

The Living Church

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

500 Bishops

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THE ASCENSION

“When he ascended up on high, he . . . gave gifts unto men.” The painting by Jean Decker-Slater [see page 2] shows the ascending Lord who continues, through the episcopate to give “some to be apostles” [see page 14].

RELIGION IN ART

By DR. WALTER L. NATHAN

Jean Decker-Slater: (American, born 1914) The Ascension



ARTISTS, hymn-writers, and preachers of the late 19th century popularized the idea of a "soft" Christ as a misguided attempt to preserve our Lord from the materialism of that generation in the safe little niche of gentle Sunday-morning devotion. The Church is now finding its way back to the Christ of the Gospels, who was never merely "pleasing," but made Himself an offence, a stumbling-block; who required of His followers courage and resolution to do the hard things, to deny themselves, even to take up the cross. The social and political crisis of our world demands that we end Christ's isolation. We must take Him seriously.

Contemporary painters and sculptors, conscious of their responsibility, have almost unanimously abandoned the popular representation of a "soft" and "graceful" Christ. Unfortunately this is the mental image to which many people still cling. Perhaps this explains why they have been so cool toward the re-

markable beginnings of a new religious art.

What great and inspiring works might have come from the gifted brush of Jean Decker-Slater if she had been at all encouraged to persist in her efforts! This young woman from Oklahoma studied on the West Coast under Jean Charlot and Millard Sheets. Ten years ago she exhibited in New York a series of 14 paint-



ings on the life of Jesus, of which the "Ascension" is one; later she painted a second series on the Acts of the Apostles, and had started a third on the Revelation of St. John.

Here was an artist who dared see the familiar scenes with fresh eyes, and was close enough to reality to make herself understood by all the people, distant enough from realism not to obscure the spiritual content under a welter of detail. The vigorous architectonic design of her compositions, built up of broadly handled planes, and the reticent dignity of her emotional expression, held out the promise of great mural painting.

This promise, one regrets to say, Miss Decker has not yet been able to fulfill, for she was never given an opportunity. The critics praised her work highly, but the churches passed it by. She lives in California, and nowadays paints only in her spare time. Meanwhile many a sanctuary which her murals might have turned into a pathway to inspiration stands bare and cold.

Is there a good doctor in your town?

If there is, it is because there are good medical schools in this country.

Good medical schools need able teachers, laboratories, libraries.

You can not have the kind of ministers the Church needs without having "schools of the prophets" as well manned and equipped as our best medical schools.

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The Living Church

Established 1878

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

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Things to Come

1950 - OCTOBER 1950							1950 NOVEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7	5	6	7	8	9	10	11
8	9	10	11	12	13	14	12	13	14	15	16	17	18
15	16	17	18	19	20	21	19	20	21	22	23	24	25
22	23	24	25	26	27	28	26	27	28	29	30		
29	30	31											

October

- 17th Sunday after Trinity. World Communion Sunday.
- Church Periodical Club, Executive Board, at Seabury House (also 4th).
- Woman's Auxiliary Executive Board, Seabury House (to 9th).
- 18th Sunday after Trinity. Ecumenical Register Week, United Council of Churchwomen (to 15th).
- National Council meeting, at Seabury House (to 12th).
- 19th Sunday after Trinity. Youth Sunday.
- Planning Committee, National Council of Churches of Christ in America, at Cleveland (also 18th). Regional Institute, ICRE, at Nashville, Tenn., to 18th (tentative).
- St. Luke.
- National Conference on Religion in Education for headmasters of prep schools at Atlantic City (to 21st).
- Regional Institute, ICRE, at Atlanta, Ga. (to 20th).
- Protestant Radio Commission workshop, at Des Moines (to 28th).
- 20th Sunday after Trinity
- Regional Institute, ICRE, at Philadelphia (to 25th). United Nations Day.
- Regional Institute, ICRE, at Columbus, Ohio (to 27th).
- St. Simon and St. Jude.
- 21st Sunday after Trinity.
- Regional Institute, ICRE, at Lansing, Mich. (to 30th).

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

Member of the Associated Church Press.

SORTS AND CONDITIONS

THE ARMY Chaplains Corps will probably be doubled by the end of this year, according to Major General Roy H. Parker, army Chief of Chaplains. Speaking in Dallas, Tex., he said, "These soldiers of God have already contributed a glowing chapter of heroism and service in the Korean campaign." Some have been killed in action and others wounded, and several have been decorated for courageous actions.

OUR REFERENCE last week to the apparent absence of Episcopal Church chaplains in the Korean ground forces was taken up by a conference in the Laymen's Training Program at Cazenovia, N. Y. Ralph Kennison of Maine halted his presentation for over an hour while the laymen, many of them veterans, expressed their "shock and anxiety" at the Church's failure to meet the situation. They adopted two resolutions: (1) urging the election of a military suffragan at the earliest opportunity; (2) recommending the use of lay readers in places where there were no priests for servicemen.

FROM Church headquarters comes a letter showing the value of the military chaplaincy at its best. A serviceman wrote to a chaplain at a training center: "I wish to thank you for the comfort my Church has given me, through you, while I have been in training. I really cannot express my thanks enough. My Church has aided me more than I can ever realize. I do realize that it is my only strength. . . . I shall always remember and pray for you."

WEST AFRICA will probably be the next autonomous province of the Anglican Communion. The Archbishop of Canterbury has submitted a revised draft of articles of government to the dioceses concerned. If the articles are accepted, it is intended that the new province be inaugurated in April, 1951, and the Archbishop will, if possible, go to Africa himself to take part in the inauguration at Freetown, Sierra Leone (the senior diocese). The other West African dioceses are Gambia, Accra, Lagos, and Niger. The American missionary district of Liberia lies between Sierra Leone and Accra.

THE RESIGNATION of the Rev. Douglas R. MacLaury as president of Canterbury College, Danville, Ind., has been announced by the board of trustees, effective November 1st. Bishop Kirkhoffer, president of the board, said that under Fr. MacLaury "a fine faculty has been appointed, the buildings and grounds extensively rehabilitated, financial support promoted from the Church, and a national student enrollment secured."

THE "life and death" crisis which has confronted European Churches since the war is now over, says Dr. Robert A. Tobias, assistant director of the World Council's Department of Interchurch Aid and Service to Refugees. Dr. Tobias, an American, told the conference of USA member Churches of the World Council last week that although the problem of survival has

been met, there is still need for "emergency assistance" to refugees and impoverished Churches. Constructive help to "centers of new life" in European Christianity is the main emphasis of the Department today—helping those who are already helping themselves.

CHURCH HEADQUARTERS has sent to the Church papers a copy of Bishop Bentley's Okinawa memorandum, explaining that "it was not intended for publication" but "in some way unknown to us one of the Church papers secured a copy. . . ." Well, we didn't steal it. The release from Church headquarters is introduced by explanatory material which includes this clear and simple statement: "The new mission, while claiming non-dominational status and support, is in fact a Methodist mission supported solely by the Methodist Church." Of Churches represented on the Okinawa Committee of the Foreign Missions Conference, only the Methodist accepted the constitution for the governing of the Okinawa united Church.

LEST the main point about Okinawa become submerged in the argument about jurisdiction and protocol, let us reiterate that the object of missionary effort there is to win for Christ the half-million non-Christians who live there and who are now being subjected to all the evils and temptations of western culture. The Episcopal Church has taken over from the Japanese Holy Catholic Church the responsibility for this important missionary field, and aims to work in friendly cooperation, but not union, with the small group of Christians of other communions on the island.

THE UNITED NATIONS will hear from the Churches on several important subjects during the fifth session of the General Assembly. Refugees, human rights, Korea, the settlement of the Jerusalem question, and a number of other subjects will be covered in communications from the Commission of the Churches on International Affairs, an agency of the World Council of Churches and the International Missionary Council.

THE GREEK Student Christian Association recently went on record in favor of participation in the World Council of Churches and other interchurch agencies. A resolution said: "We think that the Orthodox Church ought to participate actively in the work of the Ecumenical Movement; first, because she is the true Church of Christ and it is her duty to meet the rest of the Churches in order to help their representatives understand the doctrinal truths as they are kept unchanged in the Orthodox Church from the time of the Apostles; and second because the World Council of Churches is a very important movement appealing to every Christian soul that prays for Church reunion." Another resolution emphasized the importance of keeping a place for the Roman Church in the movement toward reunion.

Peter Day.

FIVE MINUTES TO TWELVE

By WILLIAM E. PURCELL
Illustrated by Arthur Wragg

FIVE MINUTES TO TWELVE pulls no punches. It is urgent, forthright—even frightening—in discerning the signs of the times. But like the early prophets, it points the way to save civilization and our souls.

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COMMUNISM and the CHURCHES

A Documented Study of the Attitude of Communist Governments to the Churches

Foreword by Archbishop of Canterbury

COMMUNISM AND THE CHURCHES contains basic and indisputable documents and facts, and from these the reader can draw his own conclusions. The countries which are examined are as follows: U.S.S.R., Albania, Bulgaria, Czechoslovakia, Hungary, Roumania, Yugoslavia. There is a further section on Vatican pronouncements.

Price, \$1.25

WORK IN MODERN SOCIETY

By J. H. OLDHAM

(Published for the Study Department World Council of Churches)

The present paper is the outcome of preliminary discussions in a small group which met in Switzerland under the auspices of the Ecumenical Institute in April, 1949, and was composed of those actively engaged in industry, and by sociologists and theologians. In relating Christianity to the secular life, it has considered the nature of modern society, including modern attitudes and incentives to work, the Christian approach to the meaning of work, and the source of a Christian doctrine of work.

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By CARROLL E. SIMCOX

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Best Way to Learn

HOW do people actually learn best? Why do people remember vividly some things better than others? Come with me and I will take you up the stairway of remembering: the closer you get to the top, the more lasting will be the impressions. At the lowest level is *telling*, the commonest, easiest, and least effective way of teaching. This means simply that the teacher makes statements of fact in the presence of a class. With older ones it is called lecturing. It is estimated that we will probably remember about 10% of what we *hear*. Unhappily the greatest part of our present class teaching is done on this level.

Add pictures, charts, blackboard, gestures, facial expression and you have visual education. This is the great re-discovery today. But it is far from the top. We may remember 40% of what we *see*.

THE PUPIL IN ACTION

In school and out, through all of life, we acquire much of our knowledge from the printed page. The act of reading is voluntary and a personal achievement. It therefore makes a deeper, more lasting impression. Shall we guess that we might remember 50% of what we *read*?

Higher yet, if the teacher requires that we give it back, express it in our own words, we are still more likely to remember it for life. We estimate that you will remember perhaps 60% of what you *say* or *write*.

Come up another step. You have not used your muscles yet. When the teaching skillfully provides a way for you to express the lesson in some physical way, it strikes deeply into you, and much of it will last forever. Dramatics, handwork, personal service, if really tied to the teaching theme, make it stick. You will remember fully 75% of what you *do*, *make*, or *draw*.

Some experts in pedagogy would leave the matter here, and say that when the pupil has been taught by hearing, seeing,

reading, saying, and doing, he has received all that the teaching art can give him. But there is one step even higher. Let me introduce you to the topmost step by a familiar parable.

THE CLASSIC REPLY

A young man, about to flunk in his senior year at college, wrote home the sad fact to his father, mentioning also that he felt he might pass if he were tutored intensively. His father wired, "Get the best tutor. Spare no expense."



Whereupon the boy went to his adviser and asked him to recommend the best tutor on the campus. The adviser made the classic reply: "Tutor? *Get a pupil!*"

This is a truth too little appreciated. Teachers know the most because they have had to prepare for teaching. Further, the act of teaching sharpened their understanding, and made permanent their knowledge. Teaching provides the highest, most urgent motive for learning. For many people it is the only motive that will operate, once school days are past. You never know, really, until you have had to give it out to some one else, in a form that your pupil can receive and understand.

The moral for us in the Church? For teachers, let your pupils do some of the teaching. Visit any public school and see how a child stands before the class and conducts a drill. For the clergy, make it your constant attention to see that as many of your people as possible be given the opportunity of teaching. For the few, this may mean in the Church school; but for most it will mean the single assignments to instruct one's child, husband, or friend.

