

The Living Church

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

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BISHOP ANDERSON MEMORIAL CHAPEL

The chapel at Seabury-Western Theological Seminary, Evanston, Ill., which was redecorated last spring, is shown above.

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The Eternal Awakening

Richard T. Loring

This portion of a sermon, will be of great benefit to those who are bereaved. In it, the late Bishop of Springfield shows that the life hereafter is as true and real as the life we live before we are born into this world. Reprinted from *The Living Church* of May 2d.

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— Prayer Book Rubric

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Venture of Faith

TO THE EDITOR: I have just finished reading *The Future Development of Christian Education* by John Heuss. I hasten to give it my enthusiastic approval and support. It is realistic to the point where it should sting the conscience of every bishop and priest of this Church. It is a wisely conceived program by an experienced parish priest, who knows his job—in fact knows it so well that he will surround himself with able leaders in the field of education.

Let us make a venture of faith: launch the program now. To await the approval of General Convention means 18 months' delay. It is going to be expensive, and doubly so because we have limped along for so many years with cheap experiments. I suggest for the consideration of the National Council:

(1) Channel the whole program of evangelism into the field of education, including the cost of that program.

(2) The program of the Department of Religious Education should be an emergency special. To place it in the quota or on an assessment basis would meet with dismal failure from a Church that has been "pepped up" and let down too many times.

(3) How much money? A minimum of \$500,000, to be wisely spent over a period of at least five years. As the program begins to bear fruit, gear the whole Church into its permanent support, on a diminishing, yet adequate basis.

(4) How? I firmly believe that there are 500 individuals among the laity of this Church, ready and willing to make a venture of faith to the extent of \$1000 each.

Let us do the ordinary thing in the extraordinary way, and do it now.

✠ FREDERICK L. BARRY,

Bishop Coadjutor of Albany.

Albany, N. Y.

"The Observance of Sunday"

TO THE EDITOR: A recent article by the Rev. Robert Findlay Thomas ["The Observance of Sunday," L. C., May 16th] is headed by a quotation from the Bible: "... the Son of Man is Lord of the Sabbath." Yet in the discussion of the observance of Sunday, Fr. Thomas states that, "Sunday is a day to feast and frolic."

Does that seem quite the way to render unto God the things that are God's? Does frolicking seem the appropriate way to honor the "Lord of the sabbath?" Does a day need to be filled with "somber self-denial and fasting," just because one does not go to the movies or frolic? And does the attendance at one Church service free the Christian from further keeping the day holy?

Fr. Thomas ignores a direct answer to the question of whether or not it is wrong to go to the movies on Sunday. He does state his belief that it is "an eminently fair compromise [to keep] places of commercial amusement closed Sunday morning." Evidently he thinks it quite all right to have theatres and movies wide open in the afternoon and evening.

He states that it is "our privilege to lay aside our regular secular work on Sunday, and to devote the afternoon to rest and recreation." Are there two separate groups of people: those who have this privilege, and those who act in theatres or work in movie houses? This latter group is given Mondays to "rest," as they have spent Sunday in entertaining the "frolic" group.

God rested on the seventh day. If we observe the first day instead of the seventh, does it mean that the observance of our Lord's Resurrection should be a selfish time of frolic?

Sunday need not be "blue" unless one considers it so if denied cocktail parties and theatres. And a community that has a peaceful, "different" atmosphere on Sunday is better, is it not, than one where things appear as usual in the afternoon and evening of the Lord's Day?

In this age, when the cry goes out for more spiritual revival, should we grow lax on anything that helps to induce reverence? If our clergy do not preach against open theatres on Sunday, how can we expect young people to respect the day?

H. E. O. CAMPBELL.

Tuckahoe, N. Y.

Thanks from Fr. Saatman

TO THE EDITOR: You had the extreme kindness to publish [L. C., March 14th] my letter asking for a second-hand copy of your magazine. I am glad to say that the answers were overwhelmingly numerous and generous. About 25 people wrote personal letters; others directly started sending their copies.

My subscription has been renewed by a friend of mine, a former Army chaplain, whom I knew very closely when he was overseas.

I was much delayed in answering all these letters and tokens of goodwill, first by my Easter duties, secondly by an International Conference for Catholic University Students, for which I was partly responsible.

(Rev.) JOHN W. SAATMAN, S.J.

Angleur (Liège), Belgium.

The Living Church

Established 1878

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

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FOURTH SUNDAY AFTER TRINITY

GENERAL

LAYMEN

Clark Kuebler Injured

Dr. Clark George Kuebler, president of Ripon College, Ripon, Wis., was injured in an automobile accident in Milwaukee, Wis., on Thursday, June 10th.

In their first diagnosis, doctors at County General Hospital, Milwaukee, said that he had suffered a possible skull fracture when his automobile overturned and skidded 40 feet along the highway. However, the latest report is that he has suffered only lacerations and contusions, and his condition is described as satisfactory.

According to sheriff's deputies, Dr. Kuebler's car was sideswiped by that of Samuel W. Young, as Young was making a turn onto the highway. Dr. Kuebler, who was still conscious when deputies arrived, told them he had been driving about 50 miles an hour, which is within the legal speed limit. He was alone in the car.

VISITORS

Bishop in Korea Visits U.S.

By ELIZABETH McCracken

The Rt. Rev. Alfred Cecil Cooper, Bishop in Korea, whose diocese, founded in 1889, includes all of the ancient Kingdom of Korea, has been visiting the United States since April 27th. Among the places he has been are Spokane, Denver, San Francisco, Omaha, Chicago, Nashotah House, Evanston, Ill. (to see Seabury-Western Theological Seminary), Pittsburgh, Washington, Philadelphia, and Boston. In Boston, the Bishop was the guest of the Cowley Fathers.

In New York City, just before sailing, Bishop Cooper spoke of the ancient land of his jurisdiction, and said, "The Korean people are liberty-loving by long tradition. After the second world war they were promised their independence. They showed tremendous opposition to the occupation by the Russians and the Americans. This occupation was meant to be temporary, while Japan disarmed. What it amounts to is that Korea is divided in two. The Russians are in control of the north, with Communistic purposes. The Americans are in the south, with the



BISHOP COOPER: "Our greatest need is for schools."

purposes of democracy. The north is armed, but the south is unarmed except for the constabulary.

"The Koreans want the Americans to go out. If they go out too soon, the whole of Korea will become Communist. The retirement of the United States means handing over Korea to the Russians. The Koreans are not trained to resist. I think the Americans should give Korea an interval to prepare for independence."

The recent Korean election (held on May 10th), which elected the first popularly elected National Assembly in the history of Korea, was mentioned. "The United Nations said that the election should be held for all Korea," the Bishop said. "But the Russians would not have it. They said: 'Nothing doing. You don't cross our border.' There were 300 seats in the National Assembly to be chosen. Of these 100 were reserved for the north; but the Communists did not take them up, and they are vacant. I don't know at all what is going to happen. If the United States stays in and allows south Korea to arm, that will mean civil war, unless a compromise

with Russia can be reached. Dr. Syngman Rhee, chairman of the National Assembly, is strongly opposed to the principle of trusteeship and as strongly opposed to Communists. He has been working for Korean independence ever since that was lost in 1910."

In answer to a question here about the Korean people, the Bishop said, "They are a Mongolian type, in language and customs, with a language of their own in no way cognate with the languages of China or Japan. They are a dignified people. It is easier to learn to know them and to love them than is possible either with the Japanese or Chinese. At present they are in straits. There is a complete breakdown of the economy of the country, and terrible inflation because of the worthless paper with which the Japanese flooded the country. There is another reason: the uncertainty of the future which keeps everyone wondering what is going to happen."

Questions then turned to the Church in Korea. "Bishop Corfe [the first Bishop in Korea] landed in 1890," Bishop Cooper said, "with an American physician, Dr. Landis. They opened a hospital; that was the beginning of the work in Korea. In 1892, a group of Sisters of St. Peter, Kilburn, came out. They founded an orphanage, and did other work. We have now a Korea Sisterhood, the Community of the Holy Cross, with five Sisters, founded by the St. Peter's, Kilburn Sisters. One of those founding Sisters has now come back to Korea, which she had to leave during the war.

"Before the war, we had nine English missionary priests with 24 native priests. Only two English priests have come back. We still have 18 of our native priests left. Our native catechists, both men and women, help in the work. Before the war, we had about 10,000 Church members. The congregations and clergy are now scattered, living, many of them, where we had no previous Church work. One-half my diocese is in the Russian zone. I cannot get a permit to go in; I am not allowed to replace men or to send material help to my clergy. No Christian minister is allowed rations, because he is not doing 'useful work' for the State. We can send nothing

ing. I get letters, censored. The Russians claim that north Korea is run entirely by Koreans. These Koreans were trained in Moscow. In some places, Communistic Koreans persecute the Koreans who are not Communists. The Russians themselves do not persecute them."

