

# The Living Church

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

**Federal World  
Government – or Else!**

*Don Frank Fenn*

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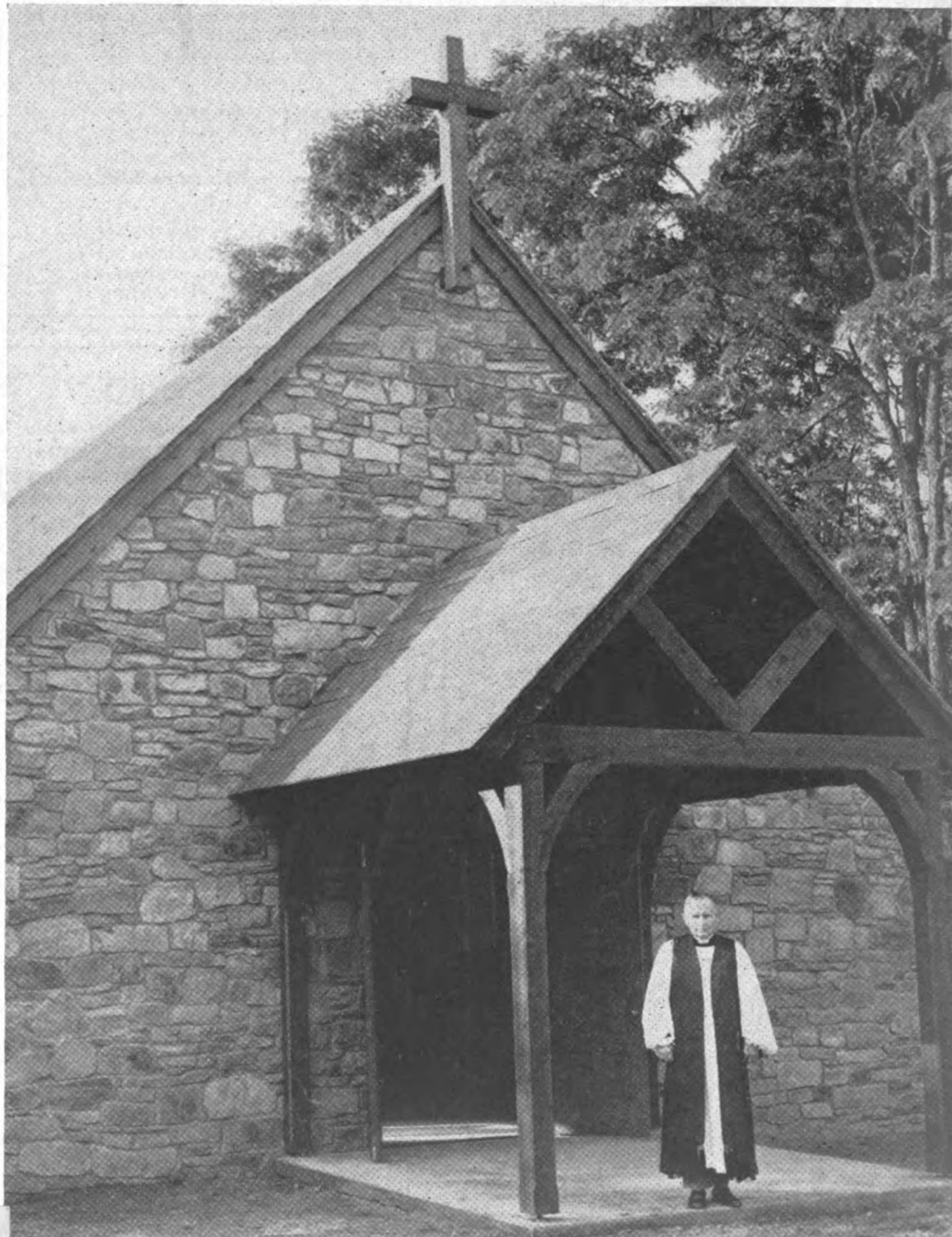
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*Editorial*

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**NEW CHAPEL AT VADE MECUM, N. C.**  
Bishop Penick at Chapel of Thanks, built by laymen, first used June 18th.

STATE HISTORICAL SOCIETY  
816 STATE STREET  
MADISON WISCONSIN

F L C 2 A

## The Family of God

We should be everlastingly grateful that God put us down in the world in families. Family life should be a bit of Heaven here on earth. Then, He projected those individual families of His into a larger family, which we know as The Church, but which, in truth, is just The Family of God.

Now in that larger family, there is also the Head, or the Father of The Family. That's why we call our parish priests "Father," and not because it is one of those strange "High Church" customs. You don't call your doctor "Mister," do you? Why should God's man be just a "Mister"? If The Family of God in your community has a head, he surely should be dignified with a title commensurate with what he really is. But, we digressed a bit. In family life, we learn to put up with each other, with our quirks, our foibles,

sometimes even our meannesses. Do we in the larger Family, The Church? We should. In family life, we share our joys, we mind our own family business, we do not wash our soiled linen in public, and we stand by each other loyally. Do we in The Church? In our families, we all chip in with our money, IN PROPORTION TO WHAT WE MAKE, to keep the family budget on an even keel, and the family gets along, and has all it needs. Do we give to the larger Family similarly? If not, we impoverish our Shepherd, we impoverish our Family, aye, and WE IMPOVERISH GOD.

Our thought this week is this, let's all project over into the larger Family we love, ALL the good things we do in our individual families, and just watch The Church blossom like a rose.

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## LETTERS

Hang on to Your Hats!

TO THE EDITOR: The Rev. Herman T. J. Smith is certainly right about the distraction caused by women's hats in church. [L. C., May 8th.] The trouble is that if we stop wearing them we shall start a competition over hairdos, and women will stay away from church because they have no money for a decent permanent. Veils might be tried, but they can get too fussy too. A Roman church in our neighborhood is putting its children into academic costume for Confirmation because the veil and red-ribbon rivalry got too fierce. Parson will have to make us check our hats at the door and issue uniform veils, if he is determined to stop all this, and then a lot of ladies will suddenly discover the theological superiority of the Methodist or Presbyterian churches, and go off and leave him.

Certainly we ought not to spend more for an Easter bonnet than we offer at the Easter Mass, but a certain amount of finery in church on a great festival does add to the general rejoicing. A church full of pretty hats in the pews and gorgeous vestments at the altar is festive from front to back.

It is curious that we are so doggedly determined that every stray woman who comes into an Episcopal church should wear something on her head. Perhaps it has something to do with our feeling that we are the Church of the upper class Anglo-Saxon and must remain so.

GERTRUDE MOAKLEY.

New York City.

Noshiro's First Celebrant Adds Support

TO THE EDITOR: Though my name will add nothing to the appeal from Bishop Nakamura, it may help to have a word of support from the priest who was privileged to hold the first Church service in Noshiro, and to administer Holy Baptism to the first converts there. Bishop Nakamura, too, I have known and loved from those days. When in my third term in Japan, I was stationed at Akita in what is now the diocese of Tohoku. I was Bishop McKim's first recruit sent by the Brotherhood of St. Andrew in 1894.

(Rev.) CHARLES H. EVANS.

Claremont, Calif.

Women on Vestries

TO THE EDITOR: Thank you for printing Mrs. Henry Hill Pierce's letter [L. C. June 5th] concerning women on vestries. Bishop Hubbard's conclusion that with legal restrictions removed, the problem would solve itself seems a wise and Christian answer.

I notice that the often photographed, "junior vestries," and all of the Church youth organizations seem to consider boys and girls as of equal status. As these young people grow up, the young women will be well trained in legislative procedure, and I doubt that they will be relegated to woman's present position in the Church.

MILDRED WHITNEY STILLMAN.  
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# BOOKS

The Rev. CARROLL E. SIMCOX, Editor

## Chaotic Creedalism

**CREED OR CHAOS?** By Dorothy L. Sayers. New York: Harcourt, Brace. 1949. Pp. 85. \$2.25.

It seems ungallant to find fault with such a book as this by such an author. Miss Sayers is on the side of the angels. She means so well! In some respects she writes so well; and on some points she is so right.

But this book doesn't quite come off.

In the first place, Miss Sayers' literary skill is a bit too precious. Her superb craftsmanship in novels and plays is no guarantee that it will score so brilliantly when applied to theology: and frankly it does not. There are phrases that flash and whole paragraphs that sparkle; but a steady diet of appetizers unrelieved by victuals makes a grim regimen. This reader at any rate was glutted with cleverness "lang ere a' the play was ower."

Miss Sayers is often compared to C. S. Lewis as a religious essayist. The estimate is too generous to be worth much. You can walk with Mr. Lewis and enjoy his conversation; or you can sit down with him and be at ease. With Miss Sayers you can only gallop or pace the floor.