Teaching is the best way to learn. On the top step it is written: You will remember 99% of what you *teach*.



GENERAL

EPISCOPATE

500th Bishop

The 500th priest to be consecrated bishop in the Episcopal Church in the United States is the Rev. Gerald F. Burrill.

On September 20th the Presiding Bishop took order for the consecration to take place in St. Matthew's Cathedral, Dallas, on September 29th at 10:30 AM, CST. The consecration of the Very Rev. Henry H. Shires as suffragan bishop of California was scheduled for only two hours later, 10:30 AM, PST.

The consecrator of Fr. Burrill is the Rt. Rev. Henry St. George Tucker. Co-consecrators are Bishop Moore, retired, of Dallas, and Bishop DeWolfe of Long Island.

ORTHODOX

Greek Bishop Consecrated

The Rev. Dr. Athenagoras T. Kokkinakis, rector of the Church of St. Demetrios, Astoria, L. I., was consecrated Bishop of the titular see of Elaia, in the Greek Cathedral of the Most Holy Trinity, New York City, on September 14th. The consecrator was Archbishop Michael, head of the Greek Orthodox archdiocese of North and South America. The co-consecrators were Bishop Orestes, of the Carpatho-Russian Orthodox Church; Bishop Gerasimos of Chicago; and Bishop Germanos of New York. The Bishop-elect was presented by the Very Rev. Ezekiel Tsoukalas, dean of the Greek Orthodox theological seminary at Brookline, Mass., Bishop-elect of the titular See of Nazianzos.

Among the dignitaries present were Bishop Donegan, Coadjutor of New York; Bishop Sherman, Suffragan of Long Island; the Very Rev. Dr. Lawrence Rose, dean of General Theological Seminary; the Rev. Dr. Robert W. Barstow, executive secretary of Church World Service; the Rev. Dr. James A. Pike, chaplain at Columbia University; and Paul B. Anderson, secretary for Europe of the YMCA, and associate editor of *THE LIVING CHURCH*.

The new bishop will be Bishop of San Francisco, vacant since the death of Bishop Eirinaios. He will have the oversight of 50 churches in 14 states and Western Canada, which are in the Greek

Orthodox diocese of San Francisco and the western United States.

At the Holy Synod which elected Bishop Kokkinakis and Dean Tsoukalas, the Very Rev. Dr. James Coucouzes, dean of the Greek Cathedral of the Annunciation, Boston, was elected metropolitan of the titular see of Miletus. After his consecration in October, in Istanbul, he will have charge of the Greek Orthodox Theological Seminary on Haiki Island.

INTERCHURCH

Visitors to NCCCA

The Episcopal Church is entitled to 203 visiting delegates to the constituting convention of the National Council of the Churches of Christ in the U.S.A., to be held in Cleveland, Ohio, November 27th and concluding December 1st, 1950.

Such "visiting delegates" will be entitled to attend all the sessions, but will have no voting privileges. Each will pay his own registration fee of \$5.

A member of the Episcopal Church who desires to be certified as a visiting

delegate may send application to the Rev. C. Rankin Barnes, secretary of the National Council, at 281 Fourth avenue, New York 10. Enclosed with the application is to be a letter of recommendation from the applicant's rector, which must include a specific statement that the applicant is a member of this Church in good standing. To such applicants Dr. Barnes will mail the proper credentials with instructions about where to send the registration fee.

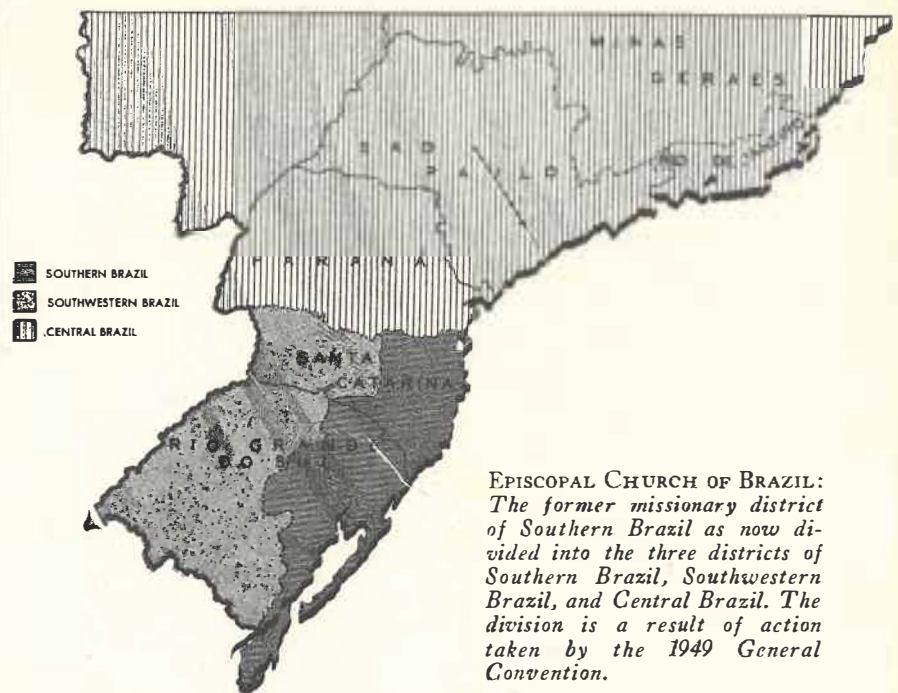
Study of Modern Warfare

An interfaith study dealing with the moral implications of modern warfare was seen by Bishop Dun of Washington as likely to develop from the first formal meeting of the Commission of Christian Scholars.

The commission, of 20 members, was appointed last March by the Federal Council of Churches to deal with the moral perplexities of Christian conscience in modern war. Bishop Dun is its chairman.

In a statement issued at the close of

IGREGA EPISCOPAL BRASILEIRA



EPISCOPAL CHURCH OF BRAZIL: The former missionary district of Southern Brazil as now divided into the three districts of Southern Brazil, Southwestern Brazil, and Central Brazil. The division is a result of action taken by the 1949 General Convention.

the two-day meeting, Bishop Dun said: "If principles mutually agreed upon are discovered in interfaith consultation, the commission has been empowered by the executive committee of the Federal Council to issue its findings jointly with similarly appointed scholars of other faiths, presumably meaning of the Roman Catholic Church and of the Jewish community." [RNS]

MISSIONARIES

Teacher to Japan

The Overseas Department of National Council has announced the appointment of Miss Dorothy J. Stout for missionary service in Japan. She will be a teacher at St. Margaret's School, Tokyo. She was expected to sail on September 27th, accompanying the Rev. William E. Kan, headmaster of St. Margaret's, and Mrs. Kan who return to Japan after studying in the United States.

Miss Stout is a member of Christ Church, Vicksburg, Miss., and a graduate of Mississippi State College for Women. She taught for six years in the elementary public schools of Mississippi, both urban and rural. In 1943 she joined the American Red Cross, took their recreational training courses in Washington and New York, and then served overseas for three years in England, France, Holland, Belgium, and Germany. Impressed by the plight of children in war-disrupted areas, she offered her services to the Church for an overseas assignment.

She has had an intensive course of study at Windham House in New York City during the past summer.

NATIONAL AFFAIRS

Peace and Defense

The war in Korea and general state of the world have prompted many American Churchpeople to enter programs for peace and for defense.

Among them are Churchpeople in Trenton, N. J., who participated in a day of prayers for peace on August 6th sponsored by the Trenton Council of Churches. In Stockton, Calif., members of the year-old St. Anne's chapel, gathered to pray for peace as part of their observance of St. Anne's day. In Texas another prayer vigil for world peace, begun on August 6th, continues as long as the Korean war lasts. The Manlius conference has urged the setting up of a national commission in the Church to study the Korean situation and related events and to give guidance to lay people so that they may pray and act in a Christian manner in facing the serious international problems which confront the world.

When the civilian defense program was set up in Asheville, N. C., two Churchmen were made division leaders. Claude S. Ramsey, executive news editor of the *Asheville Citizen* and the *Asheville Times*, heads public information. Cecil Hoskins, manager of WWNC, heads radio.

Churches as Bomb Shelters

Legislation permitting the government to take over churches and schools as temporary shelters in the event of an attack upon the United States is suggested by the National Security Resources Board.

In reporting to Congress on "United States Civil Defense," the Board included the draft of a proposed federal law that would give the government power to "procure" land and buildings "needed to prepare for or meet such attacks," as well as emergency powers to take them over at a moment's notice if needed. A similar state plan is included in the report.

While churches are not mentioned specifically, privately NSRB officials say they are seen as a prime source of emergency shelter in the event of an atomic or other bomb attack. [RNS]

VISITORS

Dom Gregory's Itinerary

While at St. Gregory's Priory, Three Rivers, Mich., since last June, Dom Gregory Dix has been teaching in the novitiate and preparing for publication the lectures he gave last spring at the University of Upsala in Sweden. Now he is about to embark on another series of lectures, plus retreats and missions, to be given in various cities during October, November, and December.

After his autumn travels are concluded



DOM GREGORY DIX: Lectures and retreats.

Dom Gregory plan to return to St. Gregory's Priory and to remain there until after Christmas. January he will spend keeping engagements in the West Indies, and April in the south and southwest of the United States. During Lent he will be available for engagements. The Rev. Dr. Gregory M. Mabry, 199 Carroll St., Brooklyn 31, N. Y., is in charge of arrangements.

Dom Gregory will give a mission at St. Ignatius' Church, New York city, from October 8th to 15th. From the 15th to the 22d he will conduct a mission at St. George's Church, Schenectady. The Canterbury Club at Hobart College is to hear him lecture during the week of October 22d. On October 26th he will give a quiet day for clergy and the woman's auxiliary of the diocese of Rochester at Trinity Church, Geneva, N. Y. From October 29th to November 5th he will give a liturgical mission at St. Clement's Church, Philadelphia. During that same week he will also visit the Philadelphia Divinity School.

His itinerary for November:

8. Retreat for women, House of the Redeemer, New York city.
9. Retreat for sisters at the House of the Redeemer.
11. Retreat for men at the House of the Redeemer.
12. Evening mission at St. Paul's Church, Brooklyn (through 19th); and preach at St. Peter's, Westchester.
19. Preach at St. James', Scarsdale.
21. Lecture before the New York branch of the Clerical Union at noon and at General Theological Seminary in the evening.
22. Visit the Order of the Holy Cross, West Park, N. Y. (through 24th).
26. Preach morning and evening in the Church of Ascension and St. Agnes, Washington, D. C.
27. In residence at General Theological Seminary (through December 2d).

On December 3d he will preach in the morning at the Church of the Advent, Boston, Mass., and in the evening at St. John the Evangelist. He will lecture before the Boston branch of the Clerical Union on December 4th, and will deliver three lectures at Nashotah House, on December 6th, 7th, and 8th.

Bishop of Exeter to Lecture

In Spring at CDSP

The Rt. Rev. Robert Cecil Mortimer, D.D., Bishop of Exeter, is to be lecturer in canon law next spring at the Church Divinity School of the Pacific. The lectureship has been made possible by the gift of Lloyd Robbins of San Francisco. Mr. Robbins has served as chancellor of the diocese of Sacramento. The Bishop's lectures will be given shortly after Easter. He will be accompanied by his

wife on the journey to California. This will be his first visit to the United States.

FINANCE

ECF Director Named

John R. Kimberly of Neenah, Wis., vice president of the Kimberly-Clark corporation, has been elected a director of the Episcopal Church Foundation. The announcement of this fact was made by the Presiding Bishop who is chairman of the board of the Foundation. Mr. Kimberly is a director of the Wisconsin Telephone company, the First National Bank of Neenah, and of seven other corporations. He is a trustee of Lawrence College at Appleton, Wis.

ARMED FORCES

Wartime Booklets

The Forward Movement has announced that, in collaboration with the Armed Forces Division of the National Council, it is bringing out special printed matter for use at the present time, and intended primarily for men and women in the armed services.

