

The Living Church

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

From Faith and Order to Ecumenical Relations

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Miami Herald

BRITISH BISHOP IN SOUTH FLORIDA

On a side trip before attending the Eucharistic Congresses, the Bishop of Bath and Wells (Dr. Bradfield) is greeted in Miami, Fla., by the Rev. William O. Hanner and Mike Hanner.



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LETTERS

"Segregation in the Church"

EDITOR'S NOTE: *Readers have responded in overwhelming numbers to our request for comments on our editorial "Segregation in the Church" [L. C., August 14th]. We cannot publish more than a fraction of these, even in abbreviated form, and many of them are not intended for publication. They range from hearty approval of our proposal of a canon giving communicants equal rights in all parish churches, through qualified approval or disapproval, to bitter and personal invective. The last-named, however, are few, and most of the letters, from both North and South, indicate approval of the aim, though a good many from the South feel that legislation is not the best way to accomplish it. We publish below some typical letters and extracts.*

TO THE EDITOR: Your editorial entitled "Segregation in the Church" is to be commended for its fairness. When the General Convention opens, as far as I know, there will not be one Negro deputy, lay or clerical. To my knowledge there is to be only one Negro alternate, the Rev. Shirley G. Sanchez, rector of St. Philip's Parish, Omaha, Nebraska.* There will be in the House of Bishops the Bishop of Liberia, the Rt. Rev. Bravid W. Harris, and possibly the retired Suffragan Bishop of Arkansas, the Rt. Rev. Edward T. Demby.

The Woman's Auxiliary at its last Triennial recognized the importance of integrating Negro church women into the very life of the Church. To achieve this goal was not only delicate but most difficult. To elect one on the grounds of race would be repugnant to both Negroes and Whites but to elect none would be more repugnant. The Woman's Auxiliary therefore adopted a general law binding on all branches that where there are in a diocese three parishes of any racial minority group with a communicant strength of over two hundred and fifty they shall be entitled to one delegate. . . .

Not only does the Negro expect the Church to declare every church building the House of God where His august presence dwells, and where He is to be worshiped by all the faithful (black and white) but that the Church shall secure through proper legislation a greater representation of its many racial minority groups. I am sure the proposal of THE LIVING CHURCH to add a new section to Canon XVI will and ought to receive hearty approval. The proposed section reads as follows: "Every communicant or baptized member of this Church shall be entitled to equal rights and status in any parish or mission church thereof. He shall not be excluded from the worship or sacraments of the Church, nor from parochial membership, because of race, color, or nationality." To this proposal by THE LIVING CHURCH there should be a further proposal, the whole question of representation to General Convention. This needs serious study. If General Convention is to be really general and

*New York has also elected a Negro clerical alternate, but he will not be present.

Catholic, representative of the whole Church in America, it must not be exclusive but inclusive. . . .

(Rev.) SAMUEL J. MARTIN.
Chicago, Ill.

TO THE EDITOR: I read your editorial, "Segregation In The Church" with deep feeling and interest.

The question of racial intermingling has been a problem for a long time, but it seems to me that there is one place in all this world where nothing of the sort should constitute a problem. That place is God's house, the church.

It is hard to see how anybody who objects to this thought can be completely sincere in his Christian beliefs.

JOHN H. ISELIN, JR.
Hartsdale, N. Y.

TO THE EDITOR: First let me express my great respect for and interest in THE LIVING CHURCH. I look forward each week to receiving my copy and enjoy it very much. . . .

I do not propose to say what you in the North and East will do—that is your privilege; but for me and the vast majority of Southern Churchmen, the words of the illustrious senator from Illinois, Stephen A. Douglas, in one of his debates with Abraham Lincoln in 1858 regarding the Negro question most aptly expresses my opinion regarding the ending of segregation in the Church.

Senator Douglas said "I do not question Mr. Lincoln's conscientious belief that the Negro was made his equal, and hence is his brother; but for my own part, I do not regard the Negro as my equal, and positively deny that he is my brother or any kin to me whatever."

For the good of the Church, I beseech you not to stir up any more internal turmoil and dissension than already exists within our communion. The passing years may bring about your fond scheme, but not in your lifetime nor mine.

T. J. FAKES, JR.
Memphis, Tenn.

TO THE EDITOR: May I suggest that the proposed addition to Canon 16 would be far more totalitarian in nature than any papal bull or other pronouncement of the Bishop of Rome and as such would be extremely offensive to Southern Churchmen.

I am a trustee of the Voorhees School for Negroes at Denmark, S. C., and as a delegate to the diocesan convention each of the last few years I voted in favor of taking South Carolina out of its unenviable position as the only diocese not according representation in the convention to negro clergy or laymen.

It seems to me the best solution to the problem as far as the South is concerned is paying more attention to the development of Negro work and less attention to the alleged wrongs done Negroes at the parish level as suggested by the editorial. . . .

LEWIS SIMONS,
Major, USA, Retired.
Charleston, S. C.

THIRTEENTH SUNDAY AFTER TRINITY

GENERAL



CONVENTION

Rural Work Advance

An expanded and effective program of Church rural work in the past three years is described by the Joint Commission on Town and Country Work in its report to General Convention.

The Commission urges that the 1950-1952 budget provide a large enough appropriation under the general Church budget to "assure the holding of recent gains and . . . reasonable continuing advance." It asks a \$1,000 annual appropriation from General Convention for its own work.

Among the headings under which advances are noted are the Town and Country Division of the National Council, Recruiting and Training Church Leaders, Field Development and Rural Training Center [Roanridge], Grants to Aid Opening of New Work, Mission Work Based on Evaluation of Facts, Departments and Divisions of National Council, Rural Clergy Help to Define National Town and Country Program, and The Rural Field Yet to Be Won to Christ and His Church.

[The text of the report will be published in next week's issue of THE LIVING CHURCH.]

Training School Alumnae

Alumnae of the Church training schools for women will have a dinner at St. Margaret's House, Berkeley, Calif.,

on October 5th, it has been announced.

All of the women graduates will meet together for the dinner, though later they may divide up into their own training school groups for part of the evening.

All present professional women workers will be welcome in so far as there is room.

Japanese Laymen as Guests

Distinguished Japanese laymen invited to attend General Convention are Dr. Hirotohi Hashimoto, one of Japan's foremost medical leaders and present director of St. Luke's International Medical Center, Tokyo, and Dr. Junzo Sasaki, President of St. Paul's University of Tokyo, and one of Japan's leading educators.

Dr. Hashimoto was born August 19, 1890, in Sendai, North Japan, the son of a Christian doctor. Educated in the National College, *Daini Kito Gakko*, in Sendai, and at Tokyo Imperial University Medical School, he was granted in 1923 a fellowship by the Rockefeller Foundation to study for two years in the U.S. Dr. Hashimoto has carried out a number of research experiments, and is the author of medical treatises and articles published both in Japan and America.

After Convention Dr. Hashimoto plans to visit hospitals and medical institutions throughout the country, for the purpose of thanking churchmen and medical men for what they have done for St. Luke's International Medical Center, and for other similar institutions in Japan, and to report on how these are functioning. He is interested in receiving help and suggestions that can be put to use on his return to Japan.

Dr. Sasaki was born in Tokyo in 1890. In 1914 he graduated from Tokyo Imperial University and later went to England for the study of Christian literature, specializing in the English Book of Common Prayer. He is the author of *Studies in the Church Calendar*, the first authoritative work on the English Prayer Book to be published in Japan, now widely read by churchpeople.

As an educator, Dr. Sasaki has for the past 30 years been professor, dean, and director in several government junior colleges. Through his influence many students became baptized, choosing him as their godfather. Several of these later

took holy orders and become clergymen of the Nippon Seikokwai.

Being a devout Christian Dr. Sasaki was naturally suspected in military and bureaucratic circles, and when the pressure of war came upon the Nippon Seikokwai, was on the black list of the military. His high reputation among faculty and students was his only safeguard, and at the end of the war, after careful consideration by the board of trustees, he was appointed president of St. Paul's University.

Dr. Sasaki has two brothers, both famous in their own fields. The eldest, Kuni Sasaki, is the first humorous writer in Japan and has been called "Japan's Mark Twain." The second elder brother, the Rt. Rev. Jiro Sasaki, is Bishop of Kyoto and a graduate of Berkeley Divinity School, USA.

From Faith and Order
to Ecumenical Relations

Since the World Council of Churches is now a fact, the Joint Commission on the World Conference on Faith and Order, in its report to General Convention, recommends appointment of a Joint Commission on Ecumenical Relations. The proposed commission would be the Church's organ of coöperation not only with the Faith and Order movement but with the World Council as a whole, and with the Federal Council and other interchurch agencies in this country.

