

The Living Church

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

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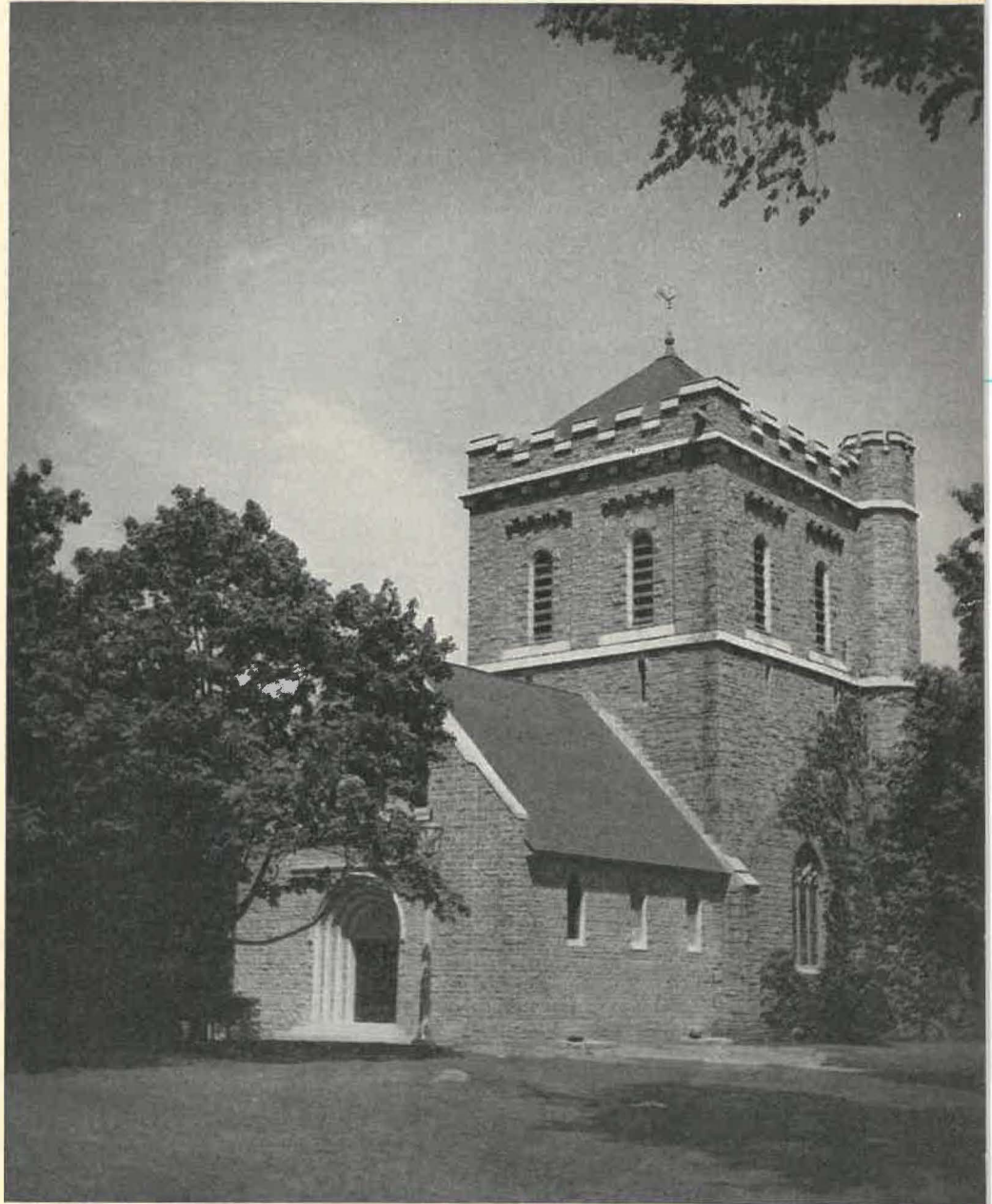
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Pray for Peace

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CHURCH OF ST. MARY THE VIRGIN, FALMOUTH FORESIDE, ME.

Sixty years ago a small summer chapel, today a completed parish church, St. Mary's was consecrated by Bishop Loring on July 2d [see page 12].



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False Title

TO THE EDITOR: Permit me a supplementary comment on the Rev. D. Lorenzo di Sano's letter headed "Catholic Episcopal" [L.C., April 16th].

It seems to be not generally known or appreciated that the term "Protestant" originally had quite the opposite meaning from that which is popularly associated with it today, and that, as Webster's *Collegiate Dictionary* states the matter, it did not include "as later, Puritans, Presbyterians, and other dissenters."

As the term is used in the English Coronation Service, when the King vows to maintain "the Protestant Reformed Religion," and as it is used on the title page of the American Prayer Book, it connotes *protest against the errors of the Church of Rome and defense of true Catholicism*. "Protestant" therefore stands for "Catholic" and may be said to be synonymous with it. Today, however, in popular usage, a Protestant is "any Christian not of the Roman Catholic Church or the Eastern Church" (Webster's *Collegiate*), and his "Protestantism" implies rejection of Catholicism in any form. The Dictionary does add that "The designation is rejected by many members of the churches of the Anglican Communion"—and with good reason!

In view of the fact that the term is nowadays almost universally misunderstood as applied to the Episcopal Church, it should, so as not to convey a false impression of the Church every time it is used, be summarily abandoned. We shall not advance the cause of the Church by continuing to use, or allowing to be used by anyone else, a definition of the Church that, as now understood, betrays her true character and induces the public to lump her with the growing aggregation of anti-Catholic, "Protestant" sects. "Let the Church be the Church," and let her describe herself as what she is—not what she is not.

Fr. di Sano is absolutely right in stating that, by insistently retaining in her title an expression that in this day describes her falsely, the Church is hurting her own cause. In the *correct* sense, the Eastern Orthodox Church is as much Protestant as we are, and the denominations are not Protestant; but who ever thinks of that? Since no one aside from some Anglicans ever does, there is no justification in permitting the Episcopal Church to be thought of currently as Protestant in the sense in which she is *not Protestant*.

True, there is an overwhelming prejudice against the word "Catholic," and if we called ourselves "Catholic Episcopal" it would do us no good, for we should be thought of as running straight into the arms of Rome. Undoubtedly it would be best simply to drop the word "Protestant" from our title and to call ourselves "The Episcopal Church in the United States of America." "Pecusa" has been a joke too long already. It should be made everywhere abundantly clear that we are *the Reformed Catholic Church—Reformed so*

as to be in full accord with the New Testament, the Fathers, the Ecumenical Councils, and the Undivided Church.

(Rev.) THEODORE J. SCHNEIDER.
Des Moines, Iowa

Digging the Church's Grave

TO THE EDITOR: Please send me 150 copies of that splendid article by Fr. Lightbourn, "The Layman's Work" [L. C., May 21st], for which I am gladly enclosing postal note for \$1.50.

At last I have found in this article just what I need—something to put into the hands of my people to picture for them and explain to them, clearly and in attractive fashion the objectives toward which I have been working with them.

Relative to what Fr. Lightbourn says concerning the religious training of children, he no doubt realizes that there are many of us priests who, fully agreeing with him, have, for years, done away with the silly "Sunday School" which, as one priest has said, "only digs the grave of the Church."

The writer of this letter believes that he was among the first in the American Church to have a regular Saturday Church School and catechism class, and a Sunday family Eucharist at which *all* children of the parish attend *with their parents*.

But, for this to be successful, a priest must have parents in his parish for whom our Lord's own service is of paramount importance in their lives, and who, consequently, see the absolute necessity of having their children trained *early* to enjoy, and participate in, the great corporate service of Christian worship.

(Rev.) HAROLD G. HOYT.
Tiskilwa, Ill.

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Things to Come

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

July

- 6th Sunday after Trinity.
Joint Commission of World Council and International Missionary Council, Toronto (to 18th).
- Lake Geneva World Missions Institute for Church leaders, Conference Point Camp, Williams Bay, Wis.
- World Institute, World Council of Christian Education at Toronto (through August 10).
- 7th Sunday after Trinity.
- Shrine Mont clergy seminar at Orkney Springs, Va., through August 4th.
Graduate School of Theology, University of the South.
School of Church and Economic Life, conducted by Chicago U. and Federal Council, at Chicago, (to 29th).
Evergreen Conference, Little Music School, at Evergreen, Colo. (through 28th).
- St. James.
- 8th Sunday after Trinity.
Evergreen Conference, School of Church Music at Evergreen, Colo. (through August 19th).

