

The Living Church

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



Milwaukee Journal.

What Do the Marriage Canons Really Provide?

G. Forrest Butterworth

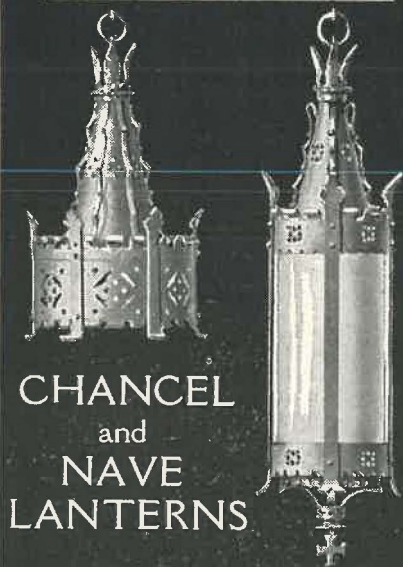
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WALSINGHAM TO NASHOTAH

Dean Nutter, retired, inspects the bas-relief of Our Lady of Walsingham erected in thanksgiving for his service at Nashotah House.

[See page 19.]

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LETTERS

(Contributions to this column should not exceed 500 words and must be signed with the actual name of the writer.)

Hat On!

TO THE EDITOR: I certainly do not agree with the Rev. Mr. Smith on the subject of hats in church [L. C., May 8th]. Since when do we expect to find a faint trace of religion in our head gear, either man or woman?

As a matter of cold fact any person who is disturbed in his worship or religion by a hat has in my mind very little religion to start with.

The families who stay home from church because one member hasn't a decent hat to wear would always find some such poor excuse. I have known many devout women who are in church every Sunday wearing hats of yester year, and think nothing of it. They of course are the people who go to church to worship.

Old Mother Church has been a wise guide for her children many years. I know of no rule she has given us that can rightfully be termed silly. I do, however, know many people who are too silly to follow her. We of our Church respect the customs of other Churches when we visit them. Is it asking too much to expect the same courtesy in return?

Perhaps when some of our priests who are trying to make a glorified country club of the Church, will turn back to the teaching of St. Paul, our Church will not be cold, formal, and stuffy.

The Church has not separated herself from the common stream of daily living. But heaven forbid she ever teach us a common way of living.

Let us then continue to stand firmly for our Holy Catholic Church, ever holding fast each and every rule laid down for our guidance.

Let us keep the Faith once and for all delivered to the Saints.

The faithful will always be in church. The lukewarm will always be finding an excuse to stay home.

CAROLYN KIHM.

Leavenworth, Kans.

Choir Offices In First Prayer Book

TO THE EDITOR: Much has been written about the first English Communion Service, and many plans were made for its general celebration on Whitsunday, but little notice has been taken of the original choir offices, which are refreshing in their simplicity and much more suited to congregational use than in their elaborated form now found in our American Prayer Book.

It is true that the present rubrics permit of their being said in practically their original form, but this can be done only by picking one's way carefully through a maze of alternative or optional matter which is extremely difficult for the average worshiper whose knowledge of the Prayer Book is only superficial. This is particularly true of Evening Prayer, which has gone completely out of use in the majority of our churches, and is attended by very few in those churches where it is still said. Its unpopularity may not be unconnected with its complexity. One needs only to com-

pare it with the office in the First Prayer Book to see how it has been cluttered up with alternative and optional parts which are seldom or never used.

Take, for example, the opening exhortation. Few of the present generation have ever heard it. Personally, I am very fond of the General Confession, but it too seems to be going out of use. After the psalms, may be sung the *Gloria In Excelsis* and there it is, but who ever uses it? In a ministry of 46 years, I have never heard it used in that place. The same may be said of the Nicene Creed; and the four canticles which may be used in place of the *Magnificat* and *Nunc Dimittis* are rapidly becoming obsolete. It must all be very puzzling to the occasional worshiper.

No wonder that some of the clergy now announce each item and the page on which it may be found. This sounds very undignified and should be quite unnecessary, if the service were brought back to something like its original simplicity. One realizes this especially when he looks over the offices in a foreign language edition of the Prayer Book. How difficult it all must be for a convert in Latin America, for example, to find his way through all this unused matter; difficult also for those at home who first come into touch with liturgical worship through the Book of Common Prayer.

Is it not time for a Church whose vocation is so largely of a missionary character as ours to simplify its ritual so that it may be easily followed by those taking part in it without constant direction by the officiating minister?

This may be done, if at the next revision of the Prayer Book we try to approximate the simplicity of the original form of service, by frankly removing from the printed page the alternative features now seldom or never used. The gain in simplicity and uniformity would more than compensate for the loss of the variety now permitted, but no longer generally desired.

(Rev.) BRUCE V. REDDISH.

Santa Barbara.

The Living Church

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

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FIRST SUNDAY AFTER TRINITY

GENERAL

GEN. CONVENTION

Bishop Block Designates Emblem

Commemorative of the 400th anniversary of the Prayer Book and its first use on the North American continent, Bishop Block of California has designated an emblem for the 56th General Convention.

The design symbolizes the Prayer Book anniversary and the service held by Chaplain Francis Fletcher of Sir Francis Drake's expedition at Drake's Bay, California, in 1579.

The central theme is the Prayer Book cross standing in Golden Gate Park, San Francisco. At the base of the cross is a representation of the Book of Common Prayer.

To the left of the cross are the figures 1549, date of the first Book of Common Prayer, and below, a representation of Canterbury Cathedral, mother church of the Anglican Communion. To the right of the cross are the figures 1579, and below, Drake's ship, The Golden Hind.*

The emblem or seal was designed by Jorg Wilson-Walker, San Francisco artist, who is a communicant of the Church of the Advent of Christ the King, San Francisco.

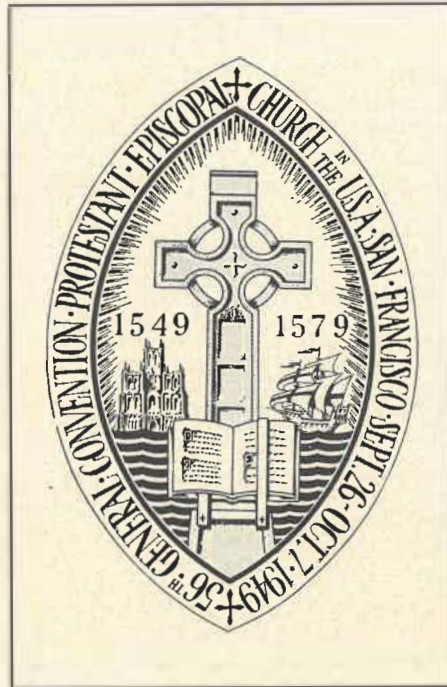
Religious Associates to Gather

Associates of all religious orders will gather at the Church of the Advent, in San Francisco, on October 1st, during General Convention.

Purpose: to strengthen the bond between associates and to promulgate knowledge of the religious life. Plans are that the former will be accomplished by Mass with special intention for all religious orders followed by an informal meeting in the parish hall, the latter by displaying informative and devotional literature, charts, and maps, which, it is hoped, will bring the work of the religious orders to the attention of the Woman's Auxiliary.

The meeting was conceived in the belief that "the associates of religious orders, though relatively few in number, are nevertheless a definite factor in the spiritual life of the Church."

*EDITOR'S NOTE: This episode has been mentioned twice in our columns recently, once with the wrong chaplain and once with the wrong year. The above is the correct information.



CONVENTION EMBLEM

EPISCOPATE

Alabama Consecration Date Set

The Presiding Bishop has taken order for the consecration of the Rev. Randolph R. Claiborne, Jr., suffragan bishop-elect [L. C., May 1st.] of Alabama.

The consecration will take place in the Church of the Nativity, Huntsville,

Ala., on St. Peter's Day, June 29th. The bishop-elect has been rector of the Church of the Nativity since 1948. Bishop Tucker will be consecrator, with Bishops Powell of Maryland and Carpenter of Alabama as co-consecrators.

The bishop-elect will be presented for consecration by Bishop Clingman of Kentucky and Bishop West, Coadjutor of Florida. Bishop Clingman will be Litaniist.

Attending presbyters will be the Very Rev. Alexander C. Zabriskie, dean of the Virginia Theological Seminary; and the Rev. B. Scott Eppes, rector of St. John's, Birmingham, Ala.

The Rev. Ralph J. Kendall, rector of St. Stephen's, Eutaw, Ala., will be deputy registrar.

Bishop Zeigler Resigns

The resignation of Bishop Zeigler of Wyoming has been received by the Presiding Bishop for presentation to General Convention this fall.

The Bishop has not reached the canonical retiring age for bishops, but he has been ill for a considerable time, and his resignation is prompted, he says, by the fact that his physicians have assured him "that only complete rest from my duties as bishop of Wyoming will afford me any chance of a partial return to health."

RELIEF

Presiding Bishop's Fund Nears Million Dollar Goal

Contributions to the Presiding Bishop's Fund for World Relief received or pledged up to June 1st amount to \$956,318.68, according to Russell E. Dill, treasurer of the National Council. This is more than 95% of the million-dollar goal set by General Convention for 1949, and Mr. Dill, in a letter to the parish clergy, intimates that, when all reports are in, the fund will be over the top for the third successive year.

The letter says:

"The indications are that a substantial percentage of our parishes and missions have failed to report their offerings to the Diocesan Offices. The statement, incomplete as it is, shows a pledged total of \$956,318.68.

"A second statement will be mailed [to the clergy] as of July 1st. It is hoped that

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

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it will show the General Convention goal met and oversubscribed. Due to the time required for the preparation and printing of the many reports to General Convention, it is planned to use the July 1st statement as the basis of the report to General Convention on World Relief. If you have not done so already, we would appreciate your informing your diocesan treasurer the amount pledged.

"It is the first time since I became treasurer of the National Council that I have had the opportunity of seeing the Church rise *en masse* to relieve modern world needs. It has been a thrilling experience. There is no strength greater or more far-reaching than the Church in action. I am proud to have had a part in this magnificent venture."

This year's promotion for the world relief campaign was centered about the radio program, "One Great Hour," in which most American religious bodies cooperated.

PRAYER BOOK

Services of Thanksgiving

Special services of thanksgiving for the Prayer Book were offered by parishes in many parts of the country on Whitsunday.

At Trinity Church, New York, where the 400-year-old Book has been in use since 1697, Bishop Oldham of Albany called the Book "a truly inspired creation."

He said that surely "no priest has the right to amend the Prayer Book according to his own vagaries, nor has he the right to deprive the layman of his right to the offices of the Prayer Book in their full integrity. Its uniform use throughout the Church would create a full-hearted unity in our Church. The parish of Trinity Church has staunchly taken this stand."

The New York diocesan service of thanksgiving was held at the Cathedral of St. John the Divine. Bishop Gilbert presided at the service which was attended by 3,000.

In his address, Fr. Joseph, Superior of the Order of Franciscans, said that the Book is "a guarantee of our continuity and solidarity with the past, back to Christ Himself, and to the Jewish Church into which He came. Our Church . . . does not proclaim the Prayer Book as the source and origin of our religion; she says it is her method of making use of this ancient and God-given heritage of faith and sacraments, of order, discipline, and worship."

NEW JERSEY CELEBRATION

Parishes and missions throughout the diocese of New Jersey, by permission of Bishop Gardner of New Jersey, used the 1549 Rite for the celebration of the Holy Eucharist on Whitsunday. Some parishes will set apart another day by the same permission.

Special brochures were provided throughout the diocese for use in the congregations, so that the service could be followed step by step.

The climax of Prayer Book observances in the diocese of Kentucky came on Whitsunday when every church in the diocese celebrated the Holy Communion at 11 AM according to the rite of 1549. Under the direction of the department of promotion of the diocese, Rev. A. E. F. Anderson, chairman, a special edition of the service was prepared and printed with the imprimatur of Bishop Clingman.

The edition omits inapplicable rubrics, changes "clarkes" to "people," and contains other minor alterations for the sake of utility.

St. Andrew's, Louisville, has conducted a very successful course based on the National Council's pamphlets "The Prayer Book Speaks To This Uncertain Age." After personal discussion with Dr. John Heuss, it was decided to follow exactly National Council's suggestions for the conduct of the course and to report to him the results. Judging by the enthusiasm with which it was received, the course was a great success. Plans are being laid to present the forthcoming course on stewardship and on the Bible as they are published.

