

# The Living Church

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

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**"BISHOP'S DAY" AT WHITEROCKS, UTAH**

Bishop Clark of Utah is shown confirming one of the Ute Indians at the celebration which was revived this year. [See page 12.]

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## LETTERS

### Missionaries' Pay Increased

TO THE EDITOR: May I have the pleasure of informing your readers that the National Council has granted to all missionaries in China, and all Chinese staff workers who are paid from the schedule of the National Council, a 25% pay increase, retroactive as of January 1, 1948?

We are very grateful for this action. My own hope is that these increased expenses do not necessitate a curtailment of work in any other areas at home or abroad, but that this needed adjustment was made possible by the increased giving of local churches.

Through you, our thanks to the whole Church. We shall do our best to fulfill the trust you have placed in us.

PAUL B. DENLINGER.

College of Chinese Studies  
Peiping, China

### Swedish Ordination of Women

TO THE EDITOR: Will you kindly publish the enclosed copy of the letter of a Swedish priest, the Rev. Gunnar Rosendal, which I have just read in the correspondence section of the *Church Times* for April 23, 1948? It seems to me that the Catholic cause in the Church of Sweden should concern us Anglicans here in the United States as well as those in England.

"Sir: At the end of this month three women

will be 'ordained' in the Danish Church by the Bishop of Odense, Dr. Ollgaard. More than five hundred priests have protested against this 'ordination,' but the Bishop has preferred to follow the three women, and leave the five hundred priests with distressed consciences. A number of Swedish priests have appealed to a high Swedish prelate, asking him to try to get the 'ordination' postponed, and also a high dignitary of the Anglican Church has been requested to bring the question before the Conference at Amsterdam, to ask that the World Council will give a lead in the question concerned. The answers to these appeals have been very amiable and sympathetic, but negative.

"The aim of these lines is two-fold. First, to tell the facts, because there is negotiation going on between the Church of England and the Danish Church for closer relations. If there should be closer relations between these Churches soon, when the Danish bishops 'ordain' or give consent to the 'ordination' of women, we in the Swedish Church would find ourselves in a very dangerous position, because all liberals would say: 'Look here, the Church of England has given approbation to women priests.' And we would have them here very soon. Against such a disaster the present writer will fight to his last breath.

"Secondly, have we not here a situation which shows the necessity for a world-wide Catholic organization, a Catholic Council? The Church of England, which has had for a century a Catholic revival, is responsible before God for us all who have not yet grown strong enough to fight for the Catholic faith without help and support. If the Amsterdam Conference cannot and will not give

a lead and speak with authority in such questions, we must create another council, which will, and can, for the whole world, tell the Catholic 'truth.'

Will you also kindly give publicity to my desire to hear: (1) From all those who believe that the Church of Sweden is Apostolic and Catholic. (2) From all those who share the view expressed in Fr. Gunnar Rosendal's letter, that all who value the significance of the Church as Apostolic, episcopal, and Catholic, all over the world, everywhere possible, should be banded together into "a world-wide Catholic organization."

(Rev.) ENOCH JONES.

Box 263, Needles, Calif.

### Church Reunion

TO THE EDITOR: In his article in *THE LIVING CHURCH* for May 23d, Dr. Haselmayer refers to an earlier work—*Union of Christendom*—edited by Bishop Kenneth Mackenzie. My own copy is an English Book Club edition reprinted in 1938 at 75c for each of two volumes. This edition is probably exhausted, but the work should be read by all Episcopal clergymen. Nothing else in print so far makes the issues on reunion so clear.

Hope for union is held out by the Scandinavian, Eastern Orthodox, and to a lesser degree even by the American Lutheran Churches. But the attitude of Presbyterians, Methodists, Congregationalists, and

# A Big Backlog For The Seminaries

Last year's reports showed a record total (898) of Postulants\* for the Ministry—more than twice the number reported in 1938 (427). It looks as though the Seminaries will be crowded for some years to come.

The Seminaries, however, have no such backlog of *financial* resources; and if they are to do justice to these men in preparing them for an effective ministry, constant and increased support from the Church is essential.

\* *A postulant is a young man whose intention of studying for Holy Orders has been approved by his Bishop.*

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

LETTERS

Baptists is absolutely uncompromising. The whole question of union is dealt a body blow—not by the Anglicans, but by representative writers from those four Protestant Communion. The Baptist goes so far as to state that Baptist Churches do not even want union with each other, much less with us. The others are equally clear that any concessions would have to be made by us, not by them. Unless the attitude of those Protestants has changed radically in the last ten years, the current campaign of the Evangelical Fellowship could bring about—not union—but only the liquidation of the Episcopal Church. Another point which all the contributors to *Union of Christendom* bring out is that doctrinal questions must be settled before anything else. It is made clear that there is no Anglican or Episcopal faith to which we are committed. There is only the Catholic Faith. We would be better off today if the time, energy, and money now being consumed in union discussions could be devoted to missions and the increase of that Faith in our parishes. The Lutheran writers in the work referred to, state concerning the organic union of Protestant Churches that:

“Until a more complete unity of confession is attained than now exists, the United Lutheran Church in America is bound in duty and in conscience to maintain its separate identity as a witness to the truth which it knows; and its members, its ministers, its pulpits, its fonts, and its altars must testify only to that truth.”

We have much to learn from other communions. It may be that not the least of our needs are for real self-respect and a realization of our duty to preserve and propagate the faith of Christ “as this Church hath received the same.”

(Rev.) LOUIS O’VANDER THOMAS.  
Natchez, Miss.

Thanks from Canterbury College

TO THE EDITOR: Every day in our mail here at the foundation, we find money sent in by LIVING CHURCH readers. We want to thank them deep from our hearts for their generosity and pray-

ers, for it is people such as they, strong in the Faith, unselfish, and thoughtful, who are going to save our college for the Episcopal Church.

It does not seem possible that because of the lack of interest of our members we almost lost Canterbury College, but such is the case. This would have been a tragedy not only to the student body (a good portion of which are Episcopalians and 18 postulants), but it would have been one of the worst blots on the Episcopal Church as well. But thanks to a group of fearless Churchmen, enthusiastic and unselfish, a strong Laymen’s Foundation has been organized, not only to save but enhance the growth of this fine little Christian college. The foundation, together with our able Fr. Douglas MacLaury as a spiritual leader, we cannot fail.

We still need a great deal of money and I feel that when true Episcopalians wake up to what Canterbury is doing and what it can do for our Church, they will help in our fight to save Canterbury! Just one glimpse into our little chapel, St. Augustine’s, at Evensong every afternoon—where young earnest-faced postulants read the service—clear-eyed devout students kneel in prayer and sing reverently to the small wheezy cottage organ—and one would stop and ask, “Is not this what we in the Episcopal Church want? and is not this worth fighting for?”

SCHUYLER C. MOWRER,  
President, Canterbury College  
Laymen’s Foundation.

Danville, Ind.

The Church of South India

TO THE EDITOR: Little has been said in the Church press concerning the fact that, apparently, Baptism is not a requirement in the Church of South India, even for bishops. The following is from a letter headed, “Unbaptized Bishops,” and signed B. P. Burnett, published in the *London Church Times* of March 28, 1947:

“So ardent and influential a supporter of the Scheme as Bishop Neill has pointed out that, ‘as matters stand under the present Constitution of the United Church, all ministers of the existing Church, baptized or unbaptized, will be received as full ministers of the united Church, with all privileges, including that of becoming bishops, if elected to the office of a bishop by a diocese.’ Bishop Neill adds, ‘It had better be stated perfectly plainly that it is quite impossible that any province or diocese of the Anglican Church should enter into communion with a Church which permits an unbaptized person to administer the Holy Communion, and to become a candidate for the bishopric.’

R. B. HENRY

Norfolk, Va.

The Churchman Award

TO THE EDITOR: Congratulations on your editorial, “The Churchman and Secretary Marshall” [L. C., June 13th]. It was eminently fair to all parties concerned, and reflected considerable straight thinking.

(Rev.) WENDELL PHILLIPS.

Rye, N. Y.



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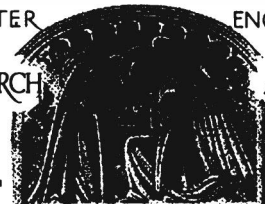
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The Living Church

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# Strength Makes Responsibility

Now that Spiritual Mobilization has become an important, strong, inter-denominational, nation-wide movement great responsibility is felt by those who are directing it and help is sought in forming policies.