The report, copies of which have been

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Visitors Arrive

The Bishop of Bath and Wells, Dr. Bradfield, was welcomed to Miami, Fla., by the Rev. W. O. Hanner, of St. Stephen's Church, recently, *en route* to Nassau and Jamaica.

The Bishop is one of several bishops and priests invited to share in the Eucharistic congresses to be sponsored by the ACU, honoring the Prayer Book quadricentennial. Most of the guests arrived in New York last week. First of the congresses will be held at the Cathedral of St. John the Divine, New York, September 15th.

mailed to all Bishops and deputies, traces the history of Faith and Order since its inception in the General Convention of 1910, culminating in the recent fusion of the various ecumenical movements in the World Council of Churches in the summer of 1948.

The report shows how the World Council itself is soundly based upon the principles set forth in the 1910 resolution.

An abridged text of the report follows:

The inaugural Assembly of the World Council of Churches marked a new stage in that movement to restore the visible unity of Christ's Church which, in God's providence, was first proposed at the General Convention of 1910. We wish to recall the words of that resolution:

"We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communion are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity."

The path thus indicated has proved a long one, longer perhaps than many anticipated in the first enthusiasm of that proposal. Many steps have followed—a Preliminary World Conference at Geneva in 1920, the First World Conference on Faith and Order at Lausanne in 1927, the Second at Edinburgh in 1937, and, in the years between these great gatherings, some fourteen meetings of the world-wide Continuation Committee, which was first appointed in 1920. . . .

Last summer, the Faith and Order Movement and the Life and Work Movement came together in the World Council. As provided in the Constitution, the Faith and Order Continuation Committee with its same officers and members became the World Council's Commission on Faith and Order. It must not be thought, however, that Faith and Order has stood aloof from the World Council until this point of final incorporation. All through the years of preparation, from the drafting of the Constitution in 1938 through the growth of the various agencies for Christian service under the Provisional Committee's office in Geneva, the Faith and Order Continuation Committee has been a full partner. Its own Chairman, Archbishop Temple, was chairman of the Provisional Committee until his lamented death. Half of the Provisional Committee members were appointees from Faith and Order, as the other half

were from Life and Work. The whole program for the World Council has gone forward with the active coöperation and indeed with the leadership of those who were the trusted leaders of the Faith and Order Movement.

Still it must be noted, to quote Bishop Brioth's words at Amsterdam, that "the urgent tasks of the post-war period have given great prominence to activities that fall within the sphere of Life and Work. Its Geneva office," which was turned over to the Provisional Committee in 1938, "has grown into the impressive and immensely active secretariat of the World Council in Process of Formation. The various trends of ecumenical history have been intertwined in many ways that could not be foreseen." To put it in plain words, we must recognize that the World Council has become, by the pressing urgency of world events, something quite different from an equal partnership of the two move-



BISHOP DUN: *Commission chairman.*

ments of Faith and Order and of Life and Work. Nevertheless, this development has come about with the full support and concurrence of those who feel that Faith and Order questions are fundamentally important, in the conviction that the fundamental issues can be more successfully dealt with if the Churches begin at once to work together in those areas where they find themselves in full accord.

It must also be noted that the World Council membership is still far from being fully ecumenical. This is not the fault of the Provisional Committee, which made every effort to secure the coöperation of the Orthodox Churches and of the Roman Catholic Church. A special delegation was sent to the Orthodox Churches to invite them to share in setting up the Council, and twice the Committee made arrangements for a conference with official representatives of the Russian Orthodox Church, only to have them cancelled at the last moment. Constant efforts have been made since 1938 to secure the Vatican's coöperation under whatever limitations it felt desirable or necessary. But in the end, of the eighty places assigned to the Orthodox Churches, only twenty-one were filled,

and not even an official observer was present from the Roman Catholic Church. To be sure, all the Anglican Churches were adequately represented; and the Old Catholic Churches of Holland, Switzerland, Germany and the USA, and four of the Lesser Eastern Churches, were represented. But of the 147 autonomous Churches which took part in setting up the World Council, all but twenty-seven are Churches of the Reformation. This means that the World Council is still far from its ideal of representing world Christianity in true proportion, and in that sense it falls short of being ecumenical in fact, though it is so in principle and intent.

It has been necessary to give this brief outline of historical developments in order to make clear our opening statement that the World Council marks a new stage in the process begun at Cincinnati in 1910. It is a "further step," not in any sense a final achievement, but a further step towards the goal of unity, and it is a very great step indeed.

Here we wish to emphasize two points. First, that the World Council itself is soundly based upon the principles set forth in the 1910 resolution. Article I of the Council's Constitution, entitled "Basis," declares that the World Council "is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." These are the very terms that were first used at Cincinnati, in 1910. The Constitution states that the Council "shall not legislate for the Churches nor shall it act for them in any manner except in such matters as one or more of them may commit to it." This echoes the resolution's phrase "without power to legislate or to adopt resolutions." The restriction as to "resolutions" is relaxed, to be sure, because the Council will deal not with doctrinal questions but with matters of practical coöperation; but at every stage the Provisional Committee, and now the first Assembly, has declared that the Council is simply the servant of the Churches and has no sort of authority over them. The Constitution also states that one of its purposes is "to promote coöperation in study," and "to call World Conferences on specific subjects" such as Faith and Order. This corresponds to the resolution's statement "for the purpose of study and discussion." And lastly, the resolution's stipulation that the Conference shall be a Conference of Churches, composed of their chosen representatives, is carried forward into the World Council's Constitution as follows: "The Assembly shall be composed of official representatives of the Churches or groups of Churches adhering to it and directly appointed by them." Thus, in these specific respects, namely, in its Basis, its rejection of any legislative authority, its purpose to promote coöperation in study, and in restricting its membership to those whom the Churches themselves shall send as their representatives—in all these the World Council fully implements the original terms of the Faith and Order resolution. . . .

The second point which we wish to emphasize is this: That within the framework of the World Council, Faith and

Order continues its purpose, program and method unchanged. Its purpose is to prepare the way for unity by "the clear statement and full consideration of those things in which we differ." Its program and method have been well stated in a memorandum prepared by the Faith and Order Executive Committee in February 1937 as one of the preliminary steps in the formation of the World Council:

i. The World Conference discovers what measure of agreement can be reached on matters divisive of Church unity, and at what points irreconcilable disagreements call for further study. These reports are submitted to the Churches.

ii. The Continuation Committee receives from the Churches statements of their judgments on the Reports of the World Conference, and refers outstanding points of disagreement to small international commissions of theologians for their consideration.

iii. When, in the judgment of the Continuation Committee, the time is ripe for the calling of another World Conference, this is done, and the reports of the Commissions on the subjects entrusted to them form the basis of its discussions.

Along these lines the Faith and Order Commission of the World Council of Churches continues the plans which the Continuation Committee initiated at its meetings in 1938 and 1939. The same Theological Committees, then appointed, are carrying forward their studies, looking toward a Third World Conference on Faith and Order at which the material they have prepared will be submitted for the consideration of the Churches through their representatives chosen for the purpose. At the meeting of the Faith and Order Commission in July 1949 it was decided that this Third World Conference shall be held in the summer of 1952, probably in Sweden.

RECOMMENDATIONS

We are confident that General Convention will agree that our Church should continue its full coöperation with the World Council's Commission on Faith and Order in this specific program. Your Commission nevertheless feels that the establishment of the World Council of Churches enlarges the responsibility which our Church should carry beyond the limits of those terms of reference for which this Joint Commission was appointed. It recommends that instead of a Joint Commission on Faith and Order, this Convention shall appoint a Joint Commission on Ecumenical Relations, which shall indeed continue the responsibility for coöperation in the Faith and Order studies, but which shall have responsibility also for the whole field of activities under the World Council of Churches. We suggest it be called a Joint Commission "on Ecumenical Relations" rather than "on the World Council of Churches" in order that, if so desired, the Commission may also have oversight of relationships with the Federal Council of Churches in America, and with other coöperative projects of the Churches in our own country. . . .

Your Commission recommends adoption of the following resolutions:

1. *Resolved*, the House of _____ concurring, that a Joint Commission be appointed consisting of seven Bishops, seven Presbyters and seven Lay Persons, to be known as the Joint Commission on Ecumenical Relations, which shall coöperate on behalf of this Church with the World Council of Churches, and particularly with that Council's Commission on Faith and Order; and shall be authorized at the discretion of the Presiding Bishop to develop plans of coöperation also with the Federal Council of the Churches of Christ in America and other coöperative bodies set up by the Churches in this country.