Several other diocesan churches have given the Prayer Book course. Christ Church Cathedral plans a pageant based on the history of the Prayer Book, and the Diocesan Youth Camp, from June 12th to 18th, is featuring a course on the History of the Book of Common Prayer by the Rev. F. W. C. Elliott-Baker, rector of Calvary Church, Louisville.

Similar observances marked the anniversary in most dioceses.

1549 Prayer Book Used at Convention Service

A celebration of the Holy Communion according to the 1549 Prayer Book added color and interest to the convention of the diocese of South Florida, meeting May 3d to 5th at St. Paul's Church, Key West.

Celebrant at the service was the rector of the host parish, the Rev. James M. MacConnell. Bishop Wing of the diocese pontificated. The Rev. C. N. Sturup was deacon, and the Rev. Mark T. Carpenter, subdeacon. Bishop Louttit, Bishop Coadjutor of the diocese, preached.

Bishop Wing spoke of a large increase in the number of baptisms and confirmations in the diocese and of the number of new buildings and additions to buildings.

Bishop Louttit announced a gift of \$50,000 as the beginning of an endowment fund for missionary work. The

missionary budget for 1950 was raised from \$75,224 to \$84,668.

ELECTIONS. Deputies to General Convention: clerical, M. T. Carpenter, W. F. Moses, M. J. Bram, J. H. Soper; lay, E. A. Carpenter, D. B. Weller, S. G. Gray, Albert Roberts.

Executive board: clerical, Tage Teisen, R. I. Brown, Gladstone Rogers, S. C. Fleming; lay, Randall Chase, F. R. Mills.

FINANCE

Permanent Building Fund Passes Million Dollar Mark

At the recent meeting of the trustees of the American Church Building Fund Commission, it was announced that the Permanent Building Fund has passed the one million dollar mark.

The Building Fund, organized 69 years ago on the recommendation of General Convention, was created to form a revolving fund to provide loans and gifts for church building purposes. The goal of the founders of the fund in 1880 was to accumulate one million dollars before the 1883 General Convention, and a Churchwide appeal was made for offerings from every parish and mission. However, in that triennium, only a little more than \$50,000 was raised. The half-million dollar mark was not reached until 1910.

While a portion of the Fund has come through gifts and bequests of individuals who have recognized the value of its services, the greater part has been derived from the offerings of congregations, particularly those which have been aided by the commission.

On May 31, 1949, the Permanent Building Fund stood at \$1,010,172.96. This is not adequate to meet the calls for assistance that are being received almost daily.

During the past three years, more than 650 churches sought building fund aid, requesting loans in excess of \$4,000,000 and gifts exceeding \$60,000. In the same three-year period, through the turnover of principal, the commission made 133 loans aggregating \$984,254 and 57 gifts totaling \$60,079. As a result of the tremendous demand for financial assistance, the commission's operations have been restricted to a considerable extent.

NATIONAL COUNCIL

Laymen's Work

The Rev. Newell D. Lindner has been appointed associate director of the Presiding Bishop's Committee on Laymen's Work, succeeding the Rev. Frederick A. McDonald, who resigned recently to take up work in the Hawaiian Islands.

Mr. Lindner has been rector of St. Mark's Church, Islip, N. Y., for the past ten years. He was a chaplain U.S.N.R. from 1942 to 1945.

PALESTINE

Genocide in Jerusalem

Material aid is flowing into Christian communities in Jerusalem, Palestine, and Transjordan in a sluggish stream, and by the end of November, will have diminished to a trickle.

A letter to the secretary general of the United Nations, dated May 12th, and signed by heads of Christian communities in the Holy Land, said:

"As representing various Christian Communities in Jerusalem, Palestine, and Transjordan, we are deeply interested in the question of the Palestine refugees, many of whom indeed are from our own flocks, displaced from those parts of Jerusalem and Palestine now in Jewish occupation. We are profoundly grateful for the material aid which has been rendered by the United Nations, first through Sir Raphael Cilento's Committee, and now through that presided over by Mr. Griffiths. The latter informed us quite definitely last January that the present relief scheme was planned to last only until the end of August, when presumably it would cease altogether whether any scheme or permanent resettlement had been devised or not. Now, however, we are informed that, in all probability, the available resources may enable the scheme to continue for another three months.

"We have ourselves endeavoured to cooperate, so far as our resources allowed, with the work of the United Nations Organization, as with the International Red Cross, the League of Red Cross Societies, and the American Society of Friends, who are acting as its distributing agents. And we desire now to make representations with the utmost emphasis that to discontinue material aid at the end of November — *i.e.*, just when the most severe climatic conditions begin, and when the suffering of the under-housed and under-clothed and underfed will be most intense — would amount to little short of what has come to be known as genocide.

"If it is not possible before the coming winter either to come to some permanent settlement for the return of the refugees to their own towns, villages and lands, or, alternatively, to establish them elsewhere under conditions where they can earn their own living, then it is in our judgment absolutely necessary that relief measures, not less but if anything greater in quantity and efficiency than those now in force, should be maintained at least through another winter."

The statement was signed by the Orthodox and Armenian Patriarchs of Jerusalem, the Anglican Bishop in Jerusalem, the Coptic Archbishop, the Latin Auxiliary Bishop, the principal of the Ethiopian convent, and the vicar of the Syrian Metropolitan.

Word from the Rev. Najib A. Cubain, chairman of the council of the Arab Evangelical Episcopal Community tells

of businessmen and civil servants, who had been comfortably propertied, and now, without property or livelihood, have had to sell all, not sparing wedding rings.

As for the Church, Fr. Cubain is certain that "Satan is doing his best to minimize the testimony and influence of the Church of Christ. . . ."

Writing in the April issue of *Bible Lands*, the Rt. Rev. Weston Stewart, Bishop in Jerusalem, said he is "becoming more and more convinced that the churches can best help by undertaking limited objectives which they can handle themselves, rather than by merging their contributions in large and more official efforts."

Chaplain Struck by Lorry

National Council's Overseas Department has received word from Bishop Stewart of Jerusalem that the American chaplain there, the Rev. Dr. Walter C. Klein, had been badly bruised and shaken in an automobile accident. He had been run down after dark by a Syrian army lorry. The Syrian Army has accepted liability for the damage, and Dr. Klein is making a good recovery.

CHINA

Behind the Bamboo Curtain

When the steering mechanism of the jeep driven by Bishop Huang of Yunnan-Kweichow went out of control one day late in March, the jeep smashed into a tree and sliced it in two, bounced down a 12-foot bank, and tossed the bishop out onto a meadow. Writes the bishop in a letter dated May 31st, "As a result I was rather slightly injured with a joint loosened and some muscle torn. . . . It was indeed a miracle that the jeep neither turned upside down nor ran over me."

Bishop Huang is faced with problems other than the jeep accident. Since last December, banditry and the local Communist forces have been in upheaval. He writes:

"One of the fellow-workers, Mr. Tu Kwang Yen, on his trip from Kweiyang to Kunming, met the bandits three times. Everything, including his eye-glasses, handkerchiefs, socks, and Bibles, was taken away from him except a pair of short pants. He is still considered very fortunate in comparison with many others, especially woman-passengers who were sometimes wounded, killed, or taken away and sold for opium and ammunitions."

The war causes many a headache in Yunnan-Kweichow especially since contradictory reports persist in filtering through the "Bamboo Curtain."

Only a few things seem certain:

"The communists on one hand allow freedom of religion and on the other allow

freedom of anti-religion." This paradox is resolved by the Communist cry: 'Freedom of faith; down with superstition.'

"Christianity is not to be taught in schools.

"No funds for Church work may come abroad."

And youth, says the bishop, is the unconscious victim. Idealistic, restless, and dissatisfied with present conditions, the young people "lean toward quick change for better or for worse. In the government controlled areas they are restless, and create lots of parades, strikes, and movements, while in the Communist occupied areas, they are enrolled . . . voluntarily or involuntarily . . . under a "scarcely baked educational system."

GREECE

New Archbishop of Athens Elected

Metropolitan Spyridon Vlachos, 74-year-old Bishop of Yanina, was elected in Athens as Greek Orthodox Archbishop of Athens and all Greece, succeeding Archbishop Damaskinos, who died recently [L. C., June 5th].

The new leader of the Orthodox Church in Greece has been one of its most active figures for decades. He has taken a large part in the struggle for liberation of the Albanian-held area in northern Epirus, having, during 1914-15, served as a member of the provisional government of that part of Greece.

GERMANY

Old Catholic Bishop Confirms Churchmen

The Rt. Rev. Otto Steinwachs, Weihbischof (Suffragan Bishop) of the Old Catholic Church in Germany, administered Confirmation to twelve candidates presented by Chaplain (Major) Emmett G. Jones on St. Athanasius Day, May 2d.

This is believed to be the first time that this sacrament has been administered by an Old Catholic bishop for the Episcopal Church since the Intercommunion agreement made by General Convention in 1940.

The bishop used the order and form of the Book of Common Prayer and was attended by two Old Catholic deacons, Hans Demmel and Hugo Roder.

The persons presented included officers, enlisted men, and dependents of the Army stationed in the US Zone of Germany and Austria. There were two services held, one in Stuttgart for part of the group, and one in Munich for the rest. Their names were forwarded to their home parishes to be recorded as communicants in ten different dioceses from Long Island to Los Angeles.



RNS.

"How many planes will it take? How much gold credit? What difference does it make until we understand. . ."

China Goes Communist

By the Rev. Ward McCabe

The author of this article has recently been ordained and is serving as assistant at St. Andrew's Church, Wellesley, Mass. Previously he had served with the FBI and with the U. S. Army Intelligence Service in China during World War II.

THE presence of major Marxist threats to Christianity and to democratic government in Western Europe and again in China — two totally different economic, ideological, and historic sets of circumstances — should enlighten us on the problem of comprehending the meaning of Communism for our day. It should make possible the sweeping away of irrelevant details for a clear, honest, and humble approach to the question.

But national pride, excessive fear of war, the complexity of surface factors, and the exciting but deplorable battle of personalities in the flood of war memoirs, have all but cancelled out the benefits of the dramatic contrasts between east and west.

Many religious leaders and thinkers and most Christian statesmen, have been surprisingly content to bury themselves in the short range superficialities of the merely technical approach. How many planes will it take? How much gold credit? Well, what difference does it make until we first understand why we are involved and what the Christian issue is!

China is a more striking example of the essential and ultimate conflict between the Christian and the Marxist than even the Berlin crisis or the French

situation. And out of it two major fallacies seem obvious: those of the conservative side are too readily content to declare victory over Communism either on the basis of having vocally condemned it in sound and fury; or in having merely condemned an unrealistic caricature of Communism. And those of the left-wing, though in the case of China better informed of the military and historical details, are equally premature in feeling that having done justice to our opponents in China thereby liquidates our major differences.

Either approach is dangerous. One does not defeat an enemy, especially one with the subtlety of religious fanaticism, by such oversimplified answers as that of Ambassador Bullitt that all we need do is send a few more arms. Nor does one resolve the conflict by giving the opponent his just due in stating the case. After he has been given his due, one may find the chasm still fairly wide.

Lambeth has been much criticized for its statement on Communism, but when we come to apply it to the actual tragedy of our time, it takes on a new lustre, and demonstrates the wisdom and courage of the bishops. They said:

"25. The Conference, while recognizing that in many lands there are Communists

who are practising Christians, nevertheless declares that Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, Revelation, and a future life; it treats the individual man as a means and not an end; it encourages class warfare; it regards the moral law not as absolute but as relative to the needs of the State. The Conference holds that while a State must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.

"26. The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgment on the existing social and economic order."

In China we need to take into account first the fact that the entire problem is difficult to calculate and that no point in recent history has been as completely beyond the technical precision of a purely military answer. Not in our time has a war been so involved with hundreds of

cross currents of evolution, revolution, economic and social change, the Napoleon complex, currency problems, and the tensions of competing systems at its outer gates.

CHRISTIAN PRINCIPLES

First we must know to what degree we oppose Communism as Christians. Then we must separate our Christian reasons from those of democratic government, which is a lesser claim. Our first loyalty is to God. Though our founders tried valiantly to establish a Christian expression in government—based on rights with which we were “endowed by our Creator”—democracy still remains not an ideal but rather a constantly changing human attempt.

God created us as social creatures; Christ came into a social environment to save all men, and part of His proclamation was that we should love others (and therefore seek to live with them in peace) because we should first love and honor the Lord God. God intended that we have government. But democracy at its best is but a means of good government. One needs to remember that without changing a word of our law we could voluntarily by election and law establish a tyranny. Our form merely makes Christian government possible. One of our violent criticisms of Russia is of her religious nationalism. We must not fall into the same pit of making democracy a substitute religion.

These dangers are expressible in several practical problems: many of our leaders have tended to absolutize democracy. “Anything that endangers our government is against God,” one of our generals said. But at the same time such men so fear Communism that they would weakly accept any ally against it. The



CHINESE CHILDREN AT A MISSION SCHOOL: *Regimentation will not be easily imposed on a nation of individualists.* RNS.

same rabid nationalist who wants us to drop atom bombs on Moscow can say in the next breath that because Franco and Chiang also oppose Moscow they are thereby good. If we are to oppose Communism successfully in China, we must oppose it with political force, and religious faith, and sound action which will at least offer the Chinese more than Chinese Communism does.

To do so, we must first grant that in simple fact, Chinese Communism has had tremendous appeal in China. The famous “long march” of the Communists to the

barren and cold northwest made them more practical than doctrinaire. During the period 1938 to 1945, they received little help from Russia, not on principle but because Russia was preoccupied in the west. Neither of these facts necessarily makes them less Marxist or less dangerous to us. But they are inescapable factors in calculating why they grew from a few thousand to one hundred million in numbers even before they gained Manchuria.

It has become a sophisticated thing to say “how foolish to claim that they are agrarian reformers”—yet they have indeed had tremendous appeal for those who seek such reform; and they have put much into practice. Whether they are as successful when they begin to cope with supply for the major cities and difficult population centers with a different class of mind remains to be seen.

But looking back upon the “China prophets” of the past decade, one finds it disquietingly true that men like Edgar Snow and Teddy White have proven more accurate analysts than Chennault and Bullitt. Between the two extremes, John Fairbank has a truly remarkable record of objective understanding combined with genuine compassion for the Chinese.

This reminds us of another feature of the military fallacy: the suggestion that “once a Communist always a Communist”—reflected in our national hysteria as well as our attitude toward areas of Communist influence. How little effort we have made in the propaganda of honest and intelligent action. For if a man



REFUGEES: *“We want peace, even any kind of peace, and food to stay alive—then let us talk of forms of government.”* RNS.

can become a Communist, can he not become in turn a non-Communist? How far would St. Paul have gone had he decided that those pagans were untrustworthy characters, not worth his time, whose only deserved fate was extermination! We have become most-vulnerable where we have forgotten Christian principles, such as the essential worth of all souls.

However, it is nobly significant that about 90% of the Christian missionaries in China have decided to stay. They know that they differ with Chinese Communism on many points. They have little assurance of whether they will be granted freedom of worship and of evangelism. But the Lord calls them to show courage where the conflict is most tragic and acute — they are a beacon unto our generation. With quiet determination, they have shown more understanding as well as more courage than our diplomats, with some notable exceptions in both groups.

But having examined principles, we also cannot ignore certain facts. China was bound to undergo much travail and drastic change. The revolution there began long before Marxism touched the land. There was much in their original freedom that compares to our own early days. Sun Yat-Sen sought three stages, revolution to overthrow the Manchus, tutelage of the people for free government, and then free government. There was much trial and error including a period two decades back when both he and Chiang supported Soviet Communism directly for a while, introducing it to China.

And much of the inner tension in the last five years came from conflict between those with Chiang who felt they were still in the second "stage," and those roughly allied with Mme. Sun Yat-sen, who felt it was high time for the third and that Chiang simply sought to perpetuate personal rule in a new dynasty.

Chiang has been a noble figure in many ways. He served as a focus for resistance to Japan — he and his wife have

(Continued on page 23)



RNS.

MEDICINE: The Communist variety may be no better than the old.

What Do the Marriage Canons Really Provide?

By G. Forrest Butterworth, Jr.

Chancellor of the Diocese of New York

THE Committee on Procedure under Marriage Legislation is to be congratulated on having released its tentative Report [L. C., May 22d] in time to permit study of its recommendations before General Convention.

Of the many topics discussed, the subject of remarriage in the Church of persons whose marriages have been dissolved in the civil courts and whose former spouses are still living will naturally receive the most critical examination.

The adoption of the new Canons 16, 17, and 18 in 1946 at first produced such confusion in the ranks of the chancellors that one of our bishops, not without justification, rejoiced that he had no chancellor. Could a bishop permit remarriage in his sole discretion or must the existence of an impediment be established? Must the impediment have existed at the time of the former marriage or could it arise subsequently? What effect should be given to the decree of a civil court annulling the marriage? Should the judgment of a bishop be valid in other dioceses? These and other related questions were debated by the House of Bishops at their meeting in Winston-Salem in November, 1947, and, like the House of Peers in *Isolanthe*, the bishops, in solving them,

"Did nothing in particular
And did it very well."

Much of this confusion is dispelled by the tentative report. The Committee on Procedure is unanimous in adopting the view that the only ground for permitting remarriage is the existence of one or more of the so-called "impediments" listed in Canon 17, quoted below.

DOCTRINE OF NULLITY

This brings the Committee to the vital point on which it is in disagreement — may the bishop recognize an impediment which arises *after* the marriage? The distinction involves not merely a technicality, but an important principle.

Canon 17 "Of the Solemnization of Holy Matrimony" provides:

"Sec. 2. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with: . . .

"(b) He shall have ascertained the right of the parties to contract a marriage according to the laws of this Church, and not

in violation of the following impediments:

"1. Consanguinity . . .

"2. Mistake as to the identity of either party.

"3. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

"4. Insanity of either party.

"5. Failure of either party to have reached the age of puberty.

"6. Impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other.

"7. Facts which would make the proposed marriage bigamous.

"8. Concurrent contract inconsistent with the contract constituting canonical marriage.

"9. Attendant conditions: error as to the identity of either party, fraud, coercion, or duress, or such defects or personality as to make competent or free consent impossible."

When it is established that at the time of the marriage one of the impediments existed, it follows that the presumed marriage was void and no marital bond was created; in layman's language, there was no marriage. This is the familiar "doctrine of nullity" referred to in the report.

DOCTRINE OF DIVORCE

A different principle must be invoked where the impediment arises subsequently. Here the Church must recognize that a true marital bond has been created and must presume to declare that bond broken by subsequent events. This is the doctrine referred to in the report as the "doctrine of divorce." Whether such a position can be supported as in conformity with the teaching of the Church is for the theologian, but whether it is supported by the text of the canons is properly a matter of canon law.

The majority of the Committee states:

"The Canon recognizes two points of view as legitimate: One, that if one or more of the impediments existed before marriage, no marital bond was created; the other that if one of the impediments existed after marriage, the marital bond is broken."

There is, of course, no dispute as to the first point of view. In support of the second, the majority refer to the use of the present tense in Canon 18, Sec. 2(b):

" . . . but when any of the facts set forth

in Canon 17, Section 2, clause (b), are shown to exist or to have existed which manifestly establish that no marital bond as the same is recognized by this Church exists, the same may be declared by proper authority."

On its face this argument is plausible, but before it can be determined whether those who favor the doctrine of divorce have been given bread or a stone, it would be wise to examine the nature of the nine impediments.

Seven obviously must exist at the time of the marriage and would therefore come within the doctrine of nullity: consanguinity; mistake as to the identity of either party; mental deficiency sufficient to prevent the exercise of intelligent choice (in selecting a spouse); failure to have reached the age of puberty; impotence, etc., in either undisclosed to the other (at time of marriage); bigamy; and concurrent contract inconsistent with the contract constituting canonical marriage (concurrent meaning made at the same time as the contract of marriage).

DEFECTS IN PERSONALITY

Impediment number nine contains the battle-scarred phrase "defects of personality" which, since its adoption in 1946, has done yeoman service in supporting most of the remarriages which have been permitted, but to stretch it to cover defects arising after the marriage is to do violence to the plain language of the section.

The clause in which it is found is entitled "Attendant Conditions," that is, attendant upon the marriage. Then follow the phrases "error as to the identity of their party, fraud, coercion, or duress," all of which, of course, must be attendant upon the marriage. Finally, it should be noted that it is not any defect of personality which destroy the marital bond, but only "such defects of personality as to make competent or free consent impossible." The consent, presumably, is consent to the marriage. Any impediment under subdivision nine, therefore, must necessarily have existed at the time of the marriage, and comes within the doctrine of nullity.

Finally, there is the fourth impediment: "insanity of either party." Literally, this could mean insanity arising after the marriage, but its history and its position in the present canon make that construction most improbable.

Canon 17 as it stood before the 1946 amendment very wisely separated the two doctrines of nullity and divorce. Section 2 dealt solely with divorce and permitted remarriage only to the innocent party in a divorce for adultery. Section 3 dealt solely with annulment and stated as one of the grounds.

"5. Insanity of either party."

There can be no question but that the insanity here referred to must have ex-

isted at the time of the marriage to justify annulment. Is it reasonable to suppose that when this identical language is carried forward to the new Canon 17, it is intended to do double duty, serving as a ground for annulment if contemporaneous with the marriage, and as a ground for divorce if arising subsequently, especially when it is found not in a section dealing with divorce, but embedded in eight other impediments dealing solely with annulment?

LAMBETH ECHO

In further support of its view, the majority of the Committee quotes from the resolution of the Lambeth Conference of



Conway Studios.

MR. BUTTERWORTH: *A simple question should have a simple answer.*

1948 that remarriage is not permitted "unless it has been established that there exists no marital bond recognized by the Church," and the Encyclical Letter of Lambeth that "the Church will not marry anyone who has been previously married save where no marital bond as recognized by the Church still exists." Apparently Lambeth has borrowed this language from our own new canons, thus importing into its own pronouncements the confusion which these words have caused in this country. This is merely an echo, not an interpretation, of our canon.

Since Lambeth has been invoked, it should be noted that the same Lambeth Committee report refers to marriage as "involving the union for life of one man and one woman to the exclusion of others" and as a contract "not terminable by either party: it establishes a permanent relationship," which "imposes upon those who marry a lifelong obligation." It refers with approval to the 1930 Lambeth resolution "that the marriage of one whose former partner is still living should not be celebrated according to the rites of the Church." The action of Lambeth, therefore, is hardly a vindication of

the view that subsequent impediments may terminate the marital bond.

The majority of the Committee on Procedure then concludes that "a bishop who holds that causes arising after marriage can dissolve the bond is permitted to give judgment accordingly within the limits of the general clauses listed in the previous canon as impediments."

ILLUSORY CONCLUSION

It is to be hoped that in its final report to General Convention the Committee will implement this statement by reference to the specific impediments which conceivably might arise after marriage. If, as suggested in this discussion, there is none, the conclusion of the majority of the Committee is illusory, and, as contended by Bishop Gardner of New Jersey, the doctrine of nullity stands as the only canonical basis for remarriage in the Church.

The fact that many bishops in rendering judgments permitting remarriage have given weight to evidence of events occurring after the marriage may have caused some confusion. Under the doctrine of nullity, the conduct of the parties immediately subsequent to the marriage may furnish evidence of the existence at the time of the marriage of some of the canonical impediments, particularly "defects of personality," but the admission of such evidence is consistent with the doctrine of nullity and does not necessarily indicate that the bishops who receive it have recognized the possibility of the destruction of a true marital bond by subsequent events or conduct.

It will naturally be said by some that to limit the right of remarriage in the Church to those cases only where the original marriage was a nullity is narrow, unmerciful, unjust, and therefore un-Christian. These arguments may properly energize a movement to amend the canons, and should naturally be considered in interpreting them where there is any ambiguity, but they cannot supply grounds not stated in the canons.

This discussion is not intended to champion or attack the doctrine of divorce as distinguished from the doctrine of nullity. Its purpose is to plead most urgently that on a matter of such great importance our Church should not rest content with a canon whose terms are so vague that our bishops may take flatly contradictory positions on the validity of the doctrine of divorce.

The issue is clearcut and simple — can a valid marital bond be destroyed by subsequent events or conduct? Should not the Church answer the question clearly and simply? Should we not remove from Section 2(b) of Canon 18 words which have caused confusion, leaving in it only provisions clearly relating to nullity, and then either adopt or reject a new section stating the conditions under which a valid bond may be regarded as broken?

Palestine—A Christian Problem

WITH the close of hostilities in the Holy Land, and the admission of Israel to the United Nations, the public — particularly in this country — is inclined to believe that the Palestine problem is solved. This is hardly true, even in the political sphere. And in terms of the people of Palestine, and of the future of the holy city of Jerusalem, the problem is far from solved.

