

The Living Church

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

There's Always Room for One More

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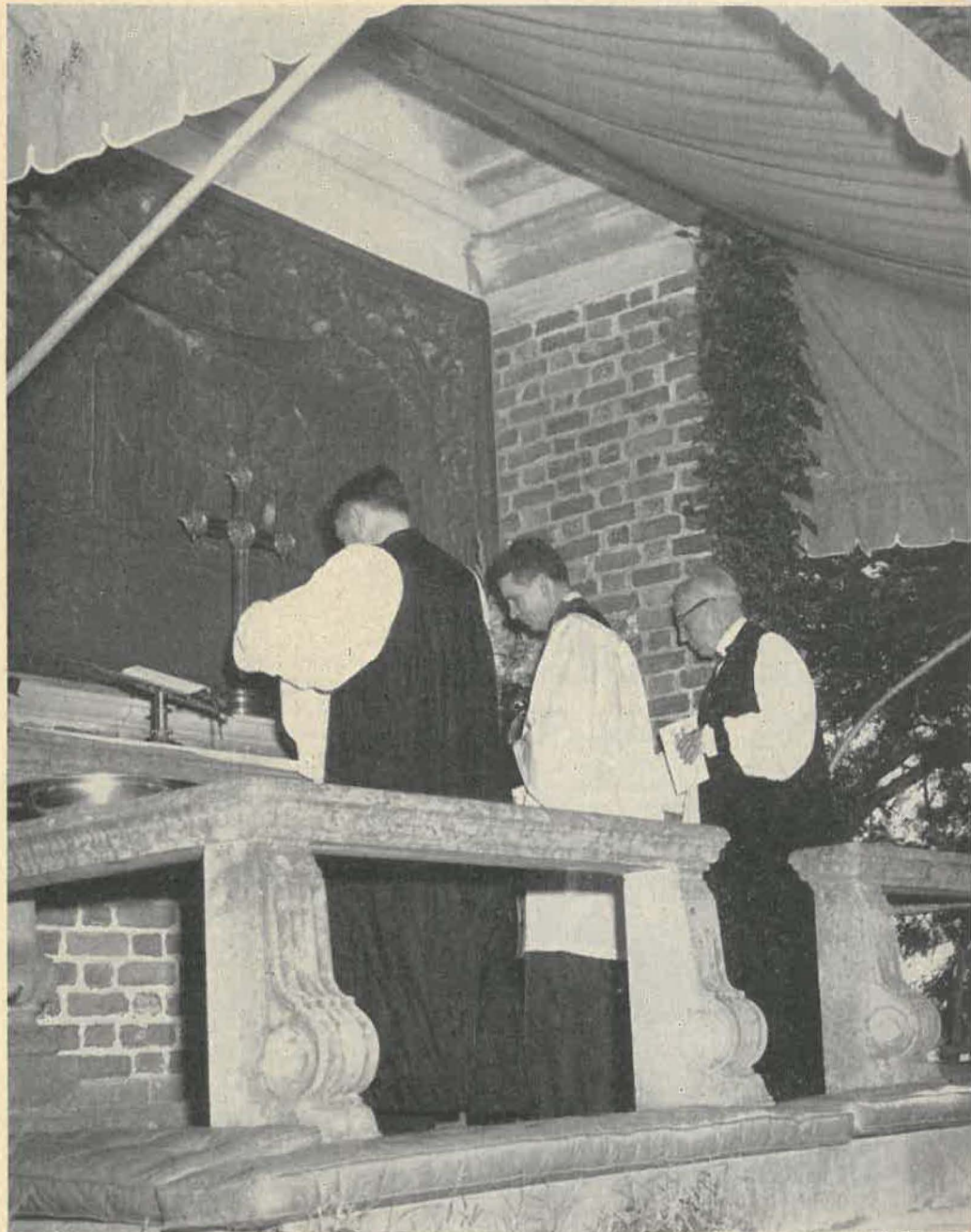
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JAMESTOWN: SITE OF FIRST HOLY COMMUNION IN NEW WORLD

On July 3d Bishop Brown of Southern Virginia (right) celebrated at the site of the first Church of England altar in the New World. Assisting are Bishop Gunn, Coadjutor of the diocese, and the Rev. F. H. Craighill.

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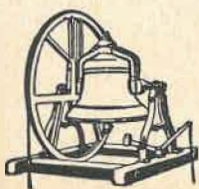
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Chaplains Limited

TO THE EDITOR: I enjoyed reading Fr. Read's article, "Chaplains Limited," [L. C. July 3d]. The military chaplaincy both needs and deserves careful study and evaluation. The obvious agency for this activity is the Armed Forces Commission. However, to the best of my knowledge, this Commission has never made any planned effort to "pick the brains" of our chaplains.

Although I am appreciative of Fr. Read's presentation of "Chaplains Limited," I do not agree with everything he says. For instance, the service record *does* permit a man to write-in his religious preference. Again, the "J," "C," or "P" on the "dog tag" means not that the Army recognizes only three religions, but that the Army finds it impractical to reflect the divisions of Christendom (or religion) through the use of hundreds of symbols.

Does the use of the symbols "J," "C," "P" discriminate against Christian Scientists, Missouri Synod Lutherans, Protestant Episcopalians, and others? If you insist that it does, remember that it is permissible for the soldier to wear an additional identification disk or tag provided by his religious group to identify him as a member of that group. The Lutherans are about to distribute their tags (one side will show a cross on a shield; the other side will read, "In case of need notify a Lutheran Chaplain"). Our own Armed Forces Commission has recently issued a Service Cross with the name Episcopal Church on the reverse side.

Fr. Read claims that Episcopal services are reduced to "extracurricular" activities on military installations. According to the 1949 issue of *THE LIVING CHURCH ANNUAL*, the ratio of communicants to the population is 1 to 90.232. This means that in a military installation of 5,000 troops, an Episcopal chaplain will find approximately 55 Churchmen and about 3,500 troops non-Roman and non-Hebrew. Let us assume that 10 per cent of the 55 Churchmen will attend the Episcopal Service. Let us also assume that 10 per cent of the 3,500 troops will attend the General Service. Do you see the picture? Six Churchmen at the Celebration of Holy Communion, and 350 Protestants at the General Service. Special facilities are necessary to house 350 worshippers. Almost any facility can be decently and properly provided to house a congregation of six. Incidentally (and this is not directed at Fr. Read), if a priest finds it difficult to minister to non-Churchmen, he might well remember that the redemption afforded by Christ is extended to "the whole world" and not restricted to Episcopalians.

After an Episcopal chaplain holds his service, or services, he generally conducts a General Service (sometimes called the General Protestant Service. This service, when conducted by Episcopal chaplains, is patterned after our own service of Morning Prayer — what could be more general than Morning or Evening Prayer? The chaplain in his vestments, the altar properly appointed and the procedure of Morning Prayer—this is the General Service, and

it affords a wonderful opportunity to satisfy the liturgical and ceremonial thirst of Protestantism.

Fr. Read criticizes the Army and Navy Hymnal. I also speak unkindly of it, but for another reason. The music in the book is pitched for women and boy sopranos, than which nothing is rougher on the mature male's throat. However, if the multitudinous offices of a divided Christendom were added to the book, it would be heavier than a New York telephone directory. There is no directive in the military against using service books other than the Army and Navy Hymnal. Furthermore, a man on the working end of a mimeograph machine can turn out service bulletins especially appropriate for any occasion.

Fr. Read's suggestion that a suffragan bishop for the Armed Forces be elected is a notion I once cherished but gave up some time ago. There are between 50 and 60 Episcopal chaplains on active duty, scattered all over the world. An Armed Forces Bishop would have to ride the winds and the currents of the ocean in order to visit us—and it would be a long time between visits. We chaplains need episcopal jurisdiction and contact, but to elect and finance another bishop is not the answer. The simplest and best solution is to authorize an Episcopal chaplain on active duty to report to the bishop within whose diocese his military installation is located. In this way, the chaplain will have a bishop to turn to, and he may participate in the life of the diocese. The diocesan, too, will have responsibility and authority concerning every Episcopal priest at work in his diocese. Fr. Read is on the right track. We chaplains need the advice and assistance that only a bishop can provide. The solution, however, is not to create more machinery, but rather to use the organization extant. Would it not be helpful if our Armed Forces Commission were to plan a meeting (or meetings) of military chaplains for the purpose of stimulating, discussing, collecting, and sifting such questions as Fr. Read's article raises?