The Members of our distinguished Advisory Board will help. Our paid Staff Members have many ideas. But we want the benefit of the thinking and experience of every pastor of a church in America. Presently we are engaged in a great push for 5,000,000 new voters in the nation. Many who read these lines are now active in that campaign and their efforts give promise of actually accomplishing that goal.

But, time marches on! Registration times will soon be passed in the several states. Soon the election will be over and our leader will have been determined. Then what? What is the next great emphasis for this powerful organization which has been developed to champion capital Freedom? Could we have ten thousand suggestions? The Director would have them listed and take them on his vacation with him and would promise to emerge from his brother's Kansas Farm with some carefully thought out matters for Board consideration.

So, if you are one who has been saying "Freedom is in peril but there is nothing I can do about it"—stop saying and start thinking. Pass along your suggestions, addressed to my personal attention at the address below. Let's make our policy forming a cooperative endeavor. That will help Spiritual Mobilization fulfill its destiny and be a truly helpful friend of Freedom in this Freedom abandoning age.

James W. Fifield, Jr. DD.

Pastor First Congregational Church  
of Los Angeles  
Director Spiritual Mobilization

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(Tear Off Here)

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# Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## A Letter from the Rector

DEAR Henry: Each June I have the responsibility of enlisting—or reenlisting—the faculty of our Church school. I have been watching your work during the year, and I can say that you have grown in many ways. I want you to know that I appreciate your fine leadership, and the intelligent and unselfish work you have done with our children. I know well the difficulties and the sacrifices you have made. You may have been discouraged at times, but you saw it through, and that—believe me—is a victory to your score. You have accomplished far more than perhaps you realize.

This letter is a call, in the name of the Church, to teach another year, starting in September. I put it thus rather formally because I believe service in the school should be kept on a high plane, and is one of the special ministries of the Church, mentioned in the Bible, and the call to serve should come officially, with dignity.

I realize our parish school is far from perfect, but we are doing better every year. I have several new things, but I can announce now that we will have two new specialists—Miss McGregor of the high school art department will have charge of all handwork and supplies for projects, and Mrs. Hanson has taken special training this summer to be our Story Lady in charge of our growing visual education library.

This year it is my earnest intention to have a personal conference with every teacher once each month. I feel we gained a lot from our times together last year, don't you? I have come to look upon this personal fellowship with my teachers as a first call on my ministry, and incidentally a most treasured personal privilege.

There is the open question as to whether a teacher should take a different grade, for his own developing experience, or whether he should continue and become an expert in one grade. I am considering a new textbook in your course, knowing the difficulty you had with the old one.

So, Henry, will you "say your prayers over this" (as we used to say at teachers' meetings), and let me have your answer in about a week?

Sincerely and affectionately yours,  
JOHN J. RECTOR.

Henry has already replied, by 'phone.

"I was just about to ask you to give me a year off, but how can I refuse now? I was called by Uncle Sam in the war, and I didn't decline. How can I refuse your call? It has even higher authority."

Other teachers, selected to teach again, received similar letters of call, and will be heard from soon. They react in the right spirit, and will be getting ready for a fresh group of youngsters in the fall.

There are several advantages to this method of an annual formal call. It is discovered that some are not to be asked, and the call therefore is a compliment. It disposes of the uncertainty which lingers in the minds of some teachers: "I wonder if I made good? It was pretty bad, but maybe he'll let me try again."

As for those who, it is determined, are to be "let out," there are ways to do it without offence. Some of these are not happy about their teaching, anyway, and can be talked with about their "work in the Church school this coming year."

"Are you satisfied with your work this past year?" asks the rector. If the teacher shows any signs of being half-hearted, he suggests, "I believe that you need a year of special experience. How does it appeal to you to be the associate teacher for fourth grade boys? The teacher is young, but I feel she needs somebody with experience to be with her constantly, to relieve some of the problems of that class. It would be a good change for you." Thus she is eased into a secondary place, where she can do little harm, and may learn a lot.

Or, there was the rector who deliberately told a certain teacher he wanted to get rid of that he expected certain high standards the coming year—phoning to homes of absentees, keeping of records for report-cards, and at least one outside meeting with the class each month. This teacher (a chronic bourbon, who had forgotten nothing and learned nothing in twenty years) withdrew voluntarily with the dignified rejoinder that "the new rector should be free to work out his new theories." So, everybody's face was saved.

Soon, every place in the school will be filled, and the rector can go on his vacation with the blessed assurance that the school, his major problem, pride, joy, and also headache, is all set to go in the fall.

SIXTH SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Order Taken for Fr. Hubbard's Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Russell Sturgis Hubbard, Suffragan Bishop-elect of the diocese of Michigan and rector of St. Saviour's Church, Bar Harbor, Maine. The service will take place at St. Saviour's Church at 10 AM on the Feast of St. Bartholomew, August 24th.

Because the Presiding Bishop will be in Europe at the meeting of the World Council of Churches, Bishop Ivins of Milwaukee will be the consecrator. He will be assisted by Bishop Hart of Pennsylvania and Bishop Pardue of Pittsburgh as co-consecrators. Fr. Hubbard will be presented by Bishops Loring of Maine and Lawrence of Western Massachusetts. Bishop Emrich of Michigan will preach, and Bishop Whittemore of Western Michigan will read the litany.

The attending presbyters will be the Rev. Frs. James DeWolf Hubbard and DeWolf Perry. The Rev. John H. Fitzgerald will be deputy registrar.

### ARMED FORCES

#### Ministers Call on Youth to Defy Draft Law

Declaring that the new draft law means disaster for the United States and for the Church, 300 non-Roman ministers recently called upon all young men to refuse to register or serve in the armed forces.

The statement, sent to 3,000 ministers throughout the nation and indorsed thus far by 10% of them, was made public by the Rev. Dr. Allan Knight Chalmers and the Rev. A. J. Muste.

Among the signers of the letter was the Rev. J. Paul Stevens, minister of the First Presbyterian Church, Taos, N. Mex., who wrote: "You may list me as an honor graduate of the United States Naval Academy, 1933."

The statement said: "As the early Christians refused to offer a pinch of incense to Caesar's image, so we believe that Christian youth in the United States today should refuse to grant even the 'token recognition of registration to this

contemporary evil which means disaster for their country and their Church."

The ministers outlined a four-point program for the country in opposition to the draft program, calling for:

(1) Young men to refuse to register or serve; those now in the armed services to withdraw;

(2) Persons not subject to the draft, including women, older men, fellow Church members, and others, to support the men refusing to serve by identifying themselves openly with the objectors;

(3) Young men and women to go throughout the nation carrying the Christian message against war; and

(4) Thousands of young Americans to seek entrance into Russia "to call upon Russian youth to unite with them in building the truly revolutionary international of non-violence and good will.

"No Americans or Christians who have not demonstrated their integrity in some such way as we have pictured are likely to do effective peace work among Russians and Communists, to whom Christianity is a laughing-stock or an abomination because they feel that Christians sing about Jesus and the Cross but place their trust in atomic bombs."

### LAMBETH

#### 330 Acceptances Received; Palace Nearly Restored

By the Rev. C. B. MORTLOCK

The acceptances for the Lambeth Conference now total 330, exceeding the total of the 1930 Conference by 23.

Immense efforts have been made to repair the bomb-damage to Lambeth Palace in time to bring it into use for the conference. The building received five direct hits, one of them completely shattering the great drawing room, with the rooms above and below it. The chapel was gutted, and the Great hall of Bishop Juxon, housing the library, suffered severely—about half of the hammer-beam roof being destroyed.

The great hall is now completely restored, except for the return of the book-cases; the guard room, which has been used as a banquetting room for the past century, has also been put in shape; and the reception rooms, though not wholly

restored, are ready for use. The restoration of the chapel has not yet been attempted.

In addition to reparation, the architects, Lord Mottistone and Mr. Paul Paget, have contrived kitchens and services in a reëntrant angle of the building, so that it will be possible for all the bishops to have luncheon in the palace on each day of the sessions there.

### SOCIAL ACTION

#### Approve Released Time for Religious Instruction in New York

The constitutionality of the New York State statute on released time for religious training was upheld on June 17th by the Supreme Court of the state. The brief was filed in behalf of the Greater New York Coördinating Committee on Released Time of Jews, Protestants, and Roman Catholics.