There is a booklet of *Wartime Prayers*, price 5c; one entitled *We Would Remember*, 10c; *God Be With You*, 5c; *A Manual for Servicemen*, 10c; and *What's Wrong With Profanity?*, 5c.

These booklets are just coming off press, and may be obtained from the Forward Movement, 412 Sycamore St., Cincinnati 2, Ohio.

PROVINCES

Midwest Synod

About 200 Churchmen of the province of the Midwest, including 16 of its 18 bishops, attended the meeting of the synod held at Kenyon College, September 11th, 12th and 13th.

The program of the synod was supervised by Bishop Street, Suffragan of Chicago. Business was minimized, and workshops were held on the various phases of the departments of the Church.

Bishop Page of Northern Michigan was elected to succeed Bishop Ivins of Milwaukee as president of the synod, for the next three years. Bishop Emrich of Michigan was elected vice president. The Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, Ill., was reelected secretary; John A. Cooke of Niles, Mich., treasurer; and John Spaulding of Detroit, chancellor. The Rev. Hugh White was appointed to head the provincial college commission, and the Rev. Victor Bolle to head youth work.

The synod adopted a budget of \$5,025 for provincial projects during the ensuing year.

AUSTRALIA

Election Accepted

The Rev. Cecil E. B. Muschamp, vicar of St. Michael and All Angels, Christchurch, N. Z., has accepted election as Bishop of Kalgoorlie and Assistant Bishop of Perth, Western Australia.

The bishop-elect was born in Buckinghamshire, England, 1902, and was educated in Tasmania.

NEW ZEALAND

Maori Bishop Dies

The Rt. Rev. Frederick Augustus Bennett, Bishop Suffragan of Aotearoa, died at the age of 78.

He became a priest in 1897 and a bishop in 1928.



BISHOP
BENNETT

His mother was a Maori* chieftainess of high rank, and his father an Englishman, son of New Zealand's first registrar.

He was held in high regard as an orator and scholar, and took a leading part in a recent revision of

the Maori Bible.

Bishop Bennett was a representative at the inaugural assembly of the World Council of Churches at Amsterdam and at the Lambeth Conference.

Twice married, Bishop Bennett is survived by his second wife, 13 sons, and four daughters. Seven of his sons served in the armed forces during World War II, six of them overseas. One commanded a Maori battalion during the drive across North Africa from El Alamein to Tunisia. [RNS]

ENGLAND

Convocation, Communism, Canons, and Candles

By the Rev. C. B. MORTLOCK

The Archbishop of Canterbury, in addressing the Canterbury Convocation (which assembled September 12th), dealt in forthright terms with the threat of Communism:

"The most evident and engrossing conflict of our times is that between the political forces dominated and directed by Moscow and those of the rest of the world."

Having spoken of the atheism which leads Moscow and its satellites to use any means to attain their end, and of the "tremendous and highly organized assault on the faith and freedom of the Christian Church and on the Christian

way of life by atheistic and imperialistic Communism," his Grace spoke of the second great conflict of our times: "the conflict in the nations of the Western world between the Christian Faith and the materialism which is in the end no less atheistic than that of Russia."

Observing that the times are inimical to freedom, and that all who value it on Christian grounds should stand together, the Archbishop said:

"The Vatican has several times recently called for a common front among Christians: it is tragic that the Roman Church at the same time says and does so much to make a common front impossible."

Referring to the papal encyclical *Humani Generis* [L. C., September 10th], the Archbishop said that

"it contains statements and arguments so far removed from the conception of Christian truth held outside the Roman Church: that their publication and enforcement cannot but increase the isolation of that Communism and must make any approach to understanding difficult."

Even so, the Archbishop expressed the hope that Anglicans and Roman Catholics might be able to stand together in the defense of freedom. He added:

"It is unfortunately the fact that here, too, the Roman Church takes its own line and does not stand as an ally toward other Christian bodies in the cause of freedom, for there are parts of the world in which the Roman authorities permit without protest, and even encourage, the use of political compulsions in their own favor against Christian bodies not of their obedience, and sometimes with the design of ending their existence."

Both Upper and Lower Houses continued their work on the revision of the Canon Law. The most important decision in the Lower House was that Christian burial should be denied not necessarily to all who die unbaptized, but only to those who have refused baptism. This was supported by Catholic proctors, since it is often impossible to ascertain whether the dead have been baptized in infancy. This is certainly so in disasters such as train wrecks and colliery explosions.

The Upper House has before it canons dealing with the duty of priests in the confessional. The proposed new canon, not yet completed, lays down the conditions under which a priest should act, and seeks to check the unauthorized hearing of confessions by priests not holding the requisite jurisdiction, while providing for cases of emergency such as imminent danger of death.

The proposed new canon seeks to tighten up the inviolability of the seal of the confessional, so as to leave no doubt that the facts revealed to a priest in confession are absolutely privileged. At the moment it is a disputed point

*The Maoris are aborigines of New Zealand.

whether English law so regards them. The Convocations will have to consider whether a canon on the seal is essential in order to check breaches of confidence made in good faith or through ignorance of the law. The canon in its proposed form will require in addition the sanction of an act of parliament.

Some stir has been caused by the official announcement that neither the king nor the queen will be present at the wedding in Glamis Castle of her Majesty's niece Viscountess Anson (whose former marriage was dissolved) to Prince George of Denmark, and that no minister of the Episcopal Church of Scotland, of the Church of England, nor of the Presbyterian Church will officiate. Mr. M. Buch, pastor of the Danish Seaman's Mission at New Castle, is to conduct the ceremony.

The recent decision in the Court of Arches, the highest ecclesiastical court in the province of Canterbury, that six candles are permissible on the altar has caused no small stir among those who strictly uphold what is known as the "English Use." All English cathedrals comply with the English Use in having two candlesticks only on the altar. The proposed new high altar in St. Paul's Cathedral would in the opinion of many gain greatly in dignity if it bore six tall candles.

NEW GUINEA

First Episcopal Consecration

The first consecration to the episcopate in New Guinea took place on June 29th, when the Ven. Geoffrey David Hand was consecrated assistant Bishop of New Guinea by the Archbishop of Brisbane and the Most Rev. Reginald C. Halse, D.D.*

At the age of 32 Bishop Hand, who was ordained priest in 1943 in England and has worked in New Guinea since 1946, is one of the youngest bishops in the Anglican Communion, if not the youngest.†

W. Basil Oliver, LIVING CHURCH correspondent for Australia, gives the following graphic description of the service of consecration:

"Headed by thurifer, cross, and tapers, there passed through the western doors and through the pewless nave (packed with brown bodies) the clergy of the diocese, 15 Papuan and 18 white, the preacher (who was the father of the assistant bishop-designate, the Rev. W. T. Hand, rector

* Assisted by the bishops of New Guinea (Rt. Rev. P. N. W. Strong), Adelaide (Rt. Rev. B. P. Robin), Grafton (Rt. Rev. C. E. Storrs), and Rockhampton (Rt. Rev. J. A. G. Housden).

† Bishop Gordon of Alaska was born May 6, 1918, and at the time of his consecration, May 18, 1948, had just passed his 30th birthday. *Crookford's Clerical Directory* (which lists clergy of the English Church) does not give their date of birth.



EPISCOPAL CONSECRATION: *The Metropolitan places the mitre . . . **

of Tatterford, Norfolk, England), the assistant bishop-designate (with his priest attendants), the visiting bishops, the chancellor of the diocese, the Bishop of New Guinea with his chaplains, and finally the Cross of Queensland and the Most Rev. Reginald C. Halse, D. D., Archbishop of Brisbane and Metropolitan of Queensland.

"After ministering the customary oaths by the chancellor, the bishop designate remained prostrate during the singing of the Litany, and having answered the questions of examination, retired to put on stole and cope, while the choir sang, "God be in my head," the mitre, ring, staff, and Bible being held by the priest attendants.

"The words of consecration were spoken by the Archbishop as he and the other

bishops laid hands on the new bishop's head. The mitre was then placed upon the head of the newly-consecrated bishop and the other 'instruments' given him. At the end of the service Bishop Hand blessed the people in six languages.†

"Gifts presented to the new bishop included a pastoral staff carved by Deacon Japhet and furnished with silver fittings by the white staff of the mission."

Bishop Strong of New Guinea visited the United States a couple of years ago [L. C., December 26, 1948], on his return from the Lambeth Conference.

JAPAN

All Worth While

The Rev. Granville M. Williams, SSJE, Superior of the Society of St. John the Evangelist, who has been on a visit to Japan, expected to leave Japan for San Francisco on September 27th.

Fr. Williams' engagements included speaking at clergy conferences of the Nippon Seikokwai in the dioceses of Tohoku, North Kwanto, Kyoto and Tokyo, visiting and speaking at many parishes, hospitals, orphanages, and schools, and conducting three retreats.

Fr. Williams writes:

"The weather has been very hot and stormy, and travel is difficult in Japan but the wonderful welcome I have received has made it all worth while. There are great evangelistic opportunities here."

*Bishop Strong of New Guinea is at the right.

† According to the Australian *Church Standard* these were (in the order in which the blessings were given): Wedau, Ubir, Kcrañ, Notu, Ora-kaivan, and English.



BISHOP HAND: . . . *the new shepherd with a member of his flock.*

Okinawa:

Past and Future

By the Rev. Frank L. Titus

FIVE years ago, a titanic struggle, involving a frightful slaughter of human life and destruction of property, was taking place on the island of Okinawa. It was the last battle of the Pacific war. The world had never before seen such a concentration of military might.

Caught between the American and the Japanese invaders were the million peace loving inhabitants of the islands. The Okinawans are descendants of ancient Malayan and Mongolian peoples. They were conquered by the Chinese in the middle ages.

In 1609 occurred the Satsuma invasion from Japan. Since then the Japanese influence has been predominant. The Japanese language is almost universally spoken. During the two decades before the war the Japanese rulers promoted considerable industrial and agricultural development. Education was not neglected. Schools were established throughout the islands. A university was built at the old capital of Shuri.

The ancient religion of the Okinawans was a mixture of animism and ancestor worship. Elaborate tombs were built as centers for the cult of the dead. The Japanese brought in Buddhist and Shinto influences, but these were largely restricted to the coastal city areas.

Many Okinawans who traveled abroad to Japan, Hawaii, or America became converted Christians. Some Japanese Christian missionaries worked in the islands. When the war broke out there were two score congregations with a membership of about 5000.

PROMISED PANACEAS

The peace-loving Okinawans paid a great price in the war, in which they were largely innocent bystanders. Nearly two hundred thousand of them were killed. Practically every home was destroyed. Their cities and villages were burned. Their schools and churches disappeared. They were scattered into the hills and later collected into military government compounds. Family life was disrupted. All classes of society were leveled to that of the poverty stricken

A top-ranking test pilot for jet planes made this statement to Fr. Titus: "Okinawa can become one of our Church's greatest missionary enterprises if we 'take our feet off the brakes and give her the gun.'"

peasant. The tombs of the ancestors were desecrated. No innocent people ever suffered more from the ravages of war.

The American conquerors at first treated them kindly, and the Okinawans thought of the newcomers as their friends. In a short time bad elements in the occupation forces began to turn the natives against them. There has been an improvement in occupation policies during the last year, but there is still much to be done if the Americans hope to regain the confidence and respect of the Okinawans. Recently returning war prisoners from Siberia have told of the promised panacea of Marxism.

Since the war, chaplains and Christians among the occupational forces have been working to rehabilitate the Christian churches. Church World Service has sent relief supplies to the native Chris-

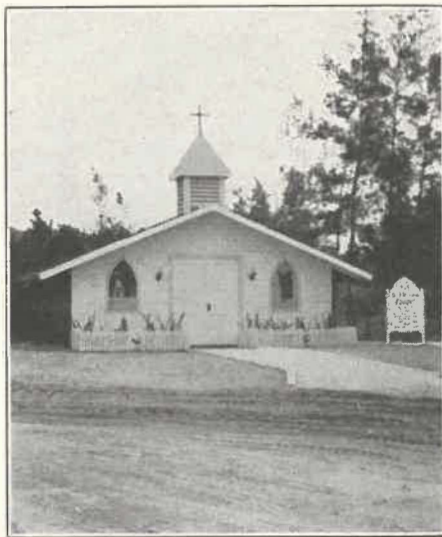
tian workers. The Okinawan Christians have requested American missionaries to be sent to them. The churches in America have been slow to act. A former chaplain and his wife have gone out under an independent mission board. A Methodist missionary has been sent out under the sponsorship of the Okinawa Committee of the Foreign Missions Conference of North America.