In answer to a question about present work, Bishop Cooper said, "We have our cathedral—the Cathedral of St. Mary and St. Nicholas. Our theological college was closed in 1940. It was bombed in the war and the building is now a mere shell. Any kind of repairs is expensive and difficult. This spring we did get part of the building habitable. In April half a dozen catechists, who were there before the war, were called up again to the college. The Rev. A. W. Lee, the warden, has come back. He is assisted by the Korean clergy. We have probationers, acolytes, and sub-deacons, before ordination to the diaconate. The minor orders help. There is a special service for each. All the instruction is done by lecturing. We have practically no books."

When asked what he considered the greatest need, Bishop Cooper said earnestly, "Our greatest need is for schools. When the Japanese held Korea, they had control of the schools, elementary and for higher education. If the Church got a good school, the government took it over. Now that the Japanese are gone, we are left with nothing in the way of lower schools. Our Korean friends want the diocese to start a university of our own; but this is not possible.

"What I want is a hostel, to which students attending the Christian University under the joint control of the Methodists and the Presbyterians could come. There is a women's Christian University, too. The men need the hostel more than the women. In it, we could have our chapel and our chaplain. It would cost 40,000 pounds."

Another great need is for hospitals and orphanages, Bishop Cooper said. "Our two hospitals were closed during the war. One was reopened recently with money sent by the American Church. Korea is teeming with fatherless children; we need shelters for them. Our Korean Sisters are in charge of this work, doing what they can."

In connection with the organization of his diocese, Bishop Cooper made an interesting statement:

"Before the war, we had four areas, each under a vicar-rural—the same as an archdeacon, really. There was another area, of Japanese, under a Japanese vicar-rural. After the war, when all Japanese were sent out of Korea, those Japanese Christians went. My Assistant Bishop, a Japanese [The Rt. Rev. John Yoshio Kudo], had to go out, too.

The Archbishop of Canterbury, in 1939, approved the division of Korea, into two dioceses, something we had been trying for over many years. With two dioceses, we could have worked toward a province. There must be four dioceses for a province: then, if one of the four bishops dies, there will still be three left—enough to consecrate validly a bishop. The war has postponed that step. The people are scattered, and the Russians in north Korea will not even let us cross their border."

Bishop Cooper, in answer to a question about the Japanese Christian Church, said that it had not touched Korea. He added that one-half the Christians in Korea were Roman Catholics. The American Presbyterian Church had the second largest number of members; the American Methodist, the third. The Church of England comes fourth.

An important question, not directly related to Korea, had been saved until the last. Bishop Cooper was asked if he would say what he thought of the United Church of South India. He spoke at some length and with conviction, saying:

"The whole question of unity is focussed on this first experience of what can happen. In one sense, it does not affect Anglicans. At the 1930 Lambeth Conference, the bishops simply acquiesced in an experiment, which was out before them in an edition of the proposed constitution—the last edition at that time. The final edition, which is the seventh, cut away practically all the safeguards that were in the 1930 edition. So the *fait accompli* is something in many ways quite different from the 1930 proposals. It is very important to remember this.

"The only hope in 1930 was that the development of the experiment might make it possible that the various Communion might eventually be received into the Anglican Communion. Now, those safeguards are almost entirely removed.

"I cannot see the attitude which calls it 'union' when essentials are left undefined. Such unity as the United Church of South India has leaves all the essentials undefined. They do say that they accept the Lambeth Quadrilateral. But who is to interpret it? The interpretation of the Holy Creeds, Baptism, the Holy Eucharist, and the historic episcopate is left to any and all interpreters. They have dropped Confirmation. The Creed need not be said in public worship.

"The Anglican Bishops in the United Church of South India now declare that they are willing to receive Holy Communion at the hands of any minister, ordained or not. If it can come to that, why should Christendom remain divided at all? Why should we remain Anglicans? If our differences amount to

no more than that, why be Churchmen at all?

"About 35,000 Church members, with their clergy, refused to go in. They appealed to the Metropolitan of the Church of India, Burma, and Ceylon [the Most Rev. Dr. George Clay Hubback] for assistance. I do not know exactly what has happened. The United Church of South India has put the Church of India, Burma, and Ceylon in a peculiar position. We have now got what always happens: a remnant, who would not go in. And now, there are other groups that want to get out.

"The S.P.G. has been hooted at by both sides. They did as well as they could, their funds being mostly designated for Church of England missionary work. They had certain other funds, for hospitals, and they sent that, as before. But they could not send the old grants to this 'union,' non-Anglican, Church.

"The only unity we seem able to get thus far, is by giving up our convictions. When we hold out and refuse, advocates of one scheme or another, requiring the surrender of our faith and order, are disappointed. They call us narrow. But we must still hold out."

INTERCHURCH

Bishop Walters Receives Cross From Patriarch of Assyrians

Bishop Walters of San Joaquin and the Rev. Dr. John Timothy Stone, formerly moderator of the Presbyterian Church (Northern) in the USA, on May 23d received golden crosses of honor from the Patriarch of the Church of the East, Mar Eshai Shimun XXIII.

The crosses, never before given to any one outside Mesopotamia, were given in recognition of aid to the Assyrian Christians of the Middle East by the Bishop and Dr. Stone. Bishop Walters received the Cross of St. Thomas; Dr. Stone, the Cross of Mar Mari, one of the Seventy. Both crosses are replicas of the Nestorian cross engraved on the pillar erected in Sinan-Fu, China, in A.D. 735.

CANADA

Consecration of Bishop Clark

The Rt. Rev. Frederick Patrick Clark was consecrated Bishop of the diocese of Kootenay of the Church of England in Canada on April 23d at St. Saviour's Pro-Cathedral, Nelson, B. C.

Those present included the Bishops of Caledonia, Cariboo, New Westminster, British Columbia, Bishop Embling, formerly of Korea, Archbishop de Pencier formerly of New Westminster, and the Most Rev. Walter R. Adams, Archbishop of the Yukon and Metropolitan of British Columbia.

LIBERIA

President Visits Robertsport

The Rev. E. Bolling Robertson writes the National Council that the President of Liberia, William V. S. Tubman, attended services recently at St. John's Church, Robertsport. Fr. Robertson was the preacher. The President expressed both surprise and gratification at the work being done by the Church, speaking with special approval of the progress of the schools and hospital.

Bishop Harris was expected for Confirmation at the time Fr. Robertson wrote. The class was to number 30, and it was to be Bishop Harris' last visit to Cape Mount before leaving for the Lambeth Conference.

Ground Broken for New College

By BROTHER SYDNEY, OHC

Bishop Harris of Liberia has been laboring indefatigably to reopen Cuttington College, which has been closed for twenty years. The new site is near Gbanga, about 150 miles in the interior, and this has entailed the transportation of supplies and materials in the face of great difficulties. It was with great thankfulness that a special pilgrimage consisting of all the delegates attending the convention at Monrovia was made for the breaking of the ground on the new site. The main address was given by President Tubman of Liberia.

The convention met from April 14th to 18th inclusive, and the pilgrimage took place on the 17th. It was voted to raise a special fund to send one clerical and one lay delegate to General Convention. The convention also decided to add clergy salaries and pension fund assessments to the district's quota for each church served by a clergyman.

ELECTIONS: Council of Advice: the Ven. S. B. Yudson, the Ven. F. A. K. Russell, the Rev. E. B. Robertson, the Rev. Dr. J. W. Pearson; the Hon. L. A. Grimes, J. A. H. Jones, the Hon. C. L. Simpson, H. Lafayette Harmon. Chancellor: the Hon. J. A. H. Jones.

Bishop Visits Bolahun

Because of duties on the coast, Bishop Harris of Liberia has not heretofore found it possible to visit the work of the Order of the Holy Cross at Bolahun, back in the Hinterland. He had to travel by way of Sierra Leone, where he was met at the end of the railroad by the prior, Fr. Parsell, OHC.

Late in the afternoon of Friday, April 30th, after a full day of hiking and hammock riding, the Bishop arrived in Bolahun. The students of the schools and all the townsfolk turned out to meet him and a short service of thanksgiving was held in the beautiful church. The



PRESIDENTIAL VISIT: (left to right) Fr. Robertson, the Rev. Packard Okie, President Tubman of Liberia, and Colonel Brewer, the President's aide, at the time of President Tubman's visit to Robertsport.

Bishop inspected the schools, hospital, shops, evangelistic work, and the town. He also paid a visit to the local market to which natives come from miles around.

The Bishop preached at High Mass Sunday morning and confirmed a class of 82 candidates that afternoon. On his return to Sierra Leone, he went through Gisi country, where he visited some of the preaching out-stations and a school.

OLD CATHOLICS

Bishop Sturtevant Appointed

Bishop Sturtevant of Fond du Lac, an alternate to the meeting of the World Council of Churches at Amsterdam, has been appointed by the Presiding Bishop to represent the Episcopal Church at the International Old Catholic Congress, to be held at Hilversum, Holland, August 17th to 21st.

ROMANIA

New Patriarch Enthroned

Patriarch Justinian (Marina) was formally installed as head of the Romanian Orthodox Church at colorful ceremonies in Bucharest. Youngest Patriarch in the Romanian Church's history, Justinian, who is 47, was elected at a national assembly of Church leaders on May 24th.