Replying to an argument that the recent decision of the United States Supreme Court in the McCollum case in Illinois made the New York released-time program unconstitutional, the brief said that the New York law exercises no compulsion on anyone, and does not involve the expenditure of public funds.

The recent McCollum decision has no application in New York State, the brief continued, because of numerous differences between the Champaign (Ill.) law which the court held unconstitutional, and the New York statute.

#### Protest Supreme Court Decision

A statement on Church and State, opposing the recent Supreme Court decision against the use of public school buildings in Champaign, Ill., for religious teaching, was recently made public over the signatures of 24 non-Roman bishops, ministers, and educators.

The statement said that recent decisions of the court have extended the constitutional provision separating Church and State "so that any action by the State that is intended to benefit all religious bodies without discrimination is forbidden."

Among the signers were Bishops Dun of Washington, Parsons, retired Bishop of California, and Scarlett of Missouri.

## INDIA

### Plight of Continuing Anglicans

The following is the substance of a memorial from the continuing Anglicans in Nandyal, to be presented to the Lambeth Conference through the Metropolitan of India. These Churchmen, it will be remembered, are Indians who have refused to join the united Church of South India, and therefore remain members of the Anglican Communion.

"Dear Fathers in God: We, the Anglicans of the Nandyal Archdeaconry of the former diocese of Dornakal, beg to submit the following statement on the Church union in South India. Anglicans here were shocked to learn for the first time in May, 1947, that with the inauguration of the union they would be cut off from the world-wide Anglican Communion. The more closely the scheme was studied the more were the defects noticed." These defects are enumerated thus: Anglican interpretation of episcopacy not definitely accepted; belief in all the articles of the Creed not essential for the members of the new Church; no insistence on infant Baptism; Confirmation made optional; non-episcopally ordained ministers permitted to celebrate Holy Communion at Anglican altars.

The second subject of the memorial is the question of the Pledge, concerning the posting of non-episcopally ordained ministers to ex-Anglican congregations.

The next section of the memorial deals with the position of the thirty-six thousand continuing Anglicans in South India now that the new "united Church" has come into being.

"The joint commission which investigated the Nandyal problem in October, 1947, unanimously recommended that the Metropolitan should appoint a commissary to take care of the Anglicans in Nandyal. Since the arrival of the commissary his work was made difficult by the hostility and non-coöperation of the two bishops of the Church of South India. They had hoped that the commissary would somehow lead us into their Church. Moreover, the members of the Church of South India are carrying on an active, unwholesome propaganda in the district calculated to cause confusion and strife among the Anglican congregations; and no pains are spared by them in coercing us to join their Church.

"As His Grace the Metropolitan indicated that he could not perform episcopal acts in our area, we are experiencing considerable difficulties in our day-to-day Church life. Our hardships and trials are well known to His Grace the Metropolitan. The Church of South India is pressing us to accept the ministra-

tions of their clergy, though it has been clearly stated that the South India Church is not a Church in communion with the Church of England. We beg to submit that the General Council of the Church of India, Burma, and Ceylon has no moral right to force us into this union against our consciences."

The memorial ends: "It is our earnest appeal that you will consider the South India scheme of union carefully, and that in view of the many defects contained therein will recommend to the Metropolitan and the General Council that we be constituted into a diocese in the Anglican Communion.

"We beg to remain, dear Fathers in God,

ANGLICANS OF THE  
NANDYAL ARCHDEACONRY."

## JERUSALEM

### Cathedral Damaged;

#### Fr. Klein Safe

In a recent report to London, the Anglican Bishop in Jerusalem, the Rt. Rev. Weston H. Stewart, said that the American chaplain, the Rev. Dr. Walter C. Klein, has escaped injury, though his apartment has been fired upon twice. The Bishop reports in detail on damage done by shelling to St. George's Cathedral. This includes: the wooden roof of the nave which is wrecked. Some carved bosses from the choir and sanctuary roof have fallen, but they are undamaged and can be replaced. The pulpit has been completely demolished.

## THE LIVING CHURCH RELIEF FUND

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

### CARE for Old Catholics

Previously acknowledged	\$7,007.39
Mrs. H. McKean Harrison	20.00
Mrs. H. R. Russell	1.00
	\$7,028.39

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Rev. and Mrs. Gerard W. Rubino	5.00
	\$ 7.00

### Assyrian Christians

Previously acknowledged	\$ 167.50
A Thank Offering	1.00
	\$ 168.50

About twenty of the stained glass windows have been partially or completely wrecked, among them the great west window, and smaller windows of St. Michael's Chapel. All the plain glass is gone.

Archbishop Frederick Temple's litany desk is damaged, but still usable. Choir stalls, but not canons' stalls, and Glastonbury chairs, damaged or destroyed. Damage to stone work, and much damage to plaster, in the nave and the central crossing.

Two brass lions at the foot of the lectern are badly damaged. There are holes in the marble flooring, and a lock was wrenched off the vestry door.

Concluding the Bishop wrote:

"In general, the nave is a wreck, and the crossing and transept damaged, but the choir and sanctuary are little the worse except for dust and dirt. We rigged up a temporary church in my drawing room for today, and shall continue to use it for some days, but as we had been using only the choir for the last month, I think, when we have got it cleaned up, we can return to it. Except for their windows, both St. Michael's and St. John's Chapels are virtually undamaged."

## CHINA

### Missionaries Cut Off

A small group of missionaries, formerly with Mosse Memorial Hospital, outside the city walls of Ta Tung Fu, China, is cut off from the necessities of life and sees little hope of relief.

The information was contained in a letter to the Rev. Francis H. Ball, rector of St. Luke's Church, Grants Pass, Ore., from his sister, Miss Mary Ball, one of the stranded missionaries.

Miss Ball wrote that Communist forces have possession of the hospital and have the city surrounded. The group was able to obtain one copy of the *Ladies' Home Journal*, and were reading one page a day in order to make the reading last.

## ENGLAND

### Bishop Comments on

#### South African Elections

Speaking at the London meeting of the Community of the Resurrection, the Bishop of Johannesburg (Dr. Clayton) said that the results of the recent elections in South Africa would cause a great deal of fear and bitterness among the African people. He said that whatever the government did, the Church would have great difficulty because of the reactions of the African mind.

# Orthodox and Anglicans in Cyprus

By the Rev. Walter C. Klein, Ph.D.

American chaplain to the Bishop in Jerusalem

ON A gusty, brilliant Sunday afternoon in December, 1946, I saw Cyprus for the first time. Leaning over the rail of the *S.S. Corinthia*, I estimated the distance from the gangway to the beach, which was too remote to give any intimation of its distinctive character. I did not land that day — indeed, I did not set foot on Cyprus until more than a year later, but my active interest in the island began when the ship dropped her anchor, and a launch came alongside to take off passengers for Limassol.

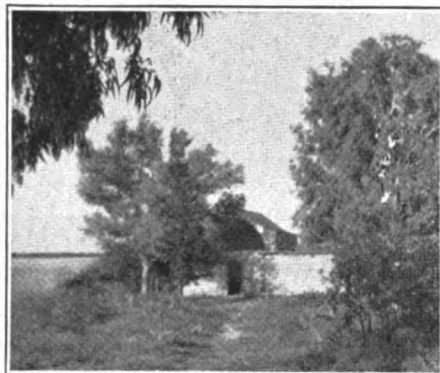
Rather diffidently Makarios, Metropolitan of Kyrenia, followed his luggage into the unsteady boat, and long before we put out to sea he was lost to sight against the white buildings of the waterfront. If the government proved lenient, Makarios would take up his work where he had left it at the time of his banishment fifteen years before. At the moment nobody knew what stand the government would take, and from Makarios' bearing one inferred that he was ready to accept an adverse decision with resignation. Although he had been regrettably prominent in a demonstration that had culminated in the destruction of the governor's palace, Makarios was permitted to remain. The Orthodox inhabitants of Cyprus gave him a tumultuous ovation, and within a few months the erratic political currents of the island tossed him into the archiepiscopal chair. The next time I saw him he was in his palace, doing business and receiving visitors with the leisurely solemnity that marks all the activities of Eastern prelates. He did not pretend to remember me, but he welcomed me with friendly simplicity and disarmingly underguessed my age by twenty years. I tried not to be too coy about this, and presently the conversation drifted to less personal subjects.