DESPERATE CONDITIONS

Two missionaries are now under appointment by the Overseas Department of the National Council of the Episcopal Church. They will make their mission base in the Hawaiian Islands and will enter Okinawa after preliminary plans and surveys and language training have been completed. This activity has been made possible by the action of General Convention and funds raised through the One World in Christ Campaign. These Episcopal missionaries will start their work probably in the northern part of the main island among the leper colony where there are members of the Nippon Seikokwai. They will cooperate, and not work in competition, with other Christian groups in the islands.

Col. and Mrs. Homer Boushey, communicants of St. Mary's Church of Arlington, Va., were recently interviewed on the subject of the church's new work in Okinawa. Col. Boushey is the chief test pilot for jet planes in the United States Air Force. The Bousheys were in Okinawa from February, 1947, to May, 1948, and developed a great feeling of responsibility toward the Okinawan people as Churchmen and Americans.

I asked the Bousheys if they got to know the native Okinawans quite well. They surprised me by answering:



OKINAWA CHAPEL: Built by soldiers, now used by natives.

"No, we knew the Okinawans mainly through contacts with our maids and occasional visits to various parts of the island. The Okinawan villages are off limits to American personnel, and there is no opportunity for social contact. We could not even give the scraps of the food in our garbage to the people who were in such need."

This led logically to inquiry about the conditions of the people. The Bousheys confirmed my own observation:

"After the war the conditions of the Okinawan people were desperate—70% of the male population killed, the principal cities demolished, the Okinawans without food or clothing."

I pointed out that every American with an interest in the occupation would like to know how things were working out. Mrs. Boushey answered:

"The occupation authorities have provided the Okinawans with the necessities of life, but as far as I know have accomplished little in restoring Okinawan economy or culture. Recently there has been an improvement in occupation policies."

HALF THE SIZE OF L. I.

Okinawa consists of one large island about half the size of Long Island, N. Y., with a half million population. There are 600,000 more on several smaller islands in the archipelago. We discussed the religious life of such a large number of people. The Colonel observed:

"The extensive construction of elaborate tombs indicated their 'ancestor worship.' Buddhism and Shintoism are practiced to a minor extent. An Okinawan Christian said that their original native religion, a sort of animistic nature worship, provided a fertile field for the growth of Christianity."

I asked the Colonel if he had met many Christians on the island, and he replied:

"I met some native Christians. I cannot

even guess how many there are, although the number must be above 2,000 if there are now 25 native Christian churches."

I then inquired how the Okinawans reacted to the invaders. In answering this he explained:

"At first the Okinawans were extremely friendly toward the Americans, and were eager to accept our way of life. But the continuance of the military occupation, the severity of living conditions, and the lack of any plan for the future, has tended to dissipate this attitude. We have destroyed much of the Japanese culture and religion, but have offered little to take its place. People cannot live in a vacuum. Until recently very little incentive to become Christians was offered the Okinawans. The longer we wait, the harder will be the work of our missionaries."

FERTILE FIELD

"Do you think this is a fertile field for the Episcopal Church to begin mission work?" was the next question I put to him. His answer was an affirmative:

"Yes. This is a fertile field for any mission work. However, the native Christian churches deserve much credit for what they have endured during the war and after, and care must be taken that we work with them, and that we do not discourage them by working in competition with or against them."

I inquired about health conditions in the islands. He said:

"Health of the U.S. occupation forces was excellent, including their families; however, the same medical precautions must be taken by the missionaries. These will undoubtedly be furnished by the military."

Asked if there were schools that the children of missionaries could attend, he replied:

"There is a good school established near Awase (east of Kadena). It is run by the U.S. forces for the children of civilian and

military personnel. It goes through high school."

My next question was about the climate. I said I would like to know something about the topography, etc.

"The climate is mild—but not tropic. Small scrub pines cover the island, which is mountainous, especially in the north. It rarely freezes in the winter, and the sea breezes prevent extreme temperatures during the summer. One can expect one or more typhoons during an average year, sometimes with winds reaching 120 knots. There is a paved road running north from Naha, and across the island through Kadena. Other roads are of coral and rocks and are poor but passable. A car or jeep is essential."

A DEMONIC THING

He then went on to say that the greatest needs of the people were some hope for the future and the means to help themselves. I asked if he thought that the Christian religion would help them meet their needs. His reply confirmed the answer given by theology:

"The Okinawans seem by nature suited to the Christian religion. Also, and this is important, since the occupation they have been exposed to some of the worst elements of American culture, but without the saving grace of Christianity. To quote Dr. Mollegen of the Virginia Seminary—'Western culture without Christianity becomes a demonic thing.' We saw this illustrated on Okinawa."

I continued:

"You know, Colonel, a Nashotah man, the Rev. Norman Godfrey of Messena in the diocese of Albany, has been asked to head the mission going to Okinawa. He will have as his co-worker, the Rev. William Heffner, just graduated from the Virginia Seminary. How do you think they will be received?"

He said that American missionaries would be received with friendliness and willingness to cooperate with them. I told him that the Church hoped to open its work in the northern part of Okinawa near the leper colony where there are Anglicans, and asked him what he thought of that area. He said there was no doubt of the need of a Christian mission on the northern half.

I then put my final question:

"Colonel Boushey, as a Churchman, if you could speak to every Episcopalian in the United States about Okinawa in a few words, what would you say?"

"The Okinawans, through no choice of theirs, are completely under the control of the United States. They have been furnished with the barest material necessities, but we have given them no spiritual guidance, nor hope for their future.

"I would ask my fellow Churchmen to support generously the mission which we are now beginning. Okinawa can be one of our Church's greatest missionary enterprises (I speak as a pilot) if we 'take our feet off the brakes and give her the gun.'"



FRIENDLINESS AND COÖPERATION: Fr. Titus, as a chaplain in 1945, and Lt. Col. M. Oakley Bidwell, converse with an Okinawa Baptist minister.

500 BISHOPS

By the Rev. Edward R. Hardy, Jr.

Professor of Church History, Berkeley Divinity School

THE Episcopal Church is consecrating its 500th bishop. Order has been taken for the elevation to the episcopate on September 29th of the Very Rev. Henry H. Shires as suffragan of California, and of the Rev. Gerald F. Burrill as suffragan of Dallas; and because of the difference in time between Dallas and San Francisco, Fr. Burrill's consecration is the 500th in the American succession. [See page 5.] The chief consecrator at this service is the retired Presiding Bishop, Most Rev. Henry St. George Tucker, D.D. The occasion calls for a review of some of the interesting features in the transmission of the apostolic ministry in our branch of the Anglican Communion.*

Our episcopate begins with Samuel Seabury's consecration at Aberdeen in 1784, William White's and Samuel Provoost's at Lambeth in 1787, and James Madison's at Lambeth in 1790. The Scottish and English successions herein represented both go back to the English episcopate of 1661, and through that to those of the mediaeval and ancient Church. The Scottish line in our American episcopate has not died out, but is now a narrow thread: Seabury took part in one consecration, that of Claggett of Maryland (1792); Claggett was a consecrator of Bass of Massachusetts (1797); Bass of Jarvis of Connecticut (1797); and Jarvis in 1811 of Hobart and Griswold, both of whom took part in a number of consecrations from which our subsequent episcopate derives.

Beginning in 1852 (when Bishop Fulford of Montreal took part in the consecration of Jonathan Mayhew Wainwright as provisional Bishop of New York), bishops of other parts of the Anglican Communion have on many occasions shared in American consecrations. As might be expected, these visitors have most often been from Canada or the West Indies. Only two have been English diocesans: Selwyn of Lichfield (for-

merly of New Zealand), was a consecrator of Howe of South Carolina in 1871, and the present Archbishop of York assisted in the consecration of Bishop Dun of Washington in 1944. Not only so, but bishops of American missionary districts in China and Japan have been consecrated by bishops whose orders derive from England and Canada as well as the United States; and several of these have returned to exercise episcopal functions at home—the most recent being Bishop Tucker of Kyoto, who afterwards became Bishop of Virginia and eventually Presiding Bishop.

An irregular Old Catholic strain came into our succession when one of the bishops consecrated by the eccentric Bishop Mathew (whom the Dutch Old Catholics had consecrated for England and afterwards repudiated), took part in 1915 in the consecration of Bishop Hulse of Cuba. Since the formal establishment of Anglican-Old Catholic intercommunion and its acceptance by General Convention and the Synod of the Polish National Catholic Church, Polish National Catholic bishops have joined in three of our consecrations—those of Bishops Sawyer of Erie, Donegan, coadjutor of New York, and Scaife of Western New York. These bishops, therefore, derive their episcopal orders from Old Catholic as well as Anglican successions. The same applies to any bishops in whose consecrations these have had a share; which in another generation will presumably mean, directly or indirectly, our whole episcopate.

DRAMATIC OCCASION

In recent times there has been no difficulty in the United States in securing the canonical minimum of three bishops to consecrate a bishop. In fact, on some occasions an unnecessary, and perhaps an undignified, crowd of bishops has pressed into the chancel to join in the imposition of hands. Even recently, however, bishops from other countries have had to make special trips to Brazil for the two consecrations that have taken place there:



No. 1: Samuel Seabury

Salinas of Mexico and Blankingship of Cuba had to go there for Bishop Pithan's consecration in 1940; while Bishop Bentley went from the United States to Brazil for Bishop Krischke's consecration only last March. But perhaps the most dramatic occasion of this sort was in 1937, when only the courage of an aged Chinese bishop, in passing through hostile armies around Shanghai, made possible the consecration in that city of Bishop Roberts.

In early days, however, when sometimes only two or three bishops turned up at General Convention, plans had to be made with care to secure the presence of three bishops when a consecration was to take place. Perhaps we owe to this our custom of designating two bishops specifically as co-consecrators in the arrangements for a consecration service—which does not obtain in England, although the bishops appointed as epistoler and gospeller may be considered as such.

In the Church's period of hesitation there were no episcopal consecrations between 1804 and 1811. By the end of that interval four of the six American bishops surviving were either retired or unable to travel; and there was some doubt whether it might not be necessary to renew the succession from England on the next occasion. However, in 1811 Bishop Provoost was persuaded to emerge from his retirement to meet White and Jarvis in New York for the consecration of Hobart and Griswold. These were the first purely American Bishops: all of their predecessors had been born before 1750, had been ordained in England, and had begun their activities in the colonial Church.

FOUR-AT-ONCE—THREE-IN-A-ROW

Even after the number of bishops increased it was still convenient in the days of difficult and expensive travel to

*Many of these are conveniently tabulated in THE LIVING CHURCH ANNUAL, pages 394-413, 1950 edition.

hold consecrations at or near the time of General Convention. In 1832 four bishops were thus consecrated at one service in St. Paul's Chapel, New York—Hopkins of Vermont, Smith of Kentucky, McIlvaine of Ohio, and Doane of New Jersey. The event is commemorated on the bronze doors of Trinity Church. Two of these bishops (Hopkins and Smith) survived to become presiding bishops by seniority. In 1844 three diocesan bishops were consecrated on October 20th, and three missionary bishops (for China, Arkansas, and Constantinople) six days later. Bishop Chase thus began his term as Presiding Bishop by consecrating six Bishops in a week, which is probably a unique record. The last such occasion was at the Richmond Convention of 1859, when four Bishops were consecrated on October 13th. The precedent was in principle followed at Denver in 1931, when two missionary bishops (Bentley and Salinas) were consecrated together. Bishop Tucker (Presiding Bishop from 1938-46) might, for himself at least, have preferred this procedure to that of September 27-29, 1938, when he acted as chief consecrator at three consecrations on successive days.