August

- World Council Study Commission Meeting, Germany.
- Missionary Education Conference at Asilomar, Monterey Peninsula, Pacific Grove, Calif. (to 9th).
- Transfiguration, 9th Sunday after Trinity.
Protestant Radio Commission workshop at Philadelphia (through 31st).
- International Council of Religious Education, Children's Work Conference, at Toronto (through 9th).
World Council's and World Council of Christian Education's youth departments, at Whitby, Ontario (through 10th).
- World Council of Christian Education, at Toronto (through 16th).
- 10th Sunday after Trinity.
- Conference on Catholic Sociology sponsored by ACU, at DeKoven Foundation, Racine, Wis. (to 17th).
- International Council of Religious Education, Quadrennial Convention, at Toronto.

SORTS AND CONDITIONS

THE BISHOP OF CHICHESTER, speaking from Toronto over the CBS Church of the Air last Sunday, called upon all Christians and others who "believe in absolute spiritual values" to bring about a spiritual revolution in the world to match the social revolution of our day. Dr. Bell is presiding over the central committee of the World Council of Churches now in session in Canada.

DR. ERLING EIDEM, who recently retired as Archbishop of Upsala (Sweden) has resigned as one of the six presidents of the World Council. His successor, to be elected by the central committee to serve until the next Assembly in 1953, will probably be the new Swedish Primate, Dr. Yngve Brilioth, well known to Anglicans for his liturgical writings.

THE FEDERAL COUNCIL has given its full endorsement to the United Nations' "prompt and vigorous action" in Korea. A statement issued by its president (Bishop John S. Stamm) and general secretary (Dr. S. M. Cavert) denounced the attack on the Korean Republic as "a most direct challenge to the authority of the United Nations."

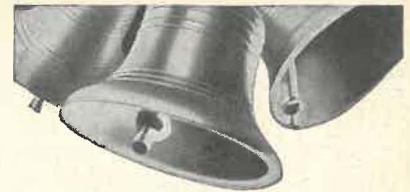
THE BROTHERHOOD OF ST. ANDREW has just completed its 52d senior and junior national convention, at Dickinson College, Carlisle, Penna. Ten countries were represented among delegates and speakers. This half-century old organization, dedicated to the spread of Christ's Kingdom among men and boys, has taken a new lease on life under Samuel S. Schmidt, of York, Penna., president, and Lieut. General John C. H. Lee, vice-president, both of whom were reelected, Morton O. Nace, Tampa, Fla., was elected general secretary, and J. Rutledge Clark, Baltimore, treasurer.

AT NEW CASTLE, PENNA., the rector of Trinity Church, the Rev. Ralph E. Hovencamp, together with priests of the Greek and Syrian Orthodox and Polish National Catholic Churches, dedicated an impressive marble statue of "The Beloved Christ" in Castle View Burial Park. An exact copy of Thorvaldsen's famous statue of Christ in the Cathedral in Copenhagen, Denmark, it is one of only two such in this country. The other is in Glendale, Calif.

"FOR A CHRISTIAN NATION IN A CHRISTIAN WORLD" is the slogan for this fall's every member canvass. The National Council has mailed to all parish clergy a sample of its mailing piece, which bears an outline map of the U. S. superimposed on a globe, with a message on the Church's Program and space for the diocesan program. Now is the time to order copies, and to set up the canvass organization. Don't wait until fall if you expect a successful canvass.

SIGNED, in the absence of Columnist-turned-fisherman Peter Day, by yours truly,

Clifford P. Morehouse.



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English Canon Law

CHRISTIANITY is not a religion of laws; but if there is to be a Church, a visible society of the elect or a fellowship of the faithful or however you wish to define it, laws there must be. Hence the importance and indispensability of canon law. Bringing the matter closer home: the Church of England is the mother of all Anglican Churches. Hence the importance of the Church of England Canon Law to us American Churchmen. Where our own American canons are silent, we properly look to the mother Church for guidance.

But English Canon Law today is by no means a fixed code. Like the British "unwritten constitution" it consists of traditions and precedents as well as statutes. This situation has both its advantages and disadvantages, but there it is.

What *is* written, however, is far from unimportant. Of all phases of Church life it is regulative, and to many particular questions the written canon law provides the decisive and final answer. For example: there must be definite canons governing the marriage and divorce of Church people; the ordination of ministers; the use of the Prayer Book; etc.

Three years ago, the SPCK published in England a report of the Archbishop's Commission on Canon Law, under the title: *The Canon Law of the Church of England*. This volume is now available in this country, from Morehouse-Gorham, at the price of 85c. It contains several admirable introductory chapters on the history and purpose of Canon Law, and the full text of the draft body of canons proposed by the Archbishop's Commission to the Convocations of the Church of England. The basis of this draft body is the book of Canons of 1603. These have been re-worded and otherwise adapted to the needs and use of the modern Church.

IN 1948, Gerald Heard wrote an extraordinarily keen and original essay in "natural theology" called *Is God Evident?* In that book he dealt with the evidences for God to be found in natural science. In *Is God in History?* (Harper & Brothers, \$3) he pursues his inquiry into the realm of human history and spiritual experience. He takes as his laboratory the Mongolian, Indian, and "Western" (Judaeo-Christian) cultures, and in all of these he traces synoptically what he calls the "three falls" and the "three redemptions." He finds the Fall not in some isolated single

event, but as a universal fact of nature; sub-human as well as human. The essence of the Fall in nature, as he sees it, is the refusal of a species to respond to stimulus and opportunity in such a way as to make further advance possible. Man's Fall is three-fold: physical (into Wrong Perception), mental (into Wrong Attention), and spiritual (into Wrong Suggestion). Fall and Redemption are processes rather than acts; but the redemptive process must always issue from a power other than that of the redeemed creature, *i.e.*, from the power of God. This essay is necessarily speculative. But Gerald Heard is a scientific thinker, and his reasoning is always disciplined by true scientific method.

IN *The Drama of Atheist Humanism* (English translation, Sheed & Ward, \$4) Henri de Lubac, S.J., deals with

five great figures of the 19th century who were influential antagonists and protagonists of God: Feuerbach, Kierkegaard, Nietzsche, Comte, and Dostoevsky. Karl Marx is dealt with, somewhat parenthetically, in connection with his philosophical master, Feuerbach. Fr. de Lubac's method is to take representative statements of his biographical subjects and to discuss them critically. He understands the atheistic humanists he studies, but, being a Christian thinker himself, he is more at home with the supreme theistic thinker in his study — Dostoevsky. This book is a very persuasive reminder to us, lest we forget, that we are philosophical children of the 19th century.

Books Recently Received

E. BASIL REDLICH, *St. Mark's Gospel*; Godfrey E. Phillips, *The Gospel in the World*; and John Burnaby, *Is the Bible Inspired?* These volumes belong to a series of English books being edited by Dean Matthews of St. Paul's, London, and published under the general title: *The Colet Library of Modern Christian Thought and Teaching*. The Macmillan Company is the American distributor, at \$1.25 per volume.

COMMUNION

LISTEN, O Soul, intently to the feet.
O Body, mark the footfalls as they pass.
 They are but feet that stumble, feet that fall,
 yet here they walk as over springing grass.
 Some dance into the chancel; others plod,
 weighed by the world's stupidity and sins;
 some feet have bells about them; others go
 with shuffled heels or limping. So begins,
 perpetually, man's hunger march. This earth,
 that turning turns the hours, gives vibrant ground
 for footsteps mounting to the altar rail,
 their tread a cloistered silence within sound.
 Arise O Soul, O Body, join these feet
 but move as snails move. Only saints are fleet.

THE altar stands immaculate where Christ
 has unified eternity with time.
 Forever moving Godward, now these feet
 approach the summit of man's earthly climb,
 this height, this stillness palpitant with sound,
 where pause the quickened footfalls of the dead.
 Though Thrones and Virtues, Principalities and Powers,
 with Angels and Archangels here have sped
 stretch not your hearing for the song of wings.
 Be conscious only that along the rail
 the priest's steps follow with the Bread and Wine
 those feet scarred by a crucifixion nail.
 O Body, Soul, above the marching drum
 of foot-beats hear His voice that bids them come.

PORTIA MARTIN.

SIXTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

By the Rt. Rev. G. ASHTON OLDHAM

Korean Action Approved

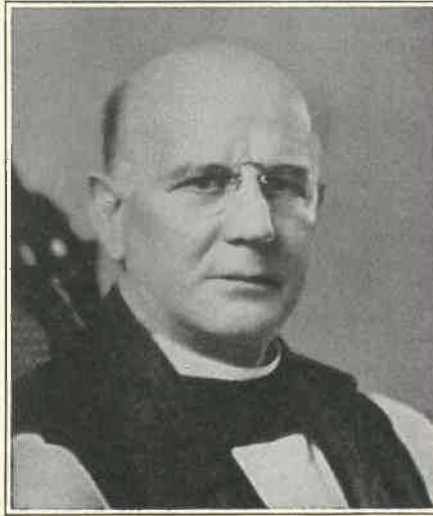
¶ *The Commission on International Affairs, World Council of Churches, met July 3d to 5th in Toronto, as a preliminary to a series of similar ecumenical meetings to be held in Toronto during July and August. ¶ Bishop Oldham, although recovering from pneumonia, was able to attend the meeting, and has written for THE LIVING CHURCH the following account of its proceedings.*

The World Council of Churches has three component parts: (1) Faith and Order, which deals with matters of doctrine; (2) Life and Work, which is chiefly concerned with evangelistic activity; and (3) the Commission on International Affairs, which is concerned with human and social problems and inter-government relations.

This Commission is holding a three day session in Toronto in advance of the meeting of the Central Committee of the World Council of Churches. It is composed of about fifty members representing twenty-seven countries, both East and West. The members from the U. S. are the following: John Foster Dulles, Dr. O. Frederick Nolde, the Rt. Rev. G. Ashton Oldham, Bishop G. Bromley Oxnam, W. Rodman Parvin, the Hon. Francis B. Sayre, and Mrs. Leslie E. Swain. Visiting Churchmen on the list include the Bishop of Chichester and the Rt. Rev. C. L. Hsia of China, both of whom were present.

Our agenda is a very comprehensive one, including such matters as the Refugee Problem in Germany, War Criminals, the Council of Europe, the Atlantic Pact, the Palestinian Problem, Race Relations, the Far East situation, including Indonesia, China, and Japan. There are also such general issues as the Declaration of Human Rights, the Convention against Genocide, Slavery, the International Law Commission, Technical Assistance to Underdeveloped Countries, Protection of Religious Minorities, United Nations Day, etc.

It is manifestly impossible to deal adequately with all of these matters in so short a space of time. But they have all previously been the subject of careful study by experts; and we are concerned



BISHOP OLDHAM: *We were concerned with the moral and spiritual principles involved.*

not primarily — if at all — with their political forms or formularies, but rather with the moral and spiritual principles that are involved.

Moreover, we are not under the delusion that anything at all is effected by the mere passing of resolutions. Instead, when a resolution is passed, the process only begins. It is then taken up by staff members with the various governments concerned, and if necessary the churches of any country are asked to bring their influence to bear, and finally personal interviews are held with those members or committees of the U.N. which are chiefly concerned. As a result of this procedure, many of the resolutions of this body have been enacted with the laws of nations, which has enabled the Church to exert no small influence on the course of international affairs.

Most of the matters on our agenda are for presentation at the meeting of the Central Committee of the World Council of Churches immediately to follow, and have therefore been considered in closed session, and may not be released until acted upon by the parent body. One exception is that of Korea, which seemed to demand immediate attention. This was dissociated from our action on Formosa, which was not authorized by the U.N., and so falls in a somewhat different category.

As for Korea two specific things were done. A letter was dispatched to the Christians there assuring them of our

sympathy and prayers in their distress. It was also decided to give approval, in this instance, to the use of force by the U.S. and others, since this is technically and actually police action to contain an aggressor, under the authority of the United Nations. Also an appropriate Prayer was set forth for use on behalf of Christians in Korea.

We have endeavored to deal wisely yet sympathetically with such matters as Jerusalem, the Race Problem in South Africa and elsewhere, human rights, and the needs of starving peoples, especially children. Even this bare catalog presents such a picture of human need and suffering as to call forth all our sympathies and resources in addition to the tender mercies of a loving God, to offset "man's inhumanity to man."

A Warning

One important action of the meeting of the World Council's Commission on International Affairs was a warning to the several Churches, in the form of a circular letter as of July 5th, against Christians associating themselves with the so-called "Stockholm Appeal," on the grounds that this appeal is being used by Communists to further their own ends.

That the Communists are putting on a strong drive to enroll members is crystal clear; and Churchpeople and others should be informed of this fake peace movement. We were actually shown posters in color, with photos of the "Red Dean" and slogans out of their context — to deceive even the elect!

The letter points out that, "between the principles underlying the 'Stockholm Appeal' and those held by Christians there are serious differences." The demands of the Stockholm Appeal, issued March 1949 by the Congress of Partisans of Peace, are largely these:

"... the outlawing of atomic weapons as instruments of aggression and mass murder of peoples.

"... strict international control to enforce this measure.

"... that any government which first uses atomic weapons against any other country whatsoever will be committing a crime against humanity and should be dealt with as a war criminal."

The Commission's letter comments in part:

"The outlawing of atomic weapons is

not enough. Peace requires a workable means of restraining every aggressor, no matter whether he uses atomic or other instruments of destruction, or measures of coercion or infiltration. Any plan to outlaw atomic weapons must be based upon effective measures of inspection, and any system of inspection must provide for *continuous* international supervision, which the USSR has so far resisted."

EPISCOPATE

Bishop Colmore's Burial

Bishop Colmore, retired Bishop of Puerto Rico, who died June 28th in Orlando, Fla., rather than at near-by Winter Park [L. C., July 2d], was buried from All Saints' Church, Winter Park, June 30th.

A requiem was celebrated at 8 AM by Bishop Louttit, Coadjutor of South Florida, in the presence of Bishop Wing, the diocesan. Bishop Louttit was assisted by the Rev. James L. Duncan, rector of St. Peter's Church, St. Petersburg, and the Rev. G. Paul Reeves, rector of All Saints, Winter Park.

The burial service was conducted at 10 AM by Bishop Wing, assisted by Bishop Louttit. Interment was in Palm Cemetery, Winter Park.

EDUCATION

Classroom Conversion

By FREDERICK H. SONTAG

"Is the student's mind opened or closed to religious experience as a result of your teaching?" Dr. Albert T. Mollegen, professor of Christian Ethics at Virginia Theological Seminary, asked 100 Episcopal* faculty members and college chaplains at the first faculty institute at Hamilton College, Clinton, N. Y., held June 18th to 25th.

The Rev. T. R. Milford, chancellor of Lincoln Cathedral, England, and formerly chaplain of Oxford University for nine years, and the Rev. Chad Walsh, professor of English at Beloit College, Wisconsin, were the other chief speakers at the conference, the first of its kind to be held by the Episcopal Church.

Dr. Mollegen warned the historians present to beware of the current doctrine of progress and suggested that anyone doing research should ask whether it was for power or truth.

Dr. Mollegen stated Episcopal faculty members should particularly resist three temptations: keeping back other gifts than teaching from parishes, failing to enter into the common life of the parish, and taking pride in being better educated than the priest and the people.

Chancellor Milford, now visiting professor of comparative religion at the Uni-

versity of North Carolina, said of evangelism that it consists of "confronting a person with Christ in such a way as to provoke a decision." "We cannot determine the decision; that is God's province," he said.

Professor Walsh surveyed a number of modern writers who profess Christianity or who he feels are contributing to Christianity. The authors and their books include Waugh's *Brideshead Revisited*, Paton's *Cry the Beloved Country*, Wellman's *The Chain*, and Orwell's *Nineteen Eighty-Four* as well as the works of Charles Williams and C. S. Lewis.

To a question on how faculty members can increase the faith of students, Dr. Leicester Bradner of Brown replied, "Go to Church!"

Dr. George Doan, metallurgy professor from Lehigh, stated that before his conversion, he had implied Christianity was unnecessary because he had implied that reason was all-sufficient. In the classroom, the teacher must convert by his attitude, he said.

The unanimous desire of the members of the institute was that a similar institute be held next year at Hamilton with Dr. Mollegen as the main speaker.

The institute was held under the auspices of the provincial committee for college work of the provinces of New England, New York and New Jersey, and Washington, the division of college work of the National Council, and the Church Society for College Work. The chairman was the Rev. Henry Brevoort Cannon, Episcopal chaplain at Princeton.



EPISCOPAL FACULTY MEMBERS: A group at Hamilton College.

INTERCHURCH

NCCCA Officer Named

The Rev. Dr. Wynn C. Fairfield, of Elmhurst, L. I., has been appointed administrative secretary of the planning committee of the National Council of the Churches of Christ in the U.S.A.

Dr. Fairfield, who assumes his duties this week, will assist the Rev. Dr. Earl F. Adams in expediting administrative details among the eight member agencies in preparation for formal merger next fall.

At the same time, Dr. Fairfield will maintain an advisory relationship to the Foreign Missions Conference of North America, one of the eight merging agencies.