Then, she is the victim (apparently) of a constitutional optimism of the sort that makes for bad theology. Whatever the cause, she does not really apprehend the Fall and its consequences. Her breezy and amiable "Christian doctrine of work" illustrates the defect. She skates nervously over what Genesis tells us about man's work as a hardship and a judgment on sin, admitting that it is a part of the Christian doctrine of work and then proceeding to forget it completely as she outlines an utterly utopian theory of work as creativity that is like the Divine Creativity if not a part of it. Her correlation of our work with God's "work" is a neat and sweet one, but most folk who must earn their bread literally by the sweat of their brow know better. Though she does not come right out and say that getting rid of Capitalism or Commercialism or billboard advertising will remove the primal curse from labor, such an inference from what she actually does say is just about automatic.

On the score of Christological doctrine Miss Sayers is by no means so orthodox as she thinks she is and tries to be. Words like "Person" and "Substance" evidently mean to her what she wants them to mean. Hence: "Jesus Christ and God the Creator . . . are literally the same person." Athanasius would not have liked

this very much better than he liked Arius' little inaccuracy. She chides misinformed folk for believing "the Catholic doctrine to be that God the Father made the world and that Jesus Christ redeemed mankind, and that these two characters are quite separate personalities." Grant that the Church speaks of "distinction" rather than "separation": it remains true that such a rough-and-ready statement as the above, which she thinks so foolish, is a good deal more orthodox than Miss Sayers' denial of it. Her importation of the modern word and idea of "personality" into theology is a reckless and needless innovation which can only confuse the uninstructed she wants so much to instruct. What is wrong with the term "Persons"?

But she reaches her peak of recklessness in her proposal that we quit trying to teach the distinction between the Father and the Son, since "at this present moment the danger that anybody will confound the Persons is so remote as to be negligible." Never mind what the Creed plainly says: say it another way, since nobody will "confound the Persons" anyway! Would that it were all so simple. But the author herself has already confounded the Persons and divided the Substance. We may differ in our estimates of the gravity of such an error; but it is a serious misuse of words to call this sort of theological whimsy "orthodox."

Creed *becomes* Chaos when we play with it this way. C.E.S.

## Visual Aids

**NO NEW THINGS.** By A. J. Watts. London. SPCK and National Society, 1949. Pp. 132. 11s. 6d. net.

It is refreshing to be reminded that visual devices are "no new thing" in Christian teaching method, and that charts, models, posters, and graphs, even more than the newer projected pictures, are part of this way. This is an ingenious book, clearly prepared by one who has had long experience with real teaching in the classroom.

The charts, many in two colors, make the book especially useful and stimulating.

One great value of this book is its suggestive quality for teachers with originality.

This book incidentally opens windows on current English school experiments, the "Agreed Syllabuses." There is week-day instruction on released time, known to the English as "The Withdrawal Class." VICTOR HOAG.

## If I Were King

If I were King and did what's right,

I'd summon my subjects here to-night,

Inform them of a certain need,  
Before we all went back to seed.

A book was born, placed in our care,

Known as the Book of Common Prayer.

To do without, would be to die,  
It is our daily rule and guide.

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They have need for these editions,

As they cannot do without  
In celebrating Mass — devout.

If I were King, I'd sell my throne  
For purchase of books that they might own,

I now proclaim: "Please Don't Delay,

Mail What You Can This Very Day."

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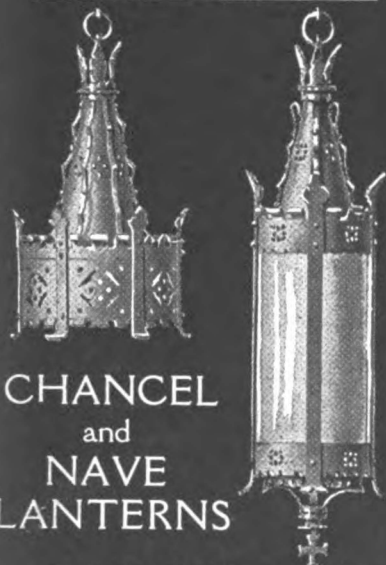
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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *What is the Vilatte succession?*

A young Frenchman named Josef René Vilatte, who had left the Roman Church and taken charge of a Presbyterian congregation at Green Bay, Wis., became a candidate for Holy Orders under Bishop Brown who, in order to shorten the time of his candidacy, had Bishop Herzog ordain him in Switzerland, but take his canonical oath of obedience to the Bishop of Fond du Lac.

Bishop Brown placed Vilatte in charge of a Belgian congregation near Green Bay, made up of Old Catholics and using the Swiss Old Catholic liturgy but organized as a mission of the diocese of Fond du Lac. Under Bishop Grafton, Vilatte became restless and applied to the Old Catholics in Holland for Episcopal consecration as a Suffragan to Fond du Lac but with jurisdiction over all Old Catholics in the United States. For several reasons Bishop Grafton did not wish to approve this scheme but wrote to the Archbishop of Utrecht offering to transfer Vilatte, but not his congregation or the mission property, to the Archbishop's jurisdiction. The Old Catholics of Holland declined to accept Vilatte and he subsequently rejected the jurisdiction of the Episcopal Church and Bishop Grafton thereupon deposed him. In some manner he persuaded the isolated bishops of the ancient Church in Malabar to consecrate him as a Bishop under the Episcopal name Mar-Timotheus, with the title of Bishop of North America and the Aleutian Islands.

The American Bishops refused to accept him as a Bishop and declared his Orders invalid. He then submitted to and rejoined the Roman Communion but later left Rome and became an ecclesiastical wanderer. He consecrated several persons as bishops in succession from him and founded a religious body that is known as the American Catholic Church. I believe that he is now dead.

• *Is it permissible to use paper flowers on the altar, when and where fresh cut flowers are hard to get?*

There is, of course, no legislation on this subject. Personally, I can see no reason for using anything but genuine flowers, as the placing of flowers on the altar is not a liturgical necessity but a purely devotional act, not very ancient in its origin. They are used for their beauty

and their perfume. The latter is invariably and the former usually missing in artificial flowers. However, the use of them does not lack precedent of a sort. I have never seen it, but people tell me that in Mexico and South America one frequently finds artificial flowers, and that sometimes they are even made of stamped metal.

• *A Church I know of is going to use Apparels, (appliquéd squares for the color of the Church season, sewed on their surplices and the cottas of the acolytes). Why isn't it more generally done?*

Colored apparels, not necessarily however the color of the season, are perfectly correct on amices and on the bottoms of the sleeves and skirts of albs. I question their appropriateness on surplices and cottas. They look well but are exceedingly inconvenient, requiring to be ripped off and sewn back on every time the vestment is washed, so that many parishes which started using them have given them up. Their use was forbidden in the Prayer Book of 1549 but as the Ornaments Rubric probably refers to the usages of 1548, their restoration is lawful. They have disappeared completely where the Roman use is followed, though they still survive in some monastic orders.

• *Is it permissible to fly the Episcopal flag above the American flag on our flagstaff, which stands in the midst of the Church grounds?*

The only flag which may lawfully be displayed above the stars and stripes is the Church pennant (white with a blue Latin cross) displayed on all ships of the Navy during Divine Service. This is hoisted on the same staff as the national ensign and the ensign is then lowered 'til the top of its hoist is directly below the bottom of the hoist of the pennant. The pennant is lowered and the ensign restored to its place as soon as the service is ended. I do not think that the Church flag could be considered equivalent to this pennant which has a very practical purpose in the Navy, so the Church flag if displayed on the same staff would have to be hoisted all the way to the truck and on the left hand or west side of the national ensign. I certainly would not favor its being displayed below it.

FIFTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Dr. Burroughs Accepts

The Rev. Nelson M. Burroughs has notified Bishop Tucker of Ohio of his acceptance of election to the episcopate subject to the customary canonical confirmation. Dr. Burroughs was elected Bishop Coadjutor of the diocese of Ohio at a special convention held on May 19th at Trinity Cathedral, [L. C. May 29th]. He is rector of Christ Church, Cincinnati.

## CONVENTION

Furthering the Cause  
of Church Music

The Joint Commission on Church Music, of which Bishop DeWolfe of Long Island is chairman, will suggest in its report to General Convention, four projects to further the cause of Church music and provide assistance to the clergy, organists, and choir masters throughout the Church. These proposed projects are:

"1. The revision and republishing of the Report of the Joint Commission on Church Music first issued in 1922 and republished with an appendix in 1930.

"2. There is a wide demand, evidenced by repeated requests for guidance in the selection of musical settings for the Holy Communion, the canticles of the offices and anthems, and for the occasional offices. We recognize that a number of such lists have been issued by diocesan commissions and individuals, which are for the most part excellent in their selections; but reiterate that a larger list should be prepared and published under the authority of this Commission.

"3. Repeated requests have been received for the issuance of phonograph records which would demonstrate proper methods of chanting and the proper rendition of service music. It is the hope of the Commission to issue such records, utilizing the musical provisions in the back of the Hymnal, 1940. Competent choirs are available but arrangements are yet to be made with one of the leading companies to make these records. These, like the list, would bear the authority of the Commission.