In fact the actual term "presiding Bishop" is first used, as Bishop Provoost wrote it, in the record of the first American consecration—that of Claggett in 1792. Bishop Provoost in his short term as "President of the House of Bishops" was chief consecrator at this service. From 1795 until his death in 1835, Bishop White "presided" at all American consecrations—a total of 26. Of those who have succeeded him as Presiding Bishop none has continued his activities in that office over so long a period, although Presiding Bishops of recent years have officiated on more occasions than he. Bishop Tuttle, Presiding Bishop from 1904 to 1923, is said to have cherished the hope that he might live to consecrate 100 Bishops; he actually "presided" at 84 consecrations as Presiding Bishop, in addition to seven previously. Bishop Tucker "presided" at 65 consecrations during his nine years as Presiding Bishop, in addition to six others before and since. Where Bishop Sherrill will rank in this series during his presumable 15-year term remains to be seen.

SEVEN LEAN YEARS

The spread of the Church is naturally reflected in the increase of the episcopate and in the greater frequency of consecrations. As noted, there were no consecrations from 1804 to 1811. But since 1850 few years have been without at least one: only the years 1855 through 1857, 1861, 1863, 1872, 1881, and 1935 have failed to see a bishop added to the American succession. And since 1865 the only years in which there was but one consecration have been 1882, 1927, and 1932. The average is now about ten, and 1948 seems to hold the record with 13.

Our first bishop was consecrated in 1784, the 100th in 1873, the 200th in 1901, the 300th in 1919, the 400th in 1937, and the 500th in 1950.

LONGEST EPISCOPATE

The longest American episcopate is that of Bishop Tuttle, which was just two weeks short of 56 years (May 1, 1867 to April 17, 1923). The 84th American Bishop, he lived to consecrate the 328th. Among Anglican bishops he is probably surpassed only by the former Bishop of Lebombo, the Rt. Rev. William Smyth, who died April 5, 1950 after having been a Bishop since November 5, 1893—for exactly 57 years and five months. (For rectors, by the way, the record to shoot at is the 72-year tenure of Richard Mansfield of Derby, Conn., 1750-1822). Churchpeople will wish many years to Bishop Gordon of Alaska and next January, presumably, to Fr. Richards, suffragan-elect of Albany, both of whom, like Tuttle, were elected in advance of the canonical age of 30; but few of us will be here to see whether they will actually pass Tuttle's mark.

Bishop Smith of Kentucky also passed the 50-year mark (1832-84), and so did McCoskry of Michigan (1836-86), though the latter had been deposed in 1878. Several others missed it by a few months. This was true of White (February 1787 to July 1836), Southgate (October 1844 to April 1894), the latter of whom, however, was active as a missionary Bishop at Constantinople for only six years, and Garrett of Dallas (December 1874 to February 1924). Among recent long episcopates one cannot forget those of Lawrence of Massachusetts (1893 to 1941, retired 1923) and Rowe of Alaska (1895 to 1942). At the other extreme is Parker of Massachusetts, who was consecrated on September 14, 1804 and died on December 6th of the same year without performing any episcopal acts. Parker was 60 at the time of his consecration, but his predecessor, Edward Bass, had been consecrated at 70 in 1797. The second shortest episcopate in our annals is that of Bishop Loring of Springfield, from October 18, 1947 to April 16, 1948.

ONLY SEVEN DEPOSED

Bishops-elect may comfort themselves with the thought that their chances of removal from the list (otherwise than by death or resignation) are but slight. Only seven of the more than seventy-times-seven have been deposed: three, after they abandoned the communion of this Church (Ives in 1853 and Kinsman in 1919, to enter the Roman Communion; Cummins in 1873, to establish the Reformed Episcopal Church); three, for personal reasons; and one, after trial for doctrinal aberrations (Brown, formerly of Arkansas, in 1925). One of those deposed, Onderdonk of Pennsylvania, was later restored to the episco-

pate, although not to his jurisdiction.† Two Bishops have died under suspension: Onderdonk of New York and Riley, consecrated for the Valley of Mexico.

Bishop Riley was one of the seven Bishops consecrated at various times under the Canon which provides for the consecration of bishops for foreign Churches at their request. Holly of Haiti was the first (1874), then Riley (1879), Kinsolving of Southern Brazil (1899) and Ferrando of Quebrado Limon, Puerto Rico (1923). The last two were afterwards given status in the American episcopate. In 1948 three bishops of the Philippine Independent Church were added to the list, the Bishop of Honolulu making an ocean voyage to join with the two bishops in the Philippines in this service. The only Bishop consecrated in the Protestant Episcopal Church in the Confederate States of America during its brief career was Bishop Wilmer of Alabama (1862). His consecrators (Meade, Eliot, and Johns) were of course in American Episcopal orders, and his standing was duly recognized when the Church was reunited in 1865.

So far the only Bishop who has been transferred from our episcopate to another province of the Anglican Communion is Bishop Burton of Nassau, formerly suffragan of Haiti. The American Congregation of the Society of St.



FR. BURRILL; No. 500

John the Evangelist, to which Bishop Burton belongs, has given four of its members to the episcopate—Hall of Vermont, Osborne of Springfield, Burton, and Viall, the last of whom left the American Church recently to become suffragan of Tokyo. Another monastic community, the Order of the Holy Cross,

†His deposition was subsequent to his resignation, and is therefore not noted in THE LIVING CHURCH ANNUAL.



BISHOP TUCKER: No. 500's consecrator (here shown signing a certificate of consecration).

has given us Bishop Campbell, the present Father Superior, formerly Bishop of Liberia.

TRIPLE-HANDED AND SINGLE-HANDED

The Anglican Communion (perhaps also the Church of Sweden) seems to be the one part of the Catholic Church which adheres strictly to the Canon of Nicaea directing that bishops be consecrated by all or at least three of the bishops of the province. The purpose of the rule was perhaps primarily to prevent irregular or schismatic consecrations. For this purpose the Eastern Orthodox Church insists that an episcopal consecration must be approved by a canonical synod, but allows two bishops to represent it at the actual service, as has happened on several occasions in this country. But the Eastern Churches recognize no obligation to accept the orders of men consecrated to the episcopate without the authorization of the Church.

In ancient times the Bishop of Rome is said to have acted as sole consecrator for the bishops of his province, and modern Roman rules allow the assistant bishops at the service of consecration to be replaced by two priests in case of necessity. The approval of the Church is presumably expressed by the papal bulls, without which bishops of the Roman obedience do not proceed to consecrate. Whether this practice provides any precedent for the recent joint consecrations by bishops and others in South India is a question we need not pause to discuss. The Roman privilege is probably a result of the scholastic habit of defining

the precise minimum necessary for the administration of each of the sacraments, and has been used mainly in missionary emergencies since the Counter-Reformation.

In the 18th century Roman Catholic Bishops in England considered it dangerous to assemble publicly, and most of their consecrations were by a single bishop — including in 1790 that of John Carroll, first Bishop of Baltimore, who traveled to England on the same ship with James Madison, fourth Bishop of the Anglican succession in America. Influenced doubtless by some of these historic facts, many western theologians have held that the assisting bishops at a consecration were only witnesses and guarantees of its regularity, and not real co-consecrators. Modern study of theology and liturgics, however, has turned theologians against that position, which has been formally repudiated by the present Pope.†

In a real emergency there probably need be no doubt about the validity of an episcopal consecration, otherwise regular, carried out by a single bishop. Neither Eastern Orthodox nor Latins have raised this question in connection with the Old Catholics, many of whose consecrations in Holland between 1724 and 1870 were performed by one bishop. Rather rashly, perhaps, the Prime Bishop of the Polish National Catholic Church,

†In 1947 the Pontifical was changed to provide that the co-consecrators should lay on hands and say the words "Receive the Holy Ghost" (*accipe spiritum sanctum*) severally instead of together (as is also the Old Catholic custom), and recite the consecratory prayers with the chief consecrator.

Francis Hodur, followed this precedent in his first consecrations in this country. There is more doubt about consecrations such as that by which Bishop Cummins inaugurated the Reformed Episcopal succession in 1873, and still more about those performed by the isolated *episcopi vagantes* who are met with from time to time. The early Celtic Church, in which ordinary jurisdiction belonged to abbots more than to bishops, was often lax on this point, and its solitary consecrations (sometimes imitated by continental bishops who consecrated their own auxiliaries alone) were considered one of the abuses of the early middle ages.

CONCELEBRATION

In the early Church a bishop was normally consecrated in his own Church, the chief consecrator saying the consecratory prayer while other bishops laid on hands in silence. The new Bishop then proceeded to celebrate the Eucharist, with the other bishops and presbyters perhaps concelebrating with him. Our American customs at the consecration itself may claim to be fairly primitive — more so perhaps than the English, where (as in the middle ages) bishops are usually consecrated at the Archbishop's headquarters. For the Province of Canterbury they are generally nowadays consecrated at Westminster Abbey or St. Paul's, for York usually at York Minster. The Prayer Book, however, follows the mediaeval idea that an imperative form should accompany the imposition of hands and mark the climax of the sacramental act. In the Roman rite the three bishops say together the simple words "Receive the Holy Ghost," as do also bishops of the Old Catholic succession. Our more ample formula is generally pronounced by the Presiding Bishop or Archbishop alone, although the Roman custom was followed at Matthew Parker's consecration in 1559, doubtless as a precaution. In the Eastern Orthodox Church the assisting bishops impose hands by holding the book of the Gospels on the head of the bishop-elect while the chief consecrator recites a brief litany to which they respond, thus emphasizing that they act by prayer and in the name of Christ. In all these rites there are consecratory prayers which should probably be considered the main form of consecration.

In the Eastern Church concelebration of the Liturgy naturally takes place at episcopal consecrations, as it may on any other occasion. Some years ago at a Greek consecration in New York five bishops and four priests (one of them ordained at the same service) offered the Liturgy together, with the new bishop as chief celebrant. In the present Roman rite the bishop-elect begins his Mass at a side altar, and then after his consecration concelebrates with his consecrator at the High Altar. This is the one oc-

(Continued on page 17)

Are Bishops Necessary?



THE CONSECRATION of the Rev. Gerald F. Burrill as Suffragan Bishop of Dallas, scheduled to take place on September 29th, provides the American Episcopal Church with its 500th Bishop. Fr. Hardy in his article on page 11 tells some of the historical background of the American episcopate, which extends through the Churches of Scotland and England all the way back to the apostles. And American Churchmen celebrating the event are fortunate in having available a recent book of great scholarly weight, *The Apostolic Ministry* (Morehouse-Gorham, \$8.50), tracing the development of the ministry from its beginnings to the pattern which we know today.

Unfortunately, the discussion of the ministry usually goes on in an atmosphere of controversy. The question whether the episcopate is necessary to a valid ministry demands an answer when unity with non-episcopal Churches is being discussed. The question whether Anglican orders themselves are valid becomes a polemical issue when Roman Catholics and Episcopalians meet. And although controversy often throws light on the subject, the light is accompanied by a degree of heat which twists and distorts the picture.

In the course of theological controversy it is all too easy to forget that theology in general is a descriptive science, like biology — not a “pure” science, like mathematics, which proceeds solely on its own assumptions and is never wrong because it never has to accommodate itself to reality. Theology deals with the life of an ongoing organism — the Church; and with the revelation of Him who is entirely independent of the mind of man. The Church existed before theologians defined a doctrine about the Church; bishops existed before theologians gave their attention to bishops. Further, since the Church is a living organism, it has another characteristic of living things: there is a substantial unity between all its parts.

The Church, in the terse words of the Prayer Book Offices of Instruction, is “the Body of which Jesus Christ is the head and all baptized persons are members.” This definition is based, of course, upon scriptural words used by St. Paul at the time when the Church began to realize that there was a complete sundering of lifestream between the Old Israel and the New. Being children of Abraham and the patriarchs was no longer the lifeprinciple of the Christian community, but being baptized into Jesus Christ. And just as every cell of a human body is a microcosm of the whole body, so every cell of Christ’s body, the Church,

is a microcosm of the whole Church and of the Christ who is its life.