The opening ceremony took place at the National Assembly building in the presence of Premier Petru Groza, leading officials of the Romanian Presidium, members of the diplomatic corps, and Orthodox Churchmen from Romania and other countries.

Highlight of the ceremony was the presentation by Dr. Constantin Parkon, president of the Presidium, of a richly bejeweled staff, symbol of the patriarchal office. During the time of the

monarchy, a new patriarch received the insignia from the King at a ceremony in the royal palace.

After the initial rites, the State and Church dignitaries joined in a solemn procession to Bucharest's largest Orthodox temple—the Church of Spiridion the New.

Behind the Patriarch walked the Russian Metropolitan Nicolai of Krutitsky, who, like Patriarch Justinian, wore a snow white headdress. In the rear of the procession were black-garbed nuns carrying precious gold and silver church ornaments. [RNS]

ENGLAND

Archbishop of Canterbury Wins Fight to Retain Death Penalty

The Archbishop of Canterbury (Dr. Fisher) was recently credited with a leading part in persuading the House of Lords to reject by 181 to 21 votes the clause of the government's Criminal Justice Bill providing for abolition of capital punishment for a five-year trial period.

Admitting he felt a "profound uneasiness" about the death penalty, Dr. Fisher nevertheless argued for its retention for certain offences, including the slaying of a policeman. His attitude was different from that of his predecessor, the late Dr. Temple, who was a firm abolitionist.

One of the leading opponents of the death penalty was the Bishop of Chichester (Dr. Bell), who assailed capital punishment as "an unnecessary violation of the principle of the sanctity of human life" and as "open to grave objections on moral grounds."

The government bill will now go back for reconsideration to the House of Commons, which previously voted in favor of abolishing the death penalty. [RNS]

BORNEO

Bishop of Labuan and Sarawak to Retire

The Rt. Rev. Francis Septimus Hollis, Bishop of Labuan and Sarawak, has informed the Archbishop of Canterbury (Dr. Fisher) that he must vacate his see this year. It is the Bishop's 11th year in the episcopate.

Bishop Hollis' resignation is necessitated by a disease of the eyes, and his medical advisors have warned him that he could not return to a tropical climate without grave danger of losing his sight. The resignation will take effect some time after the Lambeth Conference.

Our Candidate for President

NO, THE LIVING CHURCH is not planning to depart from its traditional non-partisanship and go overboard for a particular candidate for President of the United States. We recognize that Churchmen may be equally sincere in supporting the Republican or the Democratic candidate, or even Henry Wallace or Norman Thomas. We suppose there might even be found within the Church enthusiasts for the candidates of the Prohibition party and the Vegetarian party, both of which are, we understand, in the field. The only candidate who could not, in our opinion, look for any legitimate Church support would be that of the Communist party, since Communism explicitly rejects and condemns Christianity.

But in this presidential year, and on the eve of the first of the two major nominating conventions, it may not be amiss for THE LIVING CHURCH to discuss the kind of man that we should like to see nominated; our readers may then apply the measuring stick to the various aspirants and determine for themselves which, if any, meet the qualifications.

Some of our religious contemporaries have already made a similar attempt, either positively or negatively. Some time ago the *Churchman* sounded off with a leading editorial to the effect that, whatever else the candidate might or might not be, he should under no circumstances be a Roman Catholic. (We answered that in an editorial of our own, in which we pointed out the danger of a "Protestant for President" attitude.) Recently the *Christian Century*, which has been leaning toward Mr. Stassen, called upon that candidate to clarify his stand and to prove that his liberalism is "something more than a self-applied label." In another editorial it viewed with alarm the popular movement to draft General Eisenhower because he would be a popular vote-getter, with no effort to determine what his views might be on subjects of vital importance to national welfare and world peace.

But the best and most impartial article on the subject that we have read is one by a journalist, J. C. Long, in the June *Christian Herald*. Mr. Long sets forth ten standards that he regards as essential qualifications for the next President of the United States, who will hold the most power of any individual in the world in a time when it is of the utmost importance that that power be wisely and skillfully used. Here are Mr. Long's qualifications:

1. Religious faith.
2. Personal integrity.
3. Moral courage.
4. Mental and physical vigor.

5. Diplomacy and tact.
6. Administrative ability.
7. Leadership qualities.
8. Faith in democracy.
9. Positive program.
10. World vision.

With this list we have no quarrel. All of the qualifications mentioned by Mr. Long are of vital importance. The difficulty is that it is hard to think of any one man who has all of those qualifications — and who would at the same time appeal to the politicians who will be selecting at Philadelphia the two candidates between whom, to all practical intents, our choice next November will be limited. Indeed, if any man rated a one hundred per cent score on these qualifications, it would be almost a foregone conclusion that the politicians would reject him, and that the American public would never get a chance to vote for him.

ON THE practical level, we should be prepared to settle for something less than Mr. Long's ideal candidate. But not much less! A man with the first three of the qualities listed, but without the leadership qualities or the mental and physical ability, to put them across would not be a good leader for America today. And a man with a positive program and leadership qualities, but without faith in democracy or world vision, or without religious faith, could be a positive menace.

At the very least, we must have a man who can exercise genuine and constitutional leadership, based upon a sound appraisal of the world situation and rooted in the soil of freedom and democracy. He must be a new kind of patriot; one whose patriotism is not only above party but above nation. He must see America not only as the land of the free and home of the brave, but as a people called by God to share its heritage of liberty and democracy with the whole world.

Our next President must recognize that man cannot live by bread alone, and that no nation can withhold its riches from the others. He must view the world as a whole, and know that one part of it cannot be prosperous and another depressed. He must see that the welfare of the children in our public schools in America is intimately bound up with the welfare of boys and girls in Italy, in China, in India — yes, and in Soviet Russia.

Our President must know Communism for what it is — a religion, falsely based upon materialism and secularism. He must see that it depends for its growth upon economic misery, political corruption,

and governmental anarchy. He must realize that it cannot be checked by arms alone; but that, like any false religion, it can be overcome only by replacing it with true religion.

Our next President must be a man of faith—faith in God and faith in his fellowman. For ultimately the basic problems of the world are spiritual ones. Our President may be Catholic or Protestant or Jewish; but unless he has a vital belief in God and confidence in the worth of the individual man, he will not be a fit person to lead our nation at this time.

These are high qualifications that we set up; but we believe that anything less would be little short of disastrous. There have been times in our history when it didn't matter much whether this candidate or that was elected. But today we need, desperately need, the kind of leadership that only a truly great President can give us. We dare to hope that a truly great man may be raised up to serve our nation in this hour of its need.

We are reminded a bit of the story of the school-boy who criticized the legendary action of George Washington in telling his father about cutting down the cherry tree. "Do you think you are greater than Washington?" asked his teacher sarcastically. "Time alone will tell," replied the boy.

Perhaps it is unrealistic to ask that our next President be another Washington or Lincoln; yet if any time ever called out for the wisdom and leadership of a Washington or a Lincoln, it is the present time. We desperately need a man who will turn the crisis of a Valley Forge into the victory of a Yorktown; who will take the weakness of a house divided and wield it into the strength of a national unity.

In times past, God has raised up a man of the hour, one who seemed ideally qualified to play a vital role in history. He can still do so — and, if the day of miracles has not passed, He can even cause him to be nominated by a national political convention! But even a miracle requires human coöperation.

The Republicans are about to assemble in Philadelphia to pick their candidate; and hard upon their heels will come the Democrats, to pick theirs. Upon their choices may depend the future of our nation and of the world. Politics may be a great game; but this is no time to gamble with the future.

May the delegates enter upon their task honestly, prayerfully, and in the fear of God. Upon their shoulders rests a heavy responsibility, which the whole world has a right to demand that they will discharge faithfully, to the very best of their ability. And may the Holy Spirit guide them as they perform the important duty that has been delegated to them, whether by state conventions or by the vote of the people. For if they fail in their task, democracy itself must fail; since the rest of us can only choose between the candidates that the major parties decide to nominate as their standard-bearers.

The Church's Radio Hour

THE Episcopal Church Radio Hour appears to be shaping up, and it is hoped that it may be put on the air over a nation-wide hook-up beginning about October 1st.

We say "appears to be shaping up," because the national Department of Promotion has not yet seen fit to take the editors of the Church press into its confidence in this matter. Bishops, field department officers, and other Church leaders in all parts of the country have been given auditions of the proposed program; but a query from the editor of THE LIVING CHURCH to Mr. Robert Jordan, executive secretary of the Department of Promotion, is answered with a request to be patient, as they'll get around to the Church press eventually. When they do, no doubt they'll expect our all-out support; and as we like to be coöperative, we hope that we'll be able to uncork our enthusiasm at the proper time.

From the rumors that we hear (and we can write only from rumor, at this stage), the department really has worked out a bang-up program. We understand that members of the Episcopal Actors' Guild are going to contribute their services, and that it will be first-class entertainment. We hope that it will also be first-class propaganda for the Church, since it is being paid for with missionary money, and that is the main purpose of it. But we guess we'll just have to restrain our curiosity, and sit back and wait.