The call was really a matter of obligation. Archdeacon Maxwell, the head of the Anglican mission in Cyprus, was in the first stages of recovery from a grave operation, and I had been dispatched to Cyprus in response to his appeal for a substitute. The Archbishop had sent two members of his official household to the Archdeacon's sickbed, and courtesy demanded an immediate acknowledgement of this evidence of brotherly solicitude. When I had expressed the Archdeacon's gratitude and my own, the Archbishop invited me to predict the outcome of the informal war in Palestine, but on this occasion, if not on others, I resisted the temptation to

be oracular. Coffee was served, and as soon as the cup was cold I took my leave.

## CORDIAL RELATIONS'

A thousand such commonplace chats and a few serious conferences have kept the Orthodox Church and the Anglican Mission on good terms since the institu-



TOMB OF ST. BARNABAS: a short distance from Salamis, Cyprus.

tion of British control in 1878. The Anglican representatives have never questioned the supremacy of the Orthodox Church, to which three or four out of every five Cypriots belong. One of the hardiest of Churches, it has exhibited an invincible vitality, and as it approaches the end of its second millennium its vigor seems unimpaired. Long before its leaders fell out with the British government, there were conflicts with Antioch, and, later, with Rome. The patriarch of the former city, endeavoring, as patriarchs do, to extend the boundaries of his jurisdiction, got nowhere at all with the Cypriots. Meeting him with the pugnacity always displayed by a bantam rooster when he thinks somebody is taking advantage of his size, the courageous little Church submitted the case to the Third General Council and obtained a judgment that silenced Antioch until the Monophysite Patriarch, Peter the Fuller, reopened the matter and seemed on the verge of annexing the island with the help of the Emperor Zeno.

Only by a timely miracle did the Church of Cyprus escape incorporation into the heretical patriarchate. Anthemios, the unfortunate Archbishop of Cyprus, went to bed dejected. Sinking into weary slumber, he presently had an interview with the Apostle Barnabas. Disclosures made in the course of this conversation led to the discovery of the

sepulchre of St. Barnabas, where a copy of St. Matthew's Gospel was found reposing on the chest of Anthemios' apostolic informant. This desirable volume, the product of St. Barnabas' own labors, eventually became the property of Zeno, at whose bidding the controversy was referred to the Synod of the Patriarch of Constantinople. Anthemios vanquished his adversaries and acquired privileges that were treasured by his successors.

## GUARDIANS OF SEPULCHRE

The Archbishop of Cyprus, inscribing his name in red ink at the bottom of an admonition addressed to a group of headstrong Cypriots, draping the imperial purple cloak about his rotund person, or receiving his sceptre from one of his attendants, feels the benevolent shadow of Zeno hovering over him. There must be times when St. Barnabas reflects that he, the originator of all this magnificence, is entitled to better service than the three guardians of his sepulchre can give him. These unassuming custodians, all monks and priests, are brothers, and their mother keeps house for them. Their church does not possess a large number of the sumptuous gifts commonly lavished upon celebrated shrines. A little more energy might procure greater honor for the saint. Be this as it may, the sanctity of the three elderly brothers is evident, and that, one is inclined to believe, is more pleasing to St. Barnabas than a priceless collection of votive images.

When the Latins commenced to bully the Church that had held its own against Antioch, St. Barnabas rendered no effective aid. It has been the lot of Cyprus to exchange one alien despot for another, only to find the new tyranny even less palatable than the old. The island was squirming under the heavy foot of Isaac Komnenos, the sole emperor of its history, when the fiancée and the sister of that boast of English chivalry, Richard I, unwittingly ushered in a period destined to leave behind it matchless antiquities and a profound execration of Latin methods. The two ladies, victims of a storm that had disorganized the English crusading fleet, found asylum in the port of Amathus. Their crafty host, alive to the possibilities of a profitable deal in royal hostages, broke the rules of hospitality and lost the island to Richard, who, on learning of Isaac's behavior, led troops ashore and finished off his opponents in fifteen days. The Templars, to whom Richard sold his conquest, gov-

erned the island with an ineptitude that forced them, at the end of a year, to ask for their money back. Richard then placed the first of the Lusignan kings on the throne. From 1191 to 1571, when the Turks completed their capture of the Venetian fortresses, Cyprus was ruled by Latins, first by the house of Lusignan, and, after 1489, by the Venetians.

#### ROMAN SUPREMACY

By degrees the Orthodox of Cyprus were elbowed into the position of understrappers. Their self-esteem suffered so many injuries that, in their collective character, they are tender and touchy to this day. The Greek archbishop had attained the rank of a "national symbol," to quote the language of a recent election poster, and the suppression of his office had the magnitude of a national calamity. The compact Latin hierarchy, consisting of the Archbishop of Nicosia and the Bishops of Famagusta, Paphos, and Limassol, held the Greeks down to the station in which events had placed them. The Latin dioceses were provided with one Greek bishop apiece. Upon the Latin diocesan was laid the duty of supervising the election of his Greek underling and setting bounds to his authority by the administration of an oath. All blessings descended from Rome.

Released by the Turkish invasion from this hard and bitter service, the Orthodox Church of Cyprus experienced the cuffs and caresses of a proverbially arbitrary government. Once again it had an archbishop, and the archbishop acquired more power than it was seemly for a Christian to wield. In the deepening stupor of Ottoman decay, the resourceful Greek prospered; but the irresponsible rulers who bestow undeserved favors can also inflict unmerited tortures. Greece revolted. Against all probabilities, there was, in official circles, an apprehension of sympathetic disturbances among the Cypriots. The governor acted with ruthless promptitude. Off came the heads of the Greek Metropolitans of Kyrenia, Kition, and Paphos. Kyprianos, the Archbishop, and Meletios, the Archdeacon, were strung up. Before the slaughter ended, two or three hundred Christians, or even more — the number is uncertain — perished.

Turkey relinquished the island in 1878, and at the end of almost fifty years of occupation the British made it a crown colony in 1925. Seventy years of efficient and, in some instances, devoted administration have educated its people, curbed its diseases, and put its economy on a rational footing. Notwithstanding the benefits Britain has conferred upon Cyprus, the Church has been at loggerheads, from time to time, with the government, and in 1931 the discontent of the Orthodox flared up into the lamentable riots alluded to at the beginning of this article. The Orthodox Church open-

ly supports the demand for union with Greece. At the same time, in the person of its Archbishop, Makarios, it has indicated that it has no intention of entering into partnership with communism, to which the late Archbishop, Leontios, appeared to show some favor.

The Jerusalem Bishopric is divided into three archdeaconries, of which Cyprus is one. In all three, the Orthodox Church is the Church of the soil, the people, and the fundamental culture, and



ST. PAUL'S ANGLICAN CHURCH at Nicosia, Cyprus.

Anglicans of all degrees treat the representatives of the Orthodox Church with scrupulous deference. In return, the Orthodox Church has accorded us the status of trusted guests. Our relations are especially clear and simple in Cyprus. There we operate no schools and, consequently, are not open to the charge of attempting to alienate the Orthodox from their Church. If this were our purpose, our chance of success would be very slim. We have some 750 adherents in the island. In the census of 1943 the Orthodox Church reports 1,032 priests and deacons. Manifestly, the aggressor would be laboring under a crushing disadvantage.

We are, in point of fact, expending our pitifully inadequate resources in the pursuit of three objectives.

#### CHIEF BRITISH STRONGHOLD

We cannot expand in other directions until our own people are assured of the ministrations to which they are entitled. We have churches in Nicosia, Famagusta, Larnaca, Limassol, Kyrenia, and Troodos. The last of these serves as the summer church of the Anglican residents of the island. With the influx of 1948, I drove to Skouriotissa, where, in military personnel and refugees, many of the latter Anglicans from Palestine,

some of our churches are failing to accommodate the people who want to worship in them. Soon after my return to Palestine, the manager of Barclay's Bank in Jerusalem told me that he and his wife had not been able to find seats in St. Andrew's, Kyrenia, on Easter Day. Besides the congregations attached to the churches, there are small groups of Anglicans who have no consecrated places of worship. On Easter Monday, 1948, I drove to Skouriotissa, where, in the Cyprus Mines Corporation club, I preached to a congregation of forty and the next morning, gave Holy Communion to ten persons. Cyprus is rapidly becoming the chief British stronghold in the eastern Mediterranean. At Skouriotissa and elsewhere Americans are living in considerable numbers. Two priests are trying valiantly to meet all these opportunities. Six priests could not do them justice.

