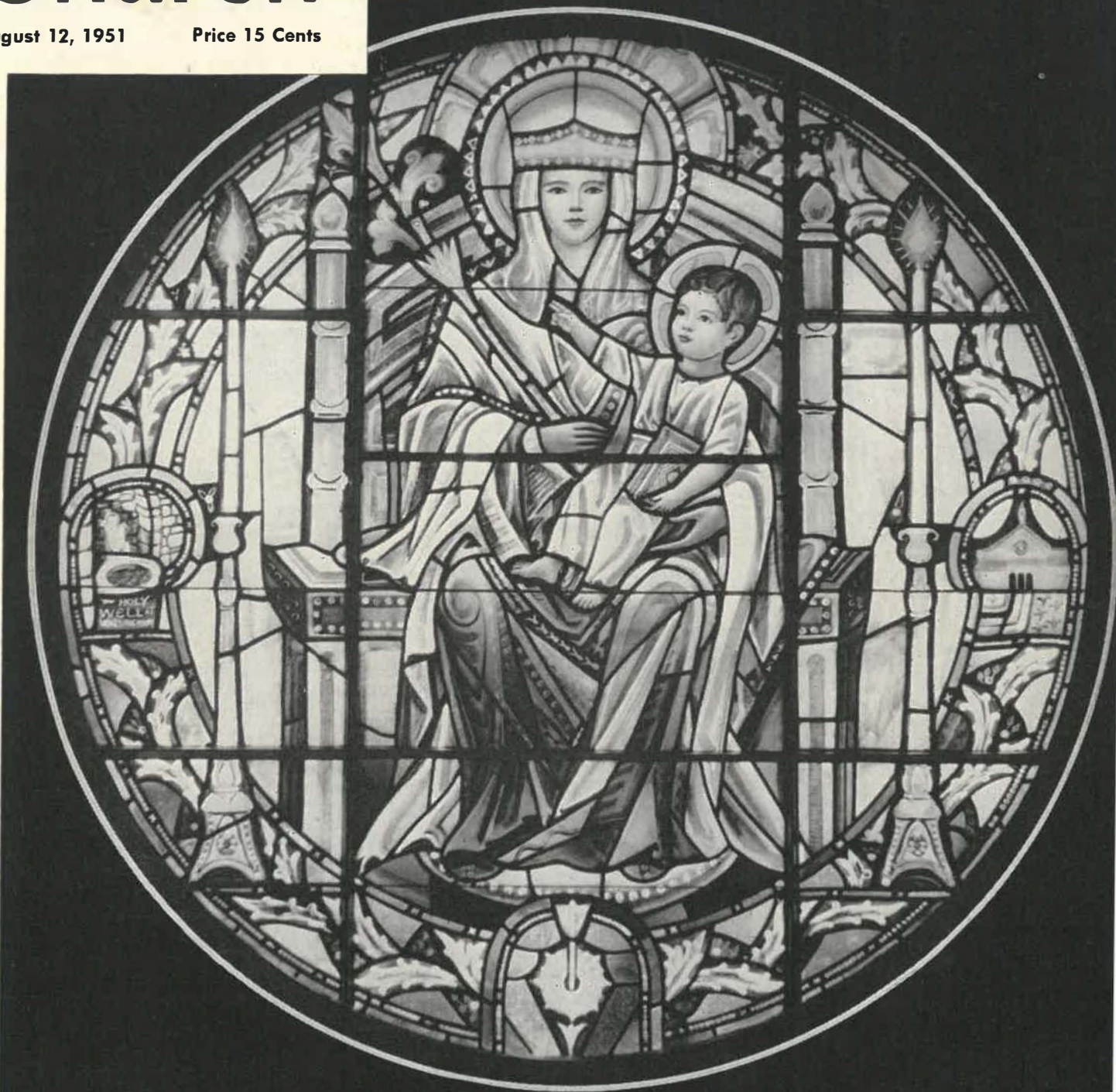


The Living Church

August 12, 1951

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By Walter Cary

The one-time Bishop of Bloemfontein (South Africa) writes in a refreshingly informal style of his experiences during a lifetime of service on two continents. It is a happy book to read, redolent of faith and conviction and affirmative action.