Politics and European Recovery

THE action of the House of Representatives in drastically cutting the appropriation for the European Recovery Program was an ill-conceived and poorly timed political maneuver. By the time these words appear in print, a conference committee with the Senate will doubtless have worked out a compromise that will restore at least a considerable measure of the cut, but this will not entirely repair the blow to American prestige that the House action has given.

The New York *Herald Tribune*, a great newspaper not commonly given to exaggeration, began a front-page editorial on this subject: "The action of the House of Representatives in cutting the total of the ERP appropriation compromised the pledged word of the United States, undermined the structure of the Marshall plan, and thereby threatened the safety of the United States in the years that lie ahead." These are drastic words, but we believe they were fully merited.

We are well aware of the stress under which Congress operates in a Presidential year, particularly in a session that comes to the very eve of the national conventions with a great deal of important legislation still pending. But Congress must realize that the times are too serious for American foreign policy to be used as a football of domestic politics.

The Bible in the Life Raft

By the Rev. W. E. Purcell

THE last man in Europe seen by passengers of Flight 103 was a priest on a bicycle as the Constellation, silver-shining, turned into wind far up the runway of Shannon, Western Eire. The pilot gunned his motors. In less than a minute forty people on the day's routine trans-ocean crossing were lazily noting the slow crawling away beneath of the last land in Europe. Then there was just sea, two thousand miles of it, wrinkled like a vast and ancient face, to Newfoundland.

The forty people were not impressed. Hung there between heaven and earth, riding high, wide, and handsome over the waters, they relaxed, confident in the only form of faith many people today, on both sides of the Atlantic, seem to have much time for—faith in the Constellation's booming motors, in her radio, in the science of those who had built her—faith, in fact, in the machines of their civilization.

And so they relaxed. Nine hours to Gander; fourteen to La Guardia Field. Pan-American's handsome hostess, fresh in her morning make-up, gave the two rows of her charges a professional look-over. A Central European merchant was already figuring in a large notebook; the U. S. business man had lit a cigar; three British civil servants having drawn forth wads of correspondence, were in a huddle over it, bringing together faces of worried solemnity. The old lady who had come aboard at Shannon was asleep. And the young one, stamped somehow with the unmistakable imprint of the movie industry, frowned at a pink tongue-tip in a tiny mirror.

Nine hours to Gander; fourteen to La Guardia Field. Of course they would get there. Of course, didn't they all have hotel reservations, business, things to fix? And yet, suppose—suppose, something going wrong in that wondrous chain of scientific cause and effect which kept them on course at eighteen thousand feet, they were all to find themselves, for once, smack in the limitless reality of that cold ocean below?

But even that possibility had been taken care of. Not prominently; but tactfully tucked into a pocket of each luxurious seat, a folder gave directions as to what to do in the event of so odd a happening. There existed aboard the Clipper, the folder assured everyone, a boat. It was hidden away somewhere beneath, and would inflate itself at time of need. There followed a list of its contents:

“. . . One sea-anchor, one hand pump, four tubes of sun ointment, one whistle, five mosquito nets, one scout knife, one

bailing bucket, one flashlight, one compass . . .” There was also a further item, unmistakably stated in two words “one Bible.”

One Bible. This trans-ocean clipper, this quintessence of modernity in an age of machines, carried the Word of God, a Bible in its life-raft. And it carried it, as all aircraft do, just in case.

How many of us can say the same? How many of us include a Bible among the emergency equipment of our inner selves—which is the same thing as asking how many of us have a living faith among the ultimate things upon which we rely? The answer at any rate so far as it has recently been given in Britain, is disturbing.

Published there in recent times as the result of a nation-wide investigation of the state of the nation's religious health a best selling report *Toward the Conversion of England*, put as low as ten per cent the number of those who were active, practising members of any Christian Church.

What of the rest? Few, the inquiry found, were hostile to the Churches and their message. But very, very many were indifferent.

Nor had this move toward indifference—a process gathering in momentum during the last calamitous thirty years—gone on without bringing profound changes in the habits and outlook of the ordinary citizen. There was today less stability in family and sexual relationships, less popular respect for fundamental values than perhaps at any time in modern history, notwithstanding the splendid qualities shown by Britain's people from Dunkirk onwards.

And the causes? The main factor working toward loss of dynamic religious faith in an age when we all so tremendously need it is one which, named in the report, is likely to affect any civilized society, by no means Britain alone. It is already at work here and now in the minds and hearts of ordinary folk on both sides of the Atlantic.

It is the staggering effect which the application of science to the things of everyday life has had upon our thinking. Science does so much for us in our wonder-world that, almost subconsciously, we form the idea that there is little left for God to do. Cannot man do everything! Speak across the world, split the atom, fly in an afternoon around the curves of latitude?

Thus has it become for some today so sadly more difficult to turn to God, as our forebears did, in the vital moments of our lives.

Suppose for example that Constellation of Flight 103, Shannon to La

Guardia Field, were really down, and the rubber boat really out, and the U. S. business man, the Central European merchant, the movie star, and the three British civil servants, having dropped right out of their world of gadgets, really were reduced to dependence upon their emergency kit for survival. Is it as easy to imagine them finding strength as days and nights passed, in their Bible, as it is to visualize their forebears, who laboriously passed that way before in sailing ships, doing the same thing?

Of course, it is not. We accept with no surprise the traditions of former generations on their knees, while growing less and less accustomed to seeing their descendants upon theirs. To the one, God was a refuge. To the world of the others, it looks sometimes almost as though He were regarded as a refugee.

Does it matter? It matters tremendously because this trend cannot go on without imperiling the whole foundation upon which our common civilization rests. Our shared ideas of supreme things—freedom, the importance of the individual, the sanctity of family ties—have roots deeply embedded in the Bible and in the teaching which has sprung from it.

This is an inheritance common to us all. We need to grasp again its value, and to put a Bible back in the life-raft of each one of us.

For life is, and always will be full of emergency landings, sudden descents into griefs, difficulties, into sharply testing situations. And so long as this is so, so long will there be need for the assurance, which only personal religious faith can give, of a greater reality beyond this present world.

The whole question is better, perhaps, stated in a personal way. Are you, yourself ready, equipped for any of these great emergencies of life—sickness, danger, disappointment, loss—which represent crash landings into reality out of the artificial, pressurized cabin of modern life? Are you?

It is enormously important to get the answer straight. True, a joyous religious faith is something to live by, not to keep stored away till times grow tough. But it is how it is lived by in normal times, that its worth in times of trouble is based. Which of Flight 103's passengers would have found much consolation in the Bible in the life-raft if they would really have had to use it—the Central European merchant, the U. S. business man, the British civil servants, the sleeping old lady, the pretty woman stamped somehow with the unmistakable imprint of the movie industry? It would depend a good deal, wouldn't it, on how

often any of them had opened its pages before?

But, of course, they didn't have to use it. Prompt on time, there was the hateful of diamonds which was New York, and the movie girl was doing her lips again, as the Constellation gently nudged La Guardia Field. Forty people walked out into the hum of their lives, hotel reservations, business, things to fix. . . .

But it won't always be so. It won't always be so for any of us, for it simply is not the case that, with no particular religious effort on our part to find the meaning and purpose of things, our journey through life and arrival, when darkness falls, at the light of a welcoming city will be as much a forgone conclusion as a modern trans-ocean flight.

Think it over. There's an ocean below, and we're all coming down, sometime or other.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Helping Individuals

AFTER all the books are put away, what remains of the year's work with your class? For some 35 weeks you have been meeting them for the prescribed lessons. But what may have seemed like a machine, was in reality a living organism: a dozen active youngsters and one adult, (living through certain experiences together). For a short while each Sunday morning their lives have played upon one another. None are the same for having spent these hours together; each has acted upon the personality of the others, or given opportunity for the others to act or react toward him. All the while, every one of them was an individual, teacher and pupils.

One would wish to pause and ask, How have the pupils, through this year, changed the character of their teacher? It might be too large a subject. Only we know that she has changed, and if she has insight and humility, it is for the better. Next year she will know more, and will do it all better.

The longer we teach, the more we are aware that, despite working with a company, in a common procedure, we are always dealing with individuals. Children fall into their typical age- and personality-patterns, but no child is a type; he is a person. If you reach and touch him, meet his case, you have taught him. Even while teaching them together, we know how we must ask this question of Bud, assign that task to Peter, and try to intrigue silent Walter into response. You do this because you know your children, and know you must help them, not merely "go through the lesson."

PROBLEMS TO SOLVE

Children are thus not merely problems for you to solve, as a teacher, but each child has his own problems. To know these, and to help him solve them, is part of your precious opportunity. All children have some problem which distresses them, although it may not come out to view. Their problems generally arise from a mistaken notion of themselves, or an inadequate solution of their problem.