This is the first objective, and the second is the conversion of the Turks. Two years ago the Rev. W. T. F. Castle, a gifted young clergyman furnished with all the qualifications required for this work, moved into a house at Famagusta and made himself agreeable to as many Turks as he could reach. The Turk is a lukewarm Moslem, but even lukewarm Moslems have been converted to the Christian religion. In the days of the fabulous Nestorian missions, some Turkish tribes embraced Christianity, and as Islam loses its grip on the modernized Turk we may find ourselves in a position to complete much of the work that the Nestorians had to leave half done. The difficulties confronting Fr. Castle are largely of a practical nature: Limassol, Larnaca, Paphos, and Famagusta, any two of which would provide ample labor for an industrious priest, consume as many of the twenty-four hours as a missionary can devote to work without inviting a breakdown. In the circumstances, the continuous pursuit of the Turk is impossible, and Fr. Castle may congratulate himself on what he has accomplished.

#### ORTHODOX REINFORCEMENT

The third end we have in view is the reinforcement of the Orthodox Church. The one form of assistance the Orthodox invariably welcome is education. The island provides no formal training for its rural priests, most of whom have to earn a living at the bench or behind the plow. The next generation will demand higher intellectual attainments of its clergy. Cyprus will not be exempt from the universal necessity of choosing between communism and a rational, disciplined Christianity. Before it reaches full stature in the world that is now being fashioned, the robust little Church of Cyprus may require the help that Anglicans are preëminently qualified to give it.

#### CHURCH CALENDAR

##### July

4. 6th Sunday after Trinity
11. 7th Sunday after Trinity
18. 8th Sunday after Trinity
25. St. James (9th Sunday after Trinity)
31. (Saturday)

##### August

1. 10th Sunday after Trinity
6. Transfiguration of Christ
8. 11th Sunday after Trinity



## Does God Rule the World?

**T**HIS is an election year. The Republicans have completed their convention in Philadelphia, with the nomination of Thomas E. Dewey for President and Earl Warren for Vice-President of the United States. Soon the Democrats will meet in the same city, presumably to endorse President Truman for reelection and to pick his running-mate.

From now until November, the newspapers will be filled with political speculation and the air waves will vibrate with campaign speeches. There will be charges and counter-charges, pointings-with-pride and viewing-with-alarm. The high questions of foreign and domestic policy will be vigorously debated, while the world watches the quadrennial spectacle of an American campaign for the greatest job on earth. When election day comes, hundreds of thousands will sit up into the small hours of the morning to find out which of the candidates is to be the next President of the United States.

In contrast to all this excitement and interest over who shall be the elected ruler of the United States, the question whether God rules the world is one that leaves the public remarkably calm and undisturbed. Is it because God's sovereignty is unchallenged? Is He, to continue the political terminology, an unopposed Candidate? Is there no party of opposition, no rival aspirant for the allegiance of the multitudes, no "dark horse" to challenge His rule?

On the contrary, God's sovereignty is by no means unopposed. Not only individual human wills but great movements of mankind have rejected Him and set up other leaders in His place. The challenge of evil to God's authority extends not only throughout the history of mankind but, the Bible tells us, to supernatural beings of greater power and intelligence than man — to "principalities, and powers, and the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12). Again, the scriptures tell of war in heaven itself, to determine whether God shall rule, or whether sovereignty shall be given over to the Evil One.

The intellectual climate of America during the past century or more has not been favorable to deep thinking on the problem of evil — though a great civil war and two world wars caused many to cry out against the alleged inhumanity of a universe so constituted that such things were possible. On the whole, however, if people were "religious," they assumed that somehow God's providence was managing the world fairly well without serious challenge from the devil. Indeed most Americans have long since ceased to believe in the existence of the devil, and when *Time* pictured him on its cover, and cited a very substantial body of theological opinion in support of his

existence, they laid it to whimsy or to a temporary editorial concession to the less realistic dreams of abstruse theologians.

**Y**ET the appearance of the devil on the cover of *Time* and the discussion of the problem of evil in *Life* really marked a new era in theological thinking, not only on the higher levels but, in a less well defined way, in the thought of the average man. For the old philosophy of scientific optimism, with its child-like trust in the gradual and inevitable improvement of mankind through the progress of science and education, and the growth of representative government, was blown sky-high by the dropping of the first atomic bomb.

Today there is a new prevailing mood: a philosophy of neo-skepticism deeply saturated with gloom. The hope that was once confidently placed in science, education, and the representative form of government has been supplanted more and more by a suspicion that science can give no answer to the questions of right or wrong, life and death; and that, applied to the development of the atomic bomb and other horrible instruments of modern war, science may be the means of man's destruction instead of his salvation. The world of education is in a ferment as teachers face the fact that the "progressive system," based on a philosophy which overlooked sin, does not equip children with the fundamental convictions and attitudes on which civilized living is based. Even our representative form of government is subjected to serious challenge as pressure groups from within and Communists from outside attempt to seize political power for undemocratic purposes.

Meanwhile, the great flood of individual troubles and failures and calamities which the scientific optimists somehow managed to ignore has continued in full stream. If God rules the world, and if He has organized it for man's well-being, why does He permit a fine Christian woman to be married to a brutal, drunken husband? Why did some of the most promising young men of our country die in the war? Why were priests horribly tortured in the guerilla warfare in the Balkans? Why were the Nazis permitted to butcher thousands of innocent women and children? Why must my family, or my friends, or I myself suffer from disease, poverty, storm, or flood?

The only final and satisfactory answer to these crosses which each individual must carry is the Cross of Christ. One cannot discuss the sovereignty of God without remembering that when it was perfectly manifested to men, His throne was a Cross and His crown was made of thorns.

As Christians, we believe in a God who has re-

vealed Himself to mankind. Our confidence in God's sovereignty and His providence does not come primarily from scientific study and philosophical speculation, but from what He has told us about Himself, as recorded in the Holy Scriptures and in the experience of the Church all through the ages.

The Bible's answer to the question, "Does God rule the world?" is an unqualified "Yes." Not only prosperity but calamity, according to the Old Testament prophets, comes directly from God. "Can there be evil in a city," says Amos, "and the Lord hath not done it?" Or, in Moffatt's translation, "Can trouble befall a town, unless the Eternal is at work?" Speaking in the name of the Lord, Isaiah calls the invading Assyrians "The rod of my anger." Would we dare to call Hitler and Stalin the rod of the Lord's anger?

The Old Testament prophets, with singular unanimity, looked upon all the tribulations of the Jews as punishment from God for their own sins. Jeremiah was so outspoken on this matter that the rulers of Israel put him in prison as a fifth columnist who was undermining morale. In our modern day we love to make matters more complicated. Yet it is not too difficult to trace in the rise of both Hitlerism and Communism the failure of Christians in our own country as well as in Europe to follow the divine principles of justice and mercy and love in their dealings with their fellowmen.

**B**UT it is both callous and untrue to say that all suffering is a punishment for the sin of the individual who is made to suffer. Old Testament writers wrestled with this problem again and again. The book of Job presents the sufferings of its subject as a test between God and Satan to prove that Job's loyalty to God was not based upon what God had done for him but was an unconquerable instinct of his heart. The suffering servant passages in Isaiah carry the idea wonderfully close to the final revelation in Christ with the concept that the willing acceptance of suffering and death by God's righteous servant is the means by which salvation will come to the many.

We must turn from the relatively narrow problem of suffering to the broader question of the relation between God, the world, and man. Through revelation, we know that God made the world, "and behold it was very good." We do not know all the details, whether we depend on the Bible or the scientists for them; but we do know from both sources that the whole universe bears witness to the beauty, glory, majesty, and vastness of God's creative activity; we know that the crystalline symmetry of the snowflake, the marvellous precision of thousands of scales on a butterfly's wing, and many other tiny details of the creation testify to the intensity of God's concern with small things as well as large. As the scientists delve further into the mysteries of matter and energy, they add their testimony to the glory of God. Indeed,

the substantial world which 19th-century scientists thought to be so perfectly self-sustaining that it needed no creator, has evaporated into a bodiless outpouring of energy almost as spiritual in character as a dream. Every new development in nuclear physics bears testimony to this growing concept of the universe.