Dr. Fairfield was a missionary in China for 19 years under the American Board of Commissioners of the Congregational Christian Church.

ORTHODOX

First Seminary for Women

A theological seminary for Russian Orthodox women has been opened in Paris under the sponsorship of Metropolitan Vladimir, head of the Russian Orthodox parishes in Western Europe.

First Russian Orthodox seminary ever set up for women, the new institute will provide intensive courses for students preparing to enter Orthodox sisterhoods or to become Sunday school teachers.

Also admitted as students will be Orthodox women merely seeking to gain a deeper grasp of their faith. [RNS]

*Two Presbyterians, one Methodist, and one Lutheran also attended.



BEHIND *the* IRON COLLAR

A Layman Looks at the Clergy

By Richardson Wright



HOSE laymen who claim share in the "royal priesthood" and take it seriously appreciate with what understanding and patience the clergy accept lay utterances.

This is my justification in writing to the title, "Behind the Iron Collar (celluloid if you wish—or, A Layman Looks at the Clergy.)"

As I turn to the poet priest George Herbert, I find a short chapter called "The Priest in Contempt."

Any layman who gets around encounters many angles of the lay attitude toward the clergy. They form a sizable collection of reasons why the clergy are in contempt. They seem to fall under four general heads. I set them down in the vernacular of the various laymen who made these statements:

1. He used to be a nice guy, but now he's gone stuff-shirt.

2. He's awfully High—or Low—Church.

3. His sermons don't get me anywhere.

4. He never calls on us.

Under these headings, let's see what the layman thinks lies behind the iron collars of the clergy, and how much of his contempt is valid.

1. *He used to be a nice guy, but now he's gone stuff-shirt.*

The average layman, unless he be wholly ignorant, realizes two facts: (a) the Church has only human nature to draw on for its clergy; (b) something in the way of a definite transformation happens to that human being when he takes Holy Orders. He is set apart—yet this does not mean he is set apart from us.

Question that layman what he means

by a "nice guy," and the sum of his notions is that the priest is among us as one that serveth. This serving may range all the way from a slap on the back, being a good golfer, having an eye to the material advantage of the parish, all the way from these up to those higher reaches of service when he pursued his priestly functions in every category of the sacramental ministry. The servant of Christ must be the servant of His people. When he ceases being a servant, he's apt to go stuff-shirt.

In youth I was privileged to see a good deal of an uncle, a priest. He was very learned in the linguistic way—commanded 15 languages, used to come to the General and set examinations in obscure tongues. His parish was small, deep in the country, five miles from the nearest railway station. Evidently, though, he was being watched, for out of the clear blue came a call from Dr. Houghton of the Transfiguration in New York. He wanted my uncle for curate. If he accepted, he would have to come as soon as possible. My uncle declined.

A few years back his widow happened to be in the East and came to spend part of the summer with us. One day I brought up this incident. "Don't you know why he declined that call?" she asked. "He would have had to come in a short time, almost immediately upon finding a substitute. Among his parishioners was the wife of a farmer, a lovely soul, who was dying of cancer. He saw her every day. Twice a week he brought her the Sacrament. She might survive for months. You see, he could not leave her."

Then I knew that my uncle was a true servant, a true priest, a "nice guy." He put the comfort, support, and salvation of one obscure soul before his own ad-

vancement and before his priestly preferment.

The average decent Churchman realizes that all his life long a priest must continue being a servant, both of Him who took upon Himself the form of a servant, and a servant to those He came to save. Holy Orders are a school of the service of God and man.

So long as he continues a servant to the holy, common people of God, he's a "nice guy." But let him step out of that character, out of that life of dedication to holiness which is the crown of spiritual achievement, out of that selfless service which issues from a holy life, then he is headed toward becoming stuff-shirt.

2. *He's Awfully High—or Low—Church.*

How we do run to excessive adjectives in Church affairs and prejudices! We can't be just plain Catholic or just plain Evangelical—we must be "terribly" or "awfully" so. No one speaks of being "terribly" Republican or "awfully" Democratic. There's an element of shock about these differentiations. Perhaps it is these adjectives which drive so many into the middle of the road. They fear the shock and obligation of extremes.

Vital religion can never continue treading the middle of the road. It can never be cautious, mediocre. It is combat, without which we never have victory. It demands all. There is no such thing as partial surrender to the overwhelming love and call of God.

While talking to a group of laymen on a very simple rule of life, one of them protested, "But do we have to be so dog-gone religious?" He had been exposed to the questionable advice of a pastor who assured him that he didn't have to bother

(Continued on page 10)

Pray for Peace

NEWS from Korea is grim. American boys are being killed and wounded on land and in the air. And the Communist advance has not yet been checked. Perhaps, as President Rhee of South Korea predicted, this is another case of "too little and too late."

If American and UN aid to South Korea should prove insufficient to stop the Communist invasion, there is little doubt that Soviet Russia would regard this as the first victory against American arms in the world-wide struggle, which has now grown from the status of a cold war to that of an uncomfortably warm one. Whether it will burst into an all-out hot war still hangs in the balance.

It is high time for Christian men and women everywhere to add the strength of their prayers to the forces resisting aggression, and to raise a cloud of petition to Almighty God to bring peace to the nations of the world. We hope the central committee of the World Council of Churches, now in session in Toronto, will proclaim a day of international penitence, fasting, and supplication, upon which men and women of all denominations may flock to their churches and join in united intercession for a just peace, and for an end to the fear that paralyzes men and nations.

And we suggest that rectors take the initiative in their own parishes, and call their people to special services of prayer for our country, for the family of nations, and for the peace of the world. Perhaps the Presiding Bishop will authorize a special collect, epistle, and gospel for the Holy Communion, with these special intentions; and the rich treasury of the Book of Common Prayer, with supplementary sources, may be combed for appropriate petitions.

Individual Churchmen, too, should add special intercessions to their private prayers. Those on page 41, and the one for the Family of Nations on page 44, of the Prayer Book are especially appropriate; others may be found in *Prayers New and Old*.

Prayer is the secret weapon of Christian spiritual warfare. Now is the time to make use of it with special intensity and devotion.

The United Nations Flag

WE like the idea that the forces fighting Communist aggression in Korea fly the flag of the United Nations—a light blue field with a polar map and twin olive branches emblazoned in white. The symbolism is excellent, for it is not one nation but the free world that is fighting for peace in that unhappy far-off land.

We are glad the Security Council has agreed to this proposal. We hope, too, that UN flags will also be

made available to the public, so that we may fly them from our homes, our schools and camps, and other appropriate places, along with our own national emblem.

Up with the flag of the United Nations, the emblem of the nations that dare to proclaim the vision of one world in the face of division, oppression, and naked aggression.

The "Christian Herald" and Arab Refugees

SOME weeks ago [L. C., May 28th] we deplored editorially a statement released by the American Christian Palestine Committee, in which a group of Christian leaders just returned from Israel demanded favorable action on the Israeli government's request "to purchase defensive arms in America." We singled out Dr. Daniel A. Poling, editor of the *Christian Herald*, as one of this group, and called upon him to tell his readers something about the dispossessed Christian Arabs of Palestine, instead of echoing Zionist propaganda about the state of Israel.

We are happy to say that Dr. Poling has done just that, in an editorial that must have been on the press at the time our editorial was published. We gladly commend Dr. Poling and the *Christian Herald* for giving publicity to the needs of these displaced persons of the Near East. Wherever the responsibility for their plight may lie—and are not the Arab refugees the responsibility of Israel as much as the Jewish expellees from Iraq are the responsibility of that country?—it should be a special concern of Christians everywhere to see that Christianity in the Holy Land does not die out, and that the Christians of that country be given at least as much consideration as the Holy Places.

Apparently the internationalization of Jerusalem, though voted by the United Nations Assembly, cannot be realized because of the opposition of both the Jews and the Arabs. We hope another solution can be found. But we are not interested in any plan that

"OUR FOES PRESS ON"

NOT foes without but foes within;
The secret fault — the subtle sin;
Response to what attracts us most.
Save us, immaculate in the Host —
Eternal life in us begin!

LOUISA BOYD GILE.

deals only with places and ignores people. A way must be found for Moslems, Jews, and Christians to live in peace and to earn an honest living. How that solution can be found, we do not know; but Christians everywhere should be praying that it will be found.

Meanwhile, if we inadvertently misrepresented Dr. Poling, we sincerely regret it. We do not always agree with him, but we recognize him as one of the ablest and most sincere Christian journalists of our day; and we are confident that he is as anxious to find a just and charitable solution to the complex problem of Palestine as we are.