The United Nations is on record as favoring the internationalization of Jerusalem, with protection of the holy places of Christianity, Judaism, and Mohammedanism. More than a year ago, the Security Council submitted to the Assembly the draft of a statute for the city of Jerusalem, based on a detailed study of the proposed international administration. The Israeli government has promised to cooperate with the UN Palestine Conciliation Commission for a settlement of the Jerusalem question, and the Israeli spokesman, Mr. Eban, has given the Assembly the somewhat negative assurance that his nation has at least "not rejected the principle of an international regime in Jerusalem."

A recent study on the Churches and the United Nations, published by the Federal Council of Churches, notes that the Conciliation Commission has been directed to take into consideration the views of representative religious bodies in regard to the status of Jerusalem, and summarizes important actions and statements made by responsible Christian leaders on this subject. Four in particular are quoted, each asking that the city of Jerusalem and other sacred shrines be placed under the guardianship of the United Nations. The five presidents of the World Council of Churches wrote to the Patriarch of Jerusalem in April, 1948: "We desire that the land of our Lord's earthly ministry shall be a land where men can live in peace and quietness and where the status of the holy places shall be secured and access to them freely maintained." The Federal Council in this country expressed the "deep concern" of American Christians for the holy city, asking that it be made a trust territory under the United Nations. The Near East Christian Council made a similar plea, as did the Ecumenical Patriarch, in an appeal directly to the United Nations.

Meanwhile Jerusalem continues as a divided city under two flags. The Old City, the smaller of the two sections but the one containing most of the holy places, is under the administration of a military governor appointed by King Abdullah of Transjordan. The New City, in which some 100,000 Jews now live, is administered by the civil government of Israel. Persistent rumors suggest that both King Abdullah and the Israeli government would like eventually to make

Jerusalem the capital of their respective nations. Clearly this is a situation requiring constant vigilance and an early settlement by the United Nations.

EVEN more immediately pressing is the problem of the million or more Arab inhabitants of Palestine, Moslem and Christian, who are still suffering from the war conditions of a year ago, and nearly three-quarters of whom are displaced from their homes. We publish in our news columns this week an appeal to the Secretary General of the United Nations on behalf of these refugees, signed by the Eastern Orthodox, Anglican, and Roman Catholic leaders in Palestine. Between the lines of this cautious understatement, the discerning reader may glimpse the suffering of hundreds of thousands of men, women, and children, who look to the Christian nations of the West for help in resettlement and for relief from the destitution to which they have been reduced by the war in Palestine.

While Christians rejoice that the homeless and persecuted Jews of Europe are increasingly finding a haven in the new state of Israel, the plain fact is that the cost of their security is the displacement of the Arab population, which has lived in Palestine for many centuries. Unfortunately this problem does not yet seem to weigh very heavily upon the consciences of the Zionists throughout the world, who give generously for the needs of their own people but who have not come forward in defense of those whom the security of the Israeli immigrants have made insecure.

The most fertile portions of Palestine have been assigned to or seized by the Israelis. Here lived the greater part of the Arab population. True, the Israeli government has professed a willingness to have some of them back, when other negotiations are complete, but it has made clear that it does not really want them and thinks they should be settled elsewhere.

The resettlement of so many displaced farmers and townsmen in the arid, unfruitful mountain districts which alone remain in Arab hands is impossible, short of vast expenditures for the long-term cultivation and fertilization of the bare hills. King Abdullah's land beyond the Jordan, too, could absorb more people only after large irrigation and rehabilitation schemes had been effected. Meanwhile the displaced persons, who have become refugees under a plan to solve another refugee problem, are almost wholly dependent upon outside aid.

It is unthinkable that the Christian nations of the world, and especially the Christian people of this country, should suddenly stop all relief in November and expose the hapless victims of the Palestinian war, many of whom are themselves Christians, to the haz-

ards of a winter without adequate food and shelter. But that is exactly what will happen unless prompt steps are taken, both by the United Nations officially and by private agencies unofficially, to work out a long-time plan for relief and ultimate resettlement and rehabilitation.

Repeat Pattern in Germany

THE pattern of the 1930's is beginning to repeat itself in Eastern Germany. Once more a courageous German religious leader has called upon his people to resist repressive governmental tactics and "not to give in to the spirit of force and falsehood."

A dozen years ago it was Pastor Niemoeller who led the Protestant forces of Germany in their opposition to Nazi measures in restriction of the religious and civil liberties of the people. Today it is Dr. Otto Dibelius, Evangelical Bishop of Berlin and chairman of the German Council of Churches, who issued a three-page Whitsunday letter to the clergy under his leadership in the Soviet zone denouncing practices of the Communist regime.

Bishop Dibelius charged that the situation in the Soviet-governed areas of Germany "now takes on a shape that bears the features that we resisted by the will of God during the nationalistic [Nazi] period." He compared the political department of the Soviet police with the Gestapo, pointing out that their methods "are those of former times — gathering of material by spies and informers, nightly arrests, and weakening of men in jails." The Bishop, himself a victim of Nazi concentration camps, undoubtedly knows what he is talking about — and what the personal consequences of his plain speaking may be.

Arms (Moral) and the Congressmen

THERE is something humorous in the precipitate way in which five members of the House of Representatives were virtually snatched out of the Capitol and flown at the taxpayers' expense to Caux, Switzerland, for a "Moral Rearmament" rally. The resolution providing for "observers" was passed one day, the five Congressmen appointed the next, and by the third day they were on their way. One of the Congressmen was reported by his secretary to have "heard only vaguely" of Moral Rearmament, another was disclosed not to have known where he was going or why until he reached the airport to board the special plane; but, always ready for a good junket, the representatives were johnny-on-the-spot when duty called them away from the halls of Congress for a free flight to Europe.

Knowing the propensity of the Buchmanites to exploit prominent or official names, we are not surprised at their desire to have a Congressional delegation at their world assembly. And as junkets go, it is a fairly inexpensive one, the cost to taxpayers being limited by the terms of the resolution to \$5,000 — a

mere drop in the Washington bucket. We hope the Congressmen had a good time, and we trust they made an adequate contribution to what Dr. Buchman has defined as a Christian revolution to eliminate personal, political, and racial antagonisms throughout the world.

But we wonder what the Roman Catholic press would have said if Congress had sent an official delegation to, say, the Assembly of the World Council of Churches in Amsterdam last year. And we are appalled at the thought of the hue and cry that would be raised by the Protestant press and pulpit if a Congressional delegation were to be appointed to wait upon the Pope in the Holy Year that has been proclaimed for 1950. On the whole, we think it would be better for Congressmen to stick to their job in Washington, and not to make trips to religious conventions at public expense, especially at the height of the legislative season.

The Presiding Bishop's Fund

IT IS good to learn that, with the year less than half over and many returns not yet in, the Presiding Bishop's Fund for World Relief was nearly up to its goal of a million dollars, as of June 1st. Well does the treasurer, Mr. Russell E. Dill, write: "It is the first time since I became treasurer of the National Council that I have had the opportunity of seeing the Church rise *en masse* to relieve modern world needs. It has been a thrilling experience. There is no strength greater or more far-reaching than the Church in action. I am proud to have had a part in this magnificent venture."

The people of the Church have done well, and the words of praise are well deserved. We have no doubt that for the third consecutive year the million-dollar fund will be oversubscribed. But need knows no quotas, and we hope that parishes and dioceses that have not yet made their full contribution to this fund will do so. We have no doubt that the Presiding Bishop could usefully allocate two or three million dollars for the purposes of this fund — and there would still be many urgent needs unmet. We trust, therefore, that bishops and rectors will continue to keep this Fund before their people, and that the people will continue to respond generously for the relief of needs growing out of the war, giving freely in the name of the Church of Christ.

Afterthoughts

The following headline appeared in the *El Dorado* (Ark.) *Times*: "Episcopal Church to Expand its Missionaries."

Livy the office cat, just back from a tour of sea duty, says: "Well, maybe they can eat more, now that their pay has been raised."

NEW YORK

Church Receives African Orthodox Congregation

St. George's Orthodox African Church, New York City, which was organized eight years ago by Ernest E. Gayle, is being received as a chapel of St. Martin's Episcopal Church, it is reported by the Rev. John H. Johnson, rector of St. Martin's.

About two years ago, the Rev. Mr. Gayle and his membership made petition to Bishop Gilbert of New York to be received into organic union with the Episcopal Church under the supervision of Dr. Johnson. Mr. Gayle wished to be ordained and to be permitted to continue as pastor of the flock he had founded. For two years he has been receiving instruction in the doctrine and worship of the Episcopal Church, and in April of this year, he successfully passed his canonical examinations. He is a former baptized and confirmed member of the Episcopal Church and for many years was a licensed lay reader.

Mr. Gayle was to have been ordained deacon by Bishop Gilbert on June 12th. He is 52 years of age and has served as an ordained priest in the African Orthodox Church for 15 years.

A report issued by Dr. Johnson explained:

"The African Orthodox Church came into existence in 1921. Its founder and moving spirit was the Rev. George A. McGuire, who at one time was rector of St. Thomas' Church, Philadelphia, which is the oldest Episcopal congregation among colored people in the United States, having been established in 1794.

"The organization of the African Orthodox Church was contemporaneous with the rise of the Garvey Movement in New York City which fostered a back-to-Africa campaign among Negroes throughout the United States. The Rev. Mr. McGuire became chaplain-general of the United Negro Improvement Association which was the official name of the movement. He left the Episcopal Church and was consecrated the first bishop of the African Orthodox Church [with orders in the *Vilatte succession*]. The present Bishop of the African Orthodox Church is the Rt. Rev. Robert Arthur Valentine, who is resident in Chicago.

"Many parishioners of the Episcopal Church followed Bishop McGuire into the new communion. It is estimated that there are perhaps 2,000 former Episcopalians affiliated with the 20 local congregations of the African Orthodox Church now in existence in New York City."

Most of St. George's congregation of 150, said Dr. Johnson, are of Anglican or Episcopalian background.

Mr. Gayle will be attached to the staff of St. Martin's Church as an assist-

ant minister and will continue as pastor of St. George's Church, according to Dr. Johnson.

Church for the Deaf Organizes as Mission

St. Ann's Church for the Deaf, which is now holding services in the Church of St. Mark's-in-the-Bouwerie, voted recently to apply for acceptance as an organized mission of the diocese of New York. Thirty-one members of the congregation signed the application, which awaits approval by the dean and convocation of Manhattan and by the board of managers of the diocesan missionary and Church extension society.

At the meeting during which the application was formally made, Bishop Donegan, Suffragan of New York, presided. His interpreter was Miss Elizabeth Gillen, the great-grand-daughter of the Rev. Dr. Thomas Gallaudet, founder of St. Ann's.

St. Paul's Choir Broadcasts on Voice of America

A script on the history and purposes of Trinity choir, St. Paul's chapel, New York City, has been requested by executives of the Voice of America [State Department broadcast to Europe and South America].

The choir's Sunday morning program is regularly recorded by the Voice of America for rebroadcasting to Europe and South America.

The choir began broadcasting on November 30, 1947.

VIRGINIA

Passing of a "Psychological Cloud"

Final action was taken at the council of the diocese of Virginia to erase from the diocesan constitution and canons all references to Negroes as a separate group in the life and work of the diocese. The move was made in response to the feeling of Negroes that they were under a "psychological cloud," even though it was pointed out that such references had been made to guarantee the rights and representation of Negroes.

The vote by orders was 79 laymen in favor of erasure, 18 against; 77 clergymen in favor, one opposed. The council met May 18th and 19th at St. George's Church, Fredericksburg. St. George's is celebrating the 100th anniversary of its present building, the third on the same site.

The council authorized a survey of the diocese under the direction of the Home Department of the National Council.

Epiphany Church, Arlington, was admitted as a self-supporting congregation, and the following churches as missions: St. Matthew's and Osgood Memorial, both in Richmond; Meade Memorial, Alexandria; and Trinity, Charlottesville.

A missionary budget of \$187,695 was adopted, giving the general Church \$58,330 (more than a \$5,000 increase over last year). The council also authorized payments up to \$10,000, estimated as Virginia's share of the Episcopal radio program to date. More than half of this has already gone to the National Council.

ELECTIONS: Deputies to General Convention, clerical, S. B. Chilton, C. J. Gibson, H. A. Donovan, A. C. Zabriskie; lay, B. T. Newton, A. A. Smoot, R. T. Arrington, D. T. Bryan.

Alternates, clerical, E. A. deBordenave, R. R. Brown, W. L. Ribble, B. B. Lile; lay, E. D. Campbell, J. G. Pollard, Jr., P. W. Fore, S. M. Nottingham.