"4. Joint meetings with the Liturgical

Commission are considered desirable by both Commissions in view of the close relationship which exists between their two arts functioning in the Church. One such meeting has already been held."

The Commission notes with satisfaction effective work being done by numerous diocesan commissions on music, especially that of the diocese of Pennsylvania.

Commission Wants More  
Answers on Architecture

In an attempt to acquaint bishops and other clergy with problems of vital importance in Church Architecture and at the same time to gather useful information, the Joint Commission on Church Architecture and the Allied Arts has mailed questionnaires to 4,700 bishops and other clergy.

On June 18th 500 questionnaires had been returned. Many were accompanied by the letters and marginal notes which the Commission requested. Since it will take considerable time to compile the information and prepare statistics, the Commission is still accepting questionnaires, although the deadline was May 30th.

From answers to the questions the Commission plans to make a survey of specific facts so that it will be in a position to make them available to the clergy, to architects, designers, artists, sculptors, painters, craftsmen, builders, and manufacturers of materials and equipment suitable for churches.

One question asks for details of church and parish house: seating capacity, manufacturer of organ, organizations requiring space for their activities, quality of acoustics, whether or not pew seats are cushioned. Another question requests names of architects, builders, mural painters, and marble and stone workers who have proved well informed, skillful, and satisfactory.

## College Work Dinner

The Church Society for College Work and National Council's Division of College Work are sponsoring a dinner on September 29th at the Sir Francis Drake Hotel in San Francisco during General Convention time. [L. C., April 3d.]

The speakers selected to present the work of the Church in colleges and universities are Bishop Bayne of Olympia, Bishop Nash of Massachusetts, and Dr. Lynn White, Jr., president of Mills College, Oakland, Calif.

Persons wishing to attend the dinner are advised to make their reservations through the Rev. Charles W. Carnan, Jr., 1055 Taylor Street, San Francisco 8, Calif. Attendance will be limited to 300 guests.

The two groups sponsoring the dinner are also planning an exhibit in the civic auditorium which will describe the Church's work in colleges and universities, the progress made over the past 25 years, and the opportunities which exist at present for new work. Women college workers and students will be in attendance to give information concerning the purposes, plans, and programs of college work.

## YOUTH-COLLEGE CONVENTIONS

For the first time there will be a College Student Convention, in conjunction with the Youth Convention. Student delegates are being selected by each province of the Church. Other students who are able to attend General Convention, either as official delegates to the Youth Convention or as visitors, will be invited to attend the special meetings for students.

Dates for the Youth-College Conventions are September 30th to October 2d. Petitions for a national student organization with a more rigid structure than the Canterbury Club Association will be considered, as will the proposal to change the name of Canterbury Clubs.

## The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. . . . . Editor  
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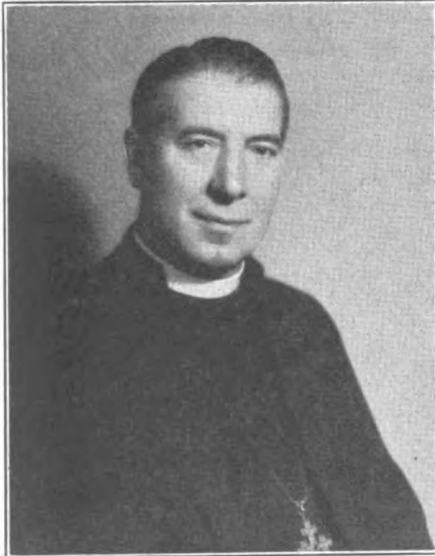
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Subscription \$6.00 a year.  
Foreign postage additional.

**WORLD RELIEF**

**Goal Reached**

Successful completion of the 1949 campaign for a million dollars for the Presiding Bishop's Fund for World Relief has been announced at Church headquarters. The total as of July 8th is \$1,000,243.23. Funds will, however, con-



*ACU Guests: The Rt. Rev. J. W. C. WAND, BISHOP OF LONDON, . . .*

tinue to be received throughout the rest of the year.

This is the third year that Churchmen have exceeded the Church's million dollar goal for the Presiding Bishop's Fund for World Relief.

**ACU**

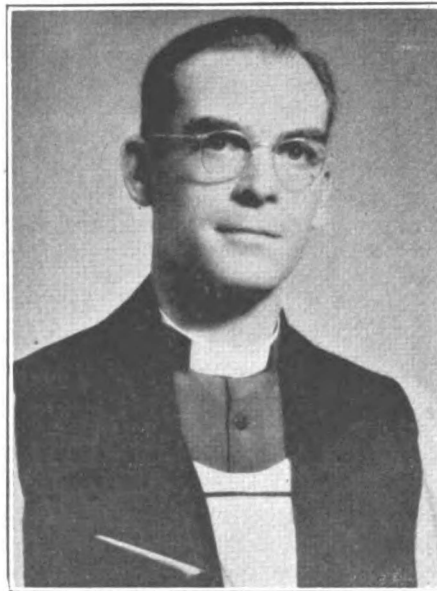
**Prayer Book Anniversary**

The American Church Union is sponsoring a series of nation-wide Eucharistic Congresses next September according to an announcement made by the Rev. Albert J. duBois of Washington, D. C., chairman of the A. C. U. Congress Committee. The services will be held in commemoration of the 400th Anniversary of the Prayer Book.

In honor of the occasion a number of distinguished guests from other branches of the Anglican Communion are being brought to this country to join with the A. C. U. in celebrating this great anniversary.

It was announced from the Cathedral of St. John the Divine that the Episcopal Church in the United States will welcome the distinguished visitors on September 15th when there will be held at the Cathedral an International celebration of the 400th Anniversary of the issuance of the Book of Common Prayer in the English language. Among the vis-

itors from the Church overseas will be the following: The Primus of the Scottish Episcopal Church, the Most Rev. J. C. H. How; the Bishop of London, the Rt. Rev. J. W. C. Wand; the Bishop of Oxford, the Rt. Rev. Kenneth Kirk; the Bishop of Bath and Wells, the Rt. Rev. H. W. Bradfield; the Bishop of Derry and Raphoe, (representing the Archbishop of Armagh and Primus of all Ireland); the Rt. Rev. Robert McNeil Boyd; the Rev. Harold Riley, secretary of the English Church Union; the Rev. C. Edwyn Young, vicar of St. Silas', London; the Bishop of Bermuda, the Bishop of Nassau, the Bishop of Barbados, the Bishop of British Honduras,



**BISHOP BOYNTON OF PUERTO RICO,**

the Bishop of Haiti, the Bishop of Puerto Rico.

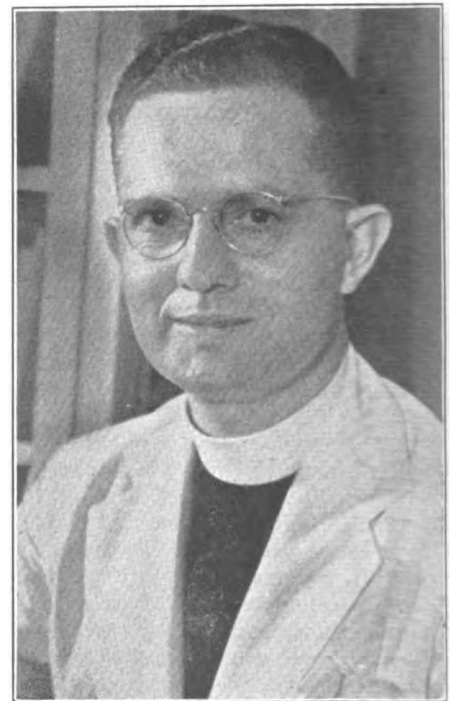
In addition to the overseas visitors, it is expected that over 40 Bishops of the Episcopal Church in the United States will participate in the program in the various cities. These include: Bishop Gilbert of New York; Bishop Donegan, Suffragan of New York; Bishop DeWolfe of Long Island; Bishop Sherman, Suffragan of Long Island; the Bishops of Albany, Erie, Northern Indiana, Chicago, Milwaukee, Fond du lac, Eau Claire, Springfield, Dallas, Los Angeles, California, and Olympia. The Primate of the Holy Catholic Church in Japan has been invited to preside at the Solemn Eucharist in San Francisco and it is expected that the Supreme Bishop of the Philippine Independent Church will also be in attendance. Large delegations of Old Catholic and Eastern Orthodox bishops and clergy have already expressed their intention of attending the services in various cities.

The schedule of events and services is as follows: On Thursday, September 15th, a special service will be held in the

Cathedral of St. John the Divine, Solemn Eucharist, at 11 AM. The preacher will be the Lord Bishop of London. In addition to the morning service at the Cathedral there will be an afternoon program at which the Lord Bishop of Oxford will give an address. Other speakers will include Mr. Richardson Wright, editor of *House and Garden*, and the Bishop of Puerto Rico.

Before the New York Congress, the opening in the series, the bishops and overseas visitors will spend several days in Washington, D. C., and will make a pilgrimage to Williamsburg, and Jamestown, Va., where the Bishop of London will celebrate Holy Communion at the historic Robert Hunt Shrine.