The ministry of Christ is the ministry of every member of the Church. As He is our prophet, priest, and shepherd-king, so we in turn are individually prophets, priests, and shepherds, and part of a prophetic, priestly, and kingly community. The work of prophecy is the work of proclaiming the will of God. The work of priesthood is the work of communicating and mediating between man and God. The work of king and shepherd is the work of leading, protecting, guiding, and correcting those in our charge. And this work is, at least potentially, the work of every Christian within his own sphere. A layman exercises his ministry in many ways: in his own family, in his business associations and friendships, in his political decisions. He has one of the two greatest sacramental powers the Church possesses: the power to take a sinful man and by baptism turn him into a member of Christ. Though he is not supposed to exercise this power except in case of grave emergency, he possesses it none the less.

THE difference between the powers of clergy and laity, or deacon and priest, or priest and bishop, are, accordingly, not sharp cleavages of nature but rather biological differentiations of function.

The functions of the bishop spring out of his role in the early Church as the member of the Christian community who, representing the whole body and representing God to the whole body, led in its Eucharistic worship. For, just as the Eucharist is central in the life of the individual Churchman, it is central in the life of the Church as a whole. He who presided at the Holy Communion presided also in Church government. And, as he represented his diocese at the altar, so did he also represent his diocese in the national and international councils of the Church.

In the early days of the Church, in other words, the bishop was in some respects more like the parish priest of today than the diocesan bishop — he was the celebrant of the Eucharist, the preacher, the pastor. The presbyters assisted him in the government of the parish (diocese), and the deacons did the work of acolytes, ushers, and other assistants in the service.

In a very short time the rapidly growing Church faced a two-fold problem: to provide enough pastors and celebrants of the Eucharist to take care of the increasing numbers of Church members; and at the same time to preserve the concept of the bishop as the father of all his flock — the priest, pastor, and prophet with whom they were “in communion” and

through whom they were in communion with the whole Church.

Although abnormal and individual local arrangements apparently existed in several places for a time, the solution of the two-fold problem was soon found in the handing over of most of the *local* functions of the bishop to the presbyters, who also continued in their traditional role of advisers and assessors to the Bishop in the conduct of diocesan affairs. The deacons continued as ministerial assistants to both presbyters and bishops. And the threefold ministry of bishops, priests, and deacons was soon universal in the Christian world.

THE origin of the modern ministry is not merely of scholarly interest; it has significance for the everyday life of the ordinary Christian. For the Bishop is still the person in the Church to whom is entrusted the role of symbolizing and effecting the unity of the Church. The Bishop still completes our baptism by confirmation. He still represents us in national and international Church councils. He still, when he is present at the Eucharist with us, pronounces the absolution and the blessing. If he does what his laypeople ardently desire him to do, he also celebrates the Holy Communion for us as our representative before God and God's representative to us.

Ought not the episcopate to be drawn into the liturgical movement? For a long period in the Episcopal Church the Eucharistic function of the Bishop has been sadly obscured. Many laypeople have never received communion with their Bishop, much less at his hands. For many years there was a widespread misconception of the Bishop's rôle as one of "government" only, a misconception which mars the Offices of Instruction in the Prayer Book and even the service for the consecration of a Bishop. The office of a Bishop is to be the chief pastor, chief preacher, and chief priest. He is not merely a priest who also confirms and ordains and governs. He is the man who represents the whole Church, in all its prophetic, pastoral, and priestly functions, before both God and man. What the father is in the family, what the priest is in the parish, that is what the bishop is in the diocese.

The differences between the functions of parent, priest, and bishop spring out of the areas in which their respective ministries are exercised rather than out of any fundamental differences in their relationship to Christ. The layman does not celebrate the Eucharist because that is not a personal or family function but the function of the assembled parish, of which the priest is the father. The priest does not confirm or ordain because these are functions of the whole diocese, of which the bishop is the father. The bishop does not consecrate a new bishop on his own initiative because this is a function of the whole Church, to be undertaken in concert with his brother bishops. But all are prophets, priests, and pastors, carrying on

the whole ministry of Christ within their respective spheres.

Are bishops necessary? A considerable section of modern Christianity has tried to get along without them for 400 years. The kind of bishops they had to deal with at the time of the Reformation, together with a radical obscuring of the true nature of the ministry in the medieval Church, led Lutherans and Calvinists in general to repudiate the idea of any sacred ministry beyond the presbyterate. In fact, however, where the episcopate has been abandoned much else has also tended to disappear. When every parish is a law unto itself, the Church is almost helpless to resist fragmentation into an ever-growing number of separate denominations.

In the broadest sense, bishops are obviously necessary. The Church cannot be the Church without having men within it who exercise the fulness of Christ's prophetic, priestly, and pastoral ministry in a worldwide sphere and have the power to pass that ministry on to others. But whether this function can devolve upon every layman, or upon every parish priest, or only upon a special order is a question which requires an answer from experience. It seems to us that the experience of the Church in general abundantly proves the point that the ministry of bishops, priests, and deacons which grew naturally out of the needs of the Church in the earliest days is still the ministry that meets the needs of today.

This threefold ministry is older than the canonical New Testament, and there is good reason to believe that it does, as the introduction to the ordinal asserts, date back to "the apostles' time," even though the devolution of powers and responsibilities was at first only vaguely defined. And the cure for most of the evils which have grown up about the episcopate, we believe, will be found in a restoration of the emphasis on the bishop as not merely "the boss" but the chief priest and shepherd and prophet of all his people.

The life of the Christian community is centered in the altar. And unless the Bishop is found at the altar, he is not found in the place where he belongs in the Christian community. We hope that the new light thrown on the true nature of the episcopate by recent scholarly study will clarify the thinking and action of bishops, clergy, and people in succeeding years. We hope, especially, that more and more bishops will make it the rule rather than the exception to celebrate the Holy Communion as well as to preach on their parochial visitations, exemplifying to their people the fact that being "in communion with" really means "receiving communion with."

"Feed my sheep" is the command given to St. Peter in the beautiful passage concluding the Fourth Gospel—not "guard my sheep" nor "guide" nor "teach." No other function or power of the Bishop can be a substitute for the divinely commanded function of feeding his flock with the Body and Blood of Christ.

Dogma and Destiny



THE scope of *Catholicism*, by Henri de Lubac, S.J., (Longmans Green. Pp. xiv, 283. \$3.75) is well summarized by the subtitle: "A Study of Dogma in Relation to the Corporate Destiny of Mankind."

The book is divided into three parts. Part I contains chapters on dogma, the Church, the sacraments, and eternal life. Part II treats of Christianity and history, the interpretation of Scripture, salvation through the Church, predestination of the Church, and Catholicism. The three concluding chapters of Part III deal with the present situation, person and society, and transcendence (*i.e.*, the transcendent destiny of humanity).

The whole tone of the work is on that high plane that one has come to expect of French Roman Catholic scholarship. Though it pays respectful regard, in passing, to the authority of the Papacy, Anglicans will be delighted to find that the bulk of references (and they are legion) are to the early Church Fathers. A truly Catholic breadth and depth pervades the entire treatment, and there is practically nothing to which an Anglican need object.

In the chapter on "Salvation through the Church," a positive twist is given to the *extra ecclesiam nulla salus* doctrine: "it is by the Church and by the Church alone that you will be saved" (p. 118). Many who remain formally outside the visible Body will be saved, but their salvation will still be through the Church, for the Church is "saviour" of humanity as a whole.

The chapter on "Person and Society" shows how in the Catholic Faith the highest worth is placed upon the individual precisely because he is part of a larger, organic whole having a transcendent destiny. A definite apocalyptic note is sounded, and there is appreciation of the theology of tension.

The translation, executed by Lancelot C. Sheppard, makes smooth reading, though the treatment of the subject

would be considered technical on this side of the Atlantic.

As doctrinal prolegomena to Catholic sociology the work would seem indispensable. The clergyman who in his preaching would relate doctrine to life would do well to study it carefully.

Of Interest

TWO books of daily devotional readings have just appeared. *Living Joyously*, by Kirby Page (Rinehart. Pp. xi, 380. \$1.50) contains a year's supply of Bible readings, prayers, and devotional passages by Dr. Page and other writers, including several Anglicans. Unfortunately it is not correlated with the Christian year. *Feed My Lambs*, by H. T. Vriesen (Green Bay, Wis.: Reliance Publishing Co. Pp. 375. \$3), provides a daily reading based upon a more or less consecutive following through the year of the scripture narrative.

The Art of Real Happiness, by Norman Vincent Peale and Smiley Blainton (Prentice-Hall. Pp. vi, 247. \$2.75), and *Faith Is the Answer*, by the same authors (Prentice-Hall. Pp. vi, 243. \$2.75), continue the series for which the two collaborators are well known.

Margaret T. Applegarth in *Right Here, Right Now!* (Harper. Pp. vii, 269. \$2.75), provides 28 "worship services" for use on various occasions. The *Autobiography of Robert A. Millikan* (Prentice-Hall. Pp. xiv, 311. \$4.50) will be of interest as the life story of one of the greatest of contemporary scientists, but Dr. Millikan's ideas on religion are about on a par with the average clergyman's views on splitting the atom.

In *Quaker Service in Modern War*, (Prentice-Hall. Pp. xviii, 195. \$3), Howard E. Kershner, himself a member of the Society of Friends for half a century and an "administrator of relief in many countries before, during, and since World War II," describes the efforts of Quakers in Spain and France in 1939-40. First of a series.



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500 Bishops

(Continued from page 13)

casation in present Latin custom on which two communicants receive from the same chalice.

The custom of concelebration is one which the Prayer Book neither directs nor forbids, although it seems to hint at the practice in the ordination of Priests, where the bishop is directed to "go on in the Service of the Communion, which all they who receive Orders shall take together." In the Roman and Greek rites the assisting bishops act as presenters (one reason why Roman rules direct priests to take their place in the ceremonies when necessary), and the consecrating bishop is attended by his usual deacon and subdeacon or reader. In mediaeval England, however, bishops often acted as epistoller and gospeller on solemn occasions, and the Prayer Book assumes that they will act in this capacity at episcopal consecrations.

NULLIS INVITIS

Typical of the legal tradition of the Western Church is the formal reading, before the consecration proceeds, of the document authorizing it and indicating that canonical requirements have been complied with. In the Roman obedience this is the papal bull, in England and Sweden the royal mandate, and with us (and substantially among the Old Catholics, I believe), certificates of election and of ratification of election by the bishops and standing committees, as well as evidences of ordination. We may in this case claim to follow the ancient rule which was stated epigrammatically by one of the Popes *nullis invitis detur episcopus* ("to none against their will let a bishop be given"), since we trust that missionary bishops are not unwelcome to the flocks to which they are sent.

More or less of ancient and edifying ceremony is used among us, but we may certainly say of our 500 bishops that they have lacked nothing necessary to due induction into the apostolic office and ministry, which is the essential form of the Christian priesthood.



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MICHIGAN

For What God Has Given

The diocese of Michigan plans to develop what it believes is a new philosophy for tithing based on the premise that Church people get a religious experience from giving.

Michigan's department of promotion is using the philosophy to guide a seven-year program of education on tithing which has just been launched in the diocese.

One of the major ideas of the philosophy is epitomized in the question, "What shall I give for what God has given me?"

The question appears on the cover of a pamphlet which the diocese has prepared to be given away at meetings after discussions of tithing. A six and one-half minute movie based on the pamphlet is now in preparation.

FLORIDA

Hurricane Hits Cedar Key

The howling tropical hurricane that traveled out of the Gulf of Mexico to Florida on September 4th stood stationary over the little fishing village of Cedar Key for 12 hours, blowing at over 100 miles an hour, before it turned south to creep back into the Gulf.

Christ Church, along with nearly every building in town, was smashed flat

to the ground. The parish house was wrecked, and the rectory unroofed. The Rev. Robert Cowling, minister-in-charge, was out of town when news came of the approaching hurricane, but he rushed back to ride out the storm with his people. Along with other leaders in town, as is customary, he helped get all the people into the safety of the school building.