Standing committee, clerical, C. J. Gibson, H. A. Donovan, A. C. Zabriskie; lay, B. T. Newton, I. F. Lewis, A. A. Smoot.

OREGON

Bishop Elected Dean

The chapter of St. Stephen's Cathedral, Portland, Ore., has elected Bishop Dagwell of Oregon its dean, effective July 1st, filling the vacancy left by the resignation of the Very Rev. Charles M. Guilbert. The Rev. Joseph L. O'Rillian of New York has been elected canon to act as the bishop's vicar to represent him in parochial responsibilities.

Canon O'Rillian will be assisted by the Rev. Harry L. Newton, also elected a canon of the Cathedral, who has served as deacon for the past two years.

RHODE ISLAND

"Human Growth"

Discussion among the parent-teacher associations of the Cranston, R.I., schools concerning the advisability of showing the film *Human Growth* to the school pupils, culminated when the Church of the Transfiguration, Edgewood, R. I., took the initiative and projected it for its young people.

The film was previewed by interested parents. The next day, for the eighth, ninth, and high school groups respectively, there were three showings, each under the guidance of a discussion leader. This is apparently the first time the film has been shown to young people in the state, and considerable interest has been shown in the fact that it was the Church that took this step.

In former years doctors have been asked to speak to Church young people's groups to give them the needed background of sex education, but the film seems to be a simpler and more natural basis for discussion. About 70% of the

Church school enrollment for these grades attended, and it was felt by all to have been a highly successful venture in education. Rector of the Church of the Transfiguration is the Rev. William G. Berndt.

NEWARK

Dean Warnecke Installed on Eve of Convention Sessions

Installation of the Very Rev. Frederick J. Warnecke as dean of Trinity Cathedral, Newark, took place on May 9th, on the eve of the convention of the diocese of Newark.

On the following day, the convention began its busy schedule. It adopted an administrative budget of \$64,315 and a program budget four per cent higher for diocesan work than the 1949 asking budget, \$120,360.

The delegates took action to require that the treasurers of mission churches be not only communicants; but also qualified voters. The convention also adopted a new canon setting up a diocesan investment trust consolidating the 140 funds totaling nearly \$1,900,000 now being handled by the trustees of the Episcopal Fund and Diocesan Properties.

MINIMUM STIPEND

The minimum stipend for married priests of the diocese was set at \$3,000 annually, with the use of living quarters. A resolution was also adopted referring to the finance and advisory board the problem of rendering, until the 1950 diocesan convention, such assistance as might be possible to augment the pensions of retired and disabled clergy to equal \$1,200 annually.

The convention recommended that each parish and mission, through its current expense budget, an offering, or a canvass, provide funds for theological education, with the amount payable to the seminary of the parish or mission's choice.

The convention favored a \$25,000,000 state bond issue for improvement of welfare and penal institutions and urged the furtherance of the program of slum clearance and public housing projects now being studied by Congress.

All Saints' Church, Millington, was admitted into union with the convention as a parish.

THE MELISH CASE

Bishop Ludlow, Suffragan of Newark, commented at length on the Melish case during his address to the convention. He said:

"Whatever may be your personal reaction to that controversy, there is an underlying issue that affects every priest in our Church and to which we should give calm and careful thought. . . . The issue I refer

to is as to whether nine men of a vestry without any mandate from the parishioners, without consulting said parishioners and even in the face of their objection can, nevertheless, apply to a bishop and standing committee for a dissolution of the pastoral relationship and have that dissolution granted.

"If our present canon, as it stands, is capable of interpretation which has been put upon it, then the tenure of every one of the 6,000 priests in our Church is in constant jeopardy. . . . The basis of petition would not have to be dissension over undesired outside activities, it could be concerning the music or the ritual of the parish, or some other internal affair."

A resolution presented during the convention by Christ Church, Teaneck, called upon the Bishop to appoint a committee to study the Lambeth Report on Communism and to prepare such recommendations as "will guide Christians in their understanding of the relation of Christianity to Communism, and in personal and corporate action in applying Christian principles to social issues."

PITTSBURGH

A Second to the Motion

"Seconding" the resolution of the diocese of Harrisburg, the convention of the diocese of Pittsburgh, meeting recently at Trinity Cathedral, Pittsburgh, went on record as favoring the restoration by General Convention of the word "Holy" to the description of the Church in the Nicene Creed.

A change in the diocesan canons which would give the bishop and standing committee the authority to suspend any clergyman of the diocese when there appears danger of grave scandal will be given a year's study.

Bishop Pardue of the diocese reported that during the past five years mortgage indebtedness in the diocese had been decreased from \$200,000 to \$30,000.

ELECTIONS. Standing Committee: clerical, N. R. Moore, H. S. Clark, K. R. Waldron, B. F. Barker, Jr.; lay, D. E. Barnes, S. G. Litle, J. P. Bankson, J. H. Lathwood.

Deputies to General Convention: clerical, W. S. Thomas, R. W. Auten, Wilburn Campbell, F. L. Drake; lay, J. H. Bowman, C. R. Dixon, H. R. Stahlman, G. E. Wright.

WASHINGTON

Interchurch Coöperation

The convention of the diocese of Washington, held at Christ Church, Washington Parish, on May 2d, opened with a service of Holy Communion, followed by a breakfast for the delegates.

Among the speakers who addressed the convention was the Rev. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, who told of the work being done by the federation, with the coöperation of Protestant

Churches of all denominations in the area. Bishop Dun of Washington is president of the federation.

Speaker at the diocesan dinner was Mr. W. Ted Gannaway, provincial chairman of the Presiding Bishop's Committee on Laymen's Work in the Church. On the evening before the convention, the delegates assembled at the Cathedral of St. Peter and St. Paul for a special service and heard the Bishop's annual pre-convention sermon.

ELECTIONS. Deputies to General Convention: clerical, T. O. Wedel, J. W. Suter, C. W. Lowry, W. M. Sharp; lay, O. R. Singleton, E. W. Greene, T. E. Robertson, H. L. Rust, Jr.

Standing committee, clerical, W. F. Creighton, C. W. Lowry, R. S. Trenbath, T. O. Wedel; lay, A. W. Atwood, E. W. Greene, A. C. Houghton.

St. Paul's Rector Retires

A new high altar given by parishioners of St. Paul's Church, Washington, D. C., as a thank offering for the life and ministry of their rector, the Rev. Arlington A. McCallum, was dedicated on May 29th, the last Sunday of Fr. McCallum's rectorship, by Bishop Dun of Washington. Fr. McCallum is now rector emeritus of the parish.

The altar was designed by Kelsey Y. Saint, junior warden of the church.

After celebrating his last solemn Eucharist as rector, Fr. McCallum was presented with a Book of Remembrance containing resolutions and the signatures of parishioners.

ALABAMA

Church That a Typographical Error Built

A typographical error in an Alabama newspaper helped new St. Luke's mission, Mountain Brook, get off to a good start. An interested supporter of the mission sent it a check for \$5, and when the account of the donation appeared in print the "5" was changed to "5,000." Said the contributor: "So much enthusiasm was aroused by [news of the \$5,000 contribution] that many came forward to help, thinking they [the mission-organizers] were off to a good start."

So it was, on Easter Sunday, after Mountain Brook Churchmen had hammered, sawed, and painted for weeks, that the Rev. Marshall Seifert saw the completed transformation of the old Herren homesite, which houses the mission. The homesite was now "a house of prayer for all people."

And the April 17th *St. Luke's Bulletin* reported that a total of \$4,347.95 had been pledged to carry on for the remainder of the year, and that "it is confidently hoped that additional pledges will increase this to \$6,215, the amount of our budget."

BETHLEHEM

Freedom of Speech

A fine response in support of the Church's program in the diocese and the Church at large was reported to the convention of the diocese of Bethlehem, meeting May 10th and 11th at the Cathedral Church of the Nativity in Bethlehem, Pa.

Bishop Sterrett of the diocese reported that assessments for the Church Pension Fund and quotas for the Church's mission were paid in full and that pledges for world relief were up to expectations.

The Bishop announced a conference for key men, district chairmen, and other interested lay readers at Mount Pocono, June 4th and 5th.

While discussing communism, Bishop Sterrett commented:

"It is vital for us to remember that this nation came to be what it is largely because it was made up of men free to worship, assemble, speak, and vote in accordance with their conscience, limited only by the possible injury to their fellows.

"And there would be a noble company, including a Washington, a Jefferson, and a Lincoln, who would urge us to put up with a lot of speech, no matter how unjust or unsound, rather than open the door to the danger of a police state, or of a life without their and our prized and hard-won liberty."

ELECTIONS. Deputies to General Convention: clerical, Burke Rivers, M. M. Moore, T. B. Smythe, R. K. White; lay, E. W. Warren, S. V. Wood, B. S. Miller, Alfred Dart. Alternates: clerical, Rodney Brace, W. R. Webb, D. T. Stevenson, George McKinley; lay, W. R. Coyle, Dr. W. R. Hunt, Richard Little, Frederick Bertollette.

KANSAS

Religious Art Exhibit

The largest convention in the history of the diocese of Kansas met in Wichita, May 8th to 10th. Twelve hundred persons participated in the program, which used facilities of the three Episcopal churches in Wichita.

The Rev. Ernest V. Kennan of Baltimore was the preacher at the opening service held at the University of Wichita Auditorium. The Very Rev. Dr. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., spoke at the diocesan dinner held at the Lassen Hotel.

Bishop Fenner of Kansas reported that confirmations numbered 748, exceeding the quota for the year. For the first time, St. James', Wichita, and Grace Cathedral, Topeka, presented more than 100 persons each for confirmation.

The Church of St. Michael and All Angels in northeast Johnson County was admitted as a parish.

An exhibit of vestments, altar hangings, metal work, and rare religious

books, loaned from the collection of Mr. Webb Woodward of Topeka, were exhibited under the chairmanship of Mrs. Walter Wintle.

ELECTIONS: Deputies to General Convention, clerical, S. E. West, C. R. Davies, J. W. Day, M. C. Jones; lay, J. R. Prichard, W. M. Beall, H. M. Glover, R. S. Millar. Alternates, clerical, G. L. Evans, S. S. Newton, E. O. Minturn, Laurence Spencer; lay, E. R. Sloan, Heber Mize, W. E. West, C. A. Hyer.

Delegates to Triennial Meeting, Mrs. W. H. Pool, Mrs. J. R. Prichard, Miss Roma Green, Mrs. J. G. Stewart, Mrs. C. A. Rubick.

NORTHERN MICHIGAN

Lake Land Bought

A large tract of land on Little Lake in Marquette County, with a frontage of 3,000 feet on the water has been purchased by the diocese of Northern Michigan to be used as a conference center.

A committee consisting of Bishop Page and three laymen is working to formulate definite plans. Some of the land may be sold to Churchmen in order to build up a diocesan vacation center.

The conference center will be used for the annual summer conference of diocesan young people, for laymen's conferences, and for other similar groups, as well as for certain types of parish conferences.

At present there is a house on the grounds containing a large living room, kitchen, dining room, and five bed rooms. A church which has not been used for several years is being moved from a nearby community and will be used as the chapel.

A bequest of \$5,000 from the late Jennie Putnam of St. Alban's Church, Manistique, will, it is expected, be used for construction of other buildings.

A bequest to aid in the purchase was left by the late Herman Page, senior, who acted as provisional bishop of the diocese for several years.

IOWA

A Five Per Cent Tithe

A plan of tithing beginning with members of vestries and heads of organizations and extending to all lay members on the basis of five per cent of total income was proposed by Bishop Haines of Iowa in his charge to the convention of his diocese, meeting at Trinity Cathedral, Davenport, May 10th to 11th.

Bishop Haines also asked for the appointment of a commission on increase of membership as part of a ten-point program for the Church in Iowa. The convention marked the fifth anniversary of Bishop Haines' consecration.

The convention approved an asking budget of \$80,425 for 1950, which represents an increase of nearly \$13,000 over the 1949 budget. Included as new

items were the salary for a trained hospital chaplain at the University Hospital, Iowa City, and salary aid for an additional mission priest.

A new canon was approved, providing for the establishment of a commission on church architecture and allied arts.

The Episcopal Advancement Corporation reported that \$164,000 of the million dollar goal set for 1953 had been raised in the last year.

ELECTIONS. Deputies to General Convention: clerical, G. V. Smith, L. S. Burroughs, H. Robbins, R. K. Johnson; lay, R. Reuling, H. Van Metre, B. Pinney, A. Pugh. Alternates, clerical, F. E. Williams, D. Loferski, H. McGee, G. Graham; lay, LeRoy Mercer, B. M. Carpenter, J. Cutter, R. Holland.