After the New York Congress, similar services of witness will be held in other American cities with the entire delegation moving across the country. In Cleveland, O., the Congress will be held on



*. . . and BISHOP VOEGELI OF HAITI, are among the bishops from overseas who will visit the nation-wide ACU Congresses next September.*

Friday, September 16th, at Emmanuel Church with the Bishop of Bath and Wells as the preacher. On Saturday, September 17th, the Mid-West Congress will be held at St. Luke's Church, Evanston, Ill., opening with a Solemn Eucharist sung by the Bishop of Chicago and with the Bishop of London as the preacher. On Sunday, September 18th, two Congresses will be held in Wisconsin with the delegation dividing into two groups. At St. Paul's Cathedral, Fond du Lac, there will be a sung Eucharist at 11 AM. The Bishop of London will preach. At All Saint's Cathedral, Mil-

waukee, Bishop Ivins of Milwaukee, will preside at the Solemn Eucharist and the Bishop of Oxford will preach.

On Monday, September 19th, and Tuesday, September 20th, the Bishop of London will lead in Congress activities in Dallas, Texas, and on Wednesday, September 21st, he will address the clergy of the diocese of Los Angeles.

A great Congress preceding the opening of the Triennial Convention of the Episcopal Church will be held at Grace Cathedral in San Francisco on Thursday, September 22d, and on Friday, September 23d, a Northwest Congress will be held at St. Mark's Cathedral, Seattle, Wash., with Bishop Bayne of Olympia, as Celebrant at the Solemn Eucharist. The Primus of Scotland will preach and the Bishop of London will address a great diocesan mass meeting in the evening. The Seattle Congress will include delegations from Canadian Churches and a number of Canadian Bishops.

The National Committee in charge of this series of nation-wide observances is headed by the Rev. Albert J. duBois, rector of the Church of the Ascension and St. Agnes, Washington, D. C., as chairman, and the leadership of the committee in the New York area is under the direction of Mr. Edward N. Perkins. Other national committee members include Dr. Clark Keubler, President of Ripon College; Mr. Richardson Wright; Mr. Russell R. Brown of New York; the Rev. Gregory Mabry, Brooklyn; the Rev. Canon Sparks of the New York Cathedral; the Rev. Canon Charles T. Bridgeman of Trinity Church, New York; Mr. John Cavendish of Baltimore; and Robert P. Lee, New York City.

In commenting on the Congresses Fr. duBois said:

"This is an organized effort on the part of the American Church Union to present a definite faith to an age of uncertainty and wavering belief with the conviction that only the clear, concise statement and practice of traditional Christian truth can triumphantly stand out against the errors of 'hammer and sickle' propaganda. The activities of the ACU are primarily concerned with teaching the faith of the Prayer Book and commending the traditional forms of worship in which this Faith is enshrined against all effort to change or minimize the Faith or to depart from its catholic background and heritage."

## HUNGARY

### Life Term for Cardinal Mindszenty Upheld

The penalty of imprisonment for life for Josef Cardinal Mindszenty was confirmed July 9th by Communist Hungary's highest court of appeals.

The confirmation upheld the decision

of the Communist people's court which last February [L. C. February 13th] convicted the Cardinal of treason and foreign currency speculation.

Three of the Cardinal's codefendants received reduced sentences. The sentence of the Rev. S. Bela Ispensky was reduced from life to 15 years, and that of Professor Justin Baranyai from 15 to 12 years. The Rev. Ondras Zakar, although he was the only one of the seven defendants who did not appeal his sentence, according to a ruling by the appeals court must serve only four instead of six years.

## SOCIAL RELATIONS

### Bishop Gilbert Urges Inquiry in School Situation

Bishop Gilbert of New York has called for an investigation of charges that have been made against the public school system's policies and practices in New York City [L. C., July 10th].

The charges, made recently by the diocesan Commission on Christian Social Relations, included the alleged censorship of books and magazines, politics in the Board of Education, and alleged pressure and political interference by *The Tablet*, official Roman Catholic weekly of the diocese of Brooklyn, in determining school policy.

In his call for an investigation of the charges, Bishop Gilbert said:

"I regret that I have been unable to follow personally and as closely as I have desired the matters at issue with regard to public education in our city.

"The Rev. Leland B. Henry, [Executive Director of the Commission] in whom I have full confidence, has, however, kept me informed. I know also that he has been in consultation with many others. It should be apparent to every one of us that the freedom and effectiveness of our educational system is vitally important to our democratic life.

"I have been, am, and will continue to be deeply concerned for the establishment and maintenance of the integrity of that system. Certainly the charges made in the report of the Commission on Christian Social Relations should be thoroughly and objectively investigated. They can, of course, be established or disproved by fact."

Informed of the bishop's statement, Dr. Jansen, Superintendent of Schools, expressed pleasure at the request for "an impartial study of the items contained in the recent report issued by the Commission on Christian Social Relations."

"It has always been my belief," Dr. Jansen added, "that matters of such importance should be discussed calmly, fairly and deliberately. It is indeed unfortunate that the Commission did not choose to adopt this procedure at the outset.

"In keeping with the Board of Educa-

tion's long-established policy of taking into careful consideration the points of view of all groups interested in the schools, we shall be happy to accord the Commission our full cooperation."

According to the Rev. Leland B. Henry, letters or telegrams indicating approval of the Commission's statement have been received from the Public Education Association, the National Association for the Advancement of Colored People, the Episcopal League for Social Action, the New York Board of Jewish Rabbis. In addition the United Parents Association has made a public statement in the press.

## EDUCATION

### A Thin Ribbon

Colleges are unjustly maligned, said the Rev. John Heuss, when they are accused of leading their students away from the Christian Church.

Speaking as director of a pivotal clergy conference in Christian education in the Church, which met June 27th to July 1st at the University of the South, Dr. Heuss said that it is the failure of Christian education at the high school level that is responsible for the alarming lack of interest in Christianity which becomes evident at the college age. He said that any college chaplain will agree that pre-college instruction is so inadequate that chaplains who should be taking the expanding personality into advanced study must go back to basic teaching.

### 65 DIOCESES REPRESENTED

The conference was attended by clergymen representing 65 dioceses. Most of them are heads of their diocesan departments of Christian education, and others were specially appointed by their respective bishops.

The Sunday school program of the Church, Dr. Heuss explained, is not effective as viewed from the national standpoint. He calculated that all the hours ever spent in Sunday school by the average young Episcopalian total from one to two weeks. Dr. Heuss pointed out that the Church is placing its hopes for Christian education of the future Church member on a "thin ribbon of time," time spent with poor materials and poorly trained, though loyal teachers. It is easy to understand, he added, that if Christianity depended on Sunday schools, it might not survive.

### \$1,050,000 APPROPRIATION

Toward remedying the situation a program for development of the department of Christian education will be presented to General Convention with a request for an appropriation of \$1,050,000 for the next triennium.

# Federal World Government — Or Else!

By the Rev. Don Frank Fenn, D.D.

Rector, St. Michael and All Angels, Baltimore, Md.

AS I think of the present world situation, I am reminded that history does repeat itself. The early days of this nation are being repeated on a grand scale. Back of the nation were



many years of colonial state, in which the colonies were bound together merely by the fact that they were governed from England—but they were really independent of each other, in a very real sense. Many of them had their colonial legislatures, their Governors appointed in England, and their loyalties to their colonies and the old country.

They all united, however, in common rebellion against the Government which took all and gave nothing worth mentioning in return. There was a large measure of coöperation during the war; but even in the face of such a crisis, there was disagreement, recrimination, failure to shoulder a fair share of the cost of war by various colonies. When it was proposed that there should be a Federal Government, many were the difficulties that lay in the way; many arguments against the possibility of success.

These states were far removed from one another. In those days, Washington and Baltimore were further apart than London and Baltimore by air today. As for the exchange of news, today there may be almost instant communication between all parts of the world and our cities in the United States; whereas in those days to have an exchange of news and views would have taken at least three days of hard travel between these two cities.

It is true that the people in the colonies which were trying to bring to birth a new nation were of common stock. True, there were differences of religion and customs. For example, in the South, horse races were held after church on Sunday; and in New England a man was fined who arrived back from a long sea voyage on Sunday, for kissing his wife. That is a pretty big difference—almost as big a difference as between Italians and present-day Americans; or we might almost say as between Russia and her customs and our customs. It is further true that these differences caused a tremendous amount of emotional disturbance; almost as much as the name "Communist" causes in the minds of some people in this nation today. Under these circumstances it might have been presumed that 13 separate and distinct states might be the answer to the problem. With so much in common, they could be relied upon to coöperate with one another, for their common needs, and to

unite against any outside aggressors. They could thus maintain their own state's rights and yet find a measure of coöperation which would be good for all of them.