2. *Resolved*, the House of _____ concurring, that this Joint Commission shall have responsibility for suggesting to the Presiding Bishop the names of persons to serve as representatives from this Church to these bodies, or to special conferences called by them; and that the Presiding Bishop shall nominate to General Convention, or to the National Council if earlier action is necessary, the requisite number of representatives to fill the places assigned to this Church, to be elected by General Convention or by the National Council.

3. *Resolved*, the House of _____ concurring, that the sum of \$6000 per annum for the years 1950, 1951 and 1952 be included in the budget of General Convention for the expenses of this Commission and for the expenses of travel incurred by the representatives of this Church in attending the meetings to which they are appointed; provided, however, that the unused balance of any one year or years shall be available for use in subsequent years of the triennium in addition to the current year's appropriation (in view of the fact that the meetings will be at irregular intervals and at varying distances), on condition that the total expenditures shall not exceed the three year total of appropriations.*

THE PRESS

Rachel McDowell Is Dead

Miss Rachel K. McDowell, religious news editor of the *New York Times* for twenty-eight years until her retirement last December 31st, died August 30th in New York City.

Born January 11th, 1880, Miss McDowell was a great-granddaughter of the Rev. Dr. William McDowell, and a great-grandniece of the Rev. Dr. John McDowell, both of whom served as moderators of the General Assembly of the Presbyterian Church.

Miss McDowell devoted almost her

*Members of the Commission are: Bishops Dun of Washington, president; Sherrill, Presiding Bishop; Parsons (retired) of California, Oldham of Albany, Sturtevant of Fond du Lac, Gray, Coadjutor of Connecticut, De Wolfe of Long Island, Walker of Atlanta; the Rev. W. Russell Bowie, the Rev. Gardiner M. Day, the Very Rev. H. E. W. Fosbroke, vice president; the Rev. D. A. McGregor, the Very Rev. William H. Nes, and the Rev. Floyd W. Tomkins, secretary; Robert S. Barrett, treasurer; Clifford P. Morehouse, Edward O. Proctor, Kenneth C. M. Sills, and Samuel Thorne.

entire adult life to the reporting of religious activities. In addition, she used a great part of her free time writing and lecturing on religious subjects.

Miss McDowell was the author of *My Audience With the Holy Father*, *One Woman's View*, *Reasons for My Faith*, and *Pacific Presbyterianism As I Saw It*. She was awarded last June, the degree of doctor of Laws from Valparaiso University in Indiana.

According to the *New York Times*, Miss McDowell's unusually active life included among its most treasured memories the occasions on which she knelt in the Church of the Holy Sepulchre in Jerusalem, and in the chapels in Bethlehem, in Nazareth, on the Mount of Olives, and in the Garden of Gethsemane.

YOUTH

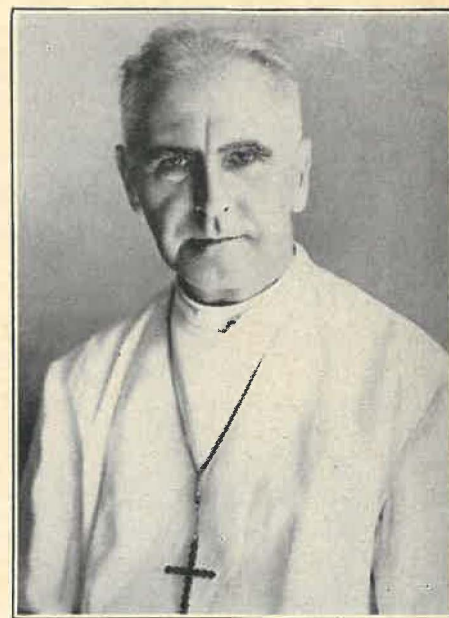
Anglican Delegate Honored

William Stringfellow of Northampton, Mass., Episcopal Church delegate to the general committee of the World's Student Christian Federation, which recently met in Whitby, Ont., was elected to the Federation's executive committee for a three-year term, and also to the Federation's political commission. He is the only Anglican student elected to the committee.

EPISCOPATE

Bishop Binsted Recovering

The overseas department of the National Council has just received from Bishop Wilner, Suffragan of the Philippines, word that Bishop Norman S. Binsted is making a good recovery from a recent operation.



BISHOP BINSTED

RNS.

Okinawa—Missionary Challenge

RECENTLY our curiosity was aroused by a rather casual announcement from the Foreign Missions Conference of North America that for the first time in 25 years "Protestant Churches" belonging to that organization were planning to send missionaries to Okinawa and the surrounding Ryuku Islands. The spokesman for the interdenominational agency announced further that "two Methodist couples and an Episcopalian youth are now training for assignment to the islands." The "Episcopalian youth" was further identified as the Rev. John Mangrum, June graduate of Berkeley Divinity School, New Haven, who, it was indicated "will reach Okinawa in 1951 or 1952, after he has completed special studies." The Methodists will go out this coming winter.

Wondering why an announcement of such importance to the Episcopal Church did not come from our own missionary headquarters, we immediately called "281" to find out what it is all about. We found an interesting and significant story; and we are still wondering why the Overseas Department "sat on it" until we dug it out.

In a recent survey of Okinawa, which has now become a major American military base in the Orient, the Foreign Missions Conference (of which this Church is a member) discovered that, while most Okinawans have only a vague naturalistic religion, there were considerable groups of Christians among the 450,000 natives. These were divided in their allegiance among the Methodists, Presbyterians, Baptists, and Anglicans, the last-named being particularly strong in the northern part of the main island. The Presbyterians and Baptists have indicated their willingness to withdraw, in favor of the Methodists and Episcopalians, who have agreed to send missionaries from this country. They should have an exceptionally fine opportunity, as there is no competing religion like Buddhism, and many of the natives are already inclined toward Christianity. In a rough division of responsibility, this Church is assigned the northern portion, where most of the Anglicans were found, and the Methodists are assigned the southern area.

The Rev. John Mangrum, recently ordained deacon, received the impetus for his vocation while serving with American military forces in Okinawa, and he is eager to go back there as a missionary. Unfortunately, however, he cannot go out until he has received language training and also has fulfilled certain obligations to his diocesan bishop. This means, according to the Overseas Department, that "we shall not be able to do our part until three years have passed." They add: "How effective his ministry can

be under the handicap of little financial help and lack of episcopal oversight remains to be seen."

We submit that the Overseas Department is going at this in the wrong way. For years, during and after the war, THE LIVING CHURCH called attention to the duty and opportunity of this Church in regard to the natives of the many islands that have come under American control as a result of our Pacific operations. Nothing was done. At first the excuse was given that we did not know whether or not these areas would remain under the American flag. Later we were told that the government had decided that other Churches had prior claims for missionary work in the Marshall and Caroline Islands, Guam, and Saipan.

Now, however, we are told that the Episcopal Church has been given the green light, both by the government (apparently) and by the Foreign Missions Conference in Okinawa. So what do we do? Send a bishop, as Bishop Kemper was sent to the West a century ago or as Bishop Brent was sent to the Philippines at the turn of this century? No. Apparently we have no such vision; no such faith. Instead we let an interdenominational agency announce that an "Episcopalian youth" will go out there three years hence. What kind of response to the Divine Commission is this on the part of our Church? And what guarantee is there that, on this half-hearted basis, there will even be funds in the budget three years from now to enable Mr. Mangrum to begin his mission?

We are glad Mr. Mangrum has the vocation to go as a missionary to Okinawa. We wish him every success in that calling. But we think the Episcopal Church ought to be able to answer this call to carry the Gospel to perhaps 225,000 souls in some more effective and immediate way, than simply to plan tentatively to send out one missionary three years from now.

What an opportunity to win for Christ these islands that our boys have fought to win for freedom and democracy! Is the call to bring these men, women, and children to Christ so much less urgent than was the call to liberate them from Japanese autocracy and fascism?

Military Suffragan

GENERAL Convention will be asked to take final action on a constitutional amendment, passed on its first reading in 1946, to provide for the election of a Suffragan to the Presiding Bishop to supervise

the chaplains of this Church in the armed forces of the United States. We hope that final passage of the amendment will be voted.

We have advocated a military bishop ever since the outbreak of World War II, and the need is no less great today than it was during the war. For one thing, the army and navy chaplains (as most of them freely admit) need a bishop who "talks their language," and to whom they may have access for advice and godly counsel whenever they require it. Too often they lose contact with the bishop of their home diocese, or he is so unfamiliar with military affairs that he can be of little practical help to them in their special needs. A secretary at "281," while useful for collecting statistics and reports, and seeing that chaplains are provided with the necessities of their ministry, cannot properly fulfil this function. For another, the men themselves should have the knowledge that their chaplain is strengthened by a bishop who has their needs at heart, and who will "go to bat" for them with the "high brass" when necessary, as no civilian can effectively do.