Standing committee, clerical, L. S. Burroughs, C. Gunnell, G. V. Smith; lay, Dr. E. E. Hruska, R. Lamson, R. E. Reuling.

Diocesan council, clerical, R. K. Johnson, H. Robbins, H. McGee; lay, A. Brayton, C. Forsberg, H. Soper.

Woman's Auxiliary president, Miss Olive Adams. Delegates to Triennial, Miss Adams, Mrs. Leigh Hough, Mrs. Edward Ferguson, Mrs. C. C. Hakes, Mrs. LeRoy Burroughs.

MAINE

Honorary Canons

Several priests of the diocese of Maine were honored at the convention held at St. Luke's Cathedral, Portland, on May 18th.

The three senior presbyters of the diocese, the Rev. Ernest A. Pressey, the Rev. Dr. Andrew E. Scott, and the Rev. Arthur T. Stray, were made honorary canons for life. The Rev. Charles E. Whipple was made canon precentor; the Rev. Ralph H. Hayden, canon missionary; and the Rev. Charles M. Tubbs, canon sacrist.

The convention adopted a report on a complete revision of the constitution and canons of the diocese.

St. Alban's Mission, South Portland, was admitted as a parish, and the Church of St. Stephen the Martyr, Waterboro Center, as a mission in union with the convention.

Deputies to General Convention were instructed to vote against the proposed amendment to the constitution regarding the counting of divided votes.

ELECTIONS: Standing committee, clerical, C. M. Tubbs, W. E. Berger, T. G. Akeley; lay, F. C. Scribner, Jr., R. G. Kennison, K. C. M. Sills. Council, clerical, C. E. Whipple, R. F. Sweetser; lay, Gilmore Soule, R. G. Kennison.

FOND DU LAC

Record-Breaking Attendance at Annual Council

The council of the diocese of Fond du Lac and the annual meeting of the Woman's Auxiliary brought record-breaking crowds to Trinity Church, Oshkosh, on May 10th. It was the largest council in the history of the diocese. Visiting speaker

at the luncheon was Bishop Mallett of Northern Indiana, who spoke on personal responsibility for the missionary program.

Announcement was made of a celebration of the 400th anniversary of the Book of Common Prayer to be held at St. Paul's Cathedral, Fond du Lac, on September 18th. The Lord Bishop of London will be the preacher at a Solemn High Eucharist, and other guests will include the Primus of the Scottish Church, the Bishop of Bath and Wells, and the Bishop of Puerto Rico. The observance is in the hands of a special committee headed by the Rev. Dr. F. D. Butler.

In his address, Bishop Sturtevant of Fond du Lac spoke of advances in all lines in the diocese and drew attention to the increase of Church program quotas to a total of \$26,364 for 1950, an increase of \$3,000 over the pledged amount for 1949.

Addressing the joint session in the afternoon were Mrs. Henry Tufts, diocesan Auxiliary president; Mr. Tom Hanna, chairman of the Presiding Bishop's Committee on Laymen's Work; Mrs. Harold W. Whinfield, who spoke on Christian education; Dr. D. Butler, who discussed plans for the anniversary celebration of the Book of Common Prayer; and Dr. Clark G. Kuebler.

ELECTIONS. Deputies to General Convention: clerical, William Elwell, H. M. Keyes, W. F. Christian, R. D. Crawford; lay, C. C. Kuebler, F. H. Schlichting, C. E. Steiger, N. M. Pusey.

Standing committee, clerical, F. D. Butler, H. M. Keyes, H. E. Brendemuhl, W. F. Christian, R. D. Crawford; lay, T. C. Hanna, C. G. Kuebler, K. Pinkerton.

Woman's Auxiliary, delegates to Triennial, Mmes. Henry Tufts, Charles Pors, James Vickery, Ralph Smith, Harold Whinfield.

DALLAS

Dr. Beesley Observes 25th Anniversary

The congregation of the Church of the Good Shepherd, Wichita Falls, Texas, honored its rector, the Rev. Claude A. Beesley, at a dinner on May 17th, the eve of the 25th anniversary of his ordination to the priesthood.

On the morning of May 18th Dr. Beesley celebrated a special Holy Communion service at the church.

Dr. Beesley began to prepare for the ministry in his native England and then went to Canada. When the first World War was declared he enlisted and was sent overseas. He was taken prisoner and during his years in prison camp he continued his religious studies and conducted services for his prison mates.

After liberation he returned to Canada, completed his formal studies and was ordained priest in 1924.

He came to the diocese of Dallas in 1927 and has served in Dallas, Mineral

Wells, and Wichita Falls. He has been chaplain of the Wichita Falls State Hospital for almost 17 years and was chaplain for the American Legion for 10 years.

SOUTHERN OHIO

Extensive College Work Planned for Diamond Jubilee Year

One of the major undertakings of the diocese of Southern Ohio during the coming year will be advancement of work at three college centers. The year will also mark the 75th anniversary of the founding of the diocese.

In his address to the convention of his diocese, meeting at St. Paul's Church, Columbus, on May 11th, Bishop Hobson told of plans for extensive work among students at Ohio State University in Columbus, Miami University and Western College in Oxford, and the University of Ohio in Athens.

An outright gift of \$100,000 will also be included in the anniversary fund and will be given to Kenyon College, Gambier, to aid in the restoration of the dormitory destroyed by fire last February. Estimates of the cost of the new churches, plans for which are already on display, plus the gift to Kenyon, total \$1,086,000.

In asking the aid of the diocese in raising this fund, Bishop Hobson revealed that he already had in hand pledges exceeding \$600,000. Upon hearing this surprise announcement, the 300 delegates enthusiastically endorsed the program and pledged their help to complete the fund.

Other aspects of the diamond jubilee year will be the holding of city-wide missions in Cincinnati, Dayton, and Columbus, and the emphasizing of the laymen's movement and the diocesan church schools.

The Bishop announced that the diocese in the last 20 years had overpaid its various quotas and assessments to the general Church by more than a million dollars. Gifts for missions in 1949 reached an all-time high.

ELECTIONS. Deputies to General Convention: clerical, R. W. Fay, N. M. Burroughs, Phil Porter, F. J. Moore; lay, E. H. Miller, Walter Rowe, F. G. Smith, F. O. Schoedinger.

Standing committee: clerical, Robert Fay, Phil Porter, F. J. Moore; lay, O. E. Rupp, J. B. McGrew, F. O. Schoedinger.

UTAH

Archdeacon Bulkley Retires

The Ven. William F. Bulkley has been a religious leader in Utah for 41 years. Now, as of May 1st, he has retired.

Bishop Clark of Utah said of the archdeacon, "He has shown a tremendous



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faithfulness and loyalty to the Utah mission field and has turned down many opportunities in other areas to devote his life to work in this state."

Archdeacon Bulkley first came to Utah in 1908 after he had been graduated from Trinity College, Hartford, Conn., and from Berkely Divinity School, Middletown, Conn. While on his first assignment as head of city missions and chaplain of St. Luke's hospital, he met his wife, the former Fannie D. Lees. She was a native of Salt Lake and superintendent of nurses at St. Luke's.

Archdeacon Bulkley was ordained priest in 1909. From 1914 to 1929 the archdeacon was in charge of St. Mary's Church, Provo. Then he was head of general mission work in Utah until 1917. He was named archdeacon in 1925 and in 1929 returned to Salt Lake City.

He has been secretary of the Utah Convocation, president of the council of advice, provincial chairman of rural and Indian work, and chairman of the provincial house of lay deputies of the province. He has also been active in a number of civic and masonic organizations.

NORTH CAROLINA

Women Resolve to Combat Prejudice

A resolution to combat racial and religious prejudice was adopted by the annual meeting of the Woman's Auxiliary of the diocese of North Carolina.

The resolution said:

"Whereas, racial and religious prejudice constitutes a menace to our national unity and is in direct violation of our Lord's command, therefore, be it resolved that we shall endeavor to combat this menace by avoiding any thought, word, or deed which might contribute to the fostering of intolerance."

SPOKANE

Anniversary Gift

Twelve hundred silver dollars were poured upon the table at the annual convocation dinner of the district of Spokane, a surprise gift to Bishop Cross of Spokane in honor of the 25th anniversary of his consecration. Contributions to the fund came from Churchpeople in parishes and missions throughout the district.

Bishop Keeler of Minnesota and the Rev. Lloyd R. Gillmett of the Church of St. John the Evangelist, St. Paul, Minn., brought greetings from the diocese and parish from which Bishop Cross was advanced to the episcopate.

The convocation, meeting at the Cathedral of St. John the Evangelist, Spokane, May 22d and 23d, received a pe-

tion for parochial status from the rapidly growing mission of All Saints', at Richland, Wash., the "atomic city." The application was referred to the executive council contemplating final action next year. Also referred to the council was a resolution to memorialize General Convention for proportional representation in the House of Deputies.

ELECTIONS: deputies to General Convention, the Rev. E. J. Mason, Mr. Howard Whitbeck. Alternates, the Very Rev. C. E. McAllister, Mr. Andrew Daughters.

New members of Executive Council: Rev. Messrs. W. B. Carns, R. L. Baxter; Messrs. F. A. Štainken, G. F. Jewett.

ATLANTA

"One of the Key Dioceses"

"The diocese of Atlanta is in the key position of a tremendous movement southward and southeastward," declared the Rev. Dr. Joseph G. Moore before a joint session of the diocesan council and the annual meeting of the Woman's Auxiliary, meeting in All Saints' Church, Atlanta, May 10th and 11th. The Rev. Dr. Moore is head of the department of sociology and anthropology at Seabury-Western Theological Seminary and is conducting a survey of the diocese. He said:

"The reasons for the rising industrialization of the South are the large labor pools in many communities, lower living costs, milder weather, excellent transportation by rail, water, and air, and good roads.

"Georgia's place in this movement is that of southeastern hub, with Atlanta as the manufacturing and merchandising center. The diocese of Atlanta has more opportunity today than it has ever had before in its history; and is one of the key dioceses in the whole Church."

The council, preparing for the growth ahead, adopted a Church program challenge budget in the amount of \$78,558.40, the first year's portion of a five-year plan of expansion.

ELECTIONS. Deputies to General Convention: clerical, J. M. Richardson, M. M. Warren, J. B. Walthour, F. H. Harding; lay, W. W. Brooks, W. C. Turpin, D. W. Durden, F. E. Baird. Alternates: clerical, J. T. Walker, W. R. Daniel, R. E. Fuessle, W. F. Robey; lay, B. J. Bell, T. F. Lockwood, H. M. Heckman, Cleveland Willcox.

Auxiliary: President, Mrs. I. T. Hyatt; delegates to Triennial Meeting, Mmes. T. E. Stribling, John Rabbe, Phillip Bryan, M. V. Hunt.

S. W. VIRGINIA

Auxiliary Delegates Chosen

"The Japanese people no longer look upon Christianity as a small sect in their country, but realize that it is a powerful force throughout the world."

This statement was made to the annual meeting of the Woman's Auxiliary in the diocese of Southwestern Virginia, held May 3d to 5th at St. Paul's Church,

Salem. The speaker was Mrs. Frank S. Tavenner, Jr., whose husband was a special prosecutor at the Japanese war crimes trials in Tokyo.

Preacher at the opening service was Bishop Phillips of the diocese. Mrs. H. Powell Chapman, whose three-year term of office expired at the meeting, presided over Auxiliary sessions. Mrs. Charles H. Raynor was elected to succeed her.

DELEGATES TO TRIENNIAL: Mmes. Raynor, Chapman, R. A. Carrington, Tench Tilghman; alternates, Mmes. R. H. Lee, J. C. Parrott, James Rainero, W. B. Dozier.

ROCHESTER

Payment to Church's Program Increased

The convention of the diocese of Rochester and the annual meeting of the Woman's Auxiliary, meeting concurrently in Christ Church, Rochester, N. Y., May 10th and 11th, were saddened by the enforced absence, due to illness, of Bishop Reinheimer of the diocese.

In place of the Bishop's address to the convention, the report of the Ven. Charles B. Persell, Jr., archdeacon and executive secretary of the diocese, discussed the general, as well as the missionary work of the diocese. The Rev. Canon George E. Norton, president of the standing committee, was elected chairman of the convention.

The convention approved sending to the National Council for the Church's Program \$21,504.18 in 1950, a sum which amounts to \$6,000 more than is being sent in 1949.

ELECTIONS. Standing committee for two years: clerical, G. E. Norton, F. R. Fisher; lay, R. E. Westbury, G. D. Whedon.