He took precautions to save brasses, communion vessels, linens, and choir vestments. They are drenched and discolored with incessant rains, but safe. The diocesan altar guild is restoring them for immediate use, for after the storm there was no way in Cedar Key to wash or iron. The precious little water supply was for drinking only.

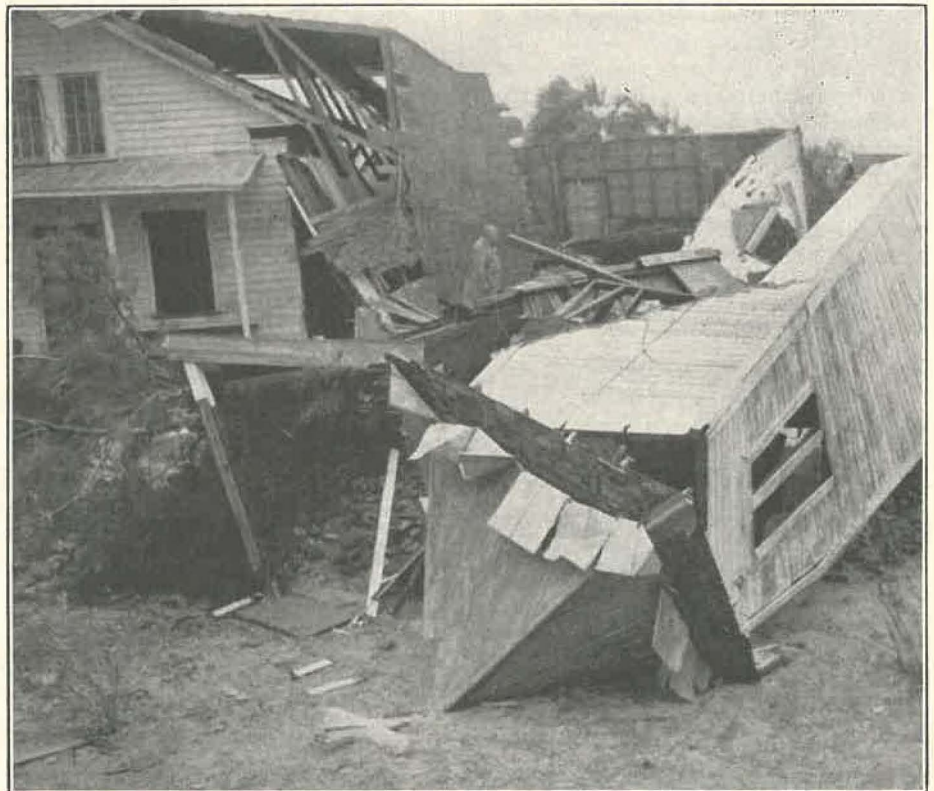
One of the first men into town after the storm, by permission of the highway patrol and the Red Cross, was the Ven. Fred Yerkes, of Gainesville, bringing supplies of dry clothes, dry bedding, and temporary roofing for the rectory.

Fortunately there were no casualties.

ALBANY

New Life for Guild House

On October 6th Bishop Barry of Albany will dedicate the renovated guild house of the Cathedral of All Saints', Albany. This building has been remodeled at a cost of approximately 50,000 dollars. It now includes dormitory facilities for 25 persons, an auditorium for



Associated Press.

CHRIST CHURCH: Along with nearly all the buildings in Cedar Key.

library and study purposes, a large dining room, a modern kitchen, and a woman's lounge.

The building will be put to numerous uses. Besides serving as a parish house for the activities of the cathedral parish, it will be a center for lay adult education under the supervision of the Rev. Canon John R. Ramsey.

A number of students preparing to enter the ministry who are taking their college work at State College for Teachers will be housed in the new quarters. It is also planned to make the building a center for small clergy conferences running throughout the year, and modeled on the procedure at the College of Preachers in Washington.

This project is believed to be the one which gave rise to an erroneous report in a secular newspaper that the diocese intended to establish a theological seminary. Such use of the property is not contemplated.

UPPER S. CAROLINA

School for "Young Females"

The cause of Christian education in South Carolina was given full innings when establishment of a school for "young females," as provided in a will dated in 1847, was authorized at a special convention of the diocese of Upper South Carolina in September, 1950.

In his address to the convention, which was called specifically to establish the school, Bishop Gravatt, the diocesan, stated that two factors seemed to call for diocesan action which would make possible the use of a fund created by the will of Francis Marion Weston to found a "female school" in Columbia. The Bishop asked the special convention to take such action. The two factors to which he referred are the widespread interest in the parochial school idea together with an offer of a site for a school.

The Weston will of 1847 was probated in 1866, and the estate was almost depleted by the exigencies of war. Recent years have produced changes which caused the estate to prosper. The Weston school fund lay completely dormant until 1921 when the diocese of Upper South Carolina was established and the fund was placed in the hands of the diocesan. The late Bishop Finlay and Bishop Gravatt had used small amounts of the income to help with the education of young women.

Mr. Weston left similar portions of his estate to the dioceses of Georgia and Tennessee.

The convention elected eight trustees. Clerical: Michael J. Kippenbrock, Oran C. Zaebst, George M. Alexander, Kenneth Morris; lay: Louis N. Norton, Wyndham M. Manning, Hoke Robinson and Mrs. W. Bedford Moore.

SAINTS

Naturally we are pleased when readers comment encouragingly on what appears here weekly, but we especially liked their comments concerning St. Bartholomew, who, after all, was but ONE of that great fellowship of earlier Saints. Further comments from these friends revealed a sad lack of knowledge concerning the impressive gallery of saints who safe-guarded Christianity for us through the hellish years of persecution. Here's a rare opportunity for Parish Priests to teach their people of our Kalendared Saints, and to make that teaching interesting and inspiring. It CAN and SHOULD be done. We make so much fuss about our earthly family trees, why not about our Christian ones?

But, all the Saints weren't confined to those earlier centuries. The Church has had thousands of Saints since, and

HAS THEM NOW, alive and working amongst us. Know any? Have you EVER known any? Sad for you if you haven't. We've known many. One, a poor woman who sold fish and had a mentally limited daughter, personally influenced us toward TITHING! We knew another, a young chap, limited as to personal talents, but a great and deep lover of Jesus! We used to teach him on Sundays. It ended by him having taught US, both before and after his death. We know another, NOW, a young woman who has come through deep waters, carrying a cross as Jesus did, and CARRYING it. We share the knowledge of her sainthood with countless others who know her. How many do YOU know? Aren't they inspiring? Maybe YOU'RE one yourself. The blessedness of sainthood is that one never knows it here, only later, UP THERE.

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Orientation lectures were led by the retiring dean, Dr. Henry H. Shires, who becomes suffragan bishop of California on September 29th. Among other speakers was the Rev. Samuel McCray Garrett, who was previously an instructor at the Episcopal Theological School.

No successor to Dean Shires has been announced.

COLLEGES

Hobart Chaplain Resigns

Resignation of the Rev. Dr. David R. Covell as chaplain of Hobart College, effective September 15th, has been accepted with regret, it has been announced by the president of the college, Alan W. Brown.

Dr. Covell has accepted a call to become rector of St. Luke's Church, Hudson, Mass. He and Mrs. Covell left the campus on September 13th for their new home.

Dr. Covell came to Hobart in March, 1945, from Detroit, Mich., where he had been rector of Old Mariners' Church and superintendent of the Episcopal City Mission. He is a former executive secretary of the diocese of Southern Ohio.

SECONDARY

Chaplain for St. Andrew's, Del.

The Rev. James Oren Reynolds, rector of St. Luke's Church, Church Hill, Md., has accepted the position of chaplain of St. Andrew's School, Middletown, Del. Mr. Reynolds received his B.A. from Amherst College in 1947 and was graduated from General Theological Seminary this year.

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THE LIVING CHURCH

DEATHS

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

Henry James Purdue, Priest

The Ven. Henry James Purdue, formerly archdeacon in the district of Spokane, died on June 26th at his home in East Sound, Wash., following a lingering illness. He was 83 years old at the time of his death and had been retired for many years, making his home at East Sound, where he had last served Emmanuel Church. He is survived by his wife, a son, and daughter.

Albert Earl Stephens, Priest

The Rev. Albert Earl Stephens, rector of St. Timothy's Church, Henderson, Nev., was killed almost instantly September 3d in an automobile accident near Victorville, Calif.

Fr. Stephens was born in Denver, Col. on January 2, 1907. He attended the University of Denver, and received his theological training at General Theological Seminary and at Holy Cross Monastery.

He was ordained to the priesthood on December 8, 1947 at St. Thomas' Church, Denver, and served as assistant rector there and at Epiphany Church, Denver, and St. Andrews', Denver, before going to Nevada.

Malcolm Sanders Johnston, Priest

The Rev. Malcolm Sanders Johnston, retired writer of hymns, died in Geneva, N. Y., on August 28th, at the age of 74. He was Geneva's city historian.

Mr. Johnston was graduated from Hobart College at 19, a member of Phi Beta Kappa. After his ordination he served churches in Buffalo and Geneva.

A brother survives him.

Mary Gibson

Mary Gibson, daughter of the late Bishop Gibson of Virginia, died at Richmond, Va., on August 16th. Burial services were held August 18th in St. James' Church, Richmond, with interment in Hollywood Cemetery.

She is survived by a brother, the Rev. Dr. Churchill J. Gibson, and a sister, Miss Lucy Gibson, both of Richmond.

Gertrude Hitch Stearly

Gertrude Hitch Stearly died July 26th in Orange, N. J., at the age of 50. She was the widow of Wilson W. Stearly, the former vice president of the Imperial Type Metal Company of Philadelphia and son of the late Wilson Reiff Stearly, Bishop of Newark.

Mrs. Wilson is survived by a son, a daughter, and two sisters.

Her cousin, the Rev. George Dumbell of Highland Mills, N. Y., officiated at the funeral.

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CHAPLAIN for Juvenile Court to supervise staff of five. Social service background desired, degree preferred. \$4,000 plus and house. Write, Detroit Episcopal City Mission Society, 300 Griswold Street, Detroit 26, Michigan.

SECRETARY—College graduate for New York City Episcopal Church. Reply Box M-487, The Living Church, Milwaukee 2, Wis.

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ORGANIST-CHOIRMASTER — Churchman, experienced with children's, boy and adult choirs. desires full-time position, Eastern, Central or Mid-West States. Excellent music background, degree of D.S.M. Reply Box R-479, The Living Church, Milwaukee 2, Wis.

RECTOR, age 41, G.T.S. graduate, Prayer Book Churchman, desires parish in Southwest or section of country with comparable climate. Seventeen years experience in parochial work. Highest recommendations. Reply Box M-482, The Living Church, Milwaukee 2, Wis.

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RECTOR of city parish desires change. Full academic training plus business experience. Salary \$3300 and Rectory. Reply Box H-486, The Living Church, Milwaukee 2, Wis.

RETREATS

CLERGY RETREAT, Mount Calvary Monastery—Oct. 23, 8 P.M. to breakfast Oct. 27. Bishop Campbell, Superior O.H.C. conductor. Address: Guestmaster, Box 1296, Santa Barbara, Calif.

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CHANGES

Appointments Accepted

The Rev. Randall H. M. Baker, who has been serving the Church of the Redeemer, Baltimore, is now locum tenens at St. Luke's Church, Altoona, Pa.

The Rev. John H. Battle, formerly priest in charge of Grace Church, Pontiac, Ill.; St. Andrew's, El Paso; and St. Peter's, Eureka, is now priest in charge of St. James' Church, Meridian, Tex., and St. John's, Valley Mill. Address: Meridian.

The Rev. Robert M. Baur, formerly assistant at Christ Church, Second St. above Market, Philadelphia, is now vicar of a new chapel in Penn Wynne which is being erected by the Church of the Holy Apostles and Mediator, Philadelphia.