(Rev.) MATTHEW H. IMRIE.

U. S. Army.

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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SIXTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

Religious Freedom Upheld

Three significant messages, addressed to Christian people in all parts of the world in which Christians are faced by problems of special difficulty and complexity were adopted by the Central Committee of the World Council of Churches, meeting at Chichester, England, July 9th to 15th.

One, a statement on religious freedom, denounced totalitarianism as "a false doctrine," declaring, "only the recognition that man has ends and loyalties beyond the State will ensure true justice to the human person. Religious freedom is the condition and guardian of all true freedom."

A message of encouragement in careful language was sent to Chinese Christians, affirming the solidarity of the Churches in other lands with them as they face "great opportunities for witness."

The third statement, sent to Evangelical Churches in Latin America, declared, "We are concerned with the situation created in many parts of the world when a dominant religious community denies full religious freedom to members of other religious communities."

A full account of the meeting will be published next week.



CONVENTION

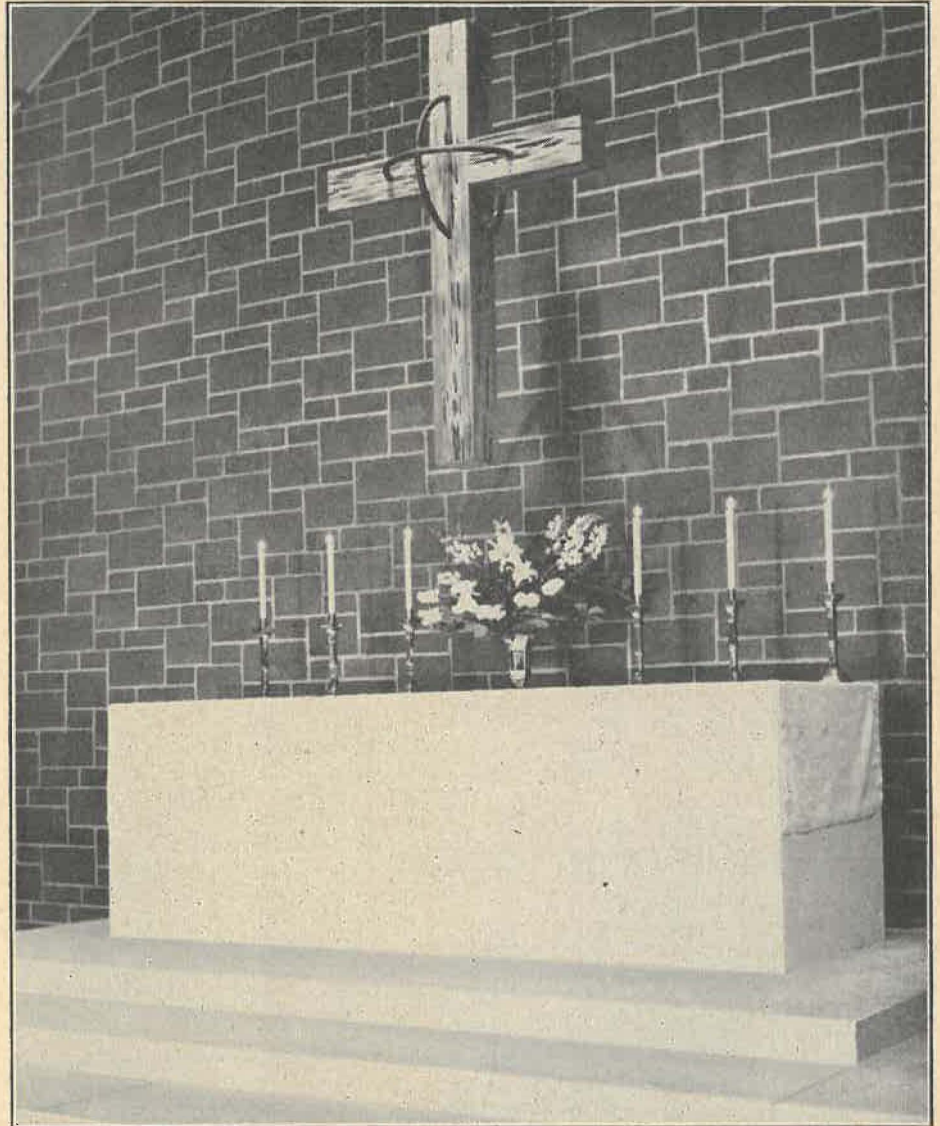
Commission Plans

Clergy Shortage Remedy

Acute awareness of the need for remedying the clergy shortage in the Church is expressed in the Report of the Standing Joint Commission on Theological Education, along with a proposed project for coping with the shortage. In connection with this the Commission recognizes the increase of support from the Church on Theological Education Sunday, but points out that greater returns and consequently more thorough promotion are necessary. The report, prepared by the Commission's executive committee, also advocates establishment of provincial boards of examining chaplains.

A condensed version of the report follows:

A revised edition of the *Syllabus of Studies for Holy Orders* has been pub-



POURED AND POLISHED CONCRETE is the altar for the quonset hut that is St. George's Church, St. Louis. The interior of the church is painted blue and rose. There is radiant heating in the cement floors. The former edifice was completely destroyed by fire late in February, and the new church built in time for rededication four months later. Two more quonset huts form the parish house. Rector is the Rev. Roger C. Schmuck, son of the late Bishop Schmuck of Wyoming.

lished and is available from Church Missions House. Accompanying the *Syllabus* is a *Guide to the Canons*.

Two resolutions adopted by the Commission in its one plenary session during the triennium, March 30 to 31, 1948, requested that boards of examining chaplains set up a uniform time for canonical examinations and recommend-

ed that seniors be examined the first full week in May or after seminary graduation, and that middlers be examined during summer holidays. This uniformity, said one of the resolutions, would be welcomed by seminaries as a help "toward maintaining their normal disciplines and routines."

The deans at one of their two meetings

Returns from Theological Education Sunday

	1948		1947		1946	
	Parishes	Amount		Amount*		Amount
Berkeley	110	\$ 4,585.14		\$ 5,255.49		\$ 3,490.94
Bexley	72	6,426.77		2,488.14		2,115.28
Bishop Payne	35	829.00		1,624.72		1,781.54
Cambridge	136	7,179.19		9,316.21		4,421.67
General	461	31,877.64		27,422.32		16,279.15
Nashotah	194	19,645.65		15,312.60		10,044.13
Pacific	201	7,562.00		6,918.47		6,305.41
Philadelphia	126	7,056.91		7,509.74		4,397.56
Seabury-Western	262	9,473.62		10,531.11		8,187.00
Sewanee	70	4,778.50		no report		1,800.32
Virginia	207	14,928.99		13,803.49		8,521.30
TOTAL	1,874	\$114,343.59	2,165	\$100,182.29	1,715	\$67,145.30
TOTAL		1945		1944		1943
		\$83,253.26		\$50,983.16		\$47,745.62

*January 1 to November 1, 1947.

during the triennium, December 20 to 22, 1948, also requested:

"That no seminary student be examined by his diocesan board in a given subject before he has completed the course in that subject offered in his seminary; and further, that no student should be examined in any subject before the summer following his Middle year.

"That no appointment for the ordination date of any candidate should be made until after he has completed the examination requirements of his diocesan board, in accordance with Canon 33, Sec. 2.

"That before ordination to the diaconate, the candidate should normally be examined in the subjects required for deacon's and priest's orders, in accordance with the provision of Canon 29, Sec. 1(a)."

PROVINCIAL BOARDS

Also adopted by the Commission was the resolution:

"That the Joint Commission on Theological Education wishes to encourage the experimental use of Canon 31, Sec. 7, which provides for provincial boards of examining chaplains, expressing hope that the formation and activity of such boards will promote greater standardization of theological examinations."

The deans suggested that the marking of written examinations for all candidates within the province by such provincial boards be for the uniform guidance of diocesan boards rather than binding them in any particular case.

The report said that several provinces were making beginnings in organizing such boards and that "while still in their infancy, they may be trusted to grow in influence and to contribute toward a healthy normalization canonical of examinations, now somewhat chaotically administered over the Church." The report was not sure, however, that the Church in America is ready for "a nationally unified examination system for candidates . . . such as has been adopted in the Church of England."