Deputies to General Convention: clerical, S. H. Edsall, G. E. Norton, D. H. Gratiot, C. B. Persell, Jr.; lay, R. S. Bloomer, T. E. Hargrave, T. T. Odell, G. D. Whedon.

Alternates: clerical, A. R. Cowdery, F. R. Fisher, Jerome Kates, F. M. Winnie; lay, W. H. Corwin, P. E. Emerson, R. E. Westbury, Harper Sibley.

Woman's Auxiliary: president, Mrs. T. T. Odell. Delegates to Triennial Meeting: Mmes. T. T. Odell, Leo Dwyer, William Wilson; alternates, Mrs. H. L. Newman, Miss Bernice Becker, Mrs. Walter Durfee.

GEORGIA

"Roughnecks Wanted"

The shortage of priests in the Episcopal Church was one of the subjects touched upon in the address of Bishop Barnwell of Georgia to the convention of the diocese of Georgia, meeting at St. John's Church, Savannah, April 26th and 27th.

Urging the laity to "get over the idea that the future minister must be a pious kind of a boy with no human instincts," the Bishop said:

"If your son is a little roughneck and likes to fight, guide him into the Church. There he can engage in the age-long fight of

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But to the thoughtful, those who believe about God and Jesus, human life directed by divine guidance takes on elements of profound spiritual experience and adventure. Life today is stark, uncertain, definitely fearful, and can easily become a nightmare. Is there a panacea for these bugaboos? Aye, a definite, divine cure-all, but a Person, not a drug. It is a Living

Father, a Helpful, Sacrificing Brother and Friend. It is Our Maker and Redeemer. Our God who made us, watches in a veritable fatherly anguish over children who pass Him up and cast away His Heavenly Way of life as simply the silly ritual of crackpots.

But to those with love and courage enough to first acknowledge Him for Who and What He is, and who cast themselves, yes CAST themselves, in blessed, utter faith upon His definite promises, there is given through divine patterns brought to them by equally divine methods, that Way of Life which He wishes them to follow and which WILL bring them to peace and quietude even in the midst of the hellish pressures existing all about them. Are we Episcopalians finding this peace? It doesn't come easily. Faith comes hard to most of us, but through faith WILL COME your hearts' desire.

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good against evil, which is basic in this Godward-struggling world."

Stating that he is constantly having applications from men in the ministry of other Churches who want to serve in the Episcopal Church, the Bishop said:

"I think we make the way into the Episcopal ministry too hard. . . . The path is narrow and the gate is strait, and the canon law of the Church interferes. . . . We are a Protestant Church with a lot of Catholic attitudes. Some day we ought to make up our minds one way or the other."

The convention approved an amendment to the constitution requiring wardens and vestrymen to sign assent to a statement that the Bible contains all things necessary to salvation and of assent to the doctrine, worship, and discipline of the Church. By amendment to the canons, members of the executive council are to be elected by rotation.

ELECTIONS. Deputies to General Convention: clerical, F. B. Tucker, W. C. Baxter, A. B. Clarkson, Irwin Hulbert; lay, W. D. Cooke, P. F. Gould, S. L. Varnedoe, J. A. Setze. Alternates: clerical, G. W. Shirley, C. F. Schilling, G. R. Madson, T. P. Ball; lay, J. L. Robertson, Jack Rabey, Brooke Thompson, Dawson Teague. Triennial delegates: Mmes. H. C. Cullum, Theodore Patton, Hugh Mercer; alternates, Mmes. Gawin Corbin, Henry Bell, Charlton Theus. Auxiliary president: Mrs. H. C. Cullum.

WESTERN N. C.

Rise of Race Prejudice

Addressing his first convention since his consecration as diocesan, Bishop Henry of Western North Carolina referred to the rise of anti-semitism and race prejudice in North Carolina and spoke strongly against "the cowardly Ku Klux Klan." The convention met May 12th and 13th at Grace Church, Morganton.

Mr. William Redwood was reelected treasurer of the diocese and was presented with a silver serving dish given in appreciation of his 25 years of service.

ELECTIONS. Standing Committee: clerical, J. P. Burke, G. M. Jenkins, C. G. Leavell, J. W. Tuton; lay, W. L. Balthis, A. B. Stoney, W. M. Redwood, E. S. Hartshorn. Executive council: clerical, R. B. Cambell, A. R. Morgan; lay, W. L. Balthis, E. L. Kemper.

JERUSALEM CYCLE OF PRAYER

June

24. Leicester, England: Guy Vernon Smith; John Jamieson Willis, Asst.
25. Lexington, U.S.A.: William Robert Moody
26. Liberia, W. Africa: Bravid Washington Harris.
27. Lichfield, England: Edward Sydney Woods; Shrewsbury, Robert Leighton Hodson; Stafford, Lempriere Durell Hammond.
28. Limerick, Ardferd, and Aghadoe, Ireland: Evelyn Charles Hodges.
29. Lincoln, England: Maurice Henry Harland; Grantham, Algernon Augustus Markham; Grimsby, Arthur Ivan Greaves.
30. Liverpool, England: Clifford Arthur Martin; Warrington, Charles Robert Claxton; H. Gresford Jones, Hon. Asst.

SEMINARIES

Sculpture of Our Lady of Walsingham Blessed

A bas-relief of Our Lady of Walsingham modeled after the historic image in the Holy House in Shrine Church, Walsingham, England, was dedicated and blessed after the commencement mass at Nashotah House on June 2d.

The shrine represents the gratitude of alumni and friends of the House for the work of the Very Rev. Edmondson John Masters Nutter, dean and president of Nashotah House from 1923 to 1947. While Fr. Nutter was dean it had been his unfulfilled wish to erect such a shrine on the seminary grounds.

In blessing the shrine, Bishop Ivins of Milwaukee, said this prayer:

"Almighty and everlasting God, Who hast not forbidden us to carve or paint figures and images of Thy saints, that as often as we look upon their resemblances with our eyes, we may recall their holy examples, and so be stirred to follow their pattern and holiness; we beseech Thee to bless and hallow this figure, fashioned in honour and in memory of the most blessed Virgin Mary, Mother of Jesus Christ our Lord and God. Grant that whosoever before this figure shall endeavor worthily to venerate and honor the same most blessed Virgin, may, at her intercession, obtain grace in this present life and everlasting glory in that which is to come. Through the same Jesus Christ our Lord. Amen."

The plaque has been set in the outside wall of the chapel at the cloister entrance where none can enter or leave without noting its magnificence. It is offered in adoration of the Incarnation of Our Lord, and to the greater honor of Blessed Mary, the patroness of the seminary chapel, and in affectionate gratitude for the long and loyal service of Dean Nutter to Nashotah House.

The plaque was carved by Mr. Ulrich Langenegger who is also noted for his carving of the rearedos of the high altar at St. Luke's Church, Evanston, Ill.

At the commencement exercises the Rev. Canon Frederick Hood, principal of Pusey House, Oxford, England, received the degree of doctor of divinity, *honoris causa*, from Bishop Ivins.

Twelve men completed the three year course of study and two graduate students completed a one year course. The bachelor of divinity degree was conferred upon the Rev. Messrs. James H. Pearson, Winthrop P. Clarke, David Craig Patrick, and Arnold F. Moulton. Four other members of the graduating class were recommended for this degree but must wait until they are in Holy Orders at which time it may be conferred upon them. The Rev. Robert Orpen, a gradu-

ate student, received the degree of master of sacred theology along with Agamemnon A. Papastephanos, a graduate student from the Greek Orthodox Church. The Rev. Harold Wagner, of Detroit, Mich., was awarded this degree *in absentia*.

The board of trustees unanimously decided to suspend operation of the collegiate department which for the past decade or more has been carried on in cooperation with Carroll College, Waukesha, Wis. Previous to the off-campus plan with Carroll College, college work was given at the House. There was no indication given with regard to when or how the college department will reopen.

The board announced with deep regret, the resignation of the Rev. Felix Cirlot, Ph.D., as Instructor in New Testament. His successor has not yet been appointed.

The Rev. James T. Golder, Glencoe, Ill., was elected to the board as the Alumni Trustee.

Berkeley's Largest Class

A class of 12 — the largest in its history — was graduated by Berkeley Divinity School, New Haven, Conn., on June 3d.

Besides the twelve, three members of former classes received the degree of bachelor of sacred theology. They were the Rev. Messrs. Norman P. Dare, Rudolph O. Liesinger, and Lemuel J. Winterbottom.

The honorary S.T.D. degree was conferred upon the Rev. Messrs. Percy V. Norwood, John White Walker, and William Norman Pittenger.

Members of the graduating class are:

Charles T. Cooper, Kansas City, Mo.; Richard W. Garlich, St. Joseph, Mo.; Joseph A. Johnson, Stratford, Conn.; John Fuller Mangrum, Grand Rapids, Mich.; John J. McCarthy, Auburn, N. Y.; Arthur J. Monk, New Haven, Conn.; Jack Nersoyan, Aleppo, Syria; Franz Alexander Ollerman, Huron, S. D.; Edwin A. Skıpton, Thompsonville, Conn.; John V. Thorp, Gilbertsville, N. Y.; R. Sherwood Van-Atta, Binghamton, N. Y.; and Earl T. Williams, Hartford, Conn.

Philadelphia's Commencement.

Fourteen persons received diplomas and degrees in course and three honorary degrees were conferred at the commencement service of Philadelphia Divinity School on June 2d.

Esther M. Ganaros received the certificate of religious education; Kenneth E. Hartman, Frank E. Jarrett, and Robert Sheeran received diplomas. The degree of bachelor of theology was conferred upon James B. Clark, George Stackley Hurst, James C. Jackson, Raymond C. Knapp,

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The degree of doctor of theology was conferred upon the Rev. Joseph H. Hall, 3d. He will become a full time member of the school's faculty as instructor in history and theology.

Bishop Hart of Pennsylvania conferred the honorary degree of doctor of divinity upon the Rev. Thomas William Bennett, P.D.S., 1914, who is rector of the Church of the Holy Spirit, Missoula, Mont., and president of the standing committee of that diocese; and upon the Rev. Frederic Omar Musser, P.D.S., 1911, rector of Trinity Church, Easton, Pa., who recently celebrated the 25th anniversary of his rectorship. The degree of doctor of civil laws was conferred upon Demas Ellsworth Barnes, president of the Church Club of the diocese of Pittsburgh and associate professor of history in the University of Pittsburgh.

The commencement address was given by Dr. Barnes, on the subject of "The Church in a Chaotic World."

Urban Training Institute

The vindication and restoration of Dr. Miriam Van Waters as superintendent of the Framingham, Mass., Reformatory for Women will be discussed as a case study in community organization and action, by the Rev. Howard P. Kellet, at the Urban Training Institute to be held at Seabury-Western Theological Seminary, Evanston, Ill., from June 15th to 23d.

The program includes eight addresses in all. Discussions, workshops, and field trips.

Institute directors are the Rev. Dr. Almon R. Pepper, director of the National Council's Department of Christian Social Relations, and the Rev. Joseph G. Moore, of the Seabury-Western faculty. Bishop Conkling of Chicago is scheduled to give a meditation and to lead a discussion on the "Urban Ministry."

Seabury-Western Graduates 23

Eighteen seniors, representing the largest graduating class in the history of Seabury-Western Theological Seminary, Evanston, were graduated from the seminary in commencement exercises in the chapel of St. John the Divine, on June 2d.

Richardson Wright, editor of *House and Garden*, was the commencement speaker.

Twenty-three degrees were awarded in all, including two honorary Doctor of Divinity degrees. They were presented by the Very Rev. Alden Drew Kelley, dean, to the Rev. James A. Paul, vicar of Trin-

ity Chapel of St. James' Parish, New York City, and the Very Rev. James W. F. Carman, dean of Trinity Cathedral, Phoenix, Ariz. Both are alumni of the Seminary.

The degree of master of sacred theology degree was awarded to the Rev. Conrado A. Serquina, Manila, Philippine Islands, a priest of the Philippine Independent Church.

The bachelor of divinity degree, *cum laude*, was awarded to the Rev. Robert F. Capon, and Jack W. Parker.

The B.D. degree was also awarded to the Rev. Geoffrey Ashworth; the Rev. Joseph Dean Carter, Jr.; Earl L. Conner; the Rev. Samuel W. Cook; the Rev. Paul Davis; Roberts E. Ehrigott, Jr.; the Rev. Walter J. Harris; the Rev. George Hill; the Rev. Tally Jarrett; Edward B. King; the Rev. Charles D. Pitkin; the Rev. John L. Scott, Jr.; Zachary Zintaras, a member of the Greek Orthodox Church; and Constantine Mantis, Piraeus, Greece, also a member of the Greek Orthodox Church.