A boy of fourteen was always quarrelling with his younger brother. The teacher learned, by talking with the parents, that he was really jealous of the other, who was physically more sturdy and capable. He quarrelled simply because he felt he had to show his superiority, yet he was really frail, and

actually feared to fight his brother. His teacher got his confidence, drew out gradually his story, and induced him to face up to his brother. They began to do things together, each admitting the good qualities in the other. The older boy was helped to get a job at a filling station, which the other could not do, and so his feeling of importance was enhanced. The teacher talked frequently with the boy, who came early to church, and by sharing his confidence gained his affection. Frequently, during the year, points in the class could be made to fit him, with only a glance and a smile: facing people we dislike, courageously; knowing that we can do hard things, that we each have special skills. The boy's whole home attitude was changed by the friendly counselling of this teacher during the year.

Much of the shyness of growing children is really their wrong picture of themselves. They will admit, some day, in talks with you, "I never could do things with my hands." "They only laugh at me when we play ball." "I'm not popular. I'm just awkward."

The help comes along the line of carefully planned personal advice in the short moments which arise. But, whether we help a little or a lot — or none at all — we must remember that everyone, all through life, solves his own problems, after some fashion. To help our pupils find the best solution is our hope.

First, the child may avoid it, or deny that any conflict exists, though the problem is still there. The bully goes on intimidating others, the boaster tells his big stories. But he is not happy, because the reason for his feeling thus is not faced. He really feels inadequate, insecure, or in need of affection. But his solution gives him no comfort or release.

Second, he may do the opposite, and thus become the delinquent. He fights society, attacks others. He thus attains a sense of satisfaction and importance, but at the expense of society.

Third, if wisely guided, he may work out some reasonable compromise, admitting the facts, responding to the personal ideals of his teachers, and finding other interests to distract him from his obsession with himself.

That is why teachers must get close to their pupils. No stiff or remote person can do it. People are allergic to themselves, in need of the loving touch which will relax their inward tensions.

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CHICAGO

Atonement Pays Off Debt

The Rev. James Murchison Duncan, rector of the Church of the Atonement, Chicago, Ill., announced on June 7th that the 30-year-old debt on the church and parish house had been completely liquidated. The consecration of the church will probably take place in early October, shortly after Bishop Conkling of Chicago returns from the Lambeth Conference.

When Fr. Duncan became rector of the parish, five years ago, the debt stood at \$55,000, of which \$32,000 has been raised since last February.

NORTHERN MICHIGAN

To Establish Cathedral and Diocesan Center

In his annual address to the diocesan convention meeting in Christ Church, Calumet, Mich., Bishop Page of Northern Michigan called for the establishment of a cathedral and diocesan center. The convention went on record as favoring this plan and approved the appointment of a committee to meet with representatives of parishes wishing to be considered for cathedral status. This committee is to report back at the next convention or at a special convention called for this purpose.

The convention instructed the chancellor of the diocese to convey to the senators from Michigan its concern over the recent Supreme Court decision regarding the teaching of religion in the schools. It was felt that this decision if carried to extremes would be to the benefit of the group opposed to religion.

ELECTIONS: Standing Committee, the Rev. Messrs. C. G. Ziegler, John G. Carlton, W. P. D. O'Leary, E. R. A. Green; Messrs. Carl Brewer, C. J. Stakel, W. P. Chamberlain.

Bishop and Council, the Rev. Messrs. John G. Carlton, J. William Robertson, W. H. Ward; Messrs. J. C. Cameron, C. C. Rushton, S. E. Bracegirdle.

Delegates to Synod, the Rev. Messrs. W. P. D. O'Leary, J. William Robertson, John G. Carlton, James G. Ward; Messrs. W. P. Chamberlain, George Osborn, Glen B. Wilson.

VIRGINIA

Ask for Suffragan;

Remove Race Restrictions

Bishop Goodwin of Virginia, in his address to the council of the diocese, asked for the aid of an additional Suffragan Bishop. Citing the fact that Bishop Mason, the present Suffragan, plans to retire in November, 1950, Bishop Goodwin said that there was an immediate need for additional episcopal assistance to supervise suburban areas in the dio-

cese. The convention approved the measure, and the election will be held, if possible, next fall.

The council also took initial action to remove all constitutional restrictions or implications because of race, and the Bishop was directed to appoint a committee of White and Negro members to study and recommend necessary changes in the diocesan canons. The constitutional amendments passed first reading.

A missionary budget of \$200,000 for 1949 was adopted, of which \$53,000 will go to the national Church. Increases included a 20% salary increase for workers in the Archdeaconry of the Blue Ridge, new work in the suburbs of Richmond and Washington (D. C.), and an advance building program of \$7,800. A permanent board of evangelism was set up.

Bishop Goodwin, in his pastoral address, reported that confirmations in the diocese in 1947 totalled 1,374, a 13% increase over 1946. At present, the Bishop has confirmed within five persons as many as he did during 1947.

St. Michael's Church, Arlington, one of the newest in the diocese, was admitted as an organized mission.

ELECTIONS: Standing Committee: the Rev. Messrs. Churchill J. Gibson, Alexander C. Zabriskie, Herbert A. Donovan; Messrs. Ivey F. Lewis, Blake T. Newton, Albert A. Smoot.

Deputies to provincial synod: the Rev. Messrs. Samuel B. Chilton, E. A. deBordenave, B. B. Comer Lile, Frederick J. Warnecke; Messrs. Richard C. Horne, Jr., Gordon Lewis Rosewell Page, Jr., A. B. Scott.

WESTERN NEW YORK

"Neither the Desire nor Right"

A dynamic, personalized religion, functioning through established institutions of parish and diocese in cooperation with other Christian Churches, but without compromising its own faith, was asked for by Bishop Scaife of Western New York in his diocesan address, Tuesday evening, June 1st, at the Church of the Ascension, Buffalo, seat of the 111th annual diocesan convention.

In his first address to the convention, Bishop Scaife expressed his appreciation for the magnificent spirit of friendliness and loyalty evidenced throughout all the proceedings leading up to and through the consecration.

Regarding interfaith cooperation, Bishop Scaife had this to say:

"I am most anxious to cooperate with all Churches, but I have neither the desire nor the right to compromise the faith for which our Church has stood for 1900 years. I hope and yearn for the warmest and most friendly relationship with the members of the Council of Churches, and in every community of the diocese I feel that we can make a real contribution to

the fellowship of all believers by taking the lead in promoting cooperation between Churchmen.

"As Episcopalians, we have much to learn from our brother Churchmen, and I would hope that they would feel they can learn from us. Let us, by all means, take this motto as our own: 'In fundamentals, unity; in differences, liberty; in all things, charity,' in this great community of ours, as we seek to strengthen a unity based on the highest terms. I think it significant and I shall always be most grateful that at the consecration there was represented every major religious group.

"May we not consider this as indicative of the desire which is felt for a cordial relationship amongst us—a relationship which is both possible and beneficial without compromising our own convictions and beliefs, and likewise without expecting compromises on the part of our brethren of other Churches?"

Touching upon his personal plans in relation to the diocese, Bishop Scaife pleaded for emphasis on the bond of fraternalism among the clergy and its extension, "in so far as possible, to every person in the diocese."

He remarked that "among the most neglected people in the world are the wives of the clergy, yet how great a part they bear in the effectiveness of their husband's work," and he proposed "meetings, luncheons, perhaps even two-day conferences" to make "meaningful" the part played by them.

ELECTIONS: Standing Committee: 4-year term, the Very Rev. Edward R. Welles; 3-year term, the Very Rev. Joseph Groves; 2-year term, the Rev. Frank S. Patterson, and 1-year term, the Rev. Dr. C. D. Broughton. Lay members, four years, Justice Hamilton Ward; three years, Joseph H. Morey, Sr.; two years, John W. Sanborn; and one year, Dr. Nelson G. Russell, Sr.

Executive Council: the Rev. Messrs. G. Napier Smith, Walter P. Plumley, Blake B. Hammond; Messrs. Scott Osgood, Nelson G. Russell, Jr., and William C. Baird.

HARRISBURG

Ask Restoration of "Holy" to Nicene Creed

The convention of the diocese of Harrisburg, meeting in St. Stephen's Cathedral, Harrisburg, Pa., May 27th and 28th, unanimously voted to petition General Convention next year, the 400th anniversary of the Book of Common Prayer, to restore the word "Holy" to the Nicene Creed and to print it in all subsequent editions of the Book of Common Prayer. This action was taken on motion of the Rev. Charles E. Berghaus.

The diocese plans an appropriate observance of the 400th anniversary of the Book of Common Prayer, in connection with the annual convention in 1949. Bishop Heistand appointed a committee to make plans for this observance.

In his annual address, the Bishop called for definite and positive affirma-

tion of the Christian Faith in the present tense and confused condition of the world; a realistic and dynamic evangelism; unity and coöperation of all groups in the Church; and loyalty to the Book of Common Prayer.

Addressing a mass meeting in the cathedral the first evening of the convention, Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis., stressed the need of a revitalized Church in which every member is an evangelist. He declared that the basic struggle in the world today is not economic or social, but moral and religious. He predicted that in the next two decades most of the western world will turn to one of two religions: either to the godless worship of the State, as in Communism, or to the religion of Christianity.