Evidence of a growing sense of responsibility throughout the Church for the support of theological education, said

the report, is the increase in gifts to the seminaries. [See *Theological Education Sunday table*.] Needs, however, still outdistance the gifts.

"The time should not be far distant when a major effort to secure additional funds for our seminaries must be undertaken by the Church. It is a significant fact that the recently successful Reconstruction and Advance Fund . . . contained no items for theological education except an asking for the Bishop Payne Divinity School.

"Theological Education Sunday has been left too largely to promotion by individual seminaries. In our judgment it should be coordinated with the promotional efforts of National Council."

CLERGY NEEDS

"While the membership of the Church (from 1900 to 1947) more than doubled (from 714,575 to 1,612,090), the number of clergy remained almost static, the increase being merely from 5,011 (1900) to 5,272 (1947). . . . A doubled parish membership does not necessarily argue the need for a doubled clergy roster. Indeed, if a static clergy supply were the Church's need, such a supply seems to be forthcoming, though . . . only approximately two-thirds of those ordained in our Church are

being graduated from our own seminaries. The Commission's Report three years ago could still say, 'The annual capacity output of our existing seminaries would seem more than adequate for replacement and normal growth, in view of the fact that so large a proportion of those ordained comes from other institutions. . . .'

Virginia Theological Seminary recently made a survey of clergy needs, "securing careful replies to a questionnaire from the bishops of all but nine dioceses . . . and from other sources." The figures are for "needs for the next five years," as of January 1, 1949.

Needed:

To staff present work	535
For probable new work	385
For extra-parochial work	50
Overseas immediately	13
Overseas next five years	45
For armed forces and veterans	111
As replacement for retirement and withdrawals (based on Church Pension Fund estimate of 185 annual terminations)	925
	2,064

Seminaries will, in the next five years, "pass through their graduating classes numbers substantially in excess of the pre-war yearly average of 148 [See *Seminary Graduates table*] and the 1941 to 1945 average of 125. . . . Even a graduation rate of 250 a year would still leave a sizable chasm between need [2,064] and supply [1,250]. . . . The government has come to the aid of the seminaries . . . by way of its generous grants to veterans. This aid will shortly cease. The seminaries consequently, face the serious question whether to increase their capacity, and, if so, how to finance such increase."

PROJECT OF PROMOTION

" . . . a project of promotion, however, should not be launched without careful

Seminary Graduates

	1945-46	'46-'47	'47-'48	Total	Ordained at graduation	Regularly enrolled 1947-48
Berkeley	6	4	11	21	19	37
Bexley	1	3	4	8	8	21
Bishop Payne	3	6	5	14	10	12
Cambridge	23	8	14	45	42	84
General	9	9	20	38	37	79
Nashotah	19	29	4	52	37	28
Pacific	4	4	4	12	13	40
Philadelphia	5	4	3	12	10	23
Seabury-Western	10	19	18	47	45	52
Sewanee	13	6	7	26	28	43
Virginia	14	27	37	78	74*	89
TOTALS	107	119	127	353	323	508
Total Graduated — 1935-40:	741				Average per annum:	148
1940-45:	626					125
1945-48:	353					118
	1935-48:	1,720				132

Annual withdrawals from the ministry from 1935 to 1948 average 183. The 508 men enrolled in the seminaries 1947 to 1948 falls short of their capacity which numbers between 750 and 800. *No figure given for 1945 to 1946 ordinations.

planning and wise counsel. Further analysis of our clergy shortage is required, as also evaluation of seminary resources. Certain of our seminaries may need to be advised as to educational and financial policies. Only six of the ten seminaries of the Church are at present accredited institutions under the standards of the American Association of Theological Schools. Tuition charges vary greatly from one seminary to another, as does the cost to the Church per student enrolled.

"The degree of such variance as between some of our seminaries suggests the need of analysis and evaluation by a competent advisory body. The statistical financial reports required from the seminaries by canon and now available over a considerable period of years can furnish a wealth of valuable data for comparative study. Our seminaries operate under autonomous governing boards. Yet more than one seminary board might welcome impartial judgment as to the effectiveness of the seminary under its charge. Study is also needed of the responsibility of the . . . dioceses of the Church for the financial support of their respective candidate. . . ."

"A reference . . . to Canon 30 . . . leads us to the conclusion that . . . the Executive Committee [of the Commission] could itself serve as the canonically responsible nucleus of an enlarged committee. The Executive Committee proposes to enlist as advisers and consultants additional bishops, presbyters, and laymen. . . ."

RESOLUTIONS

To implement this enlarged project, the Executive Committee asks that it be resolved, "the House of _____ concurring, that the Joint Commission on Theological Education be continued, and that the treasurer of the General Convention be directed to provide the sum of \$5,000 for the expenses of the Commission during the coming triennium."

The Commission proposes six amendments to canons.

1. Canon 31 should be amended to provide that examining chaplains advise deacons as well as postulants, candidates, and deacons in regard to their studies and preparation.

2. The first sentence of Canon 32, Sec. 2 should be changed from "A deacon admitted candidate under provisions of Canon 26, Sec. 5(d) . . ." to "A deacon who prepared for ordination under provision . . . etc."

This corrects a slight error. "An earlier clause of Canon 26, Sec. 5(a) asks that the future ordinand submit to oversight of his educational record *before he is a Candidate.*"

3. The same correction should be made in Canon 32, Sec. 3(a).

4. Canon 34, Sec. 5(5) should be amended so that it rules that a man must present a certificate from his theological seminary or from the clergyman under whom he has been studying, showing his scholastic record and giving judgment as

to his personal qualifications for the ministry. It is usually impossible to adhere to the present canon which requires seminaries to certify that a man "has completed all the studies required by the canons" since most seminarians take canonical examinations before graduation. The phrase, "judgment as to personal qualifications" in the proposed amendment will provide the standing committee a more exact judgment than does the present canon which requires certification only that a man "is otherwise qualified to serve in the ministry. . . ."

5. Canon 34, Sec. 8, should call attention to the fact that in addition to certificates required by previous sections of the canon, the standing committee must



REV. CLIFFORD SAMUELSON: *The present rural leadership was endorsed.* [See col. 3.]

have the report of the board of examining chaplains.

6. Canon 35, Sec. 7 should be amended similarly.

Members of the Commission: The Presiding Bishop, ex-officio; Bishop Ivins of Milwaukee; Bishop Gray, Coadjutor of Connecticut; Bishop Dun of Washington, Chairman first two years of triennium; Bishop Nash of Massachusetts, Chairman. Also deans of the seminaries or their representatives: Berkeley, Very Rev. Percy L. Urban; Bexley, Very Rev. Corwin C. Roach; Bishop Payne, Very Rev. Robert A. Goodwin; Cambridge, Very Rev. Charles L. Taylor, Jr.; General, Very Rev. Lawrence Rose; Nashotah, Very Rev. William H. Nes; Pacific, Very Rev. Henry H. Shires; Philadelphia, Very Rev. Frank D. Gifford; Seabury, Very Rev. Alden D. Kelley; Sewanee, Very Rev. Robert F. Gibson, Jr.; Virginia, Very Rev. Alexander C. Zabriskie. Also one examining chaplain from each province: first, Rev. George O. Ekwall; second, Rev. George E. Norton; third, Rev. Theodore O. Wedel; fourth,

Rev. Werner F. Rennenberg; fifth, Rev. William E. Stoskopf; sixth, Rev. Leroy S. Burroughs; seventh, Rev. Claude A. Beesley; eighth, Rev. Herbert V. Harris. Three laymen: Dr. Kenneth C. M. Sills, Dr. Theodore M. Green, Dr. Thomas S. Gates (deceased). Executive Committee: Chairman, Bishop Nash; Dean Rose, Dean Taylor, Dr. Wedel, Dr. Sills, Dr. Greene.

RADIO

Roman Program to Use Scenes from Great Plays

An announcement from the Mutual Broadcasting System states that "The Family Theatre," a weekly broadcast produced by Fr. Peyton of the Roman Catholic Church, is changing its form and will hereafter use scenes from great plays.

Previous broadcasts in this series have been original productions.

The new course of action, reported as a direct result of thousands of listener requests, is almost identical with the method used in "Great Scenes From Great Plays," the weekly radio program produced by the Episcopal Church during the fall and winter of 1948.