The Church of God

THE *Southern Churchman* seems to think it has caught us out on a limb. It quotes a paragraph from our recent declaration of editorial principles [L. C., June 11th], concluding: "The Catholic Church is the Church of God." It then asks: "Will our contemporary please tell us whether or not the following belong to the Church of God? Baptists, Methodists, Presbyterians, Lutherans, and Congregationalists."

The answer, dear *Southern Churchman*, is a categorical Yes. Now ain't you 'shamed at having tried to catch up your younger brother on such a question? We're only 73 years old, and you're well over 100!



YES, we arrived in Milwaukee safely—car-sick collie and all. As a matter of fact, Heather did very well.

AT FREQUENT INTERVALS along the highways, we saw signs giving the locations of Roman Catholic and Lutheran churches, often with the hours of services and a note of welcome to travellers. Not one such sign did we see for an Episcopal church. Don't our churches want strangers?

IT WAS a pleasure to attend Christ Church, Whitefish Bay, Milwaukee, on Sunday. Canon Day—our Question Box editor and father of the executive editor—is a grand old veteran of the Catholic movement, and one of the finest pastors I know. Even on a July Sunday, his beautiful church was well filled at each of three celebrations of the Holy Eucharist.

FIRST CALLER at our summer home in Fox Point was a lovely red-headed neighbor lass, who solemnly informed us: "I'm wearing a new dress; that's why it's Sunday."

A HAPPY VACATION to you. Don't forget to make yourself known to the rector of the nearest Episcopal church or summer chapel. And, if you are a clergyman, don't lock your own church while you're away; find some method of keeping it open with at least a lay reader in charge. Some stranger might be turned away from God because you locked the door.

Clifford P. Morehouse



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Behind the Iron Collar

(Continued from page 7)

his head about all that. But, an increasing number of people *are* bothering their heads about all that. They won't be brushed off with casual, lame excuses. Once their eyes are opened, they will no longer tolerate middle-of-the-road mediocrity.

Under our first heading we considered the clergy as servants, ministers, serving the parochial, ethical, and humanitarian side of religion. There is still another side, a vastly important aspect—the clergy as priests, with all that the word “priest” implies. Some have arrived at a realization of their sacrificial priestly character by unpremeditated ways.

The vestry of a middle-west parish came to their rector with an unusual request: they asked for a daily Eucharist, something unheard of in those parts. They guaranteed congregations. More and more people came. At the end of the year the rector addressed his vestry with these words, “I know that our daily Eucharists have meant a great deal to you and the whole parish, but I can never express wholly what they have meant to me—they have restored me to a realization of the first of my priestly functions.”

A friend, not outstanding for his advanced sympathies, was becoming rector of an old and famous parish. It had declined sadly through a combination of change of neighborhood and a pastor who long followed the line of least resistance. What could he do to put new life into it? I advised a daily Eucharist. The growth of that parish over the past two years has been so great that the bishop is still blinking. For out of that daily practice of the priest's primary function have issued brilliant teaching of the faith and widening opportunities to serve God and His people. The rector himself has grown amazingly; he has acquired a boldness and spiritual vitality to which he had never aspired.

THE THREE M'S

If it is to be fruitful, surely the priest's life—and this goes for laymen too—must be continually growing, his creative inner life continually deepening. Love grows by exercising itself. The test of this increase in depth, strength, and reality is that we are able to maintain the state where we *continually* abide, labor, and sacrifice in God's Presence—join our faltering intentions with His perfect intentions, our prayers with His prayers, our imperfect works and suffering with His perfect ones. The cry of that oblation is “My heart is ready, O God, my heart is ready.”

To mark deeper this imprint of God's image on the soul, there is a pattern of the priestly life which has never been

bettered: it is to start the day with the three M's—Matins, Mass, and Meditation. Let an increasing number of the clergy practice these, and we need no longer worry about the mediocrity inflicting the Episcopal Church.

3. *His Sermons Don't Get Me Anywhere.*

Naturally we ask, just where does the layman want to get in that period of a service when the sole demand on him is to listen? Does he want to be mentally or emotionally stimulated? Taught? Introduced to new lines of thinking? Soothed? A preacher would have to be a chameleon to satisfy all these. Sermons are like marriage, or, as my old friend George Herbert put it on preaching, “None go out of church as he come in, but either better or worse.”

Since I am a journalist I rather resent those preachers who take over the editorial-writer's job—making moral and ethical comments on current events. It just doesn't get me anywhere to hear pronouncements on what happened yesterday in Timbuctoo. I don't listen to sermons to acquire a battery of judgments on what I am going to read in the Sunday paper on returning from church.

“SO INTELLECTUAL”

Then there's the intellectual or new-thinking sermon. Any public speaker knows that the greatest flattery he can extend his listeners is to presume that they are intelligent. So, when a dotting parishioner assured me that her rector's sermons are “so intellectual,” I didn't dare ask her what they were about.

Doubtless you recall why St. Paul's mission to the Athenians proved unfruitful—the people were “busy in telling or hearing some new thing.” Discussions on the latest concept of the subconscious from Vienna or the superconscious out of India don't get me anywhere. The Gospel is good news. So vast its range, so wide its applications, that it can always be new news, new news sufficient and plenty.

You may remember John Bunyan's awesome concept of the solitary naked soul in the presence of God—the alone before the Alone. It is to the aggregate of naked solitary souls, individual persons, that the preacher bears responsibility. He is not only preaching but he is directing spiritually—an art sadly neglected by our Church.

As this subject of sermons bothered me, I consulted an elderly priest, ripe in pastoral experience and spiritual direction. He says that if by Tuesday noon he has not thought up his two Sunday sermons, he goes to the card file, takes out three names hit or miss and calls on those parishioners. By the time he has

listened to their problems and talked them over, he has material enough to last several Sundays.

4. *He Never Calls on Us.*

If a priest isn't interested in people, I can see no justification for his being in Holy Orders. People—all kinds of people—rich and poor, dumb and bright, successful and feckless, sinner and saint. And yet you often hear, “He never calls on us.” This is one of the most serious complaints the layman can make against him who wears the iron collar.

If I am not mistaken, calling on the people is an essential part of feeding His sheep. A priest benefits from it, or, as Evelyn Underhill expressed it, “St. Peter got just as much out of feeding the sheep as the sheep did.”

Why does a pastor fail in this respect? He may be shy. He may feel below or above his people. He may be just plain lazy. In most cases, though, I think it is a bad allocation of time.

No businessman would dream of conducting his affairs without calling on his customers, large and small. In the argot of the trade this is called “keeping them sweet.” Equally, no alert businessman would miss a chance for calling on prospective customers. It may sound vulgar to suggest considering old and prospective parishioners as customers, but I think the analogy is fairly pat.

Whatever a priest encounters, I am sure he should never appear shocked, not even at our contemporary placid heathenism. He should be too aware of the merciful patience of God ever to be shocked. Is it not our duty to accept without protest the conditions we find, and then to use the opportunity they afford? There are occasions when these opportunities can be amusing indeed. This I learned last fall in Washington at a big church dinner.

My wife has a liberal friend in that city. You find her name at the head of all progressive movements, but rarely find her in church except for weddings and funerals of those who “really do count.” But, strange to say, she refers to the bishop by his first name!

This was the friend my wife invited. She came arrayed in mink and emeralds. With delightful malice my wife seated her beside an old priest. Immediately she started trotting out her anti-clerical and anti-Church notions. To each he nodded and smiled benignly. Finally, failing to get a rise out of him, she exclaimed, “Now I am going to say something that *will* shock you.” He interrupted her with a raised hand.

“Madam, I have been a priest 45 years. Week in and week out for 45 years I have heard confessions. There is nothing you can say which will shock me.”

She retired into a silence you could cut with a knife.

FOREIGN

AUSTRALIA

Bishop, Dean Die in Country's Worst Air Crash

The Bishop of Riverina, New South Wales (the Rt. Rev. C. H. Murray), and the Dean of Newcastle, New South Wales (the Very Rev. Norman J. Blow), were killed with 26 other persons in what is reportedly Australia's worst air disaster, which occurred in heavily timbered country about 46 miles from Perth, Western Australia, about 10 PM on Monday, June 26th.

ORTHODOX

Blows from the Hammer

Communist governments in Europe are striking out at the Orthodox Church. Religious News Service reports that a convention of the Romanian Orthodox Church of America charged the Romanian government with detaining the Church's head, Archbishop Polycarp Morusca.

Metropolitan Josef of Skoplje, who, until the crowning of Patriarch Vikentije Prodanov last week, was acting Patriarch* of the Serbian Orthodox Church in Yugoslavia, was arrested on charges of complicity in an alleged royalist plot to overthrow the Tito regime but has now been released. The condition: he must leave Belgrade where he had been in residence for some time.