However, when the war was done it soon became evident that unless the States were drawn together in close federation, under a Federal Government composed of executive, legislative, and judicial branches, the States would be in constant warfare with each other; and disaster would come to all the States, either because of disputes between the States, or through attack from some outside enemy. It soon became evident that the motto which now adorns our coins was true: "United we stand, divided we fall." I am glad to say also that at that time most believed it was true also that "In God we trust"; although today I am sure that this is not true of any considerable number of people.

## THE FEDERAL GOVERNMENT

To any one who reads the history of the formation of the Constitution—the Papers in the Federalist of those days, the comments made at that time—one is struck with the fact that people's thinking does not change much with time, except that it may have different circumstances for the thinking. There were many prophets of doom—those who said that the land was too immense to be governed from one center—and compared to little England, or any other European country with which most of the people were familiar, even that portion of the United States which was known to them was vast. There were arguments about States' rights; a great reluctance to surrender any sovereignty of the component States.

These arguments went on for a long time after the United States came into being, and were truly a basic cause of the war between the States; though the impending abolition of slavery was the occasion that set off the fire of war. As we talk about world coöperation today, I hear the same kind of voices raised, the same arguments advanced, with just about as much reason as in those days; and there was real reason for doubt and skepticism in those days as there is today about a wider area of coöperation in the world. However, the Constitutional Assembly did eventually establish a Constitution which provided checks and balances in Government—a Republican form of Government, may I say, and not a democratic form of Government, which was the wonder of the world among the people who were expert in



government and in law. It is obvious that this Constitution was not perfected in the beginning, but it laid a firm foundation which has proved sufficiently strong, so far, to hold us all together from Maine to Texas and from New York to California.

It has been necessary from time to time to amend the Constitution, sometimes wisely and sometimes not too wisely, and it has also been possible to repeal the unwise amendments. There has come as the great cornerstone of individual freedom—which, by the way, is being threatened today, in many ways by the Government itself, especially the so-called investigating committees of Congress—the Bill of Rights. Basically, however, the Constitution has worked for all these years, and I think I am right in saying that contrary to the usual thinking with regard to the United States, our Government is the oldest, or one of the oldest, continuous governments in the world today.

Now this Federal Constitution, this Federal Government, did not work at once. The blackest prophesies of its opponents seemed to be realized. Its proponents, many of them, were in despair; for it seemed that the new United States could not survive. But survive it did; and today is the dominant nation of the world, with the most terrific responsibility that has ever faced a nation—and us as a people. We can either literally lead the world into a permanent peace, if we really want to do so, or we can use our atomic power to start a war which will destroy not only Russia (which a good many people want to see destroyed) and her satellites (which a good many people would like to see what they call liberated), but ourselves and the rest of the world as well.

It is really up to us. I know we are being told that Russia is sabotaging the United Nations for her own purposes and her own aggrandizement, and we can't do anything but prepare for war—which will come eventually—or if we can keep ahead of Russia in armaments and size of armed forces, possibly indefinitely postpone war, and thus get so tough and so strong that Russia and the rest of the world will be afraid to move. No, I am aware that no statesman talks that way—but I am not a statesman, and I am merely stating in plain words what our statesmen are saying in double talk.

In the meanwhile, we in the United States have wasted almost half a century in working toward permanent peace. The League of Nations was doomed from the moment our Senate voted against our adherence to it. The story might have been different had we been a part of that picture. An example of what I mean was when it was suggested by the League to impose an embargo on oil to Italy when she was in the process of raping

Ethiopia (and without oil she could not have raped Ethiopia), a prelude and rehearsal for World War II. It was futile—because American oil interests were ready and eager to sell as much oil as Italy could buy; and our Government would do nothing to stop it, any more than they would stop the shipment of scrap iron, aviation gas, and other things for war, to Japan, until Pearl Harbor.

We have entered into the United Nations now and most of its component parts. Why we have not entered into all of the areas of cooperation in United Nations, I do not know. The United Nations seems to be failing in either the objective of establishing peace or maintaining it. Of course, its failures and not its successes are being publicized. On one day five votes were taken by the Security Council, and there was agreement on four of them and Russia voted "No" on one. The headlines screamed "Russia Voted No," and there was no mention of the four times she voted "Yes." Still it does appear that Russia is intransigent—and we have to deal with that situation.

#### POWER AND WAR

It would appear that some people have despaired of dealing with that situation. When the President spoke before the last Congress, calling for Universal Military Training and the reinstatement of Selective Service he brought to the people the counsel of despair. In effect, he said to this nation that man's latest effort toward cooperative living in the world has failed before it is well begun. He gave lip service to the United Nations—but it was very weak lip service; for he called upon this nation to follow the old pattern of power as a political weapon. Let us make soldiers and sailors and airmen out of all our young men; let us increase our military power, our permanent Army, Navy, and Air Force, and then every one will be afraid to thwart our will. In effect, he said if we shake a strong enough mailed fist under the nose of Russia and the rest of the world, we will have our way. And he failed to say that the rest of the world will hate us, as it has already begun to hate us (even those nations we are aiding most), and will just bide their time awaiting the chance to pull us down. But then he does not seem to read history, as most people do not seem to read history.

We may think that our nation is different, and that we can defy the processes of history, but we can't. We are just people like everyone else, and our leaders are subject to the same kind of ambitions that many others in the world have been subject to. Let's not fool ourselves about that.

Recognizing all the sins of Russia, I say that the way proposed by many of our leaders will not keep peace—because it is not God's way, it is not the way of

faith, it is not the divine way; and anything less than that means disaster. There is but one possible outcome of such a course, proposed by our military authorities—and it is as certain as the rise of tomorrow's sun: an armament race between the nations of the world, with the United States and Russia leading; and ultimately atomic and biological warfare. Militarism has always resulted in war, and it always will. Anyone who thinks that the present program will keep peace just doesn't read history.

If armaments and strength be the only answer to world problems today, why not be honest and restore full conscription, arm ourselves to the hilt at once and fly atomic bombs—and we have plenty of them—over Russia and broken Eu-



rope, and get the next phase of world destruction over as soon as possible. No, we will never start a war; but every good military strategist will tell you that the best defense is offense. Actually, that is where we are going; and there is no use deceiving ourselves.

But what else can we do? Certainly we must be able to protect ourselves from attack, and we are told that Russia wishes to dominate the world—that there cannot be a world in which economic communism and economic capitalism exist side by side. No, no one says that, but that is the crux of the situation—and we all know it. I believe, however, there is something else we can do as well as arm ourselves. We must realize that the United Nations is absolutely essential to world peace, and that it is fine as far as it goes—as one step toward world peace and its preservation. But we must see now that it is not good enough; that it is not sufficient to establish and maintain world peace in the present state of development of people of the world.

#### ORGANS OF GOVERNMENT

We must move forward through this organization—from this organization of nations into the establishment of a Federal World Government, limited by law. I cannot see that there is a better pattern for the constitution of this government than the Constitution of the United States. We must move toward the establishment of an executive branch of world government by democratic processes. We must establish a legislative branch of this government, which will codify such international laws as now exist—and they are very few—and enact other necessary laws for the government of the peoples of the world. There must be an international world court, with teeth in it, to administer the law; and individuals and nations must be required to bring their differences to this court for adjudication.

There must be established as soon as possible a world police force. Every community, every state, every nation has to have police forces; and there is no reason to suppose that world government will not need the same thing to enforce decrees of courts of law. My own feeling is that we would make a terrible mistake if we looked for various nations to contribute blocks of troops led and officered by people of the same nation; but what we need is truly international force, composed of men from all nations, in every unit of this police force, so that it may not be used by one dominating nation against other nations.

I know that this means some surrender of sovereignty. We as individuals will have to carry an additional citizenship. If individuals, even including our President or Stalin, offend against international law, and so endanger peace, they

will be subject to trial in international court—and punishment if they are found guilty. We are subject to magistrates' courts in cities, to state courts when we offend against state law, and to federal courts when we violate federal statutes. A federal world government would make us subject to international law and a world court. Indeed the pattern has already been set by the trials of Nazis and Fascists charged with offenses against the peace of the world in the last war.

However, granted all this, what is our other choice? It is atomic destruction. Some people who are for anything but federation will tell you that like poison gas, which was banned and not used in the last war, so we will not use atomic power in the next. That, after all, is a matter of opinion; and if it is used, it is very final. I believe that our choice is federation or final disintegration that will leave behind very little over which any one can exercise sovereignty.

I can well understand the attitude of many people abroad who just can't see any point in rebuilding anything. They have been through two wars, which have destroyed much of what they had built up; and why should they bother now, when we are moving toward another war? I do not see any point in this nation's building up a business, endowing hospitals, schools, colleges, or building buildings for them, or building churches, or homes, or particularly educating our children, until some serious steps are taken toward preservation of peace. All these activities are futile, because they face utter destruction in the war that our leaders are bidding us prepare for right now.