The work of the American Bible Society was described in a brief address by the Rev. Frank R. Wilson.

Mount Calvary Church, Camp Hill, was admitted into union as an incorporated parish.

A message of greeting was received by telegram from Bishop Wyatt-Brown, retired Bishop of Harrisburg.

Bishop Heistand urged the clergy and lay representatives to see that their churches are adequately covered by fire insurance.

ELECTIONS: Standing Committee: the Rev. Messrs. Heber W. Becker, G. F. Burrill; Messrs. Marshall L. Hough, John C. Heffer. Executive Council, the Rev. Messrs. Robert C. Batchelder, Wayne M. Wagenseller; Messrs. Robert McCreath, Frank A. Nicholson. Deputies to Provincial Synod, the Rev. Messrs. Thomas H. Chappell, Francis P. Davis, Harvey P. Knudsen, William J. Watts; Messrs. Francis E. Armstrong, Richard W. Bomberger, Charles S. Gardner, Jr., George L. Low.

MICHIGAN

Petition for Communion with Church of South India

Evangelicals in the diocese of Michigan have petitioned the 1948 Lambeth Conference to establish full communion with the new Church of South India. The petition, which states that "Anglican participation in the formation of this new sister-Church is a real glory to the Anglican Communion," was framed by the Rev. Messrs. Henry Lewis and William B. Sperry.

The Episcopal Evangelical Fellowship is circulating the petition nationally, so that other Evangelical groups may endorse it or take similar action.

Signers of the petition were Bishop Emrich of Michigan, the Very Rev. John J. Weaver, the Rev. Messrs. Robert D. Bohaker, John M. Bradner, Charles D. Braidwood, John F. Burt, Charles H. Cadigan, W. H. Clark, Ivol I. Curtis, Walter Fry, Milton P. Fuller, William S. Hill, O. G. Jackson,

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The glory of Holy Communion in our church, the reason we never tire of coming, lies in the fact that Our Lord, spiritually, sacramentally, really comes into It at the moment of consecration. Don't ask us to tell you how and why. We can't, and we'll never try. Our Lord can do ANYTHING, but how or why is beyond us, AND WE WANT IT SO! We want something we can take IN FAITH. We don't want God, or Jesus, or The Holy Ghost all explained prettily and neatly for us. These words gen-

erally credited to Queen Elizabeth, when quizzed about her belief in The Blessed Sacrament, we joyfully make ours:

Christ was The Word that spake it,
He took the bread and brake it,
And what that word did make it,
That I believe, and take it.

We personally feel and know that Presence, and when we come to The Rail to meet Jesus there present, to receive Him into our bodies, do you wonder that we make a genuflection of love and awe, and that we sign ourselves with the cross, the holiest symbol of our entire life?

And we go away from that rail with His Body and Blood transfused into our bodies and blood. That means we have ALL of Him in us, doesn't it? What SHOULD happen to Episcopalians after such weekly transfusions?

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The full text of the petition follows:

"We believe that the United Church of South India is one of the greatest forward steps in the history of Christianity. We believe this Church represents one of the most hopeful developments in world Christianity today. We believe that Anglican participation in the formation of this new sister-Church is a real glory to the Anglican Communion.

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SOUTHERN VIRGINIA

Council Endorses Campaign for Virginia Theological Seminary

The council of the diocese of Southern Virginia, which met May 11th and 12th at Epiphany Church, Danville, marked the completion by Bishop Brown of 10 years' service as diocesan. Speaking of the steady growth of the Church during this period, Bishop Brown praised the work of the clergy and faithful lay workers. Confirmations since the last council were 638.

The council approved revision of the diocesan canons, substituting the words "confirmed persons" for "communicants" in canons stating who may vote in the annual congregational meeting and who may hold office as vestryman. Delegates also endorsed a campaign to raise \$100,000 for buildings and endowment for the Virginia Theological Seminary.

A proposal to admit women as members of vestries was defeated, as was a proposal to change the name of the diocese to Jamestown.

At the opening service of council the Bishop ordained to the diaconate M. Edward P. Bush, Jr. The Rev. George R. MacClintock presented the candidate; and the Very Rev. Norvell E. Wicker, dean of Christ Church Cathedral, Louisville, preached the sermon.

ELECTIONS: Standing committee, Rev. Messrs. J. F. Ward, F. H. Craighill; C. H. Harrison Messrs. H. M. Pinner, James Mann, Jr., V. S. Nicholson.

Delegates to Synod, Rev. Dr. Moultrie Guerry Rev. R. H. Thomas, III, Rev. G. R. MacClintock Rev. C. W. Carnan, Jr.; Messrs. C. W. Johnston, C. B. Coe, C. W. Grandy, F. E. Martin Alternates, Rev. Messrs. D. C. George, J. J. Ward, T. V. Morrison, F. H. Craighill; V. A. F. Schafhirt, Mrs. R. S. Cofer, Mr. W. F. Dickson, Jr., Dr. L. H. Foster.

BOOKS

The Rev. CARROLL E. SIMCOX, Editor

Church and State

CHURCH, LAW, AND SOCIETY. By Gustaf Aulen. New York: Scribners, 1948. \$2.

These lectures, by the eminent Swedish theologian and Bishop, make one consider why it is so often a mark of good fellowship among Church dignitaries here at home to insist that they are not theologians. Bishop Aulen was a professor of theology before he became a Bishop. His fifteen years as a Bishop of the Church of Sweden have given him ample opportunity to observe, at close range, conditions in northern Europe. He speaks as a theologian, and makes no claim to be a statesman or a psychologist. He dedicates this little book to Bishop Eivind Berggrav of Norway. Bishop Berggrav faced a theological problem when the Nazis occupied his country. The Nazis were charmed to have the gospel preached in Norway. They wanted to be regarded as patrons of the Church. Hence the dilemma of Bishop Berggrav and the Norwegian Church: should the Church, in this or any other situation, confine its teaching to the theological virtues of faith, hope, and charity, or should it teach also the natural virtues and especially justice and courage?

Bishop Berggrav chose the latter course and Bishop Aulen in this book vindicates his choice. But Aulen knows that the Nazis had no monopoly of sin and he reminds us that the defeat of Hitler did not exhaust the resources of evil.

Questions remain. Is the Church to be treated as a Victorian lady who is not supposed to know the sordid aspects of society? Does the separation of Church and State mean that the Church has no social responsibility? Episcopalians may well take issue with the Bishop in his denial of natural law. He asserts: "It is not possible rationally to demonstrate a definite content of the consciousness of right." And again: "The natural law cannot be revived either as a rational principle of right or as definite human rights, valid for all times and in all situations." I ask: "Without a concept of natural law, how can there be justice in a State separated from the Church?"

But we can agree with his insistence that between Church and society, and binding the two together, there is law. Aulen prompts some hard Christian thinking in the defense of his thesis: "The Church, considering her supernatural nature as well as foremost her responsibility before the Law of the Creator, cannot elude her obligation as to the establishment of a supernatural order of justice." FRANCIS J. BLOODGOOD.

Pastoral Counseling

FROM FAILURE TO FULFILMENT. By John Martin. New York: Macmillan, 1948. Pp. 168.

Many excellent books in the field of pastoral counselling have been written in recent years. Mr. Martin has attempted to write such a book for the clergy based on the best methods of psychological approach. This is not an easy thing to do without using prevalent psychological jargon. I'm not sure that Mr. Martin succeeds too well, for in consciously avoiding orthodox psychological terminology he has substituted a terminology of his own, which is at times confusing.

The study of case histories is by far the best and easiest way to teach the psychological method. I think Mr. Martin has missed the mark in not using this method more effectively, and where he has used it he has separated the cases too far from the text.

The last two chapters of the book are excellent, and the book would be worth reading for these two chapters. Mr. Martin drives home the point that psycho-therapy is not enough, but that only He who said "I came that they might have life and that they might have it more abundantly," can possibly cure a man of the diseases brought on by the stress and strain of modern life.

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CURATE, for All Saints' Church in Atlantic City, N. J. Moderate Churchman. Single. Salary, \$2400 plus quarters in Rectory. A good opportunity for the right man. State references. Apply by letter only to the Rev. Arthur McKay Ackerson, 14 South Chelsea Avenue, Atlantic City, N. J.

ORGANIST CHOIRMASTER trained in boy choir work for medium size parish on east shore Lake Michigan. Full choral service. Good salary and excellent teaching opportunities. Reply Box J-133, The Living Church, Milwaukee 3, Wis.

WANTED: Cottage mother for girls'. Cottage at institution in Rockland County, New York, for underprivileged boys and girls. Must have knowledge of cooking. References required. Reply Box F-133, The Living Church, Milwaukee 3, Wis.

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DEATHS

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

Zeboim Charles Patten

Zeboim Charles Patten, 73, a layman of the diocese of Tennessee, died on June 7th at his home on Lookout Mountain. Mr. Patten was a member of the National Council for 12 years, and served on the Forward Movement Commission.