A military suffragan has been objected to on the ground that he could not possibly visit all the army, navy, and air bases scattered over the world; and that if he attempted to do so he would spread his efforts so thin that they would be completely dissipated. The answer is that, if he spent four to six months a year in such visitations he would cover just that much more territory than is now covered; and by correspondence with other bishops at home and throughout the Anglican communion he would be able to arrange for episcopal visitations at almost any American military establishment anywhere in the world. And such visitations do much to improve the morale of troops, and to encourage Churchmen in the armed forces to practice their religion.

Moreover, if the right man is elected as the military bishop—a man whose temperament, background, and experience fit him to deal both with the "brass" and with the rank and file—he can do much to see that the Church is properly represented on the religious side of the military establishment. He can see that men have the opportunity to be properly enrolled as Episcopalians, that the sacraments are made available to them as regularly as possible, that in places where there is no chaplain of this Church the men are served by visiting civilian priests.

The catch is in that word "if." There is no point in having a military bishop if he is to be simply an executive secretary in episcopal orders. He must be one who will really be a bishop, a father-in-God to the chaplains, and to the officers and enlisted men of the Church; who will live among them, understand their needs, and really be their chief shepherd. It won't be an easy job, but it will be an important one. And the military bishop will have the satisfaction of working among young men, assisted by priests who are willing

to undertake arduous tasks and to go anywhere to minister to those young men who are the hope of our nation's future.

The military bishop will not take the place of the secretary in charge of the Armed Forces Division at Church Missions House. His duties and qualifications will not be the same, and it would be a great mistake if the two offices were confused or combined. The task of the secretary at "281" is to see that the temporal needs of the chaplains are met; the task of the bishop will be to deal with the spiritual needs of the chaplains and of the Churchmen for whose souls the chaplains are responsible. It will be a challenging task, one that calls for a man of large spiritual stature and of indefatigable energy.

So we hope that General Convention this fall will create the bishopric. But we also hope the House of Bishops will not fill the post unless and until it finds a man uniquely qualified to pioneer a new field, and to make the military bishopric a post of high honor and great service. There are such men, but they are not to be found without searching, under the guidance of the Holy Spirit.

Crack-pot Appeal No. 1

OVER a long period of years, we have become accustomed to seeing the names of certain clergymen of the Episcopal Church signed to all kinds of crack-pot appeals, but a recent letter from the Rev. Eliot White, 77-year-old retired priest of the diocese of New York, rates top billing. Mr. White calls attention to what he terms "a thoroughly un-American situation" — the trial of 12 leaders of the Communist party who (it says here) "are being persecuted because of their ideas." He writes further that "Judge Medina is using methods basically un-American in order to keep them from bringing their story to the people." Mr. White has sent his letter to a number of his fellow-clergymen, asking that they help the Communists.

Well, well. The trial has been going on since January 17th, in a blaze of publicity, and will reputedly cost the American taxpayers nearly a million dollars before it is over. For eight months there has scarcely been a day in which the 12 defendants and their obstreperous attorneys have not been "bringing their story to the people" through column after column in every newspaper in the land. For 56 days the 12 defendants managed to block the appointment of a jury; and until Judge Medina's patience began to crack they used his courtroom as a soap box for the delivery of long, rambling, and often irrelevant orations in which they attacked the jury system, the FBI, and the American way of life generally.

These men are not being "persecuted because of their ideas." They are being tried on a charge of conspiring to overthrow our system of government by

force and violence. In the trial they have received every protection of American justice, developed painfully through 1,000 years of Anglo-American history to give the accused the benefit of every doubt. Unless and until they are convicted by the jury, and sentenced by the judge, they are presumed to be innocent; even after conviction (if they are convicted) they can and doubtless will appeal to a higher court, where they will be granted the same protection and consideration.

Compare this trial with that of Cardinal Mindszenty, where the Communists were the prosecutors and judges — with no jury. The trial was held in a small courtroom before a carefully selected audience. Adjoining streets were kept clear by militiamen with tommy-guns. Only two American correspondents were allowed to report the proceedings. Evidence was in the form of “confessions” extracted from the defendants in prison — under what grim conditions, no one knows. No witness for the defense was permitted. The defense attorney was not allowed to plead “Not guilty” but only to offer a few extenuating circumstances; he actually ended his speech by thanking the prosecution for bringing up the charges! And within a week the Cardinal and his co-defendants were convicted — guilty on all counts. The cardinal was sentenced to life imprisonment, stripped of his property, and banished from public life.

Certainly the trial of the American Communists is un-Soviet. If this government had followed the Hungarian precedent, Eugene Dennis and his associates would have been neatly disposed of within a week, and a controlled press, after praising their conviction, would not have dared to mention the matter again. On the contrary, the trial in Judge Medina’s court is a monument of American fairness, patience, and consideration of the rights of the accused.

Eliot White wants the fellow-clergymen to whom he has written to contribute a dollar a week to the Communist defense fund for the duration of the trial. We suggest instead that he write to his Communist friends and ask them each to contribute a dollar a week to the Church. We’d like to see how far he’d get with that appeal.

Hats in Church

THE question whether women should wear hats in church, which is perennially discussed in the correspondence columns of this and other Church papers, fails to arouse our militant enthusiasm on one side or the other. But as we have now received a letter from a good lady who is so concerned about the alleged letting down of the Church’s standards in this matter, that she contemplates “going to Rome,” we think perhaps it is time to view the subject in its proper perspective.

In the first place, our friend is not going to gain anything in this respect by entering the Church of Rome; at least, not if she stirs far from her imme-

diante neighborhood. In Europe last summer we observed many women in Roman Catholic churches hatless, particularly on the Continent; worshipers, too, not sightseers. In fact it was only in the Anglican churches that the old rule seemed to be adhered to generally, and even there the exceptions were so frequent as virtually to abrogate it. The truth of the matter is that in many parts of the world today, women simply don’t own hats.

Secondly, our friend is naïve indeed if she thinks that a supposed higher standard in the matter of headgear proves the truth of papal infallibility, or makes Roman orders more valid than Anglican ones. Would she deny that she is validly baptized and confirmed, and that she has ever received a true sacrament from a real priest, just because she is put out about the nonconformity of her fellow-Churchwomen to a style pattern laid down by St. Paul 1,900 years ago?

For that matter, who made St. Paul an arbiter of fashions anyhow? He himself wore a flowing robe and sandals, and probably practiced ceremonial foot washing. Is the good lady prepared to follow those apostolic practices? And will her husband go along with her? St. Paul also doubtless thought the world was flat, despite his extensive travels. Does that make this theory a fact?

The answer, of course, is that St. Paul was a great theologian and a great missionary. In those fields his teaching and example are as valid today as they were in the apostolic age. But his authority as a fashion arbiter or as a scientist is hardly on the same high level.

For our part, we prefer to have women wear hats in church, in accordance with the age-old tradition. But if it is a choice of going to church without a hat or staying away from church entirely, we certainly would choose the former. We think St. Paul would, too, if he were writing today.

Convention Fund

OUR General Convention Fund is still growing, but it must grow even more if it is to go over the top and provide our readers with the kind of General Convention coverage they have learned to expect. So far, \$2,435.10 have been received on the objective of \$3,750. If you have not already sent your contribution to The Church Literature Foundation for this purpose, won’t you do so at once? Success in the campaign will benefit each reader of THE LIVING CHURCH and the Church as a whole by making possible a truly adequate job of Convention reporting.

Contributions should be sent to the foundation at the office of publication, 744 North Fourth Street, Milwaukee 3, Wis. We hope that all who are planning to give will send in their contributions within the next ten days so that we may announce final results in our pre-Convention issue.

A Deacon in Every Parish

By the Rev. Frank Damrosch, Jr.

IN a certain New England city there is a flourishing parish of more than a thousand communicants. The rector has no assistant. On the great festivals he tries to get a priest or a deacon to assist him with the Communion; but with the clergy shortage he often finds this difficult and for a recent Christmas it proved to be impossible.

He had three choices. He could administer Holy Communion in one kind or by intinction, though neither is sanctioned by the Church. He could have a layman administer the chalice, but that, too, is illegal. Or he could give Holy Communion in the usual way by himself, protracting the midnight service to a length almost unbearable for himself and the congregation. It matters not for my present purpose which course he chose. The point is that such a choice should be unnecessary.

This problem is not confined to large parishes on great festivals. In churches of two or three hundred communicants it would be a blessed relief to priest and people, even on ordinary Sundays, to have someone to assist with the chalice. Is the answer to contravene the Church's established order by allowing laymen to fulfill this function? I think not. Why not ordain a devout layman in each parish to the diaconate?