#### RUSSIAN RESISTANCE

There are those who argue against such a move, because they say that Russia will not go along. Well, it is possible that she might resist it; but if most of the other nations of the world should be thus Federated, and Russia faced a united world with a strong enough police force, she might find that she had to become a constitutional member. On the other hand, I think it is perfectly conceivable that if she had the assurance that there was an organization of nations strong enough to protect her as well as other nations from aggression, she might welcome the opportunity to develop her resources under peaceful circumstances, for the good of her people, rather than to devote so much time and energy and money to preparation for war.

No one thinks, of course, that federation will be achieved overnight. It will take time. There are many arguments against such a move. There are those who call it chimerical, unrealistic, impossible. They think in terms of the pre-atomic age; they think in terms of the 18th and 19th century communications. They use the same arguments that were

used against the setting up of a Federal Government here in the United States. It is the same old story being told. I am sure that if we do start moving toward Federation, and begin to set up such a government, the time will come when the foes of such a government will cry to us: See what a failure all this is—we told you so. It will seem to fall apart—but let's remember the lessons of history; because that seemed to be the case in the United States. But a world government like ours will weather the storm.

#### CONGRESSIONAL ACTION

If world government is to be established the foreign policy of the United States must be pointed to that end. Realizing this, 94 Congressmen introduced the following resolution to the House of Representatives:

"It is the sense of the Congress that it should be a fundamental objective of the foreign policy of the United States to support and strengthen the United Nations, and to seek its development into a World Federation open to all nations with defined and limited powers adequate to preserve peace and prevent aggression through the enactment, interpretation, and enforcement of World Law."

It is interesting to note a majority of the Committee on Foreign Relations is in favor of the passage of this resolution, which would become a concurrent resolution, if sufficient pressure were put upon Congress, by its adoption in the Senate as well. A considerable number of Senators are also in sympathy with such a resolution. I am convinced that if Congress could be persuaded to pass this, which is known as the World Federalists Resolution, thus declaring this Government's intention to surrender the measure of sovereignty necessary to the establishment of World Government, it would act like an ice-cold shower on the fevered fears of the world, and war talk and preparations would recede. The world would believe, what it does not now believe: that we really want peace.

The first step, of course, is to persuade Congress to adopt this resolution. We cannot expect leadership from all of our Congressmen, but they will listen to their constituents. If the pressure is strong enough and enough people care about World Government to make that caring felt at Washington, these resolutions will be enacted. This will be the first step towards strengthening the United Nations, so that it may have the power to end the reign of anarchy by substituting for it the reign of law. If these resolutions are enacted, I am sure this nation will begin to assume its responsibility of leadership, which will establish the era of law, and with it peaceful cooperation of the nations of the World, and security and plenty for God's people in all the World.

## Senator Dulles

THE appointment of John Foster Dulles to the senate seat vacated by Senator Wagner is a stroke of genius on the part of Governor Dewey.

Mr. Dulles with his long and intimate knowledge of foreign affairs, takes his seat at one of the most crucial moments in American international relations. A staunch advocate of the North Atlantic Pact, he knows that economic and even military strength is not enough, but that this country must also be morally strong and spiritually courageous if it is to stand as a bulwark against materialistic aggression at home and abroad.

We congratulate Mr. Dulles on his appointment; but we feel that the State of New York and the American nation are even more to be congratulated on the appointment to the senate of this strong advocate of international justice and good will.

## God and the Atlantic Pact

SENATOR H. Alexander Smith of New Jersey is doing a valiant job in seeking to bring the note of dependence upon God into the ratification of the Atlantic Pact. His resolution reads:

"Whereas the history of these United States clearly records

the faith of our forefathers in Almighty God from the days of the earliest colonization and during all the crises of their early struggles; and

"Whereas these United States and the other nations parties to the North Atlantic Treaty are believers in the guidance of the Creator in the affairs of men; therefore be it

"Resolved, That the Senate of the United States interprets the language of the preamble to the North Atlantic Treaty, reading as follows: 'They are determined to safeguard the freedom, common heritage, and civilization of their peoples,' to include this nation's most precious heritage — our continuing faith in our dependence upon Almighty God and His guidance in the affairs of men and nations."

We hope this resolution, which properly expresses the continuing faith of our nation in the guidance of Almighty God, will prevail.

## RADIX

SWEET wine is bitter on the lips  
That drink it from a bitter heart,  
And without grace the giving strips  
The giver and the gift apart.

The act may be a Judas kiss;  
The word a stroke of compromise —  
Heal first the reason, for in this  
The secret of all healing lies.

ROSAMOND BARTON TARPLEY.

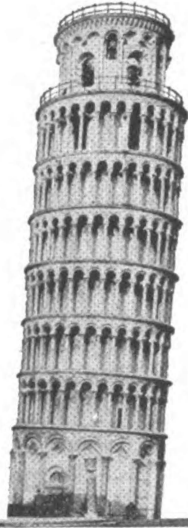
## AMERICAN CHURCH UNION TO CELEBRATE 400th ANNIVERSARY OF THE BOOK OF COMMON PRAYER

### Schedule of Eucharistic Congresses and Meetings

- |               |  |
|---------------|--|
| New York      | — September 15, 1949 (Thursday) — Cathedral of St. John the Divine<br>Solemn Eucharist at 11 a.m., Preacher: The Lord Bishop of London<br>Afternoon Meeting — Paper by The Lord Bishop of Oxford   |
| Cleveland     | — September 16, 1949 (Friday) — Emmanuel Church<br>Solemn Eucharist 11 a.m., Preacher: The Lord Bishop of Bath and Wells<br>The Lord Bishop of London at Ripon College, Ripon, Wisconsin           |
| Evanston      | — September 17, 1949 (Saturday) — St. Luke's Church<br>Solemn Eucharist at 11 a.m., Preacher: The Lord Bishop of London<br>Afternoon Meeting — Paper by The Lord Bishop of Oxford                  |
| Fond du Lac   | — September 18, 1949 (Sunday) — St. Paul's Cathedral<br>Solemn Eucharist 11:30 a.m., Preacher: The Lord Bishop of London<br>Afternoon Meeting — Paper by Primus of Scotland                        |
| Milwaukee     | — September 18, 1949 (Sunday) — All Saint's Cathedral<br>Preacher: The Lord Bishop of Oxford   |
| Dallas        | — September 19 and 20, 1949 (Monday and Tuesday) — The Lord Bishop of London at Dallas — Program to be announced   |
| Los Angeles   | — September 21, 1949 (Wednesday) — The Lord Bishop of London meeting Clergy of the Diocese of Los Angeles  |
| San Francisco | — September 22, 1949 (Thursday) — Grace Cathedral<br>Solemn Eucharist at 11 a.m., Preacher: The Lord Bishop of London  |
| Seattle       | — September 23, 1949 (Friday) — St. Mark's Cathedral<br>Sung Eucharist 11 a.m., according to the 1549 Rite, Preacher: Primus of Scotland<br>Evening Meeting — Address by The Lord Bishop of London |

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**REGISTRATION FEE \$2.00 - - SEND IT IN NOW - - DO IT TODAY!**  
(Indicate which Congress you wish to attend)



## IT CAN BE DONE ...but don't try it!

Sometimes it's possible to break all the rules—and get away with it.

The famous Tower of Pisa, for instance, has successfully defied both sound engineering practice and the law of gravity for over 800 years.

But for the most of us, most of the time, the rules hold.

That is particularly true when it comes to saving money.

The first rule of successful saving is *regularity* . . . salting away part of every pay check, month after month.

Once in a blue moon, of course, you'll come across someone who can break that rule and get away with it. But the fact is that most of us *cannot*.

For most of us, the one and only way to accumulate a decent-size nest egg for the future and for emergencies is through automatic saving.

In all history there's never been an easier, surer, more profitable way to save regularly than the U. S. Savings Bond way.

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Use whichever is best for you. But —use one of them!

## AUTOMATIC SAVING IS SURE SAVING— U. S. SAVINGS BONDS



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## DEATHS

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

### J. Yates Downman, Priest

The Rev. Dr. J. Yates Downman, 91, rector emeritus of All Saints' Church, Richmond, Va., died in Richmond on June 28th. Dr. Downman served as rector of All Saints' from its founding in 1888 until his resignation which became effective in 1930.

He was born May 23, 1858, at "Belle Isle," Lancaster County, Va., a son of William Yates Downman and Mary Anne Hayes Downman. He finished at Virginia Theological Seminary in 1882 and, in 1908 was awarded the degree of doctor in divinity by Washington and Lee University.

Ordained priest in 1883, he went first to St. John's Church, West Point, Va., and St. David's Church, Aylett, Va., later serving Epiphany Church, Danville, Va., and Christ Church, Greenville, S. C. He became the first rector of All Saints', Richmond, in 1888.

Funeral services were conducted in All Saints' Church by Bishop Goodwin of Virginia and the rector, the Rev. Robert M. Olton, on June 30th. Burial services were held at Fredericksburg, where Dr. Downman had lived as a boy.

### Valentine Junker, Priest

The Rev. Valentine Junker, priest-in-charge of Immanuel Church, Ansonia, Conn., died at his home in Ansonia on April 26th. Bishop Gray, Coadjutor of Connecticut, read the burial office in Immanuel Church and the Rev. William G. Kibitz celebrated the requiem.