ROMAN CATHOLIC

Blows from the Hammer

Roman Catholics in at least three European countries have suffered fresh Communist attacks.

Bishop Gerald P. O'Hara of Savannah-Atlanta, Ga., regent of the Papal Nunciature in Bucharest, has been accused of being a key figure in an espionage ring operating independently and also through the American and French legations, Religious News Service reported recently.

In Poland eight Roman Catholic monks have been arrested on charges of treasonable activities, RNS says.

In Hungary, it was reported in the Vatican City, 922 Roman Catholic priests, monks, and nuns were arrested by Hungarian police in raids near the Yugoslav border. The Vatican radio said that on the night of June 9th police scaled convent and monastery walls, broke windows, and smashed doors in making the arrests.

*He was raised to this position upon the death of Patriarch Gavriilo [L. C., May 21st], and also occupied it during World War II when the Patriarch was in a German concentration camp.

From an old book of prayers

We like to share our own personal good fortune with our friends. Over the years, we have collected many exquisite prayers, meditations, and devotions in one form or another, and realizing that many of our readers may not have had equal privileges of this sort, we love to share our treasures with them. Just

the other night this gem of a meditative prayer to Jesus on the Cross came to our eyes again—we've known it for years—and it just bobs up when we need it most. Copy it down for yourselves and use it when the pressures of wrong-doing are upon you!

Jesus, by Thy wounded feet
O guide my feet aright!
Jesus, by Thy wounded hands
O keep my hands from wrong!
Jesus, by Thy parched lips
O curb my cruel tongue!

Jesus, by Thy closed eyes.
O guard my wayward sight!
Jesus, by Thy thorn-crowned brow
O purify my mind!
Jesus, by Thy pierced heart
O knit my heart to Thee!

Don't you just LOVE it? Well, start trying to live by it, then. He'd love to

hear those words from our lips addressed to Him, don't you think?

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DIOCESAN

UTAH

Fire Destroys Mission Buildings

Fire roared through St. Christopher's Mission to the Navajo Indians near Bluff, Utah, last week. A letter from the mission says that nothing was left except the bare walls. Almost immediately after the fire was discovered it was out of control. The Rev. Harold B. Liebler is in charge of the mission.

MAINE

A Landmark

The Church of St. Mary the Virgin, Falmouth Foreside, Me., was consecrated by Bishop Loring of Maine on July 2d, the Feast of the Visitation of the Blessed Virgin Mary. Bishop Gray, Coadjutor of Connecticut, was the preacher, and the rector, the Rev. Canon Charles E. Whipple, was celebrant of the consecration Eucharist.

The massive Norman rose-granite structure is a landmark—by land, sea, and air. The choir and sanctuary (which comprised the original summer chapel) were built in 1890 by General John Marshall Brown as a memorial to a daughter. In 1902 he added the great tower in memory of his father and mother and gave the edifice to the diocese. Twenty-five years later a parish was established, and the transition from summer to year-round status was begun. Increased congregations and a greatly expanded parish program during the last decade made necessary the completion of the church by the addition of a nave. The war interrupted the building project, which was not fulfilled until last year.

The completion of two sacristies, the renovation of the organ, the installation of a new heating plant and new furnishings, together with erection of the nave, required an expenditure of nearly \$100,000, raised by a parish of 236 communicants in three solicitations during the past few years. This did not prevent the parish from guaranteeing both its missionary apportionment and its quota for the One World in Christ campaign.

CONVENTIONS

\$350,000 Campaign Begun in Harrisburg

In celebration of its 50th anniversary in 1954, the diocese of Harrisburg has embarked on a three-year campaign to raise \$350,000 for forward work within its boundaries. The campaign was proposed by Bishop Heistand of Harrisburg at the diocesan convention.

Holy Trinity Church, Hollidaysburg, was admitted as a parish; St. Elizabeth's, Elizabethtown, and the Church of St.

Michael and All Angels', Middletown, as missions.

ELECTIONS: Executive council, clerical, C. P. James, W. J. Watts; lay, W. M. Chalmers, Miss Helen V. Owen.

Delegates to Synod, clerical, R. C. Batchelder, F. P. Davis, J. R. Deppen, G. H. Toadvine, Jr.; lay, F. E. Armstrong, R. W. Bomberger, M. L. Hough, R. H. Waters.

S. W. Virginia: Special Help

The council adopted a diocesan expense budget of \$21,238 and a diocesan missions program of \$62,794. The diocese also went on record as favoring inclusion of lay Church workers under social security provisions.

ELECTIONS: Executive board, clerical, R. H. Lee, G. W. Beale; lay, F. P. Turner, H. R. Frehn. Delegates to Synod, clerical, S. J. Hutton, J. S. Wellford, A. H. Cox, L. S. Jeffrey; lay, Harry Nash, G. L. Barton, C. P. Macgill, R. M. Cabell.

Alternates, clerical, T. L. Cox, D. L. Gwathmey, T. L. Ridout, E. T. Ferrell, Jr.; lay, Frederick Schilling, E. M. Sears, J. H. Barnes, F. W. Kling, Jr.

Woman's Auxiliary, (which met earlier in May), president, Mrs. C. H. Raynor; chairman of the women's new department of promotion, Mrs. H. C. Gilmer, Jr.

Ohio: Cry Suffrage

By a three to one vote delegates to the meeting in Cleveland of the diocesan Woman's Auxiliary passed a resolution urging diocesan convention to give women the right to serve on parish vestries and to represent their parishes as delegates, on equal terms with men, to diocesan conventions.

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DEATHS

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

William Seymour Short, Priest

The Rev. William Seymour Short, who retired in 1928 after a 41-year ministry, died June 20th in Santa Rosa, Calif.

He became rector of Grace Church, Astoria, Ore., in 1887. He is reported to have been the oldest past master of Masonic Lodge Number Seven, Astoria. In 1909 he became rector of Trinity Japanese Church school in Honolulu. Later he served various churches in California.

Surviving is his sister, Mrs. Frank Spittle, of Astoria.

Willis Hatfield Hazard, Priest

The Rev. Willis Hatfield Hazard died March 21st at Jamaica Plain, Mass.

Dr. Hazard was born July 26, 1866. He was a graduate of Harvard (1887)

and of the General Theological Seminary (1891), after which he did graduate work at Columbia toward the degree of Ph.D., which he received in 1894.

After serving in parochial positions, he joined New England Mutual Life Insurance Company, later becoming head of the publications department.

Dr. Hazard is survived by his wife, the former Mary Dunbar Creigh, and three sons.

Mabel R. M. White

Mabel Reynolds Moore White, wife of the Rev. Eliot White, retired priest of Grace Church, New York city, died May 10th at St. Luke's Hospital.

In 1943 Mr. and Mrs. White joined the Communist party. They had joined the Socialist party in 1907.

The Whites were married in 1904 while Mr. White was rector of St. John's, Worcester, Mass., and Mrs. White was a member of the parish. In 1918 Mr. White joined the clergy staff at Grace Church.

Surviving Mrs. White, besides her husband, are a son, a daughter, and six grandchildren.

EDUCATIONAL

SEMINARIES

First Big Gift

A gift of \$10,000 to the School of Theology of the University of the South has just been announced by the dean, the Very Rev. F. Craighill Brown. The gift, in the form of securities, is made by a former parishioner of Dean Brown's and is designated for the School of Theology building fund. This is the first contribution of any size to this fund.

New Dean for Virginia

The Rev. Stanley Brown-Serman, D.D., has been named dean of Virginia Seminary at Alexandria, succeeding the Rev. Alexander C. Zabriskie. The latter's resignation because of ill health was accepted by the board, headed by Bishop Goodwin of Virginia.

Dean Zabriskie, while greatly improved in health, has been granted a faculty leave for complete recuperation. It is expected that he will resume his duties as head of the department of Church History during the next session.

Dr. Brown-Serman had been acting dean for the past six months.

A native of Scarborough, England, he has been professor of New Testament language and literature at Virginia since

CLASSIFIED

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FINEST PURE IRISH LINEN for all Church uses. Famous old qualities at economy prices. Also Vestment patterns, transfers, D.M.C. and fine "Waxt" thread. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burse, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations. Patterns drawn to scale for perfect enlargement, price \$6.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes—all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC—Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

SUPPLY PRIEST for August or late July, northern Wisconsin, Sunday duty only in exchange for use of Vicarage. Reply Box J-463, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR and Director of Religious Education—Church Secretary for a church in the East. Person capable of filling all positions preferred. Senior and Junior Choirs. Work, including Sunday, limited to five days a week. Give qualifications and desired salary. Reply Box G-461, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

YOUNG CHURCH WOMAN, M.S. in Bacteriology with minors in Chemistry and Zoology desires teaching position in Church-affiliated school. Five years' experience in research and teaching at nationally recognized university medical school. Reply Box A-459, The Living Church, Milwaukee 2, Wis.