TOWN AND COUNTRY

Let Us Go and Possess It

By the Rev. C. G. HAMILTON

Many methods may be used to advance the work of the Church in town and country. This sums up the policy of advance for the next triennium resolved by the National Conference on Town and Country which met at Park College, Parkville, Mo., June 28th to July 7th.

The feeling at the Conference was that town and country work has reached a plateau. It is no longer a matter of isolated individuals carrying on an individualistic work, nor is it a matter of a few colorful personalities doing the unusual. Town and country work has become a recognized part of the program of the whole Church, an integrated unit in its life and thought. The attainment of a minimum financial base at the Philadelphia convention signaled this: and the deep and genuine interests of the General Convention has revitalized the whole field. The Church press has been receptive to the work and has stimulated interest. Constructive and courageous leadership has achieved far-reaching results.

THE FLUID PHASE

The fluid condition of American life, it was generally agreed, has also done away with rural work in the older sense. There are suburban communities and ribbon developments near every city which are rural in locale but urban in attitude, while the farmers who have crowded

into the small towns have made them rural even though growing in size. Town and country work is the only title that can cover the fluid phase of the Church's life which today reaches such a large percentage of Church people, and which bids fair to reach more.

The removal of the National Conference from Madison to Parkville three years ago was an illustration of the change in the thought and program of the Church in this area of work. This 27th annual conference was the most mature of those that have been held. Representatives felt that there is no need now for an apology or a rationale of country and town work; there is not a need for a preliminary program. Theme of the Conference was that of Joshua in the wilderness: Let us go up and possess it quickly, for we are well able to.

Primary at the conference was a declaration that a Christian town and country program begins with the recognition that all people as children of God are entitled to equal opportunities and privileges. It was also declared that since the economic bases of town and country life are vital to Church life, the conference favored measures to assure a more abundant economic life for those who live on or from the farm.

LEADERSHIP ENDORSED

Experienced leaders from 30 dioceses and districts — including Toronto — exchanged experiences and then formulated definite policies.

The conference endorsed highly the present rural leadership, especially by the Rev. Clifford Samuelson and Miss Elizabeth Rhea. It urged a continuation of student work and education in this field. It pointed out that the present conferences plan resulted in over 500 clergy and laity attending town and country conferences all over the nation. The importance of adequately serving the religious needs of the numerous federal projects like power dams was recognized.

It was suggested that cooperation with other Christian bodies and with secular agencies with constructive programs be continued. Outpost Church schools, Lord's Acre projects, experimental homesteads were listed as valuable approaches in many localities. The present church school by mail was commended. It was recommended that more care be taken in settling displaced persons. A national personnel bureau, with a capable director, was recommended as the solution for the frequent tragic misuse of the abilities of the clergy.

Speakers at the Conference included William Albrecht of the College of Agriculture of the University of Missouri, Rollin Fairbanks of the Boston Institute for Pastoral Care, Mrs. Elwood Haines of Iowa, D. Howard Doane of the Doane Agricultural Service of St. Louis, Bishop

Spencer of West Missouri, Bishop Horstick of Eau Claire, Ted Schreiner of Oklahoma, the Rev. Canon E. B. Smith of Olympia, Miss Elizabeth Rhea of National Council, F. D. Farrell of Kansas State College, W. A. Cochel of Kansas City, and the Rev. Clifford Samuelson of National Council, director of the Conference.

A tour of Roanridge was taken under the leadership of Mr. Cochel, who initiated the project which has been a center for country church extension.

Meeting concurrently with the Conference was the National Institute for Town and Country Church, through which students from seminaries and training schools get experience in country church activities.

GOALS NAMED

The Rural Workers' Fellowship held its annual meeting June 30th.

Goals named include a yearly diocesan evaluation of all work, a three year tenure, better rectories, adequate travel allowances, adequate salaries related to the economic level. A diocesan program recognizing town and country work was considered vital.

Officers elected were president, the Rev. L. Maxwell Brown; vice presidents, the Rev. Messrs. Shelby Walthall and Howard S. Trask; secretary-treasurer, the Rev. Frederick K. Smythe. Directors elected were the Rev. Messrs. Samuel Keys, Smythe, Brown, Samuelson, E. Dargan Butt, and Grant O. Folmsbee.

The newly created Rural Fellowship Award, a recognition of devoted and loyal service to the Church and the Master in rural areas, was presented to the Rev. Philip Hanson Mason, the Rev. Lloyd Jackson Delaney (Church of England in Canada) and Professor William V. Dennis.

EUROPE

Bishop Larned Reports

Bishop Larned, in charge of American Episcopal churches in Europe, in presenting a triennial report to the Presiding Bishop, states that clergy in Paris, Rome, Florence, Nice, and Geneva have rendered important service to an increasing



THE CHURCH IN EUROPE

number of American visitors, to permanent residents, and to thousands of Americans at work in many international organizations. Every vestry has among its members one or more representatives from consulate or embassy. The churches have helped to uphold the morale of Americans working in an environment of considerable political and economic strain.

Bishop Larned comments on the difficulties which the Bishop of Gibraltar and the Bishop of North and Central Europe have had in caring for their many chaplaincies in those jurisdictions. Fewer English visitors are on the Continent at present, compared with former years, but in many cities Americans are more numerous than before the war.

The fact that many English chaplaincies are not manned means that Americans are frequently without any Church services in English and without Church schools for their children. Calls come for services of one kind or another from Switzerland, Spain, Italy, France, Greece, and Turkey. Some 5,000 Americans are already said to be connected with the Saudi Arabia oil development. Bishop Larned feels that much more should be done in future to increase the amount of work done on the Continent in cooperation with the Church of England.

THE LIVING CHURCH RELIEF FUND

Christ Church, Noshiro, Japan, Rebuilding Fund

Previously acknowledged	\$ 316.50
Camp Morris	20.30
	<hr/>
	\$ 336.80

CARE for Old Catholics

Previously acknowledged	\$7,776.39
Billy Nalle	40.00
Kathryn Cutlar	25.00
Mrs. L. L. Browning	10.00
Mrs. W. Ferguson Colcock	10.00
Rev. C. R. Palmer	5.50
	<hr/>
	\$7,866.89

CARE for Japanese Churchmen

E. P.	\$ 20.00
Mrs. L. L. Browning	10.00
	<hr/>
	\$ 30.00

Save the Children Federation

Previously acknowledged	\$5,608.98
Bess Miskimen	10.00
Vocation Bible School, St. Paul's Church, Navasota, Tex.	5.40
Rev. D. H. and Mrs. Loweth	5.00
Eleanor T. Walmsley (Finland)	3.00
Caroline B. Cooke	2.50
	<hr/>
	\$5,634.88

Bishop Chang's Work

Previously acknowledged	\$4,236.29
Mrs. Ella Stewart	5.00
	<hr/>
	\$4,241.29

Presiding Bishop's Fund

Bertha P. Wolfe (overseas)	\$ 5.00
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St. Gregory's Priory

Rev. Harry S. Musson	\$ 25.00
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Negro Relief

Major and Mrs. R. D. Gile (for riot victims)	\$ 10.00
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THERE'S ALWAYS ROOM FOR *One* MORE

By the Rev. John C. Leffler

Chairman, Local Committee on Arrangements for General Convention

THE local committee on arrangements for a General Convention of the Episcopal Church is bound to be about the busiest group of individuals in the Church during a General Convention year. Unlike many other national organizations and religious groups, our Church seems to have the habit of entrusting a local group of inexperienced people with most of the responsibility for the entertainment of one of the longest and largest conventions held in America. Reports of previous conventions are a great help in approaching this task, but a great deal of it is learned "the hard way."

Fortunately San Francisco is used to conventions and has placed at the disposal of the Local Committee all of the resources of the Convention and Tourist Bureau to handle hotel reservations and to give other needed advice. We are receiving excellent cooperation from everyone involved in this great undertaking, from the chairmen of committees, the managers of the halls and meeting places, the city government, and all the commercial houses with which we have to deal. As a result everything is going according to schedule and we feel reasonably sure of making this 56th General Convention one to be remembered with pleasure. At least, as the Irishman said: "Thims the intintions."

DON'T BELEVE THE RUMOR

One of the questions about Convention arrangements most frequently asked is the one about food and housing.