Fr. Junker was born in 1886, the son of a distinguished Rhineland family. He studied at Bonn, Heidelberg, Oxford, and Columbia. Before seeking Holy Orders in 1926 he had been a Presbyterian minister. He later served as archdeacon in the missionary district of South Dakota.

In 1945, three years after he had become priest-in-charge of Immanuel, the church was freed of debt and consecrated.

Surviving are his wife and daughters and sons, one of whom is the Rev. Curtis Junker, of Dallas, Tex.

### C. Clark Kennedy, Priest

The Rev. C. Clark Kennedy, who upon his retirement on February 1, 1949, had been elected rector emeritus of Christ Church, New Haven, where he had served as rector for 15 years, died at his home in New Haven on May 29th following a long illness.

Born in Orange, N. J., Fr. Kennedy was a graduate of Yale University and General Theological Seminary. Except for two years in New Hampshire following his ordination to the diaconate in

1907, his entire ministry was spent in Connecticut. He was for a number of years secretary of the Catholic Congress.

Funeral services were held in Christ Church, New Haven, on May 31st. Bishop Gray, Coadjutor of Connecticut, read the Burial Service assisted by the Ven. Francis J. Smith, Archdeacon of New Haven. The Rev. Roger B. T. Anderson celebrated the Requiem, and the Rev. William G. Kibitz had the absolution of the body.

Fr. Kennedy is survived by his wife, Kate Pulsford, and two sons, Alexander and David A. II.

### Luther Hilton Foster

Dr. Luther Hilton Foster, president of Virginia State College and a leader in Negro education, died at his home on the college campus on July 6th at the age of 61.

Dr. Foster was a vestryman of St. Stephen's Church, Petersburg, and a trustee of St. Paul Polytechnic Institute and of Bishop Payne Theological Seminary.

He came to Petersburg in 1913 as business manager of the Virginia Normal and Industrial Institute. In 1943 he was elected fourth president of Virginia State College.

For 20 years he was financial adviser for all Negro institutions which received funds from the General Education Board. He was a specialist in business administration for the Julius Rosenwald Fund, and for many years president of the Association of Negro Land Grant Colleges.

### Malcolm Fraser

Malcolm Fraser, artist, died June 12th, at his home in Brookhaven, L. I., N. Y. In St. Luke's Cathedral, Orlando, Fla., hangs his painting of the Madonna and child and also his portrait of Bishop Wing of South Florida. At Kingston, N. Y., in the children's chapel of the Convent of St. Anne, is a symbolic tabernacle door carved by Mr. Fraser as well as a wrought-iron votive light candle holder created by him. In St. James' Church in Brookhaven, L. I., N. Y., are three memorial windows painted by him.

Mr. Fraser was born in Montreal, Canada, son of William Lewis and Sarah Hannah Fraser, and was educated in New York and abroad.

For his service at the front during World War I he was awarded the Jerusalem Cross of the Church. His career as an illustrator began with work for such magazines as *St. Nicholas* and the *Ladies Home Journal*. He also illustrated the novels of Richard Carvel and Caleb West and stories by Bret Harte. He later turned to paintings in oil.

**NEW YORK**

**Clergymen Protest Vassar Article**

Episcopal and Roman Catholic clergymen have protested an article in a Vassar College publication that allegedly attacked Christianity.

Bishop Gilbert of New York said of the article, which appeared in the June issue of the *Vassar Review* under the title "Dan: A mountain Tale":

"This is a matter that should be of concern to clergy and parents everywhere as well as the trustees of the college. I am in full accord with the efforts of the ministry of the Episcopal Church to maintain a Christian witness in the lives of students."

Earlier, the Rt. Rev. Msgr. Michael P. O'Shea of Poughkeepsie, dean of the Catholic clergy in Dutchess and Putnam Counties, said the article, written by Isobel Aronin of Woodmere, N. Y., "insidiously attacks the sacred foundations of Christianity by besmirching the character of Mary and the Divinity of Christ."

Bishop Gilbert declared: "I am persuaded that the new commission on college work created by the last convention of the diocese of New York has a very compelling calling in the task of strengthening the religious understanding of students throughout the diocese."

**Bequest for St. Ignatius'**

St. Ignatius' Church, New York City, has received \$5,000 in accordance with the expressed wishes of the late Dr. Ade-

laide T. Case. It was her stated wish that the gift be allocated, "half to the fabric of the Church, and half to the Church's Endowment Fund."

**SOUTH FLORIDA**

**Diocese Must Match \$50,000 Gift**

During the 27th annual convention of the diocese of South Florida, Bishop Loutitt, Coadjutor, announced an anonymous gift of \$50,000, to be matched by an equal amount from the diocese, as a fund for Church building and extension.

Marked by an attendance of over 600 people the convention met at St. Paul's Church, Key West, May 3d to 5th. The Woman's Auxiliary met concurrently. The dominant note at all convention services and sessions was thanksgiving to Almighty God for the Book of Common Prayer.

The high point of the convention was the celebration of the 1549 Mass in the presence of the diocesan, Bishop Wing, with Bishop Loutitt as preacher. The sacred ministers were the Rev. James H. MacConnell, celebrant; the Rev. Cyril N. Sturupp, deacon; and the Rev. Mark T. Carpenter, sub-deacon; the Rev. Richard I. Brown, master-of-ceremonies; the Rev. Barclay Johnson and the Rev. John A. Benton, Jr., bishops' chaplains.

In his annual address Bishop Wing drew attention to the 1,342 persons confirmed during 1948 as a record number.

**ELECTIONS.** 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, Jr. Executive Board, three-year term: Rev. Messrs. Gladstone Rogers, S. C. W. Fleming; Messrs. Randall Chase, F. R. Mills; one-year term: the Rev. Dr. Tage Teisen, the Rev. R. I. Brown.

**NEBRASKA**

**Dr. Sanchez Elected Alternate**

Nebraska Churchmen showed their attitude toward race relations at the meeting of the annual council of the diocese in Grand Island, in May, when the Rev. Shirley G. Sanchez, D.D., rector of the only colored congregation in the diocese, was elected one of the clerical alternates to General Convention, and one of his communicants, Mrs. A. B. Pittman, was elected an alternate lay deputy. Mrs. Pittman serves on the vestry of St. Philip's Church, Omaha, as clerk, and is the first colored woman to be admitted to the Nebraska State Bar Association.

**ELECTIONS.** General Convention clerical deputies: Chilton Powell, W. P. Barnds, W. E. Craig, G. G. Galaty. Lay: R. D. Neely, P. F. Good, Edmund Nuss, W. H. Lamme. Clerical alternates: R. W. Fowkes, David Gracey, S. G. Sanchez, T. A. B. Ditton. Lay: James Mothersead, Eugene McAuliffe, H. W. Yates, Elizabeth D. Pittman. New standing committee members. Clerical: R. W. Fowkes, F. B. Muller. Lay: A. D. Mapes, L. H. Aabel.

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# CHANGES

## Appointments Accepted

The Rev. Arthur A. Bessey, formerly curate at St. John's Church, Getty Square, Yonkers, N. Y., is now assistant at St. Mark's Church, Mount Kisco, N. Y. Address: 49 E. Hyatt Ave.

The Rev. John Q. Crumbly, formerly curate of the Church of the Holy Communion, Charleston, S. C., is now priest in charge of St. Alban's Church, Kingstree, S. C.

The Rev. Claude Du Tell, formerly a student at Virginia Theological Seminary, is now vicar of St. Stephen's Mission, Wahiawa, Oahu, T. H. Address: 1678 Honolulu Rd., Wahiawa, Oahu, T. H.

The Rev. John E. Gulick, was recently instituted as the first rector of St. Alban's Church, South Portland, Me. During the 35 years of its life as a mission, St. Alban's has at various times held services in a grocery store, a tent, and a hotel. The present church is now consecrated and free of debt.

The Rev. Kent L. Haley, who was ordained to the diaconate in January by Bishop Block of California, acting for the Bishop of Oregon, has accepted appointment as curate of St. Mark's Church, Portland, Ore.

The Rev. E. Felix Kloman, rector of Christ Church, Philadelphia, is resigning on September 15th to become rector of St. Alban's Parish in Washington.

The Rev. Dr. J. Clemens Kolb, formerly chaplain and Boardman lecturer on Christian ethics at the University of Pennsylvania, will become rector of Christ Church, Grosse Pointe, Mich., on September 1st. The Rev. Dr. Kolb is resigning as president of the Church Society for College Work but will continue as a member of the society's executive committee. The Rev. Jesse Trotter, associate professor of apologetics and homiletics at the Virginia Theological Seminary, has been elected as the new president of the Church Society for College Work.

The Rev. David H. Lewis, Jr., formerly rector of Christchurch Parish, Christchurch, Va., is now rector of St. Mark's Parish, Culpeper, Va.