RECTOR, now in smaller parish with part-time Hospital and Institutional Chaplaincy, desires similar position, or full-time Chaplaincy. Salary, House, etc. Reply Box W-460, The Living Church, Milwaukee 2, Wis.

SUPPLY WORK desired for August. Excellent references. Vicinity of New York, Philadelphia or near Atlantic coast preferred. Reply Box M-464, The Living Church, Milwaukee 2, Wis.

AVAILABLE AUGUST, experienced Priest, expenses. Reply Box R-465, The Living Church, Milwaukee 2, Wis.

WHITE MAN, 30, desires parish employment doing maintenance and repairs. Experienced in Scouting and Photography. Address R. J. Bodholdt, St. Matthew's Church, Evanston, Illinois.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250. season. Special rate for Church groups. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence, R. I.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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THE LIVING CHURCH

CLASSIFIED

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CHRISTMAS CARDS—Highest profits for yourself, club or organization selling finest Robinson assortments. Unexcelled Religious Scripture-Text cards, Birthday, Everyday and Gift Wrapping assortments. Gift stationery items. Outstanding Personals. Samples on approval. **ROBINSON CARDS**, Dept. N-3, Clinton, Mass.

BOOKS

FREE list of used Anglican books. Ask for Catalog No. 48, Baker Book House, Dept. LC., Grand Rapids 6, Mich.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Mitchell, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

FOR SALE

KNEELING HASOCKS, as advertised in Living Church, sixty of them purchased one year ago. Reasonable price. Reply Box H-462, The Living Church, Milwaukee 2, Wis.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

1932. He was educated at Keble College, Oxford, received the B.A. and M.A. at Columbia University and the B.D. at General Theological Seminary.

Before coming to Alexandria, he was warden of and instructor at the New York Training School for Deaconesses, 1924-32.

COLLEGES

Canterbury Extends to Lebanon

Canterbury College, Danville, Ind., is planning to establish its first college extension center at Lebanon, Ind., according to recent announcement of the Rev. Douglas R. MacLaury, president of Canterbury.

The college will offer courses to the youth and adults of Lebanon, the credits for which would be transferable to Canterbury College, or any other college, university, or professional school in the country.

This educational center will enable

Canterbury College to render a community educational service to the town of Lebanon, which is located 20 miles from the college, and will provide Canterbury College with a means of future growth.

SECONDARY

New Headmaster for Shattuck

The Rev. Sidney W. Goldsmith Jr., was installed rector and headmaster of Shattuck School, Faribault, Minn., by Bishop Keeler of Minnesota, at the Evensong service in the Chapel of the Good Shepherd on June 4th. The installation was part of the 92d anniversary commencement program at Shattuck.

Polly Goldman Presides

The girl who, in the estimation of faculty and students at Kemper Hall, Kenosha, Wis., represents the best tra-

ditions of the school, is Polly Goldman.

As such she presided over the traditional Founders' Day ceremonies held at the school shortly before the close of the semester.

Miss Goldman won first prize in the 1950 Living Church essay contest. She has decided to use her \$100 prize to establish a scholarship fund at Kemper.

Building and Improvements

The newly-formed St. Mark's School of Texas will begin a major improvements and expansion program this summer with money pledged in a recent capital funds campaign.

The headmaster, Robert H. Iglehart, made this announcement and said the comprehensive plan calls for a \$125,000 expenditure.

St. Mark's, which came into existence when the Texas Country Day School merged with the Cathedral School for Boys [L. C., April 23d], is now holding its first session.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place Rev. Gordon L. Graser, v Sun Masses: 8, 11; Daily 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6. Close to downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison Duncan 1215 Massachusetts Ave. N.W. Sun Masses: 7:30, 9:30, 11 with Ser, MP 10:30; Daily Masses: 7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30.

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

ST. PAUL'S 2430 K. St., N.W. Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

DAYTONA BEACH, FLA.

ST. MARY'S Rev. S. C. W. Fleming Orange and U. S. No. 1 Sun 7:30, 9, 11; C Sat 5-6

CHICAGO, ILL.

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

OUR SAVIOUR Rev. William R. Wetherell 530 W. Fullerton Pkwy. (Convenient to the Loop) Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

DECATUR, ILL.

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

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

EVANSTON, ILL.

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

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside Rev. Canon Charles E. Whipple, r Sun 8 & 10:30; HD 8

BALTIMORE, MD.

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

ST. THOMAS' Rev. Francis F. Lynch, r The Alameda and 31st Sun 7:30, 8:30, 9:30, 11

BUZZARDS BAY, MASS.

ST. PETER'S-ON-THE-CANAL Rev. J. Samuel Stephenson Sun 8 & 11; HD 8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D. 10331 Dexter Blvd. Masses: Sun 7, 9 & 11

MESSIAH E. Grand Blvd. & Lafayette Rev. W. R. Wood, r; Rev. Richard Foster Sun 7:30, 9:30, 11 HC; Wed 11 HC

KANSAS CITY, MO.

ST. MARY'S Rev. E. W. Merrill 1307 Holmes St. Summer Masses: Sun 7:30, 11; Thurs 9:45

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS' Rev. Theodore Yardley 40th & Davenport Sun Mass 9:45, also 8 as anno

CLIFFSIDE PARK, N. J.

TRINITY Rev. Marion Maties 555 Palisade Avenue Sun Masses: 8 Low, 10 Sung with Ser

RIDGEWOOD (Newark), N. J.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r Clinton Ave at Robin St. Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri HH 7:45; Confessions: Sat 5-5:30, 8-9

BAY SHORE, L. I., N. Y.

ST. PETER'S Rev. S. R. Peters, r Main Street at Fifth Avenue Sun 8, 9:45, 11

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals") 99th St. & Ft. Hamilton Pkwy. Rev. Theodore H. Winkert, r Sun 8, 9:30, 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square Rev. Philip McNairy, dean-elect Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

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

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

CHANGES

Appointments Accepted

The Rev. Robert M. Crane, who formerly served Christ Church, Ontario, Calif., has accepted a call to All Saints' Parish, San Diego. Address: 625 Pennsylvania Ave.

The Rev. Andrew B. Jones, formerly rector of St. Mark's Parish, Brunswick, Md., is now rector of the Church of the Epiphany, Govans, Baltimore, and chaplain of the Johns Hopkins Canterbury Club. Address: 600 Arlington Ave., Baltimore 12.

The Rev. Robert McMurtry, who was ordained deacon in May, is now vicar of St. Paul's Church, Ashippun, Wis., and vicar of St. Chad's, Okauchee, and St. Mary's, Waterville.

The Rev. John G. Mills, formerly curate at St. Mark's Church, Glendale, Calif., is now rector of Christ Church, Ontario, Calif.

The Rev. Haig J. Nargesian, formerly curate at Trinity Church, Princeton, N. J., will become rector of St. Thomas' Church, Camden, Me., on August 1st.

The Rev. Galen H. Onstad, formerly rector of St. Andrew's Church, Amarillo, Tex., is now rector of St. Paul's Church, Klamath Falls, Ore. Address: 73 High St.

The Rev. Gilbert Prince, who formerly served St. Paul's Church, Ventura, Calif., is now rector of St. Mark's Church, Van Nuys, Calif.

The Rev. William T. Reeves, Jr., formerly rector of St. Paul's Church, Muskegon, Mich., will become dean of St. Mark's Cathedral, Grand Rapids, Mich., on August 1st.

The Very Rev. Arthur F. Roebuck, dean of the cathedral of St. John, Providence, R. I., will on September 5th become rector of St. Paul's Church, Pawtucket, second largest Episcopal parish in Rhode Island.

Changes of Address

The Rev. William A. Cash, retired priest of the district of San Joaquin, formerly addressed at 2471 E. Cliff Dr., Route 2, should now be addressed at 421 Thirty-Fourth Ave., still in Santa Cruz, Calif.

The Rev. Roscoe C. Hauser, Jr., rector of Holy Trinity Church, Gainesville, Fla., formerly addressed at 124 E. Mechanic St., should now be addressed at 2213 N. W. Seventh Lane, because of a change in street names and numbers in Gainesville.

The Rev. C. Fletcher Howe, retired priest of the district of Honolulu, formerly addressed at 2643 Tantalus Dr., should now be addressed at 1618A Keeaumoku St. in Honolulu, T. H.