He was chairman of the executive committee of the American Trust and Banking Co.; chairman of the Chattanooga Medicine Co.; president of O. B. Andrews; a director of the Alabama Great Southern Railway; chairman of a campaign which in 1922 raised \$850,000 for the University of Chattanooga, and a trustee of that university; and a member and former president of the Chattanooga Manufacturers' Association.

A daughter, Miss Dorothy Patten of New York City, survives him.

CHANGES

Appointments Accepted

The Rev. J. Perry Austin, formerly priest in charge of St. Paul's, Watertown, Wis., is now rector of the parish. Address: 409 Second St., Watertown, Wis.

The Rev. Cedric Charles Bentley, rector of St. John's, Cape Vincent, N. Y., will become associate rector of Christ Church, Greenwich, Conn., and chaplain of Rosemary Hall, Greenwich, October 1st. Address: Christ Church, Box 380, Greenwich, Conn.

The Rev. Harold O. Boom, formerly vicar of St. George's, Nanticoke, and St. Andrew's, Alden, Pa., is now rector of St. George's, Nanticoke, Pa. Address: 336 State St., Nanticoke, Pa.

The Rev. John Vernon Butler, Jr., formerly rector of St. Martin's, Providence, R. I., is now rector of Trinity, Princeton, N. J. Address: 22 Stockton St., Princeton, N. J.

The Rev. Edward Chandler, a recently ordained deacon, will become fellow and tutor at the General Theological Seminary and curate at St. Thomas' Chapel, New York City. Address: Box 882, Osterville, Mass.

The Rev. William J. Chase, formerly deputy staff chaplain, Hqs. Far East Forces, Tokyo, Japan, is now acting chaplain of Columbia University, New York City. Address: Chaplain's Office, Columbia University, New York 27, N. Y. Permanent address: Tully, N. Y.

The Rev. A. Royston Cochran, formerly assistant at Trinity, Newport, R. I., is now rector of Trinity, Pawtucket, R. I. Address: 50 main St., Pawtucket, R. I.

The Rev. Canon Everett J. Downes, rector of St. John's, Springfield, Mo., and director of Christian education and youth work of the diocese of West Missouri, will become rector of Zion Church, Douglaston, L. I., N. Y., July 1st. Address: 44-93 Douglaston Pky., Douglaston, L. I., N. Y.

The Rev. Harvey W. Glazier, formerly rector of the Church of the Good Shepherd, Wilmington, N. C., is now rector of Calvary Church, Wadesboro, N. C., and may be addressed there.

The Rev. Frederic Jesse Hunter, formerly priest in charge of St. Paul's, Atlanta, Ga., is now priest in charge of St. Titus', Durham, and St. James', Pittsboro, N. C. Address: St. Titus' Church, Durham, N. C.

The Rev. G. Philip Jung, formerly rector of Christ Church, Calumet, Mich., is now priest in charge of St. Mark's, Crystal Falls, and St. John's, Iron River, Mich. Address: Box 127, Crystal Falls, Mich.

The Rev. Junius J. Martin, formerly rector of the Church of the Holy Apostles, St. Louis, Mo.,

CHANGES

is now rector of All Saints', Brookline, Mass. Address: 1789 Beacon St., Brookline 46, Mass.

The Rev. Alfred L. Mattes, formerly curate at St. Paul's, Englewood, N. J., is now rector of St. Luke's, South Glastonbury, Conn., and may be addressed there.

The Rev. Ellsworth Alexander St. John, formerly a student at Nashotah House, Nashotah, Wis., is now rector of St. Luke's, Wymore, and vicar of St. Augustine's, DeWitt, Nebr. Address: Wymore, Nebr.

The Rev. Berry B. Simpson, vicar of St. James' Chapel, Indian Head, Md., will become rector of

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POSITIONS OFFERED

WANTED: Organist for boys' choir now in its fourth year. Must have experience and training in development of boys' voices. Write direct to Chairman, Music Committee, St. Mary's Episcopal Church, High Point, N. C., giving full details and complete background.

CURATE for All Saints' Church, Dorchester, Mass. Must be single and Catholic. Write Fr. Wybe, 240 Ashmont St., Dorchester 24, Mass.

WANTED: An assistant in a Mid-western parish, moderate churchmanship; parish, mission, and college work. Reply Box S-125, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

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RETREATS

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

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SUMMER SUPPLY WANTED for St. George's Church, Maplewood, New Jersey (15 miles from New York) for August. Honorarium \$20 per Sunday. Write Rector, F. H. Richey, 96 Jefferson Avenue, Maplewood.

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THE LIVING CHURCH

CHANGES

the Esther Memorial Church of the Holy Communion, Congress Heights Parish, Washington, D. C., August 1st. Address: 541 Mellon St., S.E., Washington 20, D. C.

The Rev. Thomas James Campbell Smyth, formerly rector of St. Thomas, Reidsville, N. C., is now rector of St. Mary's, High Point, N. C. Address: 204 Guilford Ave., High Point, N. C.

The Rev. Harold B. Whitehead, vicar of Trinity, Independence, and priest in charge of St. Paul's, Lee's Summit, and Calvary, Pleasant Hill, Mo., will become rector of St. John's, Springfield, Mo., July 1st. Address: 1508 Benton Ave., Springfield 2, Mo.

The Rev. William H. Wolfe, formerly assistant at St. Christopher's, Bluff, Utah, is now vicar of St. Paul's, Vernal, and St. Paul's, Duchesne, Utah. Address: St. Paul's Rectory, Vernal, Utah.

Resignations

The Rev. Walter P. Cable, formerly deacon in charge of St. Paul's, Vernal, and St. Paul's, Duchesne, Utah, has resigned. Address: 3511 Washington Blvd., Ogden, Utah.

The Rev. William Garner, formerly rector of All Saints', Hoosick, N. Y., has retired. Address: 208 E. Houston St., Tyler, Texas.

Changes of Address

The Rev. Walter E. Bentley, formerly addressed at 297 Wheeling Ave., Princes Bay, Staten Island, N. Y., should now be addressed at 81 Wheeling Ave., Staten Island 12, N. Y.

The Rev. William R. Britton, Jr., formerly addressed at the Virginia Theological Seminary, Alexandria, Va., should now be addressed at Powhatan Court House, Va.

The Rev. Elmer J. Cook, formerly addressed at 39 Middlefield Dr., West Hartford, Conn., should now be addressed at 38 Hillhouse Ave., New Haven 11, Conn.

The Rev. J. Wallace Gunn, formerly addressed at Route 1, Nampa, Idaho, should now be addressed at 264 Davis Ave., in that city.

The Rev. Samuel J. Martin, formerly addressed at 5831 S. Indiana Ave., Chicago, Ill., should now be addressed at 6105 S. Michigan Ave., Chicago 87, Ill.

The Rev. Bernard G. Miars, Jr., formerly addressed at 621 N. Fifth St., Burlington, Iowa, should now be addressed c/o J. W. McElroy, Box 60, in that city.

The Rev. Harold Willmot Smith, formerly addressed at Kilauea, Kauai, T. H., should now be addressed at St. Augustine's Church, Kohala, Hawaii, T. H.

The Rev. Charles E. White, formerly addressed at 110 S. 9th St., Decatur, Ind., should now be addressed at Box 6 in that city.

The Rev. B. A. Williams, formerly addressed at Box 315, Laurens, S. C., should now be addressed at 165 E. Main St., Union, S. C.

The Rev. David J. Williams, formerly addressed at 271 Woodbine Ave., Northport, L. I., N. Y., should now be addressed at Trinity Church Office, in that city.

Ordinations

Priests

Bethlehem: The Rev. Gilbert Gould was ordained to the priesthood by Bishop Sterrett of Bethlehem on May 22d at St. Andrew's Church, Alden, Pa. He was presented by the Rev. Harold Boon, and the Rev. Charles Sykes preached the sermon. Fr. Gould will be vicar of St. Andrew's Church, Alden, Pa., and may be addressed there.

Montana: The Rev. John M. Sinclair was ordained to the priesthood by Bishop Hart of Pennsylvania for Bishop Daniels of Montana on May 31st at the Church of the Saviour, Philadelphia, Pa. He was presented by the Rev. D. Wilmot Gatteson, who also preached the sermon. Fr. Sinclair will be vicar of St. Andrew's Church, Providence, R. I. Address: Pamona Ave. and Pemberton St., Providence, R. I.

New Mexico and Southwest Texas: the Rev. George Adam Stracke was ordained to the priest-

hood by Bishop Stoney of New Mexico and Southwest Texas on May 26th in St. John's Cathedral, Albuquerque, N. Mex. He was presented by the Ven. R. Y. Davis, and the Rev. C. J. Kinsolving preached the sermon. Fr. Stracke will continue as assistant to Archdeacon Davis at the San Juan Indian Mission. Address: Box 626, Farmington, N. Mex.

North Carolina: The Rev. John Paul Carter was ordained to the priesthood by Bishop Penick of North Carolina on June 1st at St. Luke's Church, Salisbury, N. C. He was presented by the Rev. E. B. Jeffress, Jr., and the Rev. Harold B. W. Peters preached the sermon. The Rev. Mr. Carter will be priest in charge of St. James', Kannapolis, and St. Paul's, Salisbury, N. C. Address: RFD 2, Box 535 A, Kannapolis, N. C.