The Rev. Samuel Norman McCain, Jr., who formerly served the Church of the Good Shepherd in Clay County, Mo., is now priest in the field for the National Town-Country Church Institute, Parkville, Mo. Address: Box 221, R. D. 4, Parkville, Mo. As of June 1st he is canonically resident in the diocese of West Missouri.

## THE LIVING CHURCH RELIEF FUND

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

### Christ Church, Noshiro, Japan Rebuilding Fund

Previously acknowledged	\$ 306.25
Rev. Wm. F. Draper	5.25
Ann Snowden	5.00
	<hr/>
	\$ 316.50

### Bishop Chang's Work

Previously acknowledged	\$4,236.29
From Friends	15.00
Mr. and Mrs. Egbert L. Allen	5.00
Ann Snowden	5.00
May Waddington	5.00
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	\$4,266.29

### CARE for Old Catholics

Previously acknowledged	\$7,676.39
A Friend	58.00
Mrs. H. McK. Harrison	20.00
A. L. G.	10.00
Louis J. Holmes	10.00
Thomas W. Varnon	10.00
	<hr/>
	\$7,776.39

The Rev. John B. Midworth, formerly rector of Christ Church, Montpelier, Vt., will become rector of St. Paul's Church, Burlington, Vt., on September 1st. He will succeed the Rev. Charles S. Martin, who will be headmaster of St. Alban's School, Washington.

The Rev. Andrew N. Otani, formerly vicar of Japanese work on the Island of Kanai, T. H., will take up work this fall as vicar of St. Peter's Mission, Seattle, Wash., and St. Paul's Mission, Kent. During the summer he will visit Japan. Address in fall: St. Paul's Mission, Kent, Wash.

The Rev. Richard R. Price, formerly rector of Emmanuel Church, Miles City, Mont., and outlying missions, on August 1st will become priest in charge of St. Paul's Mission, Hamilton, Mont.; St. Thomas', Darby; and Trinity Church, Thompson Falls, Mont. Address: P. O. Box 589, Hamilton, Mont.

The Rev. Robert M. Shaw, formerly rector of All Saints' Church, Pittsburgh, is now associate minister of Emmanuel Church, Boston. Address: 15 Newbury St., Boston 16.

The Rev. Robert Sheeran, formerly a student at the Philadelphia Divinity School, is now vicar of St. Columba's Mission, Paaulo, Island of Hawaii, and missionary on the Hamakua Coast. During World War II he served in the Hawaiian area as a member of the U. S. Navy. Address: St. Columba's Church, Paaulo, Hawaii, T. H.

The Rev. Ernest D. Sillers, formerly rector of the Church of the Holy Nativity, South Weymouth, Mass., is now rector of St. Paul's Church, Malden, Mass. Address: 240 Hawthorne St.

The Rev. Eric A. C. Smith, formerly rural dean of the Bishop's scattered congregation in the diocese of Colorado, is now archdeacon of the diocese. Address: 1813 Clarkson St., Denver 3, Col.

The Rev. Bruce W. Swain was recently installed as the first rector of Trinity Church, Winner, S. Dak. Trinity Church is the second mission in South Dakota recently to achieve parish status.

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## CHANGES

The first was St. James' and All Angels', Spearfish-Belle Fourche.

The Rev. John N. Taylor, formerly rector of the Church of St. John the Baptist, Wausau, Wis., and vicar of St. James', Mosinee, is now rector of St. Mark's Church, Fort Dodge, Ia. Address: 1007 First Ave. S.

The Rev. E. Norris Twitchell, formerly vicar of Emmanuel Mission, Mercer Island, Wash., is now rector of St. Andrew's Church, Aberdeen, Wash. Address: P. O. Box 355, Aberdeen, Wash.

The Rev. Albert W. Van Duser, formerly rector of the Church of the Advent, Cape May, N. J., has for some time been rector of Grace Church, Merchantville, N. J. Address: 9 E. Maple Ave.

The Rev. Paul C. Weed, Jr., formerly rector of the Church of St. James the Less, Philadelphia, will become vicar of St. Luke's Chapel, Trinity Parish, New York, on September 1st. Address: 477 Hudson St., New York 14, N. Y.

The Rev. Ernest H. Williams, formerly rector of Trinity Church, Arlington, Va., is now rector of St. Paul's Church, Greenville, N. C.

### Changes of Address

The Most Rev. Dr. Henry Knox Sherrill, Presiding Bishop, should be addressed during the summer at Boxford, Mass.

The Rev. Richard F. Ayres, rector of Trinity Church, Santa Barbara, Calif., formerly addressed

at 22 E. Islay St., should now be addressed at 124 E. Pedregosa St.

Chaplain James W. Conner has been transferred from Murphy General Hospital, Waltham, Mass., to the 5th Infantry Division, Fort Jackson, S. C.

The Rev. Dr. John C. Evans, who is on the staff of the Chicago Tribune and serves as assistant at the Church of Our Saviour, Chicago, has a change of address from 69 E. Division St., Chicago 11, Ill., to 31 E. Division St., Chicago 10.

The Rev. R. Barclay Johnson, vicar of the Church of the Resurrection, Miami, Fla., formerly addressed at 560 N. E. 110th Terrace, should now be addressed at the new rectory at 823 N. E. 116th St., Miami 38, Fla.

The Rev. Vincent De W. Kline, rector of St. Luke's Church, Pittsburgh, formerly addressed at 212 Elm St., Edgewood 18, Pa., should now be addressed at 1413 Walnut St., Pittsburgh 18.

The Rev. George A. Ray, retired priest of the diocese of Chicago, formerly addressed at 1038 Harrison Ave., Redwood City, Calif., should now be addressed at 327 Oakwood Pl., Menlo Park, Calif.

### Degrees Conferred

The Rev. John C. Evans, D.D., who is on the staff of the Chicago Tribune and serves also as assistant at the Church of Our Saviour, Chicago, received the honorary degree of doctor of laws from the Chicago Medical School on June 25th. The honorary degree was the first granted by the school after its approval by the AMA and the Association of American Medical Colleges.

Chaplain (Major General) Luther Deck Miller, Chief of Chaplains, Department of the Army, was awarded the honorary degree of doctor of divinity by the Virginia Theological Seminary on June 2d, and the honorary degree of doctor of laws by Valparaiso University on June 5th.

Mrs. Harper Sibley, president of the United Council of Church Women, was awarded the honorary degree of doctor of humane letters by Keuka College, Keuka Park, N. Y., on June 18th.

### Diocesan Positions

The Rev. J. Milton Richardson, rector of St. Luke's Church, Atlanta, has been elected president of the standing committee of the diocese of Atlanta.

### Depositions

On June 25, 1949, in accordance with the provisions of Canon 64, Sec. 3 (d), the Rev. William E. Ashburn was deposed from the ministry by Bishop Kirchhoffer of Indianapolis.

On June 30, 1949, Bishop Gilbert of New York accepted the renunciation of the ministry made by the Rev. Charles Carson Liggett and the Rev. Gordon Butler Wadhams, in accordance with the provisions of Canon 60, Sec. 1.

### Corrections

The Rev. Norman S. Rice will become rector of St. Alban's Church, Cleveland Heights, Ohio, on August 15th, rather than July 15th, and should be addressed after July 10th at St. Alban's Church, Edgehill Rd., and Euclid Hts. Blvd., Cleveland Heights 6, Ohio.

The Rev. E. W. Hughes, formerly vicar of St. Peter's Church, Albany, Ore., was listed in THE LIVING CHURCH, June 26th, as becoming assistant to the rector of St. Mary's Church, Ore., on July 1st. St. Mary's Church is in Eugene, Ore. The street address, 2076 Agate St., was correct as given.

## JERUSALEM CYCLE OF PRAYER

### July

22. Mississippi, USA: Duncan Montgomery Gray.
23. Missouri, USA: William Scarlett
24. Mombasa, Africa: Reginald Percy Crabbe.
25. Monmouth, Wales: Alfred Edwin Morris.
26. Montana, USA: Henry Hean Daniels.
27. Montreal, Canada: John Harkness Dixon.
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**ORGANIST AND CHOIRMASTER** wishes to change positions. Sound Churchman. Mixed or Boy Choir. Young man, single, good Liturgical background. Available September 1st or sooner. Correspondence invited. Reply Box C-313, The Living Church, Milwaukee 3, Wis.

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**WOMAN DIRECTOR** of Christian Education desires a position as teacher of Bible, preferably in the Midwest or the East. References. Reply Box G-312, The Living Church, Milwaukee 3, Wis.

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## NOTICES

### DIED

**FRASER**—On June 12, 1949, famous artist and illustrator Captain Malcolm Fraser, aged 80, died at Brookhaven, L. I., N. Y., his home. He gave freely of his talents to the Glory of God.

### MEMORIAL

**LAMAR**—In Loving Memory of Ethel Toy Lamar, widow of Judge William Bailey Lamar. A loyal and devoted member of St. Luke's Church, Atlanta, who entered Life Eternal June 14, 1949.

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