The Rev. Charles Henry Long, Jr., formerly in Nanking, has transferred to the diocese of Pennsylvania from the district of Shanghai. Address: 802 E. Phil-Ellena St., Philadelphia 19. After September 1st: Overseas Department, 281 Fourth Ave., New York 10.

Resignations

Chaplain (Commander) Truman P. Riddle, USN, ret., has retired as chaplain of the Galilee Navy Family Chapel because of ill health. Chaplain Riddle is founder of the chapel.

Ordinations

Priests

Michigan: The Rev. Harrison Sasser, missionary in charge of St. Thomas' Mission, Omer, Mich., was ordained to the priesthood on June 14th by Bishop Powell of Maryland, acting for the Bishop of Michigan, at St. Anne's Church, Annapolis, Md.

Rhode Island: The Rev. Roger Bond Nichols, assistant at Grace Church, Providence, was ordained priest on June 18th by Bishop Bennett of Rhode Island at Grace Church. Presenter, the Rev. Canon Clifford Chadwick; preacher, the Rev. Dr. Clarence H. Horner. Address: 93 Benefit St., Providence 3, R. I.

Southern Virginia: The Rev. Sidney Grayson Clary was ordained priest on June 10th by Bishop Gunn of Southern Virginia at St. Andrew's Church, Lawrenceville, Va., where the new priest will be rector. Presenter, the Rev. C. E. Stewart; preacher, the Rev. Stephen C. Walke. The Rev. Mr. Clary will also serve Trinity-St. Mark's, Alberta, and Emmanuel Church, Callaville, with residence at Lawrenceville.

Washington: The Rev. Earle R. Closson and the Rev. Owen C. Thomas were ordained to the priesthood on June 14th by Bishop Dun at the Cathedral of St. Peter and St. Paul, Washington. They were presented by the Rev. James Richards and the Rev. Dr. C. Leslie Glenn, respectively. The Rev. Mr. Closson will continue as assistant to the Rev. Mr. Richards; the Rev. Mr. Thomas will continue special studies in New York City during the coming year.



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun 8 & 11; HD 9:30; The Occasional Sacraments by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-days: 7:45 MP; 8 (also 9 HD ex Wed. Wed 10) HC; 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. G.P.T. Sargent, D.D., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

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

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

SCHENECTADY, N. Y.

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

CINCINNATI, OHIO

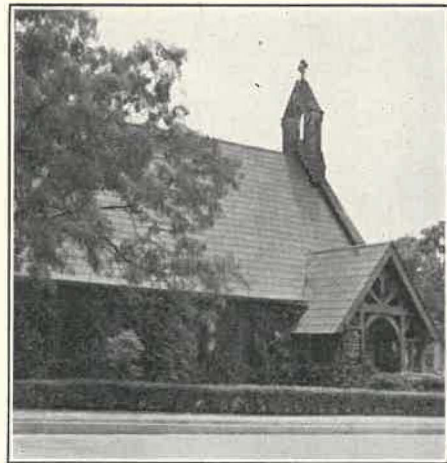
ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle, v
Baltimore & High Sts.
Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 4; Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30, Wed & Fri 7, Mat 15 minutes before Mass, EP 5:30, Lit Fri 6:55; C Sat 4 to 5



ST. PAUL'S MEMORIAL CHURCH
SAN ANTONIO, TEXAS

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

SCRANTON, PA.

GOOD SHEPHERD Rev. Walter A. Henricks, Jr., r
N. Washington Ave. & Electric St.
Sun 7, 9 HC, 11 HC or MP & Ser

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. Mac Coll III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8 Low Mass, 9:30 High Mass & Ser; Daily Mass: 7; C Sat 4:30-5:30

ABERDEEN, S. D.

ST. MARK'S, 22 Sixth Ave., S.E., "on highway 12"
Rev. Standish Macintosh, r; Rev. Ivan Huntsinger, d
July: Sun HC 8, HC or MP 10; Wed & HD 10; C Sat 4:30 & 8

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8 HC, 9:30 MP 1st & 3rd, HC 2nd & 4th, 11 HC 1st & 3rd, MP 2nd & 4th; Wed & HD HC 10 ex during Aug.

BARRE, VERMONT

GOOD SHEPHERD Rev. L. W. Steele, r
Sun 8 & 10:30; HC daily, Wed 10, other days 7

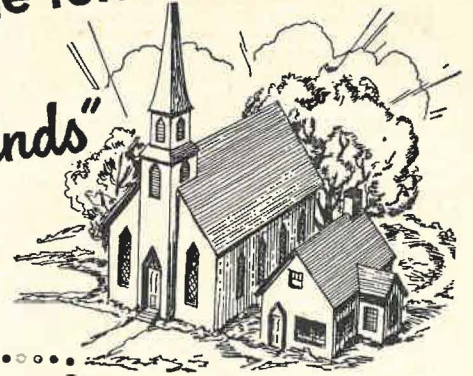
MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Summer months, Sun 8, 11 HC; Weekdays as anno; C by appt.

TORONTO, ONT., CANADA

ST. MARY MAGDALENE Rev. R. T. F. Brain
Manning Ave. at Ulster St.
Sun 8:30 Low Mass, 11 Sung Mass, 7 Ev & Devotion; Daily Mass 7:30; C Sat 7-8 by appt

"Do you need money for parsonage furnishings? Here's how to provide a steady flow of funds"



A true story of the "young married" group in an Indiana Church

"SOME time ago," says Mrs. Achson Smith of Muncie, Indiana, "the sixteen couples in our 'young married' group undertook the responsibility of 'keeping up' the church parsonage.

"We needed a dependable source of funds—a plan that would bring money in regularly. After trying several things with indifferent success, someone suggested the sale of greeting cards. We were skeptical. Three church groups in our community were already offering cards. But when we learned of the Doehla Money-Raising Plan, and saw the beautiful Doehla samples, we knew we could meet competition.

"We sell Everyday cards the year 'round, chiefly to members of our congregation, and to school teachers, who send 'Get Well' and Birthday greetings to pupils. Then, at Christmas, we make our big drive. Soon we'll be starting our third year with Doehla. It is by far the most satisfactory money-raising program we have ever tried. To any group seeking 'something to sell' we say, *Try the Doehla Plan!*"

Does your church need money? Here's a way to raise it, easily and with dignity . . . through the tested and proven Doehla Money-Making Plan.

It's so much easier to raise money for your church when you and your church group can offer an excellent value in something which people need, want, and have to buy ANYWAY. And they do buy greeting cards, stationery, and gift-wrappings all year 'round.

The Doehla assortments therefore not only meet a definite need; they are also more



Folks always enjoy looking over the cards, admiring the glowing colors, attractive designs, clever novelty features, and heart-warming verses.

Money For Your Church — Deep Satisfaction For You

You'll feel a deep sense of personal satisfaction when members of your group say to you, "THIS plan really works—it's going to produce the money we want for our church work."

Mail the coupon now, without obligation. In addition to the "Doehla Money-Making Manual," you will receive free samples of the new 50 for \$1 "name-imprinted" cards and lovely Petal Script stationery. Also a few sample boxes of other popular Doehla assortments—on approval—and details of generous profits, extra cash bonuses. Harry Doehla Co., Studio LR37, Fitchburg, Mass.

If you need money for:

- Church Mortgage
- Church Furniture, Coal, Carpets
- Building a New Church
- Local Charity Work
- Parsonage Fund
- Missionary Fund
- New Pipe Organ or Altar
- Stained-Glass Windows
- Maintenance and Improvement
- School, Nursery, or Hospital Fund
- Overseas Relief Fund
- Building Up Church Treasury

beautiful and much more reasonable in price. So it is not surprising that folks love to look over these lovely Doehla assortments and are glad to order several boxes each.

The Doehla Money-Making Plan has been especially designed for church groups—both large and small—by one of America's leading experts on community money-raising methods. Whether the goal is \$50, \$500, \$1,000, or as much more as is needed, this Plan can help you and your group reach that goal more quickly. A complete manual of operation (which will be sent free and without obligation) shows how to organize committees, delegate duties to each member, set up individual quotas with strong incentives to extra sales. It shows point-by-point and step-by-step how to develop a successful year-round money-making procedure.

Everything
YOUR GROUP
needs to start
Making
Money

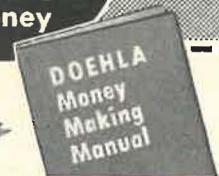
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Get the complete Doehla money-making plan for church groups.

you can raise funds for
Your Church
with Doehla Greeting
Cards, Stationery, and
Gift Wrappings



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