There need be no doubt about the typical Episcopalian loving his comforts, and showing normal human concern over such simple earthy things as food and shelter. You will be able to eat well during your stay in San Francisco, but you will have to pay well too! We wish our food prices were lower, but they aren't and all we can say is that what you pay for is pretty universally good. You can eat Chinese, Mexican, Japanese, German, Italian, Armenian, French, Russian, and many other kinds of food. There will be a lunch counter at the auditorium, and at one of the large hotels, and several medium priced restaurants are nearby. The Local Committee

will gladly arrange group meals on 24 hours notice.

As for shelter, don't believe the rumor going around the East that "hotel accommodations are nearly gone." They are sold out at the headquarters hotel, the Fairmount, but there are still many rooms at various prices in other hotels. We have rooms for over 3,000 people under preliminary contract with more available when needed, and as of July 8th reservations for only 1,445 people have been received. Whether you are attending officially or not, write Convention Headquarters, 1055 Taylor Street, San Francisco 8, and a housing reservation form will be mailed at once.

We have received a few requests for free or private housing which we have not been able to fill. We are sorry that such requests cannot be met by our Committee but experience in recent conventions has led to the policy of hotel housing as being the best solution, particularly in a city like San Francisco which has so many hotels. It is not an easy matter to secure private housing even for brief periods as many Churchmen know, and it is almost impossible to arrange it on a large scale for so long a time. Of course, the members of the Youth Convention which meets in Oakland will be entertained in East Bay homes, as will 50 missionaries in San Francisco.

Another question asked is whether we have an arrangement with the rail, air, and bus lines for special rates to San Francisco. No such arrangement could be made by our Committee. The usual reduced round-trip fares for short periods given by most of the carriers will be available.

Questions are also asked concerning exhibits. Exhibits will be an important feature of the 1949 Convention. The spacious foyer and corridors of the first floor at the civic auditorium will display the work of the National Council in what promises to be a memorable fashion. Most of the other organizations and groups within the Church will be given space at cost price on the second floor. There will be significant exhibits by several commercial houses also on the second floor. Ample space is still available for both commercial and non-com-



CONVENTION EMBLEM: A miniature reproduction of it is being used in THE LIVING CHURCH to indicate Convention news.

mercial exhibits by application to Convention Headquarters.

SOME RESERVED SEATS

The matter of seats for the opening service and other large gatherings is of increasing interest. Our civic auditorium seats only 7,100, and as a consequence we shall probably not be able to accommodate all who will want to attend the opening service. Reserved seats will be held for all bishops, clerical and lay deputies, Auxiliary delegates, officials, and other special guests. We shall also be able to accommodate an overflow of about 1,000 people in Polk Hall. At the moment we are struggling with the problem and have not decided whether to issue tickets for the balance of the seats or let them go on a "first come, first served" basis.

One of our major problems to date is the unwillingness of many bishops and clerical deputies to preach on October 2d. We have some sympathy for their desire to be free on that Sunday, but alas, the clergy and people of central California want very much to hear the brethren from the East. Should any read these words and undergo a change of heart in the matter please notify the Rev. Russell B. Staines, 2314 Bancroft Way, Berkeley, Calif.

JERUSALEM CYCLE OF PRAYER

July

29. Moray, Ross, and Caithness, Scotland: Piers Holt Wilson.
30. Nagpur, India: Alexander Oglivry Hardy.
31. Nasik, India: Henry Cecil Read.

August

1. Nassau, West Indies: Spence Burton, SSJE.
2. Natal, South Africa: Leonard Noel Fisher.
3. Nebraska, USA: Howard Rasmus Brinker.
4. Nelson, New Zealand: Percival William Stevenson.

Priest at the Press Table

By the Rev. G. Paul Musselman

What does a labor union convention do that is of interest and significance to the readers of THE LIVING CHURCH? This was the question that we asked the Rev. G. Paul Musselman, head of the Detroit Episcopal City Mission and friend of many union members. His answer is the following report of the UAW-CIO Convention, which met in Milwaukee last week.

HERE in Milwaukee, one of America's largest unions, the United Automobile Workers, born twelve years ago in my home town Detroit, has been holding its Annual Convention. Representing upwards of a million workers, a number approximating the active communicant strength of our Episcopal Church, 2,300 members from 34 states, met this hot July week in the Auditorium, three blocks away from the editorial offices of THE LIVING CHURCH. Its press card entitles me to this seat in front of the platform where one committee after another comes to make reports and from which the convention is opened each morning with an invocation.

"STOP DRIFT TO DEPRESSION—WAR—DISASTER. PLAN FOR PEACE—FREEDOM—ABUNDANCE" is the large sign to the right of the forum from which 41-year-old Walther Reuther opened the convention on Sunday, July 10th. "In this twilight period in the world," he said, "fundamentally the struggle in the whole world is for men to find the answer to the age-old problem, how do you solve the basic economic problems and get economic security for the great mass of people without at the same time robbing them of their basic political freedoms?" Hardly had his speech ended when the battle of the ideologies broke loose on the floor and continued throughout the six days of morning and afternoon meetings.

ERP DEBATED

ERP, opposed by the leftists, was the first ideological battle flag specifically raised by Reuther. He quoted a European trade unionist, one of the many he met when he was sent by our government on a mission to the workers abroad, as having said "We need something beside machinery and food and clothing, we need hope!" Reuther proposed that the big fight of America to give hope to

Europe should be "by proving that the American democracy has the moral strength and the down-to-earth economic and political know-how to solve the everyday problems of its people."

Hope is a great Christian word. Much of the work of the United Automobile Workers is aimed at ends to which the Church has been committed by our Lord. To be sure, to a priest, accustomed to the maturity and mellowness of the Church, some of the goings on at this convention are certainly "down to earth!" Yet I find it refreshing because after all these delegates and the million workers they represent are from the same group as those from which Our Blessed Lord recruited His own leaders. Auto making is the basic mass industry of my home state, Michigan, just as fishing was the basic industry in Jesus' own province of Galilee. The Gospel records indicate that some of the city folk and the religious and cultural leaders of Jerusalem were quite shocked at some of the doings of those with the "Galilean accent."

HEALTH—OPPORTUNITY—SECURITY

The scenic canvass behind the platform carries pictures showing the aims of the UAW. They are Health—Opportunity—Security. There is a small minority in this union who believe that these legitimate Christian aims can never be achieved in our social order of today but that a new framework must be built on the model of the Soviet Union. This element in the union is the flying wedge of the opposition to the Reuther administration. The battle got out into the open on Monday when the Resolutions Committee brought in Resolution No. 9 entitled "Communist Party's Program of Disruption." Recommendation was made that the charters be revoked of those unions which had done a poor organizing job and had failed to follow the "democratically determined" policy of the UAW. The opposition delegates spoke loud and long for autonomy. (We would call it the right of the local congregations.) Then Reuther, in an impassioned speech, denounced those who followed the policies of the Communist Party line while claiming the benefits and protection of the CIO.

Tuesday, Victor Reuther, head of UAW Educational Department made a brief appearance. Face bandaged and obviously pushing his strength to speak, he

spoke simply. The attempts to assassinate both Reuthers moved the delegates to pass a resolution calling on the FBI and other federal forces to concern themselves directly with the solution of these shootings which some fear might be the beginning of a pattern of assassination which is firmly established in some other nations.

An increase in national income to \$300 billion "in real terms" was proposed by Leon Keyserling, Vice Chairman of the Council of Economic Advisers. Nominations then began.

It would be interesting to see, at our own General Convention, the delegates parading with banners and balloons for a half hour singing "Sherrill is our Leader. We shall not be moved. Just like a tree—planted by the water—he shall not be moved." However I do wish I could see something at San Francisco that I saw here, women and Negroes among the delegates, making speeches and carrying their share of responsibility. This militant union has in a bit more than a decade accomplished an equality of fellowship which is our official position but which we have not nearly attained in practice. In my own diocese, which I think is one of the most militant in the Church, we do not yet admit women to vestries and the mere proposition at our last convention to do so worked up more steam than all other issues put together.

The elections resulted in an overwhelming victory for Reuther and the slate of candidates headed by him.

Wednesday turned out to be a fairly quiet day but the delegates battled about the proposal to create a new district—an administrative area similar to our diocese. There did not seem to be any doubt as to the need for it but somehow the impression got around that the district affected had not had sufficient time to discuss it. The boys don't want to be pushed around, even by their most trusted leaders! A similar issue, that of lengthening the time between conventions from the present one year to a two year period, came in for some rough treatment mainly spearheaded by leftist forces. The proposal lost only to come on the floor late in another form, and a twenty month period was rather quietly passed. Between times the delegates had caucused and talked it all over and they were then satisfied.