The Rev. James C. Caley, formerly vicar of St. Stephen's Mission, Gorrrie, Ontario, Canada, is now priest in charge of the Church of the Atonement, Augusta, Ga., and St. Michael's Mission, Waynesboro. Address: Augusta.

The Rev. Cornelius L. Callahan, formerly rector of St. Matthew's Church, Ontario, Ore., is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: E. 123 Twelfth Ave., Spokane 10.

The Rev. Richard S. Corry, formerly vicar of St. Mary's Church, East Providence, R. I., is now rector of the Church of the Good Shepherd, Boston, Address: 2 Cortes St., Boston 16.

The Rev. Dale W. Cosand, formerly curate of Holy Comforter Church, Kenilworth, Ill., is now priest in charge of St. Paul's Church, New Smyrna Beach, Fla., and Grace Church, Port Orange, Fla. Address: 309 Downing St., New Smyrna Beach, Fla.

The Rev. Lloyd A. Cox, formerly priest in charge of Christ Church, Sausalito, Calif., is now rector of St. James' Church, Leesburg, Fla., and priest in charge of Holy Trinity Church, Fruitland Park, Fla. Address: Leesburg.

The Rev. John deBoer Cummings, formerly priest in charge of St. John's Church, Columbus, Tex., and St. John's Church, Sealy, is now on the faculty of St. Stephen's School, Box 1011, Austin, Tex.

The Rev. George C. Fenning, formerly rector of St. David's Church, London, Ontario, Canada, is now vicar of All Saints' Church, New Haven, Conn. Address: 31 Lambertson St., New Haven 11. He is on leave from the diocese of Huron, Canada.

The Rev. Robert T. Gibson, formerly priest in charge of St. Matthew's Church, Henderson, Tex., is now rector of Trinity Church, Longview, Tex. Address: P. O. Box 1045; rectory, 909 Olive St.

The Rev. Addison K. Groff, formerly vicar of Christ Church, Punxsutawney, Pa., and priest in charge of St. Christopher's Mission, Desire, is now curate of Trinity Church, New Castle, Pa., and vicar of St. Andrew's Chapel, New Castle. Address: 205 E. Falls St. He will also be vicar of St. Luke's, Ellwood City, Pa., as soon as that church can be reopened.

The Rev. Alvin V. P. Hart, formerly rector of St. Bartholomew's Church, Hempstead, Tex., is now a fellow and tutor at General Theological Seminary. Address: 175 Ninth Ave., New York 11.

The Rev. Bernard A. Jennings, formerly deacon in charge of Holy Trinity Church, Essex, Md., is now curate at the Church of the Messiah, Baltimore. Address: 3503 Echodale Ave., Baltimore 14.

The Rev. Albert E. Longfellow is now director of religious education and associate rector of St. Luke's in the Mountains, La Crescenta, Calif. For the purpose of carrying out these new duties, he is on loan with leave of absence from the diocese of Kootenay, B. C. Address: P. O. Box 6, La Crescenta, Calif.

The Rev. William H. Marmion, formerly rector of St. Mary's-on-the-Highlands, Birmingham, Ala., is now rector of St. Andrew's Church, Shipley at Eighth, Wilmington 10, Del. Address: 2612 W. Seventeenth St.

The Rev. Otis L. Mason, formerly rector of St. James' Church, Roxbury, Boston, is now rector of St. Stephen's Church, Fall River, Mass. Address: 777 Hicks St.

The Rev. James McClintock, Jr., formerly rector of Holy Trinity Church, West Orange, N. J., is now rector of St. Paul's Church, Fairfield, Conn.

The Rev. Hayes Evans Moreland, formerly rector of the Church of the Advent, Brownsville, Tex., will become rector of St. Mark's Church,

Lincoln and E. Twelfth, Denver, Colo., on November 26th.

The Rev. Richard M. Morris, formerly a student at the Episcopal Theological School, is now curate at the Episcopal Church, Belmont, Mass. Address: 16 Winslow Rd.

The Rev. Granville V. Peaks, Jr., formerly rector of St. Mark's Church, Wilmington, N. C., will become vicar of St. Timothy's Church, Daytona Beach, and priest in charge of St. John's Church, Orlando, on November 1st. Address: 546 Live Oak Ave., Daytona Beach.

The Rev. Robert E. H. Peeples, formerly vicar of Christ Church, Cordele, Ga., is now vicar of St. Paul's Church, Jesup, Ga.

The Rev. Waldo I. Peterson, formerly rector of St. Andrew's Church, Manitou Springs, Colo., is now associate rector of St. Peter's Church, Perth Amboy, N. J. Address: 175 Rector St.

The Rev. James Oren Reynolds, who was recently ordained deacon in the diocese of Easton and has been serving St. Luke's Church, Church Hill, Md., is now chaplain at St. Andrew's School, Middletown, Del.

The Rev. Richard W. Rowland, formerly assistant at St. Peter's Church, Chicago, is now associate rector of the Church of the Holy Comforter, Kenilworth, Ill. Address: 222 Kenilworth Ave.

The Rev. Lambert L. Sands, formerly priest in charge of St. Timothy's Church, Daytona Beach, and St. John's Church, Orlando, Fla., is now priest in charge of St. Christopher's Church, Fort Lauderdale; St. Philip's, Pompano; and St. Andrew's, Hollywood. Address: 719 N. W. Third St., Fort Lauderdale, Fla.

The Rev. Robert Sheeran, formerly priest in charge of St. Columba's Mission, Paauloi, and St. James', Papaaloo, is now priest in charge of Holy Apostles' Church, Hilo, Island of Hawaii, and St. James', Papaaloo, Kau Mission. Address: Box 881, Hilo, T. H.

The Rev. Wade E. Stonesifer, formerly non-parochial of the diocese of Newark, is now assistant at St. Thomas' Church, Baltimore. Address: 2316 Mayfield Ave., Baltimore 13.

The Rev. J. Daniel Stover, formerly rector of St. Paul's Church, Lock Haven, Pa., is now priest in charge of St. John's Church, York, Pa. Address: 663 Linden Ave.

Armed Forces

The Rev. Harvey Dean Butterfield, rector of Trinity Church, Rutland, Vt., has been called to active duty with the Vermont National Guard.

The Rev. Kline d'A. Engle, rector of St. John's Church, Dover, N. J., has been called back into service as a chaplain. Address: 21st Inf. Bn., USNCR (O), Marine Barracks, Camp Joseph H. Pendleton, Oceanside, Calif.

The Rev. Charles P. James, rector of St. Paul's Church, Columbia, Pa., is now a chaplain (captain), 103d Med. Bn., 28th Inf. Div., Camp Atterbury, Ind.

The Rev. Donald Means, rector of St. Luke's Church, Altoona, Pa., is now assistant division chaplain, 28th Infantry Division, Camp Atterbury, Ind.

The Rev. Donald B. Kline, rector of St. Luke's Church, Mount Joy, Pa., and St. Elizabeth's, Elizabethtown, Pa., is now chaplain with the 185th Signal Battalion, Camp Gordon, Ga.

The Rev. William H. Weitzel, vicar of St. Mark's Church, Northumberland, Pa., and All Saints', Selingsgrove, is now a chaplain with the 190th Field Artillery Group, Camp Atterbury, Ind. Services at Northumberland and Selingsgrove will be taken by neighboring priests.

Changes of Address

The Rt. Rev. Dr. Robert E. Gribbin, Retired Bishop of Western North Carolina, formerly addressed at Newberry, S. C., should now be addressed at Winnsboro, S. C.

The Rev. C. Corwin Calavan, priest in charge of St. Matthew's Mission, Portland, Ore., formerly addressed at 9943 N. E. Mason St., should now be addressed at 9730 N. E. Mason St., Portland 20, Ore.

The Ven. William Dawson, archdeacon emeritus of the diocese of Milwaukee, formerly addressed at 818 E. Juneau Ave., Milwaukee 2, should now be addressed at 1236 N. Cass St., Milwaukee 2.

The Rev. Rowland K. Gimson, retired priest of

the diocese of Albany, formerly addressed at 64 First St., should now be addressed at 440 Bradford St., Albany 5, N. Y.

The Rev. Cranswick deL. Harris, non-parochial, diocese of Northern Michigan, formerly addressed at 1445 Junction Ave., should now be addressed at 1563 Packard Ave., Racine, Wis.

The Rev. David L. Leach, retired, formerly addressed at 401 S. Washington St., Berkeley Springs, W. Va., should now be addressed at RFD 2, Lyndonville, N. Y.

The Rev. Arthur McLaughlin, retired priest of the diocese of Chicago, has had a change of address from 222 to 1407 Lakeview Dr., Kalamazoo 68, Mich.

The Rev. James B. Orth, chaplain at the Chapel of the Incarnation, University of Florida, may be addressed at 107 N. W. Fifteenth Terrace, Gainesville, Fla.

The Rev. Charles R. Palmer, retired priest of the diocese of South Florida, formerly addressed at Ormond, Fla., has moved to a permanent home address: 436 N. Oleander Ave., Daytona Beach, Fla.

The Rev. Charles A. Parmiter, retired priest of the diocese of Milwaukee, formerly addressed at Oconomowoc, should now be addressed at Bethany House, 1234 N. Cass St., Milwaukee 2.

The Rev. H. G. Purchase, retired priest of the diocese of Lexington, formerly addressed at Princeton, N. J., should now be addressed at Box 74, Hopewell, N. J.

The Rev. Ernest D. Richards, who has been serving as a missionary at St. Paul's University, Tokyo, formerly addressed at Box 248, Tokyo, should now be addressed: Tokyo Foreign Missions, APO 500, San Francisco.

The Rev. John G. Shirley, who is serving St. Philip's Church, Coral Gables, Fla., should be addressed at 3905 Durango St., Coral Gables 34, Fla., as before. Because of a postoffice error, he has been receiving his mail in a circuitous manner.

The Rev. Dr. David L. Soltan, priest in charge of St. Paul's Church, San Jacinto, Calif., formerly addressed at Redlands, Calif., should now be addressed at 650 San Marcos Pl., San Jacinto, Calif.

The Rev. Charles R. Stinnette, Jr., who recently became rector of the Church of the Ascension, Rochester, N. Y., may be addressed at 2 Riverside St., Rochester, 13.

Resignations

The Rev. Lewis J. Bailey, rector of St. John's Church, Olympia, Wash., has retired because of a severe coronary ailment and stroke. He will continue residence in Olympia, at 417 E. Eighteenth St., with his wife and son Ross.

The Rev. Dwight F. Cameron has resigned his work at Trinity Church, Elmont, N. Y., and has retired from the active ministry. Address: 102 Dover Pkwy., Stewart Manor, L. I., N. Y.

The Rev. Alex B. Hanson has resigned as vicar of St. Andrew's Mission, Douglas, Ga., and of St. Matthew's Mission, Fitzgerald, and has moved to Nashville, where his daughter is pursuing pre-medical study at Vanderbilt University. Miss Hanson herself a polio victim four years ago, hopes to become a psychiatrist and to work with polio victims.

The Rev. Emanuel A. LeMoine has resigned as priest in charge of St. Peter's Church, Naval Base, Charleston, S. C., and has retired. Address: 1002 Chestnut Ave., Falls Church, Va.

The Rev. Frank L. Levy, formerly rector of St. John's Church, Aberdeen, Miss., is retiring from parish work on November 1st and will do supply work. Address: 84 Neron Pl., New Orleans 18.

The Rev. Fred J. Pitts has resigned as missionary in charge of St. Margaret's Church, Hazel Park, Mich., and the Church of the Holy Spirit, Detroit, and has returned to Canada to continue his ministry in the diocese of Huron.

The Rev. Carl Stridsberg, chaplain of Longview State Hospital, Cincinnati, has retired. Address: Box 36, Cincinnati 16.

The Rev. James W. Tripp, after 28 years as rector of Epiphany Church, Ozone Park, L. I., N. Y., has resigned, effective October 1. Address: 68 Allers Blvd., Roosevelt, L. I., N. Y.

Ordinations

Priests

Idaho: The Rev. Howard J. Rudisill was ordained priest on August 24th by Bishop Rhea of

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