Its author has had his share of adventure and hardship. As a Royal Navy chaplain he risked his life to help extinguish a fire aboard H.M.S. *Warspite* at the battle of Jutland. He has lived and ministered in the London slums, conducted preaching missions in the English countryside and delivered the Gospel in the meanest native huts in all Basutoland.

The old bishop has now returned to Africa to finish out his years as a mission priest. His book ends, fittingly enough, with a penetrating commentary on the present state of religion in England and a last salute to English Churchmen.

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LETTERS

Circularizing for Funds

TO THE EDITOR: Within the past six weeks I have received letters from two new missions appealing for funds to help them acquire needed facilities. This is the first time that this has happened to me: Receiving direct appeals from what are legitimate groups in the Church.

Personally these appeals went somewhat against my grain. If two missions such as these generally circularize the Church for funds, where will the stopping point come? No doubt other groups are already thinking of doing this.

I feel that all of these appeals should be cleared through the National Council or some authorized group. No doubt these appeals were cleared by the diocesan in their respective cases (although incidentally, there was no such mention in the letters), but I still do not care for the general appeal. (Rev.) GERALD L. CLAUDIUS.

Logansport, Ind.

Two Wrongs

TO THE EDITOR: The preface to the ordinal which you quote in your editorial "Strange Doctrine" [L. C., July 1st], needs to be interpreted historically. It was adopted after the Reformation to prevent non-episcopally ordained ministers of reformed churches from becoming settled ministers of the Church of England without first receiving episcopal ordination. Prior to its adoption several such ministers had so functioned, one of them for several years as dean of a cathedral!

But the Presbyterian minister who celebrated the Holy Communion according to the Presbyterian rite in Grace Church (Episcopal) Manchester, N. H., was not acting as a minister of the Protestant Episcopal Church. He was not taking a service of this Church, although I believe that on occasion and according to the supreme rule of Christian love he could. Rather the church was lent to him and his elders to conduct their own service in their own way for the benefit of the Grace parishioners who gave up their service to attend his. He was obviously a presbyter of the Presbyterian Church and of the universal Church and was executing his functions in that Church. We were attending his service in our edifice. The service was held in our edifice because the greatest number of people could attend there. This was clearly stated to the congregation and in the news release to you. There are many precedents for lending our edifice to another Christian minister.

Surely this is as legitimate a view of the non-applicability of the preface to the ordinal in these circumstances as your view of the third general rubric of our communion service. That rubric reads, "And if any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the church; but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same" (P. B., p. 84). Yet you approve of reservation. Should you not accord to other schools of thought the same liberty of interpretation that you claim?

As for "erroneous and strange doctrine" which you say I ought to have banished, there was none; unless the pure word of God as read by my Presbyterian brother and the sacrament as instituted by Christ are erroneous and strange.

In this ecumenical age it is highly important that our young people should know by their occasional personal experience of the Holy Communion in other Churches that Christ gives himself to the faithful in other Churches as well as in the Protestant Episcopal, and that the Holy Communion is a sacrament of the universal Church, not just a denominational ceremony of, for, and by Episcopalians in one exclusive community and Presbyterians in another. The Presbyterian service held in Grace Church was a very effective means for teaching these truths. Such an experience helps young people to love better not only Christ and his holy, catholic Church, but also their own branch of the same. (Rev.) BRADFORD YOUNG.
Manchester, N. H.

Editor's Comment:

Two wrongs don't make a right, and the fact that the service was conducted according to the wrong rite as well as by the wrong minister does not change the fact that this service held in an Episcopal church for members of the Episcopal Church was, in our opinion, clearly a violation of Church order. Such actions not only treat laws and solemn promises as of no effect but seriously embarrass the efforts of those who by prayer, study, and patient negotiation are trying to lay a foundation of agreement in Faith and Order on which intercommunion can be built.