FDR VISIT

Freshman Congressman Franklin D. Roosevelt, Jr., received an "all stops out" ovation Thursday morning. That labor does not now plan a third party seems evident from the nature of his plea for a two party system and that both parties should be reformed from within. He used

a word not too often heard — responsibility. He urged that the labor, the liberal, and the farm forces think more of their responsibility for good of the nation rather than of their particular interests. A resolution, the core of which was to commit the UAW to the formation of a "genuine, progressive political party," was withdrawn in favor of a policy pressed by a delegate as "let us work within the framework of the Democratic party until the historic moment when labor should form a political party."

INTERNATIONAL RELATIONS

Included in a comprehensive International Relations Resolution was support for proposed legislation to admit 400,000 displaced persons, the placing of the Ruhr in public hands, and support of ERP and the Atlantic Pact. The resolution stated that "the certain defeat of Communism lies not in the atom but in the example of a dynamic world democracy."

The pace quickened on Friday, the sixth day, as the delegates planned for the battle of 1949 and called for more militancy. By a vote of "more than 95%" dollar-a-week emergency strike assessments were authorized, at the direction of the Executive Board. Failure to pay this renders members delinquent the same as though they had failed to pay dues. Accusing American corporations of price increases and profit making and of maintaining "double standards" one for "the inside clique" and the other for the workers, the delegates instructed the leadership to press the 1949 demands for

pensions for 60 year olds, up to \$100 a month" and for health and security provisions.

The Grievances Committee, after reporting several routine cases, brought in the case of nine union offices of Local No. 248 which lost a disastrous 11 months strike at Allis-Chalmers' Milwaukee plant. Christoffel, whose indictment for perjury as a Communist before a Congressional Committee was reversed on a technicality by the Supreme Court, spoke. So did Buse, another appellant. Charges which involved "misconduct in Local Union financial matters" were upheld by the new Local Union, by the International Executive Board, and by the Grievance Committee. The convention found them true to the extent that the nine Local officers had "violated their trust," and showed "complete disregard" for the International Constitution in "the proper use and accounting of Union funds."

The defense of this group, all of whom were said to be followers of the Communist Line, was largely based on technical objections and the claim that their expulsion was on the basis of their record of being "Peck's bad boys at the conventions." Expulsion was voted with only about a dozen dissenting votes, on the issue defined by President Reuther as "a matter of simple honesty."

The ideological issue came into its sharpest focus within a few hours of adjournment when the grievance committee recommended the expulsion, on charges of treason and of acts highly in-

jurious to the union, of Tracy Doll, a member of the Michigan legislature and until recently President of the Wayne County Council of the CIO; and of Sam Sage, until recently secretary of the same council. A sheet violently attacking the Reuther Administration on charges of permitting or encouraging racketeering, gangsterism, and thuggery was brought forward as evidence. Both defendants claimed the pamphlets got out without their having examined the final printing. The accused men have long been prominent in leftist policies and recently were unseated from Wayne County Council Control on that basis.

The debate was fast and furious, and Reuther showed again his capacity for moral leadership when he restored it to the plane of principle with the assertion: "An association of free men cannot exist unless there is common honesty between them." The expulsion was voted by an overwhelming majority.

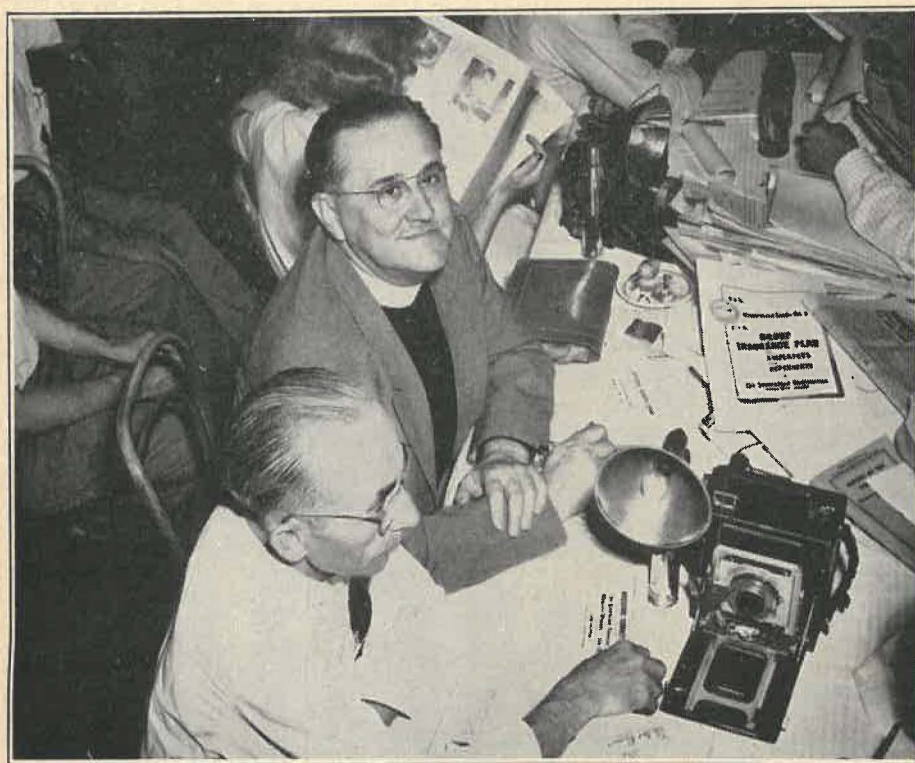
UNION GROWING UP

A miracle of maturity has taken place recently in the UAW. Had the Soviet leadership conceived of an organization through which they could win control of America quickly they might have planned this militant union; but it has turned out within the past few years to be a spearhead of fighting opposition to communist policies and tactics. The story of ideological indoctrination of a million Americans, many of whom had the background which is thought to foster radicalism, into a thoroughly democratic and patriotic American group is worth study by the Church. All too often we of the Church verbalize without giving real ideological leadership.

There are some attitudes of the labor crowd which seem to a Churchman to be immature. One is that leaders of labor will think it a near crime for the worker to be unorganized and yet claim the right as worshipers to be unorganized. The unorganized worshiper is as ineffective as is the unorganized worker.

We have much to give each other. Labor's door is open to the Church. Our hearts must be open to them as people. Let us commend them for their good and forgive their mistakes.

After all the life span of the United Automobile Workers is only about as long as the time between the Crucifixion and the writing of the first Epistle. The whole modern labor history in America was written in less than the time between the Resurrection and the writing of The Book of Revelations. Give the labor men and women some time and understanding. They are growing up fast. And if you think they are a bit on the noisy side what about the Church at Corinth to whom St. Paul had to write so reprovingly?



Milwaukee Journal.

PRIEST AT THE PRESS TABLE: Fr. Musselman was reminded of the uproar in the Church at Corinth.

A Letter From Bishop Chang



OUR readers, who have generously contributed \$4,241.29 for the work of Bishop Chang of Fukien, were delighted to learn of his safe arrival in his diocese [L. C. July 3d]. We should like to share with them some parts of a letter from the Bishop, telling of the courage of missionaries in the face of the Communist advance. After telling of his cordial reception, not only by his own people but by members of other religious groups as well, the Bishop writes:

"There is one thing for which I feel deeply grateful and about which I feel very proud: Not a single missionary of our Church has left. Every one has remained in his or her place refusing to budge. Already two missionaries are in an area under the Communists, that is the northwest of our diocese.

Miss Thomas in our border town of Chingan, an outpost of the diocese, was given a chance of leaving before the Communists came in. In her own words: 'I felt I could not decide such a big question without time for prayer. . . . I spent most of the night in prayer. As a result it would seem that I should "stay put." It has come to me very much lately that in view of the special circumstances which brought me to Chingan in the first place' (she was called to take the place left vacant by two martyrs) 'it would be strangely inconsistent to withdraw now; and this seemed very clear to me this last night—together with the fact that the struggling little Christian community surely needs what help one may be privileged to give in these days of acute sorrow and distress. I have prayed almost constantly for a right judgment in all things. Will you please pray that I may be enabled to make a contribution to the Chinese Church with complete selflessness?'"

Bishop Chang adds:

"This was the last time we heard from her—May 8th. Since then we have been cut off entirely from the Church in the northwest. I could commend Miss Thomas, the priests, catechists, and women catechists, and all the faithful there, to your prayers."

Several other instances of courage are mentioned by the Bishop, who commends others of his workers to the prayers of THE LIVING CHURCH FAMILY. He continues:

"Miss Gaussen at Kianan also decided to stay. She is over 70 and was supposed to have retired years ago, but has held the fort throughout the war with the Japanese and after. She, too, is cut off from us. I commend her and the priest in charge of that big district in the northwest, Archdeacon Tang, to your prayers.

"Then in another out-of-the-way place Dr. Fiche and Mrs. Fiche are holding the fort. This country town is full of retreating soldiers in rags, their feet blistered with walking, suffering from wounds and all kinds of ailments. Both Dr. and Mrs. Fiche are well past 60 and still they are there to

tend the wounded soldiers, to do what they can to relieve suffering, and to witness to the love of Christ which passeth understanding.

"In another town full of soldiers who have occupied both our church and school, a missionary nurse and our Chinese doctor and nurses are caring for the wounded. In another place where our compound has been occupied by soldiers and where there is chaos, another missionary is using the opportunity to preach to the soldiers and is having a great time. Three of our missionary priests with families and small children have decided to remain and are carrying on in spite of many difficulties. So we have much to thank God for, for these devoted servants of God."

It is difficult for us, here in our comfortable homes in America, with our peaceful countryside and beautiful places of worship, to realize what our Chinese fellow-Churchmen are going through these days. Danger, suffering, and insecurity are their daily portion; yet they can write of the "privilege" of ministering under such circumstances, and report that they are having "a great time" doing so. How many of us could measure up to such a test?

BUT we can help them, both by our intercessory prayers and by our sacrificial gifts. Bishop Chang writes further:

"We are in desperate need of money. I was appalled to find how inadequately our clergy and Church workers are being paid. They are all living in penury. So I trust The Living Church Fukien Diocesan Fund will remain open for contributions. . . . As for the city of Foochow, the coast is still clear, letters can still come. We have planes coming almost every day."

Yes, Bishop Chang, we are glad to assure you that the fund is still open, and we are confident that our Family will respond generously to this appeal. In fact, we know that a good many of them, as soon as they read this editorial, will sit right down and make out a check to THE LIVING CHURCH RELIEF FUND, marking it "For Bishop Chang's Work," and mailing it promptly to 744 N. Fourth St., Milwaukee 3, Wis. And you may be sure, too, that thousands of them will include you and your mission workers in their prayers.



" . . . WHO HATH MADE OF ONE BLOOD ALL THE NATIONS . . . "

DIOCESAN

CENTRAL NEW YORK

Bishop Higley Recovering

Bishop Higley, Suffragan of Central New York, is successfully recovering from surgery performed at the Hospital of the Good Shepherd, Syracuse, it was reported on July 12th.

Bishop Higley has requested not to have letters or flowers sent to him, but he would appreciate the prayers of the people. Prayers for the Bishop's continued recovery will be said in the churches of the diocese.

KENTUCKY

Survey for Missionary Expansion

The diocese of Kentucky, like other southern dioceses, is faced with the necessity of extraordinary missionary responsibility that runs parallel with the industrial expansion of the South. At the recent diocesan convention, authorization was given to conduct a complete survey of the diocese under the auspices of the National Council's Home Department to consider institutions, parish and mission churches, and future missionary expansion.

Bishop Clingman has appointed a diocesan survey committee composed of the heads of the departments of the executive council of the diocese with the Rev. Andrew E. F. Anderson as chairman.

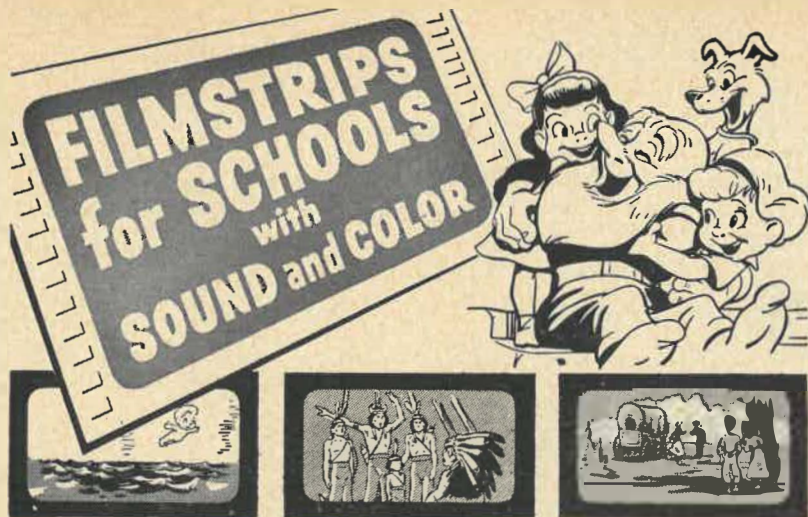
Following the pattern of other successful surveys, Fr. Anderson has procured the services of the Rev. E. Dargan Butt and Joseph G. Moore. Every parish and mission is calling on its lay-strength to accumulate complete data. Expanding areas in metropolitan Louisville are being studied with an eye to the feasibility of purchasing land and erecting churches. New communities in the diocese, whether rural or urban, are being studied. The relationship between Church-owned or sponsored institutions of social service and the Church itself is being studied to discover ways to strengthen such work and to redefine the Church's responsibility in these areas.

The survey is to be completed December first and a special session of the diocesan convention may be called if necessary to implement its recommendations.

ALBANY

Summer Fair Nets \$4,500

A summer fair netted \$4,500 for St. George's Church, Schenectady, N. Y. Every group and organization in the parish worked on the two day festival which included street dancing and a flower show.



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The Cross of Illness

Outside of bearing the cross of one's sins, probably no other cross which begets us is so difficult to bear as the cross of illness. Illness is an abnormality. Our bodies are no longer natural. Pain racks both mind and body, and a pain-racked mind begets fears and depressions, and **THEY** are the greatest foes to healing that priests and doctors have to contend with. Priests and doctors? Not just a doctor in illness? Oh, you blessed souls, how long have you been in the Episcopal Church and not known that many times your very own parish priest can help you **EVEN MORE** than your physician? You surely **MUST** have been told by your priest of The Sacrament of Holy Unction (page 320, Book of Common Prayer). The acceptance of that Sacrament, with all that it implies,

will bring healing of body and/or soul, as Our Lord may ordain, but in great surety, it **WILL BRING** peace, comfort, (strength), freedom from fears, and your physician will testify that these qualities alone are the greatest aids to healing that he knows of. If you ever have a serious or a tedious ailment, your priest will probably suggest Holy Unction, but if he doesn't, insist on it, for The Episcopal Church teaches that Our Lord has never lost His ability to heal bodies and souls. We simply have lacked the faith to believe it. Your cross in illness, then, may become a crown of spiritual achievement, and when it does, always remember to return thanks. Let's never be like those nine lepers who accepted healing but forgot to say "Thank you" to Jesus.

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DEATHS

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

Egbert Bailey Clark, Priest

The Rev. Egbert Bailey Clark, Jr., who died suddenly from a heart attack on May 9th, was born July 1, 1897, at La Grange, Ill. His parents were Egbert Bailey Clark and Mary Frances Fox. He received his B.A. from Stanford in 1920, his M.A. in 1923. His theological education was at the Church Divinity School of the Pacific from which he was graduated in 1924.

Mr. Clark was ordained deacon in 1924 by Bishop Parsons of California and priest by Bishop Johnson of Los Angeles in 1925. He married Kathryn P. Bowes in 1926.

He was vicar of St. Cross Church, Hermosa Beach, Calif., 1925 to 1928, and rector of the Church of the Incarnation, Santa Rosa, Calif., 1928 to 1935, when he became dean of men at Santa Rosa Junior College. He served there until 1944. From 1929 to 1935 he was rural dean of the Sonoma Convocation; from 1931 to 1936 he was chairman of the department of publicity, Sacramento; and in 1931 and 1934 he was deputy to General Convention. Surviving are his wife and two children.

William Everett Johnson, Priest

The Rev. William Everett Johnson, rector emeritus of All Saints Church, San Benito, diocese of West Texas, died on June 29th. Services were held in the church on July 2d.

Fr. Johnson was a brother of the late Irving Peake Johnson, Bishop of Colorado. He was born in 1857 in Little Falls, N. Y. He attended Union and Berkeley Seminaries; was rector of the Church of the Redeemer, New York City from 1889 to 1906; Christ Church, Lacrosse, Wis., from 1912 to 1921 and then came to San Benito. He became rector emeritus of All Saints in 1937. A parish hall already under construction as a tribute to Fr. Johnson and his wife will soon be dedicated. Mrs. Johnson survives.

Frederick Herbert Sleep, Priest

The Rev. Frederick Herbert Sleep, first rector of the Church of the Good Shepherd, Fitchburg, Mass., died on June 20th.

Mr. Sleep was born in Buckfastleigh, Devon, Eng., March 22, 1887, the son of Simeon and Charlotte Sleep. His education was received at Tilton Seminary and from private tutors. Bishop Parker ordained him priest in 1913.

From 1913 to 1915 he served as priest-in-charge of St. James Church, Laconia, N. H., from 1915 to 1917 as vicar of the Church of the Good Shepherd, and

until 1945 as rector of the latter church.

Surviving are his wife, Louise Whittemore Sleep, and four children.

Burial service was said at Fitchburg on June 22d.

Sister Florence Hilda

Sister Florence Hilda of the Society of St. Margaret died suddenly at Seaside Home, Great River, L. I., the summer camp of Trinity parish, New York City, July 6th.

She was the daughter of the late Rev. and Mrs. Reeve Hobbie and is survived by a sister, Sister Julia Frances of the Community of St. John Baptist, and a brother, Theodore Hobbie of Mendham, N. J.

More than 30 years of her life had been devoted to the work of Trinity Mission House and Seaside Home.

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CHANGES

years ago he asked Bishop Gilbert to receive him and his congregation into the Episcopal Church. After two years of study and instruction, the Rev. Mr. Gayle passed his canonical examinations this spring.

The Rev. Mr. Moore, who was presented by the Rev. Robert B. Pegram, will be a member of the Associate Mission of Grace Church, Van Vorst, Jersey City, N. J., assisting the Rev. Chauncie C. Myers. Address: Grace Church, Erie and Second Sts., Jersey City, N. J.

The Rev. Dr. Nies, a deaf mute, has long been associated with St. Ann's Church for the Deaf, as a lay reader. Dr. Nies will continue to serve this congregation, which meets in the Church of St. Mark's-in-the-Bouwerie. He was presented by the Rev. Francis D. Daley. Address: 234 E. Eleventh St., New York 3.

The Rev. Mr. Potter, presented by the Rev. Dr. Frederic S. Fleming, will be assistant at St. Peter's Church, Auburn, in the diocese of Central New York. Address: 173 Genesee St., Auburn, N. Y.

The Rev. Dr. Stevenson, a composer of music and a teacher in Westminster Choir College, Princeton, N. J., will continue his work in music. He was presented by the Rev. John H. Evans.

Newark: Edward Wilbur Conklin and Donald Thomas Oakes were ordained to the diaconate on June 19th by Bishop Washburn of Newark at Trinity Cathedral, Newark, N. J.

The Rev. Mr. Conklin, presented by the Rev. Joseph H. Titus, will be assistant at Trinity Cathedral. Address: 24 Rector St., Newark 2, N. J.

The Rev. Mr. Oakes, who was presented by the Rev. John Henry Keene, preacher at the service, will serve in Japan.

Pennsylvania: Anson Baldwin Houghton was ordained deacon on May 12th by Bishop Remington, Suffragan Bishop of Pennsylvania, at St. Martin's Church, Radnor, Pa. The candidate was presented by the Rev. Richard H. Gurley. The Rev. Samuel M. Garrett preached the sermon. The new deacon will be a missionary in Liberia.

James Conroy Jackson and Raymond Scott Mitchell were ordained to the diaconate on June 25th by Bishop Remington, Suffragan Bishop of

Pennsylvania, at the Church of St. Simon the Cyrenian in Philadelphia. The Rev. John R. Logan, Sr. preached the sermon.

The Rev. Mr. Jackson, presented by the Rev. Mr. Logan, will be a missionary in Texas. The Rev. Mr. Mitchell, presented by the Rev. Matthew W. Davis, will be vicar of St. Cyprian's Mission, Philadelphia.

David Russell Matlack was ordained deacon on June 23d by Bishop Hart of Pennsylvania at the Memorial Church of the Good Shepherd, Germantown. The Rev. John Van der Horst presented the candidate. The Rev. Samuel Tyler, Jr. preached the sermon. The new deacon will be vicar of St. James' Church, Green Ridge, Pa.

San Joaquin: Robert C. Gould was ordained deacon on June 4th by Bishop Walters of San Joaquin at the Church of the Saviour, Hanford, Calif. The Very Rev. Dr. Henry H. Shires, dean of the Church Divinity School of the Pacific, presented the candidate. The Rev. Dr. Pierson Parker preached the sermon. The new deacon will be vicar of St. Philip's Mission, Coalinga, Calif.

Carleton Jenks Sweetser was ordained deacon on June 10th by Bishop Walters of San Joaquin at Christ Church, Alameda, Calif. Dean Shires presented the candidate. The Rev. C. F. Whiston preached the sermon.

Morgan Smith Sheldon and Thomas Beveridge Turnbull were ordained to the diaconate by Bishop Walters of San Joaquin on May 28th at St. John's Church, Stockton, Calif. The Rev. Dr. Pierson Parker preached the sermon.

The Rev. Mr. Sheldon, presented by the Rev. Chester C. Hill, will be vicar of St. Mark's Mission, Tracy, Calif. The Rev. Mr. Turnbull, presented by the Rev. Harry B. Lee, will be vicar of St. Matthias' Mission, Oakdale, Calif.

South Carolina: George Edward Haynsworth and Roderick James Hobart were ordained to the diaconate on June 18th by Bishop Carruthers of South Carolina at the Church of the Holy Comforter, Sumter, S. C. The Rev. Thomas S. Tisdale preached the sermon.

The Rev. Mr. Haynsworth, who was presented by the Rev. J. Bentham Walker, will be deacon in charge of Holy Trinity Church, Grahamville, Ridgeland, S. C.; the Church of the Cross, Bluffton; and the Heavenly Rest, Estill. Address, beginning August 1st: Ridgeland, S. C.

The Rev. Mr. Hobart, who was presented by his father, the Rev. Claude M. Hobart, will be deacon in charge of Holy Apostles' Church, Barnwell, S. C., and Christ Mission, Denmark. Address: Barnwell, S. C.

South Dakota: Schuyler Lamb Clapp was ordained deacon on June 15th by Bishop Roberts of South Dakota at St. Peter's Church, Lake Andes, S. Dak. The Rev. Dr. Paul H. Barbour presented the candidate. The Rev. Standish MacIntosh preached the sermon. The new deacon will serve St. Peter's Church, Lake Andes, S. Dak.

Franz A. Ollerman was ordained deacon on May 8th by Bishop Jenkins, Retired Bishop of Nevada, acting for the Bishop of South Dakota, at St. Paul's Church, New Haven, Conn. The Very Rev. Dr. Lawrence Rose, dean of General Theological Seminary, preached the sermon. Address: 10 Linden Ave., Vermillion, S. Dak.

Virginia: Thom Williamson Blair and John Baird Shinberger were ordained to the diaconate on June 3d by Bishop Goodwin of Virginia at Immanuel Church-on-the-Hill, Alexandria, Va. The Rev. Robert R. Brown preached the sermon.

The Rev. Mr. Blair will be deacon in charge of St. Paul's Church, Hanover, Va., and Immanuel Church, Old Church, Va. Address: Hanover, Va.

The Rev. Mr. Shinberger, who was presented by the Rev. W. Leigh Ribble, will be deacon in charge of Madison Parish, Loudoun County, Va. Address: Hamilton, Va.

Washington: William A. Eddy, Jr., John H. Thomas, and Owen W. Thomas (not related) were ordained to the diaconate on June 14th by Bishop Dun of Washington in the Bethlehem Chapel of the Washington Cathedral.

The Rev. Mr. Eddy will be deacon in charge of Port Tobacco Parish, which includes Christ Church, La Plata, Md., and the Chapel of St. Paul, Piney, Md.

The Rev. John Thomas will be deacon in charge of St. Andrew's Church, Leonardtown, Md., and All Saints' Chapel, Oakley, Md. The Rev. Owen Thomas will do graduate work this coming year.

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