DEACON ASSISTANTS

My proposal is to create a special class of deacons to be known as deacon assistants. The rector of a parish picks the man he wants for this office and prepares him. He does not receive a theological education but simply learns that which is necessary for a competent handling of his duties. It is made clear that if he should ever wish to give his whole time to the ministry and go on to the priesthood he will have to fulfill all the canonical requirements. In most cases he would remain a deacon and give only part time to the work of the Church. There would be no letting down of the bars in the requirements for the regular ministry. The deacon assistant would not be allowed to preach nor to take charge of a cure, except by license of the bishop. He would virtually perform the functions now allowed to a lay reader, plus the administration of the chalice.

This seems to me to be an utterly simple and logical thing to do. If I were a deputy to General Convention I should certainly propose legislation to this effect. Since I am not, I can only hope that

some bishop or deputy will read these words, approve of them, and go ahead.

I submit the following amendments to the canons:

Canon 34, Section 1. (Other sections to be renumbered accordingly.) There shall be a special class of deacons in the Church known as deacon assistants. Such deacon assistants shall be men who may be engaged in secular occupations who will render assistance to the rector or minister-in-charge of a parish in the services of worship or other activities under the direction of the rector or minister-in-charge. They shall not be permitted to preach or have charge of a cure except when licensed by the bishop for these functions. Should they subsequently desire advancement to the priesthood they shall fulfill all the requirements for ordination to the regular diaconate and priesthood. No layman, seeking ordination as a deacon assistant, shall become a postulant except upon the written request, addressed to the ecclesiastical authority of the diocese, of the rector or minister-in-charge of the parish in which he is canonically resident. Deacon assistants shall not come under the provisions of the Church Pension Fund, either as to premiums or benefits.

REQUIREMENTS WAIVED

Canon 34, present Section 2. After the words, "six months" insert: Provided, however, that in the case of a deacon assistant, the candidate may be ordained deacon after having been a candidate for six months.

Canon 26, Section 5, a new sub-section (d). (Following sub-sections to be relettered accordingly.) If the postulant intends to become a deacon assistant the requirements of sub-sections (a), (b), and (c) shall be waived and it shall only be required that he pass an examination in English grammar and composition.

Canon 27, Section 1, sub-section (3), add: If the candidate intends to become a deacon assistant it shall suffice to submit a certificate from the rector or Minister-in-charge of his parish certifying to his personal qualification for the ministry of a deacon assistant.

Canon 29, Section 2, a new sub-section (b) with the present (b) changed to (c). A candidate who intends to become a deacon assistant may be admitted to the diaconate after passing examinations in the following subjects:

1. Holy Scripture: the Bible in English, its contents and historical background.
2. Liturgics: The contents and use of the Book of Common Prayer.
3. Practical Theology: (a) The office and work of a deacon. (b) The conduct of public worship. (c) The use of the voice in reading and speaking.

Bishop Sasaki and the American Airman

As told to Ronald M. Shaw
by Bishop Makita of Tokyo

BISHOP SASAKI, Presiding Bishop of the Nippon Sei Kokwai, had been suddenly arrested by the "Kempeitai" or Military Police. He was taken away from his home so quickly that there was not even time for him to take a winter coat or other wrap, though it was the coldest time of the year in Tokyo — the so-called "Great Cold" [January to February].

The cell to which the bishop was assigned was so crowded that it was barely possible for him to sit or squat on the floor. He shivered continually from the cold. Then he suffered a slight paralytic stroke and consequently was unable to put his hands to his mouth to feed himself.

After he had been in the cell for a few days, two young American soldiers were brought in. The bishop guessed that they were B29 crewmen. He was deeply impressed by their calm demeanor and quiet dignity of bearing, especially since he presumed they were condemned to die.

Presently one of the two soldiers noticed the bishop's clerical collar and episcopal purple front.

One said: "May I ask who you are, and why you are here in this prison?"

The bishop explained that he was the presiding bishop of the Japanese Episcopal Church and that he had been arrested, apparently because he was suspected of feeling insufficient favor for the army authorities.

The young soldier then said that he was a member of the Episcopal Church of America. Having noticed the sad condition of the bishop, he took off his own coat and wrapped it round the bishop's shoulders. When the warder brought the daily ration of food, he helped the bishop to feed himself. Two days later the young men were removed from the prison, and the bishop had no further information about them.

It was a great distress to Bishop Sasaki that he could not remember the name of the young man who had shown so much kindness to him. No writing materials were permitted so he could not write down the name. Soon after his release Bishop Sasaki died, from the effects of the harsh treatment which he had received, without ever discovering the name of the one who had tried to make the prison endurable.

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FOREIGN

AUSTRALIA

Church and Publicity

The Sydney Synod Committee on Publicity recently interviewed experts in the fields of the press, radio, and religious drama.

A leading Sydney newspaper executive told the committee that of all classes, religious and Church news presented the greatest difficulty for a daily newspaper to publish. In the first place 90 per cent of readers were apathetic to or cynical of the Church. Secondly, the Church as a whole was lacking in a "publicity sense." Also many bitter and recriminatory letters came to newspapers from so-called Churchpeople based on sectarian or similar issues, which meant that many papers "played safe" and left religious news out altogether.

The Rev. Kenneth Henderson told the committee that the Church should concentrate on encouraging and training men in broadcasting techniques rather than attempting to establish its own radio station. He pointed out that the ordinary church service broadcast had a very small listening public, and little effect on the secular audience. The best way to attract non-religious listeners was by developing a spirit of criticism and controversy such as can be done by the radio forum.

The Rev. A. P. Tory told the committee that the Church should awaken to the power of drama over the lives of men. In many people the latent love of drama may soon be fanned by television. He suggested that the Church should encourage parochial drama groups to bring religious drama before Churchpeople at Christmas and other seasons. Mr. Tory stressed that religious drama must be produced well with technical competence.

Episcopate

The Bishop of Carpentaria, the Rt. Rev. Stephen H. Davies, has tendered to the Metropolitan of Queensland his resignation from his diocese, to take effect September 30th.

The bishop's action was made necessary by reason of medical opinion. A motion of deep regret, as well as of appreciation of the bishop's 27 years of leadership, was passed by his synod. The diocese is described as "one of the most romantic, and also one of the largest in the Anglican Communion."

The Bishop of Chichester, the Rt. Rev. G. K. A. Bell, and Mrs. Bell, left England, August 5th, to visit Australia and New Zealand. On his way home, the Bishop will, at the request of the Moderator of the Church of South India and with the approval of the Archbishop

of Canterbury, pay a visit to South India to confer with representatives of the Church there. He hopes to return to England about December 10th.

ENGLAND

Bishopric 60 Years Vacant

Although 60 years have passed since Stockport was made a suffragan see to the diocese of Chester, only now has the first Bishop of Stockport been appointed.

He is the Ven. Frank Jackson Okell, 62-year-old Archdeacon of Macclesfield, and honorary canon of Chester cathedral. [RNS]

JAPAN

Pioneer's Anniversary

Dr. Makoto Makita, Bishop of Tokyo, presided at celebrations in Tokyo commemorating the 350th anniversary of the arrival in Japan of Capt. William Adam, who served as adviser to the first British commercial office established in Japan.

Twenty other clergymen of the Nippon Seikokwai also took part.

Capt. Adam was born at Gillingham, Kent, and baptized in the parish church. The Dutch boat he piloted was shipwrecked and cast up on the shores of Japan. He became adviser to Ieyasu Tokugawa, the founder of the Tokugawa Shogunate, and built the first western-style ship in Japan for the Shogun.

Capt. Adam adopted the Japanese name of Miura Anjin, and lived in the present Nippon Bashi district in the central ward of Tokyo until his death in 1620 at the age of 57. [RNS]

FOREIGN

Portugal Now Has Protestant Seminary

For the first time in its history, Portugal has a Protestant seminary. Opened recently in a Lisbon suburban apartment, the seminary is expected to be transferred shortly to permanent headquarters in a rural area near the city. Chiefly responsible for establishing the new seminary are the Presbyterian Church of Brazil, the Presbyterian Church in the U.S.A., and the Presbyterian Church in the U.S. (Southern). Four students are enrolled at present. Facilities at the seminary will include general education courses for students who have not yet qualified to begin theological training. After a year of pre-theological education, covering courses in philosophy, sociology, psychology, and Greek, the students will spend three years in regular seminary training. [RNS]

DIOCESAN

NEW YORK

Febo Ferrari Dies

Febo Ferrari, 84, sculptor of the choir parapet in the Cathedral of St. John the Divine, New York City, died August 13th at his home and studio in Short Beach, Conn.

PUERTO RICO

New Chapels, New Churchmen

Within 24 hours Bishop Boynton of Puerto Rico received and blessed two pieces of ground, consecrated three new chapels, offered Mass, and confirmed four classes or a total of 78 persons.

At 5 PM, June 18th, the Rev. Lauro Bauza, presented to the Bishop a confirmation class of 21 children and adults.

Immediately after confirmation, the Bishop, the Ven. Julio Garrett, and Fr. Bauza, accompanied by the congregation, proceeded to a plot of ground by the roadside; a gift of two members of the Church. Here it is the hope of the faithful in this area called Rio Prieto to build a chapel. The service of the Blessing of Ground was offered, and Archdeacon Garrett gave a brief resumé of the 15 years' progress of the Church in this area, in which he himself had been instrumental.

At 8 PM, before a congregation which packed the newly constructed Church of St. Bartolomé the Bishop consecrated the building. This done, the second confirmation class of the day was presented by Fr. Bauza, and a group of 22 children and adults were confirmed. Archdeacon Garrett preached the sermon.

The dawn of the next day found the clergy in the sanctuary of the new church, the Bishop celebrating the first Mass, and the newly confirmed making their first communions.

Then the clergy drove to near by Castañer, where at 9 AM Consecration of a church, Confirmation, and Mass took place.

After lunch, the Bishop, the Archdeacon, and the Priest-in-charge drove on to Mirasol which is, translated, "Behold, the sun." First the Bishop received the necessary legal papers of ownership of the plot of ground given by four members of the community. Then the third newly constructed chapel, the Church of the Most High Grace, was consecrated. The Bishop confirmed 16. In the new chapel the mountains are visible through the plate-glass reredos window above the altar. The window is a gift of Dr. Lewis B. Franklin.

At 5 PM Sunday afternoon, the Bishop gave the final Blessing.

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DEATHS

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

Oliver Dow Smith, Priest

Funeral services for the Rev. Oliver Dow Smith, retired priest, were held in St. Paul's Church, Bellingham, August 5th. Mr. Smith died very suddenly after a busy day, August 3d, at his home in Mt. Vernon, Wash.

The Rev. Mr. Smith was born in Rochester, N. H., August 12, 1874. He served as master of St. Paul's School, Concord 1888-89; missionary in North Dakota from 1907-11; curate at St. Saviour's Church, Bar Harbor, and missionary in Maine from 1911-1916; rector of All Saints' Church, Syracuse, N. Y., 1916-1921; chaplain social service in Detroit, 1921-1925; rector of St. Paul's Church, Saginaw, Mich., from 1925-1930; rector of Church of the Epiphany, Chehalis, Wash., 1930-1941; and vicar of St. Paul's, Mt. Vernon, Christ Church, Anacortes, St. James', Sedro-Woolley, and Emmanuel, East Sound, Wash., from 1941 to the date of his retirement in 1946.

Surviving are his widow Katharine Files Smith and one son, Dow. Requiem Eucharist was celebrated by Bishop Bayne of Olympia, assisted by the Rev. Canon E. B. Smith, the Rev. W. Robert Webb, and the Rev. John P. Craine.

John F. Plumb, Priest

The Rev. Dr. John F. Plumb, since 1923 canon of Christ Church Cathedral, Hartford, Conn., and for many years executive secretary of the diocese of Connecticut, died August 10th at his home in Hartford.

Nationally known in the Church, Dr. Plumb had served as assistant secretary to the house of bishops. He had also been secretary of the diocesan convention of Connecticut for 35 years, longest period that anyone had held the post.

Ordained priest in 1895, he had been curate at St. John's Church, Stamford, 1894-95, and rector of St. John's, New Milford, 1895-1923. In 1923 he was named canon of Christ Church, Cathedral, Hartford, and held the office until his death. He became in the same year executive secretary of the diocese of Connecticut, resigning in 1947.

Surviving are his wife, Annie Goodman Plumb; two daughters, Mrs. Arthur D. Smith of Arlington, Va., and Mrs. David M. Hadlow of West Hartford; and two sons, Edward F. Plumb of New Milford, and the Rev. Robert J. Plumb of Washington, D. C.

Burial services were held at Christ Church Cathedral, August 12th, with interment in Cedar Hill Cemetery, Hartford.

GENERAL CONVENTION

Corrections and Additions

House of Deputies

NEWARK: Mr. C. Alexander Capron will take the place of Mr. Gustave E. Wiedenmayer. The name of Frederick C. Stuart should have been Frederick G.

Woman's Auxiliary

NORTH DAKOTA: Mrs. A. M. Lommen, Grand Forks, N. D.; Mrs. E. A. Revling, Rugby, N. D.; Mrs. Gilbert Horton, Jamestown, N. D.; Mrs. A. C. Barnhart, Fargo, N. D.; Mrs. Douglass Atwill, Fargo, N. D.

SACRAMENTO: Mrs. O. F. Gainer, Chico, Calif.; Mrs. Gertrude Thompson, 1604 H St., Eureka, Calif.; Mrs. Frank Kent, Kenwood, Calif.; Mrs. C. E. Kindall, Box 424, Cloverdale, Calif.; Mrs. William Krull, 2424 Marshall Way, Sacramento, Calif.

DISTRICT OF SALINA: Mrs. Hugh A. Link, 101 W. 23d St., Hutchinson, Kans.; Mrs. Harry Young, 308 E. 13th St., Hutchinson, Kans.; Mrs. S. H. Nichols, 156 S. 8th St., Salina, Kans.; Mrs. Jesse Scott, 808 N. 7th St., Garden City, Kans.; Mrs. Victor Wilson, 404 E. Ave. F, Hutchinson, Kans.

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\$50,000 Bequest to Sewanee

Named residuary legatee of the estate of the late Mrs. Kathleen G. Nelson of Atlanta, the University of the South will receive \$50,000 from the bequest. The announcement was made by Captain Wendell F. Kline, vice president for endowment.

"Should the estate be settled so Sewanee could receive its share within the next 18 months, the university would be eligible for possibly \$2,000 more from the General Education Board," Captain Kline said. He explained that such a grant would be figured on a one-dollar-for-four basis.

Mrs. Nelson, who died on June 8th, first became interested in Sewanee through Bishop Moore of Atlanta.

SECONDARY

Mr. Spalding Heads School

Newly-elected headmaster of Christchurch School, Christchurch, Va., is Mr. Branch Spalding.

Mr. Spalding has been an instructor in the English department at the University of Virginia and editor of the *Alumni News*. His last position was head of the English Department of the Episcopal High School, Alexandria, Va.

In 1937 he was selected by the *Richmond Times-Dispatch* for its Honor Roll of Ten Outstanding Virginians.

He succeeds Mr. James Ratcliffe, who resigned in order to pursue further graduate study.

JERUSALEM CYCLE OF PRAYER

September

9. Oxford, England: Kenneth Escott Kirk; Robert Milton Hay, Suffragan of Buckingham; Gerald Burton Allen, Suffragan of Dorchester; Arthur Groom Parham, Suffragan of Reading; Roscow George Shedden, Honorable Assistant Bishop.
10. Panama Canal Zone: Reginald Heber Gooden.
11. Pennsylvania, USA: Oliver James Hart; Wil-
12. Perth, Australia: Robert William Haines Moline, Archbishop.
13. Peterborough, England: Claude Martin Blagden.
14. Philippine Islands, Pacific: Norman S. Binstead; Robert Franklin Wilner, Suffragan.
15. Pittsburgh, USA: Austin Pardue.
16. Polynesia, New Zealand: Leonard Stanley Kempthorne.
17. Portsmouth, England: William Louis Anderson; Arthur Leonard Kitching, Assistant.
18. Pretoria, South Africa: Wilfrid Parker.
19. Puerto Rico, America: Charles Francis Boynton.
20. Qu'Appelle, Canada: Edwin Hubert Knowles.
21. Quebec, Canada: Philip Carrington, Archbishop.
22. Quincy, USA: William Leopold Essex.
23. Rangoon, Burma: George Algernon West.
24. Rhode Island, U.S.A. Granville Gaylord Bennett.

In Our Day of Battle

The credit for all we say here this week goes to a very dear, young priest friend of ours, who was in to see us recently. During World War II, before he entered Seminary, he was a Captain of Infantry, with considerable battle service to his credit. In speaking of the desperate need for proper instruction in all our parishes, and especially where he is now working, in a rural area, he said, "When I was preparing my company for an impending battle, I felt that unless I instructed my men in every way in which I myself had been instructed to fight, using the maximum of self-protection, I would have been derelict in my duty, and their lives, if lost, would have been on my conscience, and to a great degree, my fault. So, too, I feel about uninstructed Christians in

The Church. They so desperately need to know all that Our Lord and His Holy Church have stored up for them in comfort, help, guidance, protection, and love, and that, WHEN THEIR DAY OF BATTLE comes, if I have not prepared them to the fullest of my ability, I will, as a priest, have failed them, and if they fall, they will be on my heart before God."