Deacons

Connecticut: Percy Linwood Urban, Jr., and Henry Lawrence Whittemore, Jr., were ordained to the diaconate by Bishop Budlong of Connecticut, assisted by Bishop Gray, Coadjutor of Connecticut, on May 28th at Trinity Church, New Haven, Conn. The Rev. Mr. Urban was presented by his father, the Very Rev. Dr. Percy L. Urban; the Rev. Mr. Whittemore, by the Rev. Michael R. F. Barton. The Rev. Sewall Emerson preached the sermon. The Rev. Mr. Urban will be curate of Christ Church Cathedral, Hartford, and deacon in charge of St. Andrew's, Hartford, Conn. Address: 45 Church St., Hartford, Conn. The Rev. Mr. Whittemore will be curate of Trinity Church, Hartford. Address: 122 Sigourney St., Hartford, Conn.

Erie: Robert M. Baur was ordained to the diaconate by Bishop Sawyer of Erie on May 30th in St. Paul's Cathedral, Erie, Pa. He was presented by the Very Rev. F. B. Blodgett, who also preached the sermon. The Rev. Mr. Maur will be curate of Christ Church, Philadelphia, Pa., and may be addressed there.

Milwaukee: Alan R. Hington and Stuart M. Stewart were ordained to the diaconate by Bishop Ivins of Milwaukee on May 27th at the Chapel of

Church Services near Colleges

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BROWN UNIVERSITY
ST. STEPHEN'S Providence, R. I.
 Rev. Paul Van K Thomson, r; Rev. Warren R. Ward
 Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

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

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL New York City
 Rev. William J. Chase, Acting Chap During Summer Session, July 4-Aug 13
 Sun 11, HC 9; Daily (ex Sat) 8; HC Wed 7:30

DUKE UNIVERSITY
THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
 Durham, N. C. Rev. George A. Workman, Chap
 Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

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

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

MILWAUKEE-DOWNER, STATE TEACHERS
ST. MARK'S Rev. Killian Stimpson
 2604 N. Hockett Avenue, Milwaukee 11, Wis.
 Sun 8, 9:30, 11

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



UNIVERSITY EPISCOPAL CHURCH
 LINCOLN, NEBRASKA

UNIVERSITY OF NEBRASKA
UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
 Rev. L. W. McMillin, Priest in Charge
 Sun 8:30, 11; Others as announced

UNIVERSITY OF NEW HAMPSHIRE
ST. GEORGE'S MISSION Durham, N. H.
 Rev. Randall C. Giddings, Chap
 Chapel, N.H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3 Thurs 6:30

SULLINS COLLEGE
VIRGINIA-INTERMONT COLLEGE
KING COLLEGE
EMMANUEL Bristol, Virginia
 Rev. Maurice H. Hopson, B.D., r
 Sun 8, 11; Thurs 10:30

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 Rev. Joseph Harbo, r; Miss Lucy Phillips, S.W. (Student Worker).
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TEXAS COLLEGE OF ARTS & INDUSTRIES-EPIPHANY Rev. H. Paul Osborne, Chap
 Kingsville, Texas
 Sun 8, 9:45, 11; Fri & HD 9:30

UNION COLLEGE
ST. GEORGE'S Rev. Darwin Kirby, Jr.
 Schenectady 5, N. Y.
 Sun 8, 9, 11; Tues HC 8; HD & Thurs HC 10

UNITED STATES NAVAL ACADEMY
ST. ANNE'S Rev. C. E. Berger
 Annapolis, Md.
 Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

WELLS COLLEGE FOR WOMEN
ST. PAUL'S Rev. T. J. Collar, r
 Aurora, N. Y.
 Sun 7:30, 9:45, 11; HD and Fri 7

CHANGES

St. Mary the Virgin, Nashotah House, Nashotah, Wis. The Rev. Mr. Hingston was presented by the Rev. Dr. W. Freeman Whitman; the Rev. Mr. Stewart, by the Rev. Lloyd Thatcher. The Rev. Mr. Hingston will be assistant at Grace Church, Hartland, Wis., and its associated missions. Address: Pewaukee, Wis. The Rev. Mr. Stewart will be deacon in charge of St. Barnabas' Mission, Richland Center, Wis., and may be addressed there.

Nebraska: Thom A. B. Ditton was ordained to the diaconate by Bishop Brinker of Nebraska on June 3d at St. Hilda's Church, Kimball, Nebr. He was presented by the Rev. Clyde E. Whitney, and the Rev. Francis J. Pryor, III, preached the sermon. The Rev. Mr. Ditton will be deacon in charge of St. Hilda's, Kimball and Christ Church, Sidney, Nebr. Address: Kimball, Nebr.

Panama Canal Zone: Solomon Napoleon Jacobs was ordained to the diaconate by Bishop Dandridge of Tennessee for Bishop Gooden of the Panama Canal Zone on June 7th at Emmanuel Church, Memphis, Tenn. He was presented by the Rev. St. Julian A. Simpkins, Jr., and the Rev. Dr. James R. Sharp preached the sermon. For the summer months, the Rev. Mr. Jacobs will do Gailor Industrial School and the Tipton County Missions, under the direction of Fr. Simpkins. Address: Gailor Industrial School, Mason, Tenn.

San Joaquin: John Peter Christensen was ordained to the diaconate by Bishop Walters of San Joaquin on May 29th at Trinity Church, Madera, Calif. He was presented by the Rev. Chester C. Hill, and the Very Rev. Dr. J. M. Malloch preached the sermon. The Rev. Mr. Christensen will be deacon in charge of St. Michael's Mission, China Lake, Calif. Address: Box 68, China Lake, Calif.

South Carolina: John Q. Crumbly was ordained to the diaconate by Bishop Carruthers of South Carolina on May 21st at the Church of the Holy Communion, Charleston, S. C. He was presented by the Rev. W. W. Lumpkin, and the Rev. DeWolf Perry preached the sermon. The Rev. Mr. Crumbly is to be assistant at the Church of the Holy Communion and a teacher at Porter Military Academy. Address: Rt. 8, Box 648, Charleston, S. C.

Utah: John Robert Nicholas was ordained to the diaconate by Bishop Clark of Utah on May 15th at the Church of St. John the Evangelist, San Francisco, Calif. He was presented by the Rev. J. Henry Thomas, and Bishop Parsons, retired Bishop of California, preached the sermon. The Rev. Mr. Nicholas will be deacon in charge of the Price Valley Mission, Utah. Address: Kenilworth, Utah.

Depositions

The Rev. Max W. Foresman, presbyter, was deposed from the Sacred Ministry by Bishop Keele of Minnesota on May 24th in the presence of the Rev. Messrs. William C. Bimson and Eugene C. Prosser. The action was taken under the provisions of Canon 60, Sec. 1, and for causes affecting his moral character.

Degrees Conferred

The Most Rev. Henry Knox Sherrill was awarded the S.T.D. degree, honoris causa, at the annual commencement ceremonies at Columbia University, New York, N. Y.

The D.D. degree, honoris causa, was conferred upon the Rt. Rev. George Farnell Gunn, the Rt. Rev. James Wilson Hunter, the Very Rev. Robert F. Gibson, Jr., and the Rev. Samuel M. Shoemaker on June 2d at the commencement exercises of the Virginia Theological Seminary, Alexandria, Va.

Religious Orders

The Rev. Raymond Alan Gill, formerly rector of St. Bartholomew's, Wisconsin, Philadelphia Pa., has entered the novitiate of the Order of the Holy Cross. Address: Holy Cross Monastery, West Park, N. Y.



CHURCH SERVICES

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



BUFFALO, N. Y.

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

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

CHICAGO, ILL.

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

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

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

DETROIT, MICH.

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

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

HOLLYWOOD, CALIF.

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

INDIANAPOLIS, IND.

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

MADISON, WIS.

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

NEW YORK CITY

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

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

NEW YORK CITY (Cont.)

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

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

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

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

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

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu & Ser 11; Nursery S, 11; Cho Evensong & Address 4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

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

SAN FRANCISCO, CALIF.

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

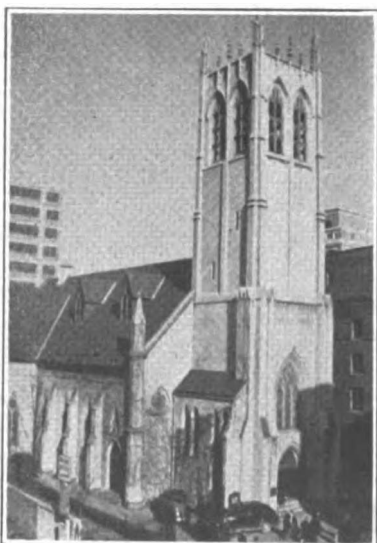
SPRINGFIELD, ILL.

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

WASHINGTON, D. C.

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

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



CHURCH OF THE EPIPHANY
WASHINGTON, D. C.