christian. The Anglican Society, it seems to me, affords an opportunity of making our own convictions more articulate and spreading the influence of sound churchmanship to the rank and file of laity and clergy in the Church and thus strengthening the Church to face these and other important controversial matters in the coming years, so that decisions which are made will be decisions for good and not for evil to the Church of Christ and the members thereof.

Beyond question the Anglican Communion stands firmly and unequivocally for certain fundamental principles; she presents us with a Prayer Book and in the nature of the case these principles must be set forth in this book—some of them in plain statements, and others by implication. These principles have to do, first, with the teaching of the Church, second, with her practice. She teaches the old truths that have always and everywhere been taught—what may be called the Catholic teaching of the Church. Quite clearly she means to keep on with them. They include, of course, the articles of the Creed, and the continuity of the Church's life through the sacraments and the historic ministry.

In both these matters of faith and practice it is evident that, at the Reformation (i.e. at the time of the framing of her Prayer Book in English) the Church was concerned with keeping on, not with starting something new. Certain new elements did indeed come in, such as freedom from papal domination, and the discarding of many bits of superstitious use that had crept in; but the old fundamentals of faith and practice she was careful to hold on to and to continue. Indeed she uses this very word "continue" in the brief treatise on the ministry, which makes up the preface to the ordinal (1551). That preface, after setting forth the fact of the historicity of three orders of the ministry, says, "to the intent that these orders may be continued," ordination by a bishop must always be retained. Note the word continued; here the Church states in the plainest

language, and in a single word, what was her aim at the Reformation. She was concerned with continuing old essentials and we can see evidences of her care in this matter scattered throughout the Prayer Book. Said Elizabeth to the foreign princes who were proposing a union of the Church of England with the new continental Protestant sects, "There is no new thing made in England." And we are all of us aware that what we have in our mother Church is not a new contrivance, but the Church of the Apostles, retaining the old faith, the old sacraments, and the old vital link with our Lord and the Apostles, the three-fold ministry.

### Catholic Character

THE Anglican Society stands in the first place for the clear teaching of this continuity of the Church with the past, for what may be called the Catholic character of the Anglican Communion. The Society feels that a firm teaching of this truth of continuity, or Catholicity, is greatly needed in our day; clergy and people alike need to realize it and to keep it in view in dealing with the many questions of policy and behavior which are constantly coming up. The teaching of this truth is the first principle of the Society.

But at the Reformation the Church was concerned not only with securing continuity in her sacraments and vital life, but also with continuity in the outward appearance of her services—the outward aspect which bespeaks the inward principle. In her ceremonial law, enacted only a few days after the setting forth of the ordinal, she says: "The chancels shall remain as they have done in times past," and "Ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use." Note the words "remain" and "retained." Here, as in the preface to the ordinal, it is made clear that the Church was continuing ancient ways. She was ruling not only that her ancient life should continue unbroken, but that her outward appearance should continue unchanged. Continuity of life and corresponding continuity of aspect were ruled by her in plainest terms. If we were asked to state in one word the ruling principle of the English Reformation, we could find no word that better expresses it than this word continuity.

This continuity of aspect is largely secured by the content of the Prayer Book, and especially by the rubrics. The rubrics tell us how the Prayer Book is to be carried into action; they tell us what things are to be done, where they are to be done, and how they are to be done. These matters constitute what is known as ceremonial. But formal procedure was so well known to the priests



of the Reformation period that a great deal of it was assumed rather than definitely stated. For instance, the first Prayer Book in a number of places leaves the priest to finish a prayer from memory, substituting an "etc." for the full termination. This brevity of directions makes necessary for us a reference to the older books, which had definite and minute directions for all the patterns of procedure. These directions constitute the "tradition" lying back of the Prayer Book services. This tradition has been fully preserved, it has been made the object of careful study by many scholars, and it is easily ascertainable. Now loyalty to the Prayer Book itself, and to the ceremonial tradition lying back of it, constitutes the second principle of the Anglican Society.

### Two Great Principles

THE Anglican Society, then, sets forward these two great principles as the grounds of its effort and action:

1. The teaching of the Catholicity of our Church,
2. The promotion of loyalty to the Prayer Book and its traditions.

That the first of these principles needs emphasis we have already said. We see everywhere about us a tendency to forget and obliterate the age-old distinction between the Church and the sects. The lay people, who are entrusted with a large share in the legislation of our Church, are quite unaware of these distinctions, though they were well known to our fathers. Weakness in teaching and sometimes utter failure to teach are responsible for this growing laxity. There is need for the drawing together of loyal churchmen in a determination to teach the old truths; there is need for united action in maintaining the teaching of the Prayer Book.

The second principle, having to do with details of procedure, is also vastly important. It is discounted by some people as trifling and fussy; but this is a thoughtless overlooking of the real importance of ceremonial. Ceremonial rightly used has a sacramental character—it is the outward and visible sign of an inward and spiritual truth. To misuse it is to teach wrongly. To leave it out is to fail in the use of one of the great tools of teaching, teaching through the eye which is largely used in every department of education today, as it has long been used by the Church. It is well known that things learned through the eye are longer remembered than things learned in any other way. And it is well known, too, that they are more easily comprehended. If the details of the service of the Holy Communion are minimized and sloppily handled, it is inevitable

that the people should come to feel that the Holy Communion itself does not matter. Small regard for the outward ceremonial stimulates a small regard for the inner content. Simplicity? Yes. But that does not necessarily imply a drab absence of beauty in the accessories of worship, nor does it imply a studied carelessness in the matter of postures and gestures. The priest who assumes a casual air toward the whole service, who seems to loaf through it in whatever way requires least effort, suggests to the people in the pews a light mental attitude on the part of the minister. To surround the service with the cheapest, the plainest, the least beautiful appointments that can be obtained, can not but suggest a small regard for the sacrament itself.

The whole question of ceremonial has been complicated by the large importation of Roman ceremonial which has prevailed in many of our churches. Our people dislike and distrust this copying; worse than that, it is misleading and unnecessary. Our mother Church has a ceremonial of her own, largely neglected, through long periods forgotten, but rich, restrained, and above all harmonious with our Prayer Book. The following of this method of procedure would give to our Church an appearance and an atmosphere all her own. It would give us a unity of aspect that would symbolize the inner unity, which beyond question exists within our Communion.

It is for this ceremonial that the Anglican Society stands. In advocating and striving for it our Society is doing a unifying work. We visualize a great Church united in its teaching of the great fundamentals and united also in its outward aspects. Such a drawing in of both extremes toward a strong central unity would be the most constructive step that we could take. A united voice, a firm stand, an aspect of oneness, will attract thousands who are letting go their ancient moorings and floating about on a sea of speculation. Many signs suggest that the time is ripe for such a unifying movement within our own borders. You are urged to give your support to this movement by taking your place in the Anglican Society, and by using your personal influence to further its ends.

NOTE: The author of this article desires to express his sense of indebtedness to the Rev. H. H. Kelly, S.S.M. in his book "Catholicity" for many of the ideas and phrases used.

### EVERY OTHER WEEK

There will be no issue of June 22 since, as is our custom, we publish every other week from June 15 to September 15. May we urge readers not to make address changes for these few summer numbers unless your vacation is an extended one. Arrange with your local post office or a friend to forward copies. Your cooperation will be greatly appreciated.



## EPISCOPAL CHURCH NEWS

### ACOLYTES FESTIVAL IN PITTSBURGH

★ The annual festival of acolytes of the diocese of Pittsburgh was held May 27 at the Ascension, Pittsburgh. Bishop Pardue was celebrant and presented the bishop's award to the outstanding acolyte of each parish. The address was by the former rector of the Ascension, Bishop W. C. Campbell of West Virginia. And guess what the acolytes did Saturday afternoon—they were guests of the Pirates at a ball game with the Cubs.

### PEACE RESOLUTION IN COLORADO

★ The convention of Colorado adopted a strong resolution, introduced by Dean Paul Roberts, urging peace and disarmament. It stated that "total war is a fair description of the danger of mankind; total destruction may be its outcome." Church people were urged "to exercise their responsibilities as Christians to pray and labor for a world at peace, in which through material and spiritual progress a world-wide human welfare may be increasingly achieved."

### COLLEGE FACULTY INSTITUTE

★ An institute in theology for members of college faculties is to be held at Hamilton College, Clinton, N. J., June 18-25, sponsored by the committee of college work of the 1st, 2nd and 3rd provinces and the national division of college work. Lecturers are to be Chad Walsh of Beloit, Albert T. Mollegen of Virginia Seminary and T. R. Milford, chancellor of Lincoln Cathedral, England.

### CONVENTION OF ATLANTA

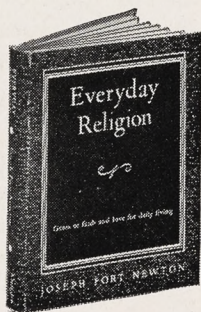
★ The convention of the diocese of Atlanta, meeting at Marietta, Ga., passed a resolution expressing its determi-

nation to raise the full amount of its quota for the one world in Christ campaign. Bishop Walker also appointed a new committee to assist him in many aspects of administration details and in carrying out a number of projects.

### DEPLORE CUTS IN BUDGET

★ Bishop Bloy and Bishop Campbell of Los Angeles during May addressed well attended meetings in the six convocations of the diocese at which they urged generous giving so that the diocese can pay its full quota to the National Council. They stated that in spite of the fact that the diocese is getting the largest influx of population in the country, they are convinced that by sacrificial giving they can pay their full quota and also carry forward the expansion program in the diocese.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Salvation of the Nations.** By Jean Danielou. Sheed and Ward. \$2.00.

This is a study of missionary theology and spirituality, with the aim of promoting Christian missions. The author recognizes that "foreign" missions may lie next door, these days, since the great rivals of Christianity and the Catholic church are ubiquitous—Marxism, Materialism, Communism, Naturalism, and others. The book is by a brilliant French Roman Catholic scholar; though the language and outlook are somewhat foreign, Anglicans can learn from it. The author's sincerity and enthusiasm are obvious on every page.

**Diary of a Dean.** By W. R. Inge. Macmillan. \$3.50.

Dean Inge has written 34 books. His *Vale*, designed to be his final volume, was number 25. Fortunate the person who "discovered" the Dean of St. Paul's early in the course, say along about number three, *Christian Mysticism*, or number ten, *Speculum Animae*, and then—as was inevitable—kept on reading him year in and year out, ever since! It must be acknowledged that the present volume will be more interesting to English readers than American; for it is full of notes on luncheons and dinners with the noble and the eminent in London society. But the reprinted lectures at the end of the volume are worth its price: *The Idea of Progress* (1920) and *The Victorian Age* (1922). The diary covers the years of his deanship, 1911 to 1934. His comments on World War I and events leading up to and following that holocaust are still relevant, now five years after War II. It is a pity more persons did not listen to "the gloomy Dean" in those dark years—dark, but not stygian, like the present.

**Doctors Courageous.** By Edward H. Hume. Harper. \$3.50.

A fascinating account of medical missions, written with real insight and understanding by a doctor who has served for years on the missionary frontier. Well illustrated, and full of human interest stories—indeed, the whole book is a human interest epic from start to finish. The person who does not realize what missions really involve, and what the missionaries and doctors are doing for races and tribes still stuck in the morass of animism, ought to read this book. Let him open it anywhere, and he will go on; then he will go back to the be-

ginning and read it all through! Though not a textbook, there could not be a better book for a course in missionary study, whether for adults or young people.

**Poems of Edwin Markham.** Sel. by Charles L. Wallis. Harper. \$2.75.

Edwin Markham was an authentic poet—his lines have the music of the true poet in all ages, not the somber opacity and ugliness of much present day "verse and worse;" and he was the authentic poet of American social idealism. It is good to have this collected edition. In case our younger readers may not have made his acquaintance, take this for a sample:

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

**A History of the American Episcopal Church.** By William W. Manross. Morehouse-Gorham. \$5.00.

This is a second, revised edition of Dr. Manross' excellent history, first published fifteen years ago. The last two chapters, "Between the Wars" and "Toward the Future" bring the book up to date. The publishers have given it a very attractive format.

**Man's Religions.** By John B. Noss. Macmillan. \$6.00.

An already vast and still increasing number of students are interested in the history of religions—this is the testimony of almost all college teachers today. A book which will provide an introduction to the huge but endlessly fascinating subject, which will keep the subject in right proportions (in this one, the beginnings of Christianity are crowded into 30 pages, its whole later history into barely over 100), and which will present the data fairly and objectively—such a book is a rarity. But here it is; and although the expert (experts always disagree!) will criticize some of the details, the general, over-all picture is accurate, and (best of all) presented interestingly. It is not only a textbook for the college course in its subject, but is sure to interest the general reader. It ought to be in every public library in the land.

**Thirty-six Outline Sermons on General Subjects.** By S. P. T. Prieaux. Morehouse-Gorham. \$1.05.

Some preachers can use other men's sermon outlines. Some can not. Most men ought not to use other men's sermon outlines. Some men should. Every preacher should read all kinds of books—perhaps including sermon outlines! A few may perhaps find hints and suggestions in this little book.

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THE WITNESS  
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## Youth of the Church

By JOHN BOOTY

Ex-Chairman of the  
National Youth Commission

**Y**OUNG Episcopalians are largely religious illiterates. This is not news. But we cannot passively accept this condition and hope for responsible and challenging youth work.

The problem is more than threatening. It is here. Young people 12, 13, 14 years of age are confirmed and "graduated" from church school. They "graduate" even before the adolescent crises of rehashing, rejection, questioning and searching. They fall prey to the nihilism and other creeds of our day, creeds which are convincingly preached in the secular classroom.

Those who lead the youth program of the Church have long realized the need for challenging Christian education. To help meet the need, the national youth commission provides, through the division of youth, educational units concerned with the Prayer Book, doctrine and evangelism. They have not been well received because the attitude seems to be that Christian education is dull. Even one unit written largely by a high school group was considered to be over the heads of young people.

A survey conducted recently among Episcopalian students at Princeton reveals that 30% believed that "the greatest ethical teacher who ever lived" best describes Jesus. Half of those polled seemed to accept pantheism. Almost a half of the students did not associate Paul with the famous experience on the road to Damascus. Two-fifths did not know where the Gospel of Matthew is in the Bible. And these are future churchmen.

But what is being done? The biggest news is that the Church is producing a new curriculum. And for this we should give thanks. We should particularly give thanks when we realize that the people who are developing this new curriculum are alive to the problems and courageous in their attacks upon them. They know that the problem is greater than producing printed material. They realize there is a problem in the lack of skilled teachers. They know that one of the greatest tasks is to make the age old teachings of the Church alive and vital to the youth of our day.

Canon V. O. Ward, editor-in-chief of the new curriculum, sees great hope in the close working together of the church school and the youth group. Indeed it is here that we ought to focus our attention. Canon

Ward is not only concerned with presenting the basic teaching of the Church to young people from kindergarten through high school, but is particularly concerned with making this teaching a living part of the individual. He is concerned with commitment.

Knowing Jesus is not merely a matter of memorizing a statement in a text book. Too many people do this. Knowing Jesus is also and most basically a matter of experiencing the Christ. And it is in the primary associations of the youth group with application and close fellowship that young people of the Church can intellectually and emotionally experience what they have learned by listening and memorizing. The youth group bull-session is the hidden key-point in all of our youth work. No matter how confused and inarticulate a crowd of young people may be in discussing the meaning of Paul's experience on the road to Damascus, it is real and vital because it has become a personal concern, and the young people have had to tackle with the experience without the aid of authority, or so called authority.

Not long ago a youth convention was held in the deep south. The delegates were junior high school and senior high school youth. One night, after the formal program, the convention adjourned and the young people decided to enjoy themselves. For a while they played games, sang songs, watched television. But then a few gathered about a fireplace and began to discuss some of the things which had been said at the convention. Before long many more had gathered with them. I sincerely wish that all of the clergy and youth advisors could have heard their discussion. They sought together to know what Jesus would say about war, about pacifism, about race relations. They would have alarmed conservatives and thrilled others. This too is education. For this group of young people, Christian education was neither dull nor vague. It was vital and pointedly personal. Many young people knew Christ for the first time that evening.

As the new curriculum is prepared, let the youth leaders of the Church

back up every good and courageous effort of the department of Christian education. Let us send post cards and letters to the department at 281 Fourth Avenue, to let them know how we feel about Christian education. Let us seek in our own parishes to coordinate our high school church effort and our youth groups. Let us promote free discussions of the vital points of the faith.

There is hope for literate and committed young Churchmen and women. Let us bend our every effort to see our hope realized.



Trinity Church, Asheville, North Carolina  
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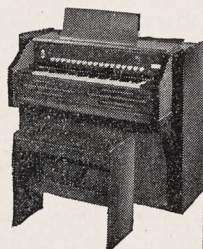
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## PEOPLE

### DEATHS:

ROB ROY REMINGTON, 70, for-  
merly a curate at St. George's, New  
York, died on May 24 at Sea View  
Hospital, Staten Island, where he  
served as chaplain since his retire-  
ment two years ago.

JAMES M. COLLINS, 68, director of  
the Philadelphia City Mission, died  
June 1.

AMIE HAMPTON SILVESTER MED-  
ARY, wife of the Rev. Henry Medary,  
died in Philadelphia on May 2. She  
was the daughter of the Rev. W. W.  
Silvester, the first graduate of the  
Episcopal Theological School. Burial  
was in the churchyard of St. Mary's,  
Portsmouth, R. I.

FREDERICK E. SEYMOUR, 72, for-  
merly vicar of St. George's, Ardmore,  
Pa., died June 4 at his home in Saun-  
derstown, R. I.

### CLERGY CHANGES:

RICHARD K. NALE, rector of St.  
John's, Chula Vista, Calif., is now  
rural dean of the San Diego con-  
vocation.

ROBERT M. CRANE, formerly rec-  
tor of Christ Church, Ontario, Calif.,  
is now rector of All Saints, San Diego,  
Calif.

CHARLES D. NEWKIRK, formerly  
of Syracuse, N. Y., is now assistant  
at St. Paul's, Flint, Mich.

FRANCIS HOEFLINGER, formerly  
assistant at St. James, Birmingham,  
Mich., is now in charge of St. Paul's,  
Romeo, Mich.

LEVI LUNN, for 25 years rector of  
Grace Church, Waverly, N. Y. and  
Christ Church, Wellsburg, retired  
from the active ministry on June 1.

ERLE H. MERRIMAN of the diocese  
of Tenn. retired from the active min-  
istry on June 1 and is now living at  
Sewanee.

M. MORAN WESTON, deacon, is now  
assistant at St. Philip's, New York.

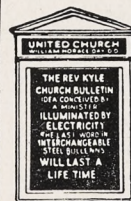
PAUL L. LATTIMORE of the dio-  
cese of So. Florida is now vicar of  
St. Andrew's, Hartsdale, N. Y.

PERCY L. JOHNSON is now in  
charge of St. Luke's, Tuckahoe, N. Y.

### ORDINATIONS:

WILLIAM D. RICHARDSON was or-  
dained deacon on June 5 at St. Peter's,  
Bainbridge, N. Y., by Bishop Peabody.  
He is serving as a missionary in the  
northern part of the diocese of Cen-  
tral New York.

J. ROBERT MARKS was ordained  
deacon on June 5 by Bishop Higley at  
St. Stephen's, New Hartford, N. Y. He  
is assisting in the area of Boonville,  
N. Y.



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# BACKFIRE

FROM THE VESTRY  
Trinity, Fayetteville, N. Y.  
(by telegram)

The article in June 1 Witness does serious injustice to our rector, William Chater, and to parish, Trinity, Fayetteville. Article implies Mr. Chater resigned post because of the turning down by diocesan convention of seating on his vestry of Mrs. Arthur Lambert. Seating of Mrs. Lambert not even mentioned at convention as this parochial matter was settled by official opinion of chancellor of diocese nearly two months before convention. With knowledge and consent of Mrs. Lambert, vestry sought opinion from Hon. Kennard Underwood, chancellor, which was as follows: "Any parochial election of a woman as vestryman or warden is illegal and void. In your case I see no reason for the lady to file any resignation as she holds no office from which to resign. Your vestry has power to fill existing vacancy."

Vestry and Mrs. Lambert agreed to accept chancellor's ruling. Therefore statement in The Witness about vigorous efforts planned to obtain Mrs. Lambert's resignation is completely inaccurate and is unfair to Mrs. Lambert.

Statement in The Witness that Mr. Chater had made original ruling that Mrs. Lambert be seated regardless of diocesan and Church canons is absolutely wrong. He deferred to wish of majority that this nomination from floor be made but definitely advised meeting that their action would be subject to ruling by diocesan authority. No person identifying himself a representative of The Witness or any Church or other paper has talked with Mr. Chater, Mrs. Lambert or officers of parish concerning his resignation. Mr. Chater resigned for simple reason he was given call that offered opportunities our parish cannot match. We respectfully ask full publication this telegram at earliest possible date.

ANSWER: We are of course sorry if our news story did anyone an injustice. It was received, we thought at the time, from our regular correspondent for the diocese of Central New York, a man who is exceedingly accurate and reliable. We have now learned that he was on vacation in New Jersey and that the news was sent us by a substitute correspondent.

Personally, I regret that the story did not report facts. Women someday will be on vestries; be seated in diocesan and General Convention, and when this happens it will be because

they fight by every legitimate means for these rights. The news from Fayetteville read to me like women who were fighting and being supported by their rector. As news editor I was therefore delighted to print it and regret being obliged to take it back by publishing the above telegram.

As a matter of fact, the lot of a news editor on a Church paper is not always a happy one since he often gets perfectly accurate stories that he withholds for one reason or another. There is a story now out of St. Louis and another out of Albany which would make for a more interesting magazine. They are not printed, contrary to my own judgment, because I am advised by others not to "for the good of the Church." To me, the Church would best be served in the long run by printing them, but I defer to the judgment of wiser men. Nevertheless this whole question of what to print and what not to print would make for exciting discussion at a conference of editors.

—W. B. S.

ROBERT J. PLUMB  
Rector, St. Mark's, Washington, D. C.

A man going under the name of Alvin Hansen or Clifford E. Douglas, after attending a church service, is presenting a generous letter of recommendation supposedly signed by me and saying that he is a friend of Bishop Dun of Washington. He is heavy set; has greyish hair; has florid complexion; is in his fifties and is usually chewing gum. May claim to be national director of the American Research and Writers' Association, an anti-communistic organization. Has been recently in Kansas and Colorado.

This man is not a communicant of the Church and his letter is a forgery. I will appreciate a warning of your readers.

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