His words impressed us deeply, most deeply. What a message to ALL Parish Priests! OUR day of battle! God in Heaven, that's nearly EVERY day with us. Isn't it that way with you, too? Thanks be to God for the good and faithful priests who have been our guides, our captains, our instructors, and our confessors!

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CHANGES

Appointments Accepted

The Rev. David S. Agnew, formerly vicar of Trinity Mission, Kingman, Ariz., is now rector of St. Mark's Church, Marine City, Mich.

The Rev. Neville Blunt, formerly assistant rector at St. Mark's Church, Medford, Ore., is now chaplain of St. Helen's Hall, Portland, and part-time chaplain at Good Samaritan Hospital, Portland. Address: 1852 S. W. Thirteenth St., Portland 1, Ore.

The Rev. George R. Bolster, formerly rector of Trinity Church, Bend, Ore., is now rector of St. Mark's Church, Medford, Ore. Address: Church, Box 566, Medford, Ore.; rectory, 203 N. Oakdale St.

The Rev. Clarence Van Buchanan, formerly priest in charge of St. Paul's Church, Pleasant Valley, N. Y., is now vicar of St. James' Church, Hackettstown, N. J.; Christ Church, Stanhope; and St. Peter's, Mount Arlington. Address: 214 Washington St., Hackettstown, N. J.

The Rev. James Brice Clark, formerly curate at Christ Church, Media, Pa., is now vicar of St. Ambrose's Church, Howard and Ontario Sts., Philadelphia, Pa.

The Rev. Raymond Hunter Clark, who formerly served as chaplain of St. Matthew's Cathedral, Laramie, Wyo., and as chaplain to Episcopal students at the University of Wyoming, is now rector of St. Peter's Church, Sheridan, Wyo.

The Rev. Dr. Walter P. Crossman, who was recently restored to the priesthood, is now rector of St. John's Church, Bisbee, Ariz., and St. Paul's Church, Tombstone. Address: Box 368, Bisbee, Ariz.

The Rev. Wilford S. Crum, who formerly served Trinity Church, Kane, Pa., is now vicar of St. Andrew's Mission, Tucson, Ariz. Address: 209 E. Sixteenth St.

The Rev. John Grosvenor Dahl, formerly at St. George's School, Newport, R. I., is now assistant at St. Joseph's Church, Detroit. Address: 31 King Ave., Detroit 2.

The Rev. Robert Darwall, formerly a seminarian at the Virginia Theological Seminary, is now vicar of St. Barnabas' Mission, Arroyo Grande, Calif.

The Rev. Howard E. Davis, formerly assistant at St. Paul's Church, San Diego, Calif., is now rector of the Church of the Holy Communion, Tacoma. Address: 1407 South I St., Tacoma 3, Wash.

The Rev. Walter H. Dugan, formerly vicar of St. Andrew's Mission, Tucson, Ariz., is now serving San Pablo Mission, Phoenix, one of the two missions in Phoenix, for Spanish-speaking citizens. The Rev. Mr. Dugan served for many years in Chili before coming to Arizona in 1941.

The Rev. Marcus B. Hall, Jr., formerly chaplain at Pomfret School, Pomfret, Conn., is now assistant rector at St. Luke's Church, Montclair, N. J. Address: 77 Beverly Rd., Upper Montclair, N. J.

The Rev. C. Edward Hopkin, formerly twin city missionary of the diocese of Minnesota, working out of St. Paul, is now assistant professor of systematic theology at the Philadelphia Divinity School. Address: 43 E. Washington Lane, Philadelphia 44.

The Rev. Walter A. Henricks, Jr., formerly assistant rector of Christ Church, Poughkeepsie, N. Y., is now rector of the Church of the Good Shepherd, Scranton, Pa. Address: Washington Ave. and Electric St., Scranton 9, Pa.

The Very Rev. Otis G. Jackson, formerly rector of St. Paul's Church, Flint, Mich., is now dean of St. Matthew's Cathedral, Laramie, Wyo.

The Rev. Robert D. Martin, formerly curate of Christ Church, West Haven, Conn., is now rector. Street address: 44 Church St. Mailing address P. O. Box 7.

The Rev. Standish MacIntosh, formerly superintending presbyter of Crow Creek and Lower Brule Missions and vicar of Christ Church, Chamberlain, S. Dak., is now rector of St. Mark's Church, Aberdeen, S. Dak. Address: 24 Sixth Ave., S. E.

The Rev. Stanley Nelson, who formerly served St. Andrew's Church, Rochester, N. Y., is now assistant rector at Trinity Church, Toledo. Address: 2047 Parkdale, Toledo 7, Ohio.

The Rev. Dr. Joseph W. Nicholson, formerly

professor of pastoral theology at the Bishop Payne Divinity School, is now rector of All Saints' Church, St. Louis, Mo. Rectory: 4946 Highland Ave. Church: 2931 Locust St.

The Rev. Oliver Wallace Nickle, formerly rector of St. Paul's Church, Winslow, Ariz., will become rector of St. James' Church, Del Rio, Tex., on October 1st. Address: 206 W. Greenwood Ave.

The Rev. Ralph Putney, formerly rector of Trinity Church, Lenox, Mass., is now rector of St. Peter's Church, Delaware, Ohio.

The Rev. Bruce W. Ravenel, deacon, formerly of the diocese of Colorado, is now in charge of St. John's Church, Centralia, Wash. Address: 511 S. Iron St.

The Rev. Roy S. Rawson, formerly at West Park, N. Y., is now rector of Grace Church, Menomonee, Wis. Address: 1008 Sixth St.

The Rev. Donald B. Robinson, who formerly served the Church of the Holy Apostles, Ellsworth, Kans., is now vicar in charge of St. Paul's Mission, Phoenix, Ariz.; resident chaplain of St. Luke's Sanatorium, Phoenix; and chaplain to students at Arizona State College, Tempe.

The Rev. Roy F. Schippling, formerly vicar of St. Mark's Church, Maquoketa, Ia., is now rector of St. Andrew's Parish, Los Angeles. Address: 4132 LaSalle Ave., Los Angeles 37.

The Rev. Frank L. Titus, assistant secretary of the overseas department of the National Council, has been assigned to Pine Camp as division chaplain of the 42d Infantry (Rainbow) Division of the New York National Guard. He has the rank of Lieutenant Colonel.

The Rev. William B. Van Wyck, who formerly served Trinity Church, Lime Rock, Conn., is now assistant to the dean of Trinity Cathedral, Phoenix, Ariz.

The Rev. Frank E. Walker, formerly vicar of St. Philip's Church, Sulphur Springs, Tex., and St. Mark's, Mount Pleasant, is now vicar of St. Andrew's and St. Peter's Churches, Nashville, Tenn. Address: 4510 Park Ave.

The Rev. David E. Watts, formerly assistant headmaster of St. Andrew's School, St. Andrews, Tenn., is now director of Gailor Hall, Memphis, Tenn. Address: 4093 Summer Ave., Memphis 12.

The Rev. William J. Whitfield, formerly priest in charge of Holy Comforter Church, Atlanta, Ga., is now city missionary of the metropolitan area of Atlanta. Address: 140 Erie, Decatur, Ga.

The Rev. George H. Ziegler, who has been serving St. Matthew's Church, Auburn, Wash., will attend the Church Divinity School until December, when he will return to take charge of St. Matthew's Church.

Resignations

The Rev. Dr. E. Croft Gear, rector of St. John's Church, Linden Hills, Minneapolis, has retired. Address: 6725 Garfield Ave. South.

The Rev. Dr. George MacLaren Brydon resigned as rector of Ashland Parish in the diocese of Virginia and is retiring from active parochial work. He will continue to be registrar and historiographer of the diocese.

The Rev. Charles E. Craik, Jr., has resigned his work at Emmanuel Church, Louisville, Ky., and is taking a year of rest because of ill health.

Changes of Address

The Rev. John O. Bruce, formerly instructor at Seabury-Western Theological Seminary, should now be addressed at St. Gregory's Priory, R. F. D. 1, Three Rivers, Mich.

Chaplain (Major) Walter M. McCracken, formerly addressed: Percy Jones General Hospital Staff, Battle Creek, Mich., should now be addressed: HQ, Atlantic Sector, USARCARIB, Fort William D. Davis, Canal Zone.

The Rt. Rev. F. A. McElwain, Retired Bishop of Minnesota, formerly addressed at Burkehaven, N. H., should now be addressed at Du Bose Conference Center, Monteagle, Tenn., where he is serving as warden.

The Rev. J. F. W. Feild, who is serving the Church of the Advent, Norfolk, Va., has had a change in address from 127 to 9632 Sherwood Pl., Norfolk 3. This address is for personal mail and

CHANGES

for mail received as chairman of the diocesan department of Christian education.

The Ven. **Barr Gifford Lee**, retired priest of the diocese of Sacramento, has had a change of postal address from Route 1, Box 474, Roseville, Calif., to 7572 Community Dr., Citrus Heights, Calif. His residence remains the same.

The Rev. **Karl Markgraf**, who recently went to St. Luke's Church, Seattle, should be addressed at 5718 Twenty-Second Ave. S.W., Seattle 7, Wash.

The Rev. **Sidney L. Morgan**, who recently became vicar of St. John's Church, Tacoma, should be addressed at 5626 S. Warner St., Tacoma 9, Wash.

The Rev. **Torben R. Olsen**, formerly at St. Andrew's Church, Torrance, Calif., should now be addressed: Post Chaplain's Office, Fort Bragg, North Carolina.

The Rev. **John B. Pennell**, priest of the diocese of Olympia, formerly addressed at 3616 E. Seventy-Fifth St., Seattle 5, Wash., should be addressed at Box 96, Cove, Wash.

The Rev. **Rufus D. S. Putney**, formerly addressed at 6014 W. Cabanne Pl., St. Louis 12, Mo., should now be addressed at 704 Lookout Dr., St. Louis 15. He is canon missioner of the diocese of Missouri and vicar of the Prince of Peace Mission in St. Louis.

The Rev. Dr. **Oscar F. Treder**, priest of the diocese of Maryland, formerly addressed at Smithsburg, Md., should now be addressed at E. Main St., Thurmont, Md. St. Ann's Church, Smithsburg, formerly served by the Rev. Dr. Treder, will be served in the future through St. John's Church, Hagerstown. The Rev. Dr. Treder remains in charge of St. Stephen's, Thurmont, and Harriott Chapel, Catoclin Furnace. He will also do work at the State Sanatorium.

Ordinations

Deacons

Haiti: Emmanuel Sedan Duplessis, Fritz Raoul Lafontant, Octave Christian Lafontant, Ivan Emmanuel Moreau, and Charles Alfred Victor were ordained to the diaconate on July 10th by Bishop Voegeli of Haiti at the Cathedral of the Holy Trinity, Port-au-Prince. The Very Rev. E. O. Najac, dean of the cathedral, preached the sermon.

Presenting the candidates were the Rev. Previous D. Gay, the Rev. Mardochee Paraison, the Rev. J. Simon Louis, the Rev. J. Raoul Moreau, and the Rev. Marc Ledan, respectively.

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THE LIVING CHURCH

Iowa: Robert W. Kem was ordained deacon on June 29th by Bishop Haines of Iowa at Trinity Cathedral, Davenport. The Rev. Mr. Kem will serve as curate of St. Paul's Church, Des Moines, Iowa.

Michigan: Bruce Cooke was ordained to the diaconate on July 24th by Bishop Emrich of Michigan at St. Paul's Church, Flint. The Rev. Otis G. Jackson presented the candidate. The Rev. Charles D. Braidwood preached the sermon. The new deacon will be assistant minister at Christ Church, Detroit.

North Carolina: George Stackley Hurst was ordained deacon on June 28th by Bishop Penick of North Carolina at the Church of the Messiah, Rockingham. The Rev. Dr. Thomas Barnett presented the candidate. The Rev. Dr. N. W. Rightmyer preached the sermon. The new deacon will be in charge of the Church of the Messiah.

Ohio: Perry Magnus Blankenship was ordained deacon on July 27th by Bishop Tucker of Ohio at Trinity Church, Fostoria, where the Rev. Mr. Blankenship will serve as minister. The Rev. Charles D. Hering presented the candidate. The Rev. Alexander J. Gruetter preached the sermon. The new deacon was formerly a pastor in the Congregational Church.

Sacramento: Kenneth B. Samuelson was ordained deacon on May 28th by Bishop Porter of Sacramento at Christ Church, Eureka, Calif. The Rev. J. Thomas Lewis presented the candidate. The Rev. Charles F. Whiston preached the sermon. The new deacon will be in charge of Grace Church, Suisun, Calif.

South Dakota: Stephen Moccasin was ordained deacon on July 8th by Bishop Roberts of South Dakota at Holy Innocents' Chapel, Parmalee, on the Rosebud Reservation. The Rev. Dr. Paul H. Barbour presented the candidate. The Rev. Harold S. Jones preached the sermon. The new deacon will be in charge of St. James' Chapel on the Rosebud Reservation. Address: White River, S. D.

Southern Virginia: S. Grayson Clary was ordained deacon on June 10th at St. Andrew's Church, Lawrenceville, Va. The Rev. Robert H. Thomas, III presented the candidate, who will serve St. Andrew's Church, Lawrenceville, and three mission stations in Brunswick County.

Eugene Egar Wood, Jr. was ordained deacon on May 28th at St. Andrew's Church, Hilton Village, Va. The candidate, who was presented by the Rev. E. P. Bush, Jr., will continue his studies at the Andover Newton Theological Seminary and at Harvard University.

Spokane: John Dale Spear was ordained deacon on July 24th by Bishop Cross of Spokane at the Cathedral of St. John the Evangelist in Spokane. The Rev. Tod Ewald presented the candidate. The Rev. Ernest J. Mason preached the sermon.

Washington: Col. Earle Russell Closson, USA, retired, was ordained deacon on July 16th by Bishop Gardner of New Jersey, acting for the Bishop of Washington. The service was held at St. Paul's Church, Washington, where the Rev. Mr. Closson will be curate. Presenter, Rev. James Richards; preacher, Rev. Dr. C. W. Lowry. Address: 5714 Roosevelt St., Bethesda, Md.

Depositions

The Rev. **James B. Roe** was deposed from the ministry on August 2d by Bishop Goodwin of Virginia at his own request, having declared in writing his formal renunciation of the sacred ministry.

Marriage

Edmund Knox Sherrill and Miss Elizabeth Davenport Bowker were married August 25th at All Saints' Church, Worcester, Mass., with the Most Rev. Henry Knox Sherrill, Presiding Bishop, and the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, officiating. Mr. Sherrill, a son of the Presiding Bishop, is a student at the Episcopal Theological School, Cambridge, Mass.

Diocesan Positions

The Rev. **Lyman C. Bleeker**, rector of St. John's Church, Cold Spring Harbor, L. I., has been elected president of the board of trustees of the Society of St. Johnland in the diocese of Long Island. St. Johnland, founded in 1866 in Kings Park, L. I., is a home for the aged and for children under 15.

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

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New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

—SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

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

—UNIVERSITY OF TEXAS

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

—UNION COLLEGE

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

—VASSAR COLLEGE

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

—WELLESLEY COLLEGE DANA HALL SCHOOLS, —BABSON INSTITUTE

ST. ANDREW'S Wellesley, Mass.
Rev. Charles W. F. Smith, Rev. Ward McCabe, Miss
Elizabeth Eddy
Sun 7:30, 9:30, 11; Thurs at College HC 7; Canter-
bury Club Fri 5:30

CHURCH SERVICES

If you are traveling to General Convention, or taking a vacation trip,
the churches listed here cordially invite you to attend their services.

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

—SAN FRANCISCO, CALIF.—

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., Ass't
Sun Masses 8 & 11; Daily: 7:30 ex Mon 10, &
Thurs 7; C Sat 5. Clbse to Downtown Hotels.

—WASHINGTON, D. C.—

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30 (Sung Mass with Ser), 11;
Daily Masses: 7; C Sat 4-5 & 7:30-8:30

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

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

—CHICAGO, ILL.—

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

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

—DECATUR, ILL.—

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

—EVANSTON, ILL.—

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

—QUINCY, ILL.—

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubby, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

—BALTIMORE, MD.—

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

—SALISBURY, MD.—

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

—RIDGWOOD, (NEWARK) N. J.—

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

—BUFFALO, N. Y.—

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

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

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

—NEW YORK CITY

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

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

GRACE CHURCH Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11; Tues-Thurs 12:30 Prayers; Thurs &
HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

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

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

—CINCINNATI, OHIO—

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

—PHILADELPHIA, PA.—

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dumphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun Holy Eu 8, Mat 10:30, Cho Eu & Address 11,
EP 4; Daily: Mat 7:30, Holy Eu 7:45, Wed 7,
Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30;
C Sat 4-5

—PITTSBURGH, PA.—

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

—MADISON, WIS.—

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