Those awarded the licentiate in theology were the Rev. Henry H. Choquette; the Rev. Albert Olsen; the Rev. Harlin E. Tillberg; and John Ross Wellwood.

Rural Work Lectures

Bishop Page of Northern Michigan delivered the annual series of lectures on rural work at Bexley Hall, Kenyon College, Gambier, Ohio.

Bishop Page chose as subjects: the Value and Importance of Rural Church Work, the Tools and Equipment which the Church Should Furnish to a Man Doing This Work, the Knowledge which a Rural Minister Should Have, and the Rural Minister's Attitude Toward This Work.

COLLEGES

St. Augustine's

Fifty-seven graduates received diplomas and degrees at the 82d annual commencement of St. Augustine's College, Raleigh, N. C., on May 30th.

Graduated *cum laude* were Arthur James Calloway; Alice Johnnie Morgan; William Arthur Van Croft; and Mary Greene Stacy.

SECONDARY SCHOOLS

Mr. Martin Elected Headmaster

New headmaster of St. Alban's, the National Cathedral School for Boys, Washington, D. C., is the Rev. Charles Samuel Martin. His election has been announced by Bishop Dun of Washington and the school's board of directors.

Mr. Martin, who is rector of St. Paul's Church, Burlington, Vt., succeeds the Rev. Canon Albert Hawley Lucas who is retiring after 20 years of service.

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DEATHS

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

Edward H. Coley, Bishop

A special living memorial fund is being established for Edward Huntington Coley, who died June 6th [L. C., June 12th], it was announced by Bishop Peabody of Central New York. Bishop Coley's daughter, Mrs. Edmund J. Gates, of Waterville, N. Y., is acting custodian. Bishop Coley had retired as diocesan of Central New York in 1942.

Bishop Coley was born in Westville, New Haven, Conn., August 22, 1861, the son of James E. and Mary Huntington Coley. He was graduated from Yale



BISHOP COLEY

College in 1884, and in 1887 he completed the theological course at Berkeley Divinity School. The honorary degree of doctor of divinity was awarded him by his seminary in 1925. Syracuse University conferred upon him the honorary degree of sacred theology in 1912, and Hamilton College the honorary degree of doctor of divinity in 1942.

Ordained to the diaconate in 1887 and to the priesthood in 1888, he was consecrated suffragan of Central New York in 1924 and elected diocesan in 1936.

Bishop Coley came to upstate New York at the age of 36 to begin a 27-year ministry as rector of Calvary Church, Utica. Previously he had served parishes in Stamford and South Manchester, Conn., and in Savannah, Ga.

Bishop Coley married Miss Julia Seely Covell in 1889. Mrs. Coley died in 1940. Their three daughters survive them: Mrs. Edmund J. Gates, Mrs. John F. Fox, and Miss Mary Huntington Coley.

During his ministry Bishop Coley served the diocese as dean of the second district; as examining chaplain; as deputy to General Convention; as member,

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NOTICES

DIED

WRAGG, Miss Pamela McDowall, Louise Home, Washington, D. C., died May 18th, 1949. "Christ's faithful soldier and servant unto her life's end." Requiescat in pace.

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DEATHS

secretary, and president of the standing committee.

The funeral in Calvary Church, Utica, began with a silent procession headed by the Rev. Stanley P. Gasek, who carried, as crucifer, the historic processional cross of Calvary Church where Bishop Coley had served as priest for 27 years. Fr. Gasek, a young Utica priest, who had been ordained by Bishop Coley in April, 1942, had administered Holy Unction to the Bishop.

Bishop Higley, Suffragan of Central New York, read the Order for the Burial of the Dead. Bishop Coley had served as co-consecrator for Bishop Higley. Bishop Peabody of Central New York celebrated Holy Communion. Bishop Higley was the gospeler. Bishop Sawyer of Erie, formerly rector of Grace Church, Utica, was epistler. Bishop Coley's successors at Calvary Church, the Rev. Charles C. White, retired, and the present rector, the Rev. E. Kingsland Van Winkle, also shared in the service.

Pamela McDowall Wragg

Miss Pamela McDowall Wragg, who had worked among the Igorots in the Mission of St. Mary the Virgin, Sagada, Philippine Islands, died May 18th.

The funeral service was held in the Louise Home, Washington, D. C., where Miss Wragg had lived for the past 17 years. The Rev. Harold B. Sedgwick, rector of St. Thomas' Church, Washington, officiated.

Miss Wragg had volunteered for missionary work after 30 years in the business world.

Surviving is her brother, the Very Rev. S. Alston Wragg. He conducted a requiem on May 31st in St. Philip's Church, Charleston, S. C.

Interment was in the McDowall-Wragg vault in Magnolia Cemetery, Charleston.

Thomas Mathers, Priest

The Rev. Thomas Mathers, since 1946 rector of the Church of the Ascension, Clearwater, diocese of South Florida, died suddenly of a heart attack on the evening of Ascension Day, May 26th. He was buried from the Church of the Ascension on May 31st. Bishop Louttit, Coadjutor of South Florida, officiated at the service.

Fr. Mathers was born in Milton, Mass., May 9, 1906; was graduated from the Episcopal Theological School in 1932; and was ordained to the priesthood in 1933. He had been rector of St. Thomas' Church, Terrace Park, O.; Grace Church, Huron, S. D.; and chaplain in the United States Army.

He is survived by his wife, daughter, mother, three brothers, and two sisters.

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China Goes Communist

(Continued from page 8)

made a considerable effort for the nation of China. But on the other hand at some very critical points, he has shown tragic weakness. Within the past two years, America has made no real protest at the fact that during this very crisis he outlawed the one opposition party of any significance, Mme. Sun's Democratic League. The election last year was a farce which even his heartiest friends cannot defend. Having made his government one of a police state with no real opposition he then "assigned" certain nominal candidates seats for minor parties.

Most pathetic was the case of the new gold yuan in September, 1948. He drew on all his famous dramatic powers to convince the people that although the currency had depreciated by millions per cent he could set up a new one which would be stable. One protection was to be the harshest sort of penalty for any black market operator or money changer. His son, Chiang Ching-kuo, the temporary czar of Shanghai, rounded up the number one offender in this key city — David Kung, son of H. H. Kung oft-time minister of the economy; yes, David Kung, his wife's nephew. No action was taken. It was the symbol — the new currency crashed.

The government which had cleansed the nation of the Manchus did not have the stomach to run out the money changers in its own household. Surely in all this the Christian must realize that

the shallow answers of "more arms, and more gold to back the currency" are inadequate. In a world of sin and error there is no black and white, but many shades of grey.

And our own American record has been so tragic. Though one may detest Communism, it is difficult to defend the fact that we offered to serve as arbiters in their civil war, then, during arbitration, sold hundreds of millions of dollars to the one side only — the Central Government. This was hardly the way to make non-Communists out of Communists.

One of the self-righteous by-products of the realization of this disease and corruption in China is a cynical attitude toward all Chinese. It is not necessary to say this is not Christian, but it is equally obvious that it is politically ridiculous. We have both good and bad associations in their minds and they in ours. Much of the reform that has been accomplished in China has Christian roots; but our own actions both by G.I.s and diplomats have gone far to cancel this into disillusionment in the past few years. In turn, though they have much corruption, they have also shown incalculable courage, and by and large have demonstrated a patriotism and forbearance and endurance which is all the more remarkable in view of the enormity of their problems.

We are impatient at the fact that our "easy solution" of backing Chiang has proven too shallow an answer and an actual loss of great magnitude. They in turn deplore our juvenile "sales talk" in which we tell them to "clean up the coun-

try" and "give the people rights, security, and enough good food." They reply: "We are war weary. Food is not to be had. We want peace, even any kind of armistice, and food to stay alive—then let us talk of forms of government."

We are called upon to show a very un-American humility. They need radical solutions for radical problems. They need the moral fibre which we can help them regain only if our aid to them is honest, direct, self-critical. They are sick to death of our vacillation on certain key points. When the French asked arms of the U.S. to quell colonial uprisings in French Indo-China, our government asked that American insignia be painted out. Chinese and Indian papers headlined "America says Painted Bullets Do Not Hurt." If our action was right in the case, it was essential that we explain why — which we did not do.

The only way to summarize our situation with regard to China is to admit that it is tough — that it has no easy answers. A grade B movie script will not solve the suffering morass of China. What then can we say?

We can admit that Chinese Communism has offered a certain degree of justifiable criticism of the ills of China, and that a proportion of its success has been through persuasion rather than military success. During autumn, 1948, Chinese Nationalist troops were surrendering at a great rate even when still well armed. They had lost the will to fight for the Gimo and against the disquieting Communists. Though we are in ultimate disagreement with Marxism, we must face



Church Services near Colleges



—BUFFALO STATE TEACHER'S COLLEGE—

ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sun 8, 11; College Club 1st & 3rd Mon 8

—COLUMBIA UNIVERSITY—

ST. PAUL'S CHAPEL New York City
Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
12 Noon; HC Tues, Wed & Thurs 8

—DUKE UNIVERSITY—

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

—GEORGE WASHINGTON UNIVERSITY—

ST. JOHN'S Rev. C. Leslie Glenn, D.D., r
Lafayette Sq., Washington, D. C.
Sun 8, 9:30, 11, 7:30, Canterbury Club 8:30
Mon, Tues, Thurs, Sat, 12; Wed, Fri 7:30;
HD 7:30 & 12

—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

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

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

—UNIVERSITY OF MISSOURI— STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
7:30, 11 HC; Daily EP 5:15

—NEW PALTZ STATE TEACHERS—

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

—PRINCETON UNIVERSITY—

PROCTOR FOUNDATION Rev. H. B. Cannon, Chap
Services in the Marquand Transept of the University Chapel
Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion
Weekdays Tues & Fri 7:45

—PRINCETON UNIVERSITY (Con't)—

TRINITY CHURCH Rev. John V. Butler, D.D., r;
Rev. Haig J. Nargesian, c
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

—SANTA BARBARA COLLEGE— UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30, 9:30, 11; 7:30 Ev

—UNIVERSITY OF TEXAS—

ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily: 7, 5:30, Wed 10

—UNION COLLEGE—

ST. GEORGE'S Schenectady 5, N. Y.
Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11
Morning Service, Ser, Nursery; Daily: Eu 7; Thurs
10; HD 7, 10

—VASSAR COLLEGE—

CHRIST CHURCH Acad. & Barclay, Poughkeepsie, New York
Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.;
Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30; 8; HD or Thurs 10, other days
9; College supper-discussion, Fri 6

—UNIVERSITY OF WASHINGTON—

CHRIST CHURCH SEATTLE, WASHINGTON
Rev. W. W. McNeil, Jr., r; Rev. D. R. Cochran, Chap
Sun 8, 11, 6:30 Ev; Wed & HD 7

the fact that we would agree with some of its program in China.

Militarily, we do not have the power to control China. It is too vast and complex to control if we depend upon sheer power. From the standpoint of American democracy, we must face the fact that military power is but one of many indispensable ingredients for a democratic China.

Information or propaganda will be effective only if it is credible. To be credible it must be consistent with the rest of the American policy, for example in Indonesia or in Spain. It must take into account the tragic and undeniable confusion of the illiterate Chinese peasant or city worker forced to choose between two ways of government neither of which he likes.

When we say that we are in ultimate conflict with Marxism, then we must

also admit that the average Chinese may be as much in bondage to the illusory success of the Chinese Communist as if he were in a concentration camp — or on the other hand that the Chinese Communists may be brought to so modify their program that we can approach agreement with them. The problem is subtle and we are naïve to resent its complications.

The test of our Christian faith, upon which these other considerations stand or fall as worth working for, is whether we can stand for the principle of Christian freedom of the individual man as a child of God, in a new and startling environment, in which we shall have to muster the courage and intelligent, under the guidance of the Holy Spirit to "sing the Lord's song in a strange land." But we must be sure it is indeed the Lord's song as we sing it.

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6720 Stewart Avenue
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Sun Masses: 8 & 10, Ev & B 8; Daily: 7:30 ex Mon
10, Thurs 7; C Sat 5. Close to Downtown Hotels.

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Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10:30; C by appt. Near State Capitol

DETROIT, MICH.

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10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

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Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD 10;
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Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

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Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

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Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

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Breakfast), 9 School of Religion, 11 Nursery

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EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

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5 & 7 and by appt