In such a world, can anything happen contrary to God's will? The answer must be both Yes and No. The Calvinists of Reformation days tried to carry the doctrine of God's sovereignty to the point where they made Him responsible for the damnation of every damned soul. But the main line of Catholic teaching has taken a different view. God was not content with a world of inanimate toys and animate, but non-rational pets. He wanted children, to love Him and be loved by Him, and to grow up in His own image and likeness. And in creating man, He endowed him with the power of moral choice and moral responsibility. Any parent of a child knows what it means to set in being the tremendous capacity for good or ill contained in a human soul. Perhaps it is not a limitation of God's sovereignty but an adornment of it, that He has given to men areas in which they exercise a sovereignty delegated from Him — and exercise it for ill as well as for good without being summarily overruled.

God is indeed the only Sovereign — "the high and mighty Ruler of the universe" — but by His gift to man of a free will He has made us in a sense partners in His sovereignty. When we enthrone God as the Ruler of our own hearts, and seek first His kingdom and His righteousness, all other things fall into their proper places. God becomes for us, not an Oriental despot but a kind and loving Father, who rules not through force but through love.

Hence, calamity wears a different face for the Christian. The only final calamity is the loss of God; only disobedience to His will is evil. Pain, poverty, famine, are not in themselves moral evils, but opportunities for men to exercise the creative capacities that God has given them. War and murder and theft, and the countless inhumanities of man to man, are not the visitations of a vengeful God nor the machinations of an impersonal Power, but the results of man's rebellion against God. The Kingdom of Heaven has no geographical boundaries, and the only place where rebellion can exist is in the hearts of the unconverted and the sinful.

The Kingdom of God, the realm in which His will is completely victorious, is not merely a future hope but a present reality. It is "within us," or "in our midst," to take two different translations of the same Gospel expression. St. John's Gospel is recording the literal truth when it says that "we have passed from death into life," for eternal life is something we already possess. The mystery is that we care so little for this possession of ours that we continue to follow

after so many false gods. Like the guests invited to the marriage feast, we have so many seemingly important things to attend to that we simply can't spare the time to do the one thing that is really important.

The problem of evil is not an easy one, even for the devoted Christian.

St. John warned Christians that the world would hate them. But most of us have somehow lost that mark of the Christian, or any desire for it. The world does not hate us. The average modern Christian is so indistinguishable from the average modern pagan that his manner of life poses no unsettling challenge. Our allegiance to God is never permitted to intrude upon the world's worship of other gods, and we join in the pursuit of money, pleasure, security, and the other modern idols as enthusiastically as if we had never heard of the divine jealousy of our God.

For that is the final note of God's sovereignty. The Lord our God will not brook a rival in man's affections. By resisting Him, we are working our own destruction and the destruction of those whose souls He has placed in our care. He will not make a mockery of His gift of free will by working a miraculous change at the last minute in those who have persistently rejected Him throughout life. He will not, through sacraments or other religious exercises, overpower our capacity of moral choice.

There is only one way of voting for our divine Candidate, or of entering into His Kingdom. That is by giving our whole-hearted allegiance to the King, who is our Sovereign and our God. For the real question is not, Does God rule the world? but, Does God rule your heart, and mine?

### *Appeal from India*

THE petition to the Lambeth Conference on behalf of 35,000 Anglicans in the Nandyal area of South India, who object on conscientious grounds to being read out of the Anglican communion by transfer to the Church of South India, deserves the prayerful and sympathetic consideration of the bishops. Whatever may be said for the South India union scheme, it would be strange indeed if these loyal children of the Anglican Church were to be deprived of the ministrations of Anglican bishops and priests, and forced against their will into a new Church of which they do not approve.

Our readers will recall the article about these native Indian Christians, written by the temporary commissary who has been assigned to them by the Metropolitan of India [L. C. July 13, 1948, pp. 18f]. An editorial in the *London Church Times* gives us a little more information about them.

"In the Nandyal archdeaconry of the former diocese of Dornakal," says our English contemporary in its issue of June 11th, "36,000 (out of 44,000 Anglicans before the inauguration of union) have remained in the Church of India, Burma, and Ceylon.

They are ministered to by 21 clergy who have likewise refused to enter the united Church of South India. Under the supervision of the Metropolitan's commissary and vicar-general, the Rev. E. Sambayya, these Anglicans have continued firmly in the faith and traditions which they inherited from SPG missionary priests; but it is obvious that some more permanent arrangements must be made, for at present they are bereft of episcopal acts of ministration. Four deacons await ordination to the priesthood, and about one thousand candidates seek confirmation. Unless arrangements for a visit of a bishop with the full authority to carry out these acts of episcopal ministration is made very soon, the Church . . . will have to face the charge of grave dereliction of duty."

The Anglican Communion must not abandon its loyal children in South India. Some way must be found to assure them of the sacraments and other ministrations of the Church.

It has been proposed that a new Anglican diocese of South India be set up to include these and other continuing Anglicans in the area of the non-Anglican Church of South India. This would be contrary to the spirit of the South India union plan; but it is noteworthy that the new Church of South India has already set up a rival bishopric in the Anglican diocese of Ceylon. Is the South India union scheme thus to lead to more division, rather than to greater unity?

This is one of the gravest problems to be faced by our Fathers in God at Lambeth. We hope and pray that they may not take action that will further divide our own Church, and perhaps lead to the liquidation of the Anglican Communion in India or elsewhere. At the same time, we do not want to see the new South India Church deprived of the Anglican elements which may in time act as a leaven, to bring the whole body into one communion and fellowship with the Holy Catholic Church throughout the world.

It is a time for ecclesiastical statesmanship of the highest order on the part of our bishops. We trust that they will not decide the matter upon a mere basis of expediency, but in the light of the Catholic Faith and Order which constitute the firm basis of the Church, Jesus Christ Himself being the cornerstone.

### *The Lambeth Conference*

THE Lambeth Conference opens this week, with a great service in St. Paul's Cathedral, London. For the next five weeks our bishops and those of the entire Anglican Communion, will be in consultation over problems of concern throughout the Church.

Let us remember our Fathers in God constantly in prayer, both public and private. Let us pray that the Holy Spirit will indeed guide them in their deliberations; and that they may return to us filled with the new vision that comes to those who earnestly seek it, in loyalty to our Lord and in devotion to His will.

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**BISHOP'S DAY:** *The procession nears the outdoor altar.*

**UTAH**

**Bishop's Day at Whiterocks**

The custom of celebrating "Bishop's Day" at Whiterocks, Utah, among the Ute Indians was revived this spring by Bishop Clark of Utah. This custom was begun in 1922 by Bishop Moulton, retired, but due to depression, gasoline shortages, and other complications, it had been abandoned for 15 years.

Just a year ago the Rev. Joseph F. Hogben went to the reservation, and has put renewed energy and vitality into the work. Within six months time of his arrival, he presented eighty Utes to Bishop Clark for confirmation. The rectory has been remodeled under Fr. Hogben's direction, made possible by a grant from the National Council. In anticipation of "Bishop's Day," the Indians and a few local Whites, raised the money, and furnished all the labor for a thorough renovation and painting of the church building. On the Ute reservation are two churches, begun over 50 years ago by Bishop Leonard of Utah. The Episcopal Church is the only one invited by the tribal council to occupy Indian property on this reservation.

On this particular day, after the graduation exercises at the government boarding school, there were several hundred Indians waiting in anticipation. More than two hundred Whites came from towns near the reservation, and some sixty from Salt Lake City and Provo, about 175 miles distant.

An outdoor altar was arranged, with a huge curtain strung between two trees as a dossal. A few pews were arranged for the choir and clergy, but the great majority of the worshippers knelt and sat on the grass in the shade of the cottonwoods, and other shelter from a very hot sun. Six clergy came to the reservation in addition to the Bishop, and the

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Rev. H. Baxter Liebler, priest in charge of St. Christopher's Navajo Mission, three hundred miles away at Bluff, Utah, brought six of his Indians over in a truck.

The service began with a processional around the buildings, and finally up to the altar. Bishop Clark confirmed ten Utes, making a total of 99 for this tribe in Fr. Hogben's time. Then followed a Pontifical Mass, sung by Fr. Hogben, after which the procession went to the nearby community hall, where a plaque was unveiled in memory of the late Fr. Sterling J. Talbot, for 26 years the devoted priest in this field.

After this ceremony came a program of sports and games, an Indian "Turkey Dance," a children's interpretation of the "Bear Dance," songs, lariat throwing, and horseback riding. The final part of the program was a barbeque, at which 750 persons were served, from small children strapped to their mother's backs to great-grandparents. A large part of the cost was contributed from the funds of the tribal council, and all the cooking and serving was done by the members of the school.

**WYOMING**

**Miss Capron Resigns**

Miss Mildred S. Capron, for 27 years under appointment of the National Council, has resigned from her present appointment. She served for 14 years as secretary to Bishop Huntington of Anking and treasurer of that district, and for the past 12 years has been Bishop's secretary of the district of Wyoming and treasurer of the district. At her request, she has been given a leave of absence, and has resigned from both her positions.

Miss Capron has made no announcement about future plans, but may go into professional photography. Her moves have been shown extensively in New England and California by Miss Capron and by Bishop Ziegler. Miss Capron served as secretary to the Triennial Meeting of the Woman's Auxiliary in 1943 and 1946.

**OREGON**

**Fr. Stephen, OSF, Appointed**

The vestry of St. Mark's Church, Portland, Ore., has announced the appointment of the Rev. Fr. Stephen, OSF, to take charge of all services of the parish during a three-months' absence of the rector, the Rev. R. A'Court Simmonds.

Fr. Simmonds, who has been ill, will be on leave of absence. He will visit Canada, and spend the rest of the time at his summer home.

**Day by Day**

The besetting sin of many Christians is worry. What makes worry a sin? The sin lies in the fact that we get all stewed up about some crisis in our lives, and that very act constitutes an utter lack of faith in God and His PROMISES to those who love and serve Him.

Worry ruins homes, blasts romances, unfits those indulging in it to successfully accomplish the very things which would remove the cause for worry—but it basically is a lack of faith and disbelief in God.

All through Scripture we find references to the NECESSITY for faith in God, but it all heads up so definitely, so plainly there in St. Matthew 6:25-34 in Our Lord's Sermon on the Mount. Read that passage repeatedly. There's not a flaw in it. Our Lord makes definite, profound promises to His follow-

ers. His contract reads like this: "If you love and believe in Me, and do ALL you can to accomplish those things seemingly needful for you, then JUST KNOW that I will provide for you your essentials as I deem best. Don't I provide for birds, and cattle, and even flowers? You—made after my own image—take precedence over them." He tells us there just to live day by day, letting tomorrow take care of itself when it comes.

Now, this requires an act of faith. That's not easy. We're prone to see only the mountains ahead, and won't let Our Lord take over. Listen! When your worry is the blackest, THEN, that very night, blindly, dumbly if necessary, lay back in the Everlasting Arms and take your rest. He WILL bring you, in His time and way, to the peace and quiet and help you so desperately need.

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## Appointments Accepted

The Rev. Geoffrey W. Ashworth, a recent graduate of the Seabury-Western Theological Seminary, Evanston, Ill., is now deacon in charge of the Church of the Good Shepherd, Windom, and Calvary Church, St. James, Minn. Address: Windom, Minn.

The Rev. Harold T. Biens, formerly a student at the General Theological Seminary, New York City, is now deacon in charge of St. Luke's, Bohemia, N. Y. Address: 579 Roanoke Ave., Riverhead, L. I., N. Y.

The Rev. Welles R. Bliss, formerly a student at the General Theological Seminary, New York City, is now vicar of Christ Church, Totawa Borough, Paterson, N. J. Address: 108 William Place, Totawa Borough, Paterson 2, N. J.

The Rev. Neville Blunt, vicar of All Saints', Heppner, Ore., will become assistant at St. Mark's, Medford, Ore., August 1st, and may be addressed there.

The Rev. George L. Cadigan, rector of Grace Church, Salem, Mass., will become rector of St. Paul's, Rochester, N. Y., September 15th. Address: 65 Barrington St., Rochester 7, N. Y.

The Rev. Andrew R. Cochran, formerly curate of Trinity, Newport, R. I., is now rector of Trinity, Pawtucket, R. I. Address: 150 Main St., Pawtucket, R. I.

The Rev. Howard Connell, formerly a student, is now vicar in charge of the Camp Memorial Chapel, Minnetonka Beach, Minn. Address: Wayzata, Rt. 1, Minn.

The Rev. Daniel C. Corrigan, rector of Grace and St. Peter's, Baltimore, Md., will become rector of St. Paul's on the Hill, St. Paul, Minn., August 1st. Address: 1514 Lincoln Ave., St. Paul 5, Minn.

The Rev. John Grosvenor Dahl, formerly chaplain of Christ School, Arden, N. C., is now assistant chaplain of St. George's School, Newport, R. I., and associate rector at St. Columba's, Middletown, R. I. Address: St. George's School, Newport, R. I.

The Rev. H. Murray Elliott, formerly priest in charge of St. Ann's, Revere, and St. Paul's, Revere, Mass., is now rector of Christ Church, Somerville, Mass. Address: 151 Central St., Somerville, Mass.

The Rev. Rollin J. Fairbanks, executive director of the Institute of Pastoral Care, Cambridge, Mass., has been appointed assistant professor of practical theology at the Episcopal Theological School, Cambridge, Mass. He will continue his work at the institute and lecture in pastoral theology at Harvard Divinity School. Address: Andover Hall, Francis Ave., Cambridge 38, Mass.

The Rev. Edward B. Ferguson, formerly assistant at St. Peter's, Port Chester, N. Y., is now executive secretary of the department of Christian social relations and a canon of the diocese of Dallas. Address: 366 S. Fleming Ave., Dallas 8, Texas.

The Rev. Harold C. Goenell, rector of Holy Trinity, Lincoln, Nebr., will become rector of St. Mark's, San Antonio, Texas, August 1st. Address: 320 Park Hill Drive (residence); 315 Pecan St. (office), San Antonio, Texas.

The Rev. Edward A. Groves, Jr., assistant in charge of youth work at Trinity, San Jose, Calif., will become canon of St. Michael's Cathedral, Boise, Idaho, July 15th. Address: Eighth and State Sts., Boise, Idaho.

The Rev. George J. Hall, director of college work of the diocese of California, will become rector of All Saints'-by-the-Sea, Santa Barbara, Calif., July 15th. Address: 80 Eucalyptus Lane, Santa Barbara, Calif.

The Rev. Richard LeRoy Harbour, formerly a tutor in the department of the Church and the community and assistant director of field work at Union Theological Seminary, New York City, is now rector of Zion Church, Wappingers Falls, N. Y. Address: 12 Satterlee Place., Wappingers Falls, N. Y.

The Rev. F. Douglass Henderson, formerly assistant at St. John's, St. Paul, Minn., is now director of Christian education of the diocese of Minnesota. Address: 1409 Willow St., Minneapolis 4, Minn.

The Rev. Charles R. Johnson, associate rector of St. Andrew's, Jackson, Miss., will become

priest in charge of Christ Church, Bay St. Louis, Miss., on or before October 15th.

The Rev. Arthur C. Kelsey, rector of St. John's, Franklin, Pa., will become curate at the Church of the Advent, Boston, Mass., July 15th. Address: 25 Brimmer St., Boston 8, Mass.

The Rev. Haskin V. Little, formerly rector of Grace Church, Galveston, Texas, is now priest in charge of St. Mary's, Lampasas, Texas, and may be addressed there.

The Rev. Barton M. Lloyd, recently ordained to the diaconate, is now assistant at St. Paul's, Charlottesville, Va., and chaplain to Episcopal students at the University of Virginia. Address: University, Va.

The Rev. Arthur Julian Mockford, formerly associate at Good Samaritan Church, Corvallis, Ore., is now vicar of Calvary Church, Seaside, Ore. Address: 505 N. Holladay St., Seaside, Ore.

The Rev. Marvin Nordmeier, formerly priest in charge of Grace Church, Pine Island, Minn., is now rector of St. Andrew's Waterville, and priest in charge of Calvary, Waseca, and St. John's, Janesville, Minn. Address: Waterville, Minn.

The Rev. Oscar deWolf Randolph, formerly assistant at St. John's, Washington, D. C., is now assistant at the Church of the Holy Apostles and the Mediator, Philadelphia, Pa. Address: 5101 Spruce St., Philadelphia 39, Pa.

The Rev. Warren H. Steele, rector of St. James', Hammondsport, N. Y., will become rector of St. Thomas', Bath, N. Y., August 1st. Address: 10 W. Washington Blvd., Bath, N. Y.

The Rev. Elmer J. Templeton, formerly priest in charge of Holy Trinity, Skokie, Ill., is now

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## CHANGES

rector of Trinity, Saco, Maine. Address: 30 Pleasant St., Saco, Maine.

The Rev. Harcourt E. Waller, Jr., is now assistant at St. Paul's, Alexandria, Va., and may be addressed there.

The Rev. Arthur B. Ward, formerly priest in charge of St. James', Deer Lodge, and St. Andrew's, Phillipsburg, Mont., is now rector of St. Paul's, East Orange, N. J. Address: 206 Renshaw Ave., East Orange, N. J.

The Rev. Charles W. Williams, formerly curate of Christ Church, Alameda, Calif., is now rector of the Church of Our Saviour, Mill Valley, Calif. Address: 10 Old Mill St., Mill Valley, Calif.

The Rev. John S. Williamson, formerly rector of St. John's, Sodus, N. Y., is now rector of St. Paul's, Owego, N. Y. Address: 100 Main St., Owego, N. Y.

The Rev. James Willard Yoder, formerly rector of St. Paul's, Hammond, Ind., is now director of the board of religious education and youth work of the diocese of New York. Address: Board of Religious Education, Old Synod House, Cathedral Heights, Amsterdam Ave. and 112th St., New York 25, N. Y.

### Changes of Address

The Rt. Rev. Cameron J. Davis, formerly addressed at 237 W. North St., Buffalo, N. Y., should now be addressed at 371 Delaware Ave., Buffalo 2, N. Y.

The Rev. Edward F. Barrows, formerly ad-

ressed at 351 S. 10th Ave., Mount Vernon, N. Y., should now be addressed c/o Mrs. M. John, 242 Macon St., Brooklyn 16, N. Y.

The Rev. John A. Cragg, formerly addressed at 479 E. Sanger St., Philadelphia, Pa., should now be addressed at 2182 Shunk St., Philadelphia 45, Pennsylvania.

The Rev. Sydney H. Croft, formerly addressed at Box 202, Wahiawa, Oahu, Hawaii, should now be addressed at 1678 Honolulu Rd., Wahiawa, Oahu, Hawaii.

The Rev. Robert H. Daniell, formerly addressed c/o Mrs. Wesley Devalenger, Rt. 2, Box 296, Savannah, Ga., should now be addressed at Rt. 2, Box 296, Bonner Bella Point, Savannah, Ga.

The Rev. William C. Hicks, formerly addressed at 129 W. 48th St., New York, N. Y., should now be addressed c/o York Lodge, Cazenovia, N. Y.

Chaplain (Maj.) Emmet G. Jones, formerly addressed c/o Hqs. 11th Constabulary, APO 305, New York, N. Y., should now be addressed c/o Chaplains' Branch, Hqs. Berlin Military Post, APO 742, c/o Postmaster, New York, N. Y.

The Rev. Frank R. Nikel should now be addressed at R. D. 2, Elverson, Pa.

The Rev. William T. Renison, formerly addressed at 340 E. Poplar St., Stockton, Calif., should now be addressed at 1524 Lucerne St., in that city.

Chaplain (Lt. Col.) Kenneth M. Sowers, formerly addressed c/o Hqs. Caribbean Quarry Heights, Canal Zone, should now be addressed: Student, Command and General Staff College, Fort Leavenworth, Kans.

Chaplain (Maj.) James H. Terry, formerly addressed c/o 97th General Hospital, APO 757, c/o Postmaster, New York, N. Y., should now be addressed c/o 130th Station Hospital, APO 403, c/o Postmaster, New York, N. Y.

The Rev. Charles Townsend, formerly addressed at St. James' Rectory, Winsted, Conn., should now be addressed at Jamestown, R. I.

### Ordinations Priests

**Easton:** The Rev. John Freeman Ricketson was ordained to the priesthood by Bishop McClelland of Easton on May 29th at St. Mark's Church, Aikim, Md. He was presented by the Rev. Dr. J. Warren Albinston, and the Rev. Dr. Robert C. Dunn preached the sermon. Fr. Ricketson will continue as assistant to Fr. Albinston in the Cecil County Cooperative Parish. Address: 33 High St., Port Deposit, Md.

**Spokane:** The Rev. Rodney Anthony Horne was ordained to the priesthood by Bishop McElwain, retired Bishop of Minnesota, for Bishop Cross of Spokane, on June 11th at Holy Trinity Church, Wallace, Idaho. He was presented by the Rev. Frank M. B. Gilbert, and the Rev. J. Gordon Holmes preached the sermon. Fr. Horne will be vicar of Holy Trinity Church and priest in charge of St. Andrew's, Mullan, Idaho. Address: 312 Fourth St., Wallace, Idaho.

### Deacons

**Arkansas:** David Browning Collins was ordained to the diaconate by Bishop Mitchell of Arkansas on June 16th at St. Luke's Church, Hot Springs, Ark. He was presented by the Rev. Roland Moncure, and the Very Rev. Cotesworth P. Lewis preached the sermon. The Rev. Mr. Collins will be deacon in charge of St. Andrew's Church, Marianna, Ark., and may be addressed there.

**William Jordan Fitzhugh and William Charles Johnson** were ordained to the diaconate by Bishop Mitchell of Arkansas on June 18th in Trinity Cathedral, Little Rock, Ark. The Rev. Mr. Fitzhugh was presented by the Rev. J. M. Allin; the Rev. Mr. Johnson, by the Rev. T. P. Devlin. The Very Rev. Cotesworth P. Lewis preached the sermon. The Rev. Mr. Fitzhugh will be deacon in charge of St. Stephen's Church, Blytheville, and Calvary Church, Osceola, Ark. Address: 107 N. 6th St., Blytheville, Ark. The Rev. Mr. Johnson will be deacon in charge of St. Alban's Church, Stuttgart, and St. Peter's Church, Tollville, Ark. Address: c/o St. Alban's Mission, Stuttgart, Ark.

**Bethlehem:** Henry Kuehl was ordained to the diaconate by Bishop Sterrett of Bethlehem on June 12th at St. Luke's Church, Scranton, Pa. He was presented by the Rev. Richard K. White, and the Rev. Richard LeRoy Harbour preached the sermon. The Rev. Mr. Kuehl will be curate of St. Luke's Church. Address: 232 Wyoming Ave., Scranton, Pa.

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**PRIEST** desires part-time work while completing studies for doctorate. New York area. Reply Box 623, Yonkers, New York.

**MAN** having excellent references and aptitude for tutoring wants to teach one or more handicapped boys living with parents. Can reside in rural or metropolitan area of any State. Reply Box T-140, The Living Church, Milwaukee 3, Wis.

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

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

## DENVER, COLO.

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

## DETROIT, MICH.

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

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

## EAU CLAIRE, WIS.

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

## EVANSTON, ILL.

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

## GETTYSBURG, PA.

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

## HIBBING, MINN.

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

## HOLLYWOOD, CALIF.

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

## HOUSTON, TEXAS

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

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

## INDIANAPOLIS, IND.

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

## MADISON, WIS.

1833 Regent St.  
**ST. ANDREW'S** 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 HAVEN, CONN.

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

## NEW YORK CITY

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

Park Ave. & 51st St.  
**ST. BARTHOLOMEW'S** Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Sermon; Week-  
days: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer

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

5th Ave. at 90th St.  
**HEAVENLY REST** 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

Rev. Joseph S. Minnis,  
**INTERCESSION CHAPEL** 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

Rev. Grieg Taber, D.D.  
**ST. MARY THE VIRGIN** 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. MICHAEL AND ALL ANGELS' CHURCH  
BALTIMORE, MD.

## NEW YORK CITY (Cont.)

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

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

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

## OGDENSBURG, N. Y.

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

## PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.  
Rev. William M. Dunphy, Ph.D., r; Rev. Phillip 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.

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

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8:30 Holy Eu; Thurs 8:30 Holy Eu

## RIDGEWOOD, (Newark) N. J.

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

## SALISBURY, MD.

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

## SAN FRANCISCO, CALIF.

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

## SCHENECTADY, N. Y.

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

## SPRINGFIELD, ILL.

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

## TULSA, OKLA.

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

## UTICA, N. Y.

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

## WASHINGTON, D. C.

Rev. A. J. duBois, r,  
**ASCENSION & ST. AGNES** 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

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

## WAUKEGAN, ILL.

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