The Roots Lie Deep

TO THE EDITOR: No one who has not had long and intimate associations with the problems currently emphasized in the controversy over segregation in the public schools in the Southern States should be guilty of imagining that they lend themselves to simple solutions.

The tensions under which both white and colored races live are deep-rooted and involve every category of human relations. They are particularly grievous to the Christian conscience when an effort is made to resolve them without creating more and worse tensions.

The present trend, indicated by decisions of courts having jurisdiction in the matter, will have as one by-product a strong influence in the establishment of parochial schools to which parents of any and all Churches will gladly send their children to save them the embarrassment of attending non-segregated public schools.

It will be indeed ironic if the Church becomes the institution in the South which alone contributes to the perpetuation of the practice of segregation, but again it will merely emphasize how deep lie the roots of the problem.

ROBERT L. CRANDALL.
Charlotte, N. C.

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

AUGUST						
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August

- 12th Sunday after Trinity.
- 14th Faith and Order Commission, Switzerland (to 18th).
- 16th NCC workshop on religious drama (to 27th).
- 19th 13th Sunday after Trinity.
- 24th St. Bartholomew's Day.
- 25th National Canterbury Association, executive commission, at Topeka, Kans. (to 31st).
- 26th 14th Sunday after Trinity.

September

- 2nd 15th Sunday after Trinity. NCC International Workshop in Audio-Visual Education, at Green Lake, Wis. (to 8th).
- 7th Laymen's Instructors Training Conference, at Seabury House (to 9th).
- 9th 16th Sunday after Trinity.
- 14th National Convention, Brotherhood of St. Andrew, at Romney, West Va. (through 16th).
- 16th 17th Sunday after Trinity.

ACU CYCLE OF PRAYER

August

- 13th Christ Church, Waukegan, Ill.
- 14th St. Anne's, Willow Grove, Pa.
- 15th Sisters of St. Mary, House of the Redeemer, New York, N. Y.
- 16th Holy Cross Monastery, West Park, N. Y.
- 17th Resurrection Parish, New York, N. Y.
- 18th St. Peter's, Freehold, N. J.
- 19th St. Mary's Chapel, Philadelphia, Pa.
- 20th Incarnation, Detroit, Mich.

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.

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SORTS & CONDITIONS

HONOR seems to be a somewhat rare commodity these days. The New York Times devoted four inches to reporting that a cadet on the West Point football team was not one of those to be discharged for cheating on examinations. The young man, we are pleased to report, is a graduate of Valley Forge Military Academy, an Episcopal Church school.

IN ITS early days, the U.S. Military Academy was widely regarded as a hotbed of irreligion. Col. Sylvanus Thayer, who became commandant in 1817, was the father of the superb institution of today. It was he who established the honor system and tight discipline and educational standards. But the spiritual stature of the academy is associated with the names of two men who became bishops of the Episcopal Church—Charles Pettit McIlvaine and Leonidas K. Polk.

CHAPLAIN at West Point in 1825-26, Bishop McIlvaine was also professor of ethics. By ones and twos, the cadets came to him seeking baptism and instruction in the Christian Faith. The first to come was Polk, a leader among his classmates. The next Sunday he was the only member of the cadet body who knelt in prayer. Faculty and cadets joined the group until finally Dr. McIlvaine had to use the largest room available to instruct his classes. Eleven graduates of the academy who came under Dr. McIlvaine's influence later became priests of the Episcopal Church, and many others remained devoted laymen all their lives. This was the beginning of the strong Church tradition of the U.S. Army.

SUCCESSOR to Bishop Watson of Utah as dean of St. Mark's Cathedral, Seattle, Wash., will be the Rev. Dr. John C. Leffler, rector of St. Luke's Church, San Francisco. Dr. Leffler is well known throughout the Church through his work as Chairman of the Committee on Arrangements of the 1946 General Convention.

A STATE-WIDE CAMPAIGN will be conducted in Texas over a five-year period for a \$2,500,000 capital fund for Daniel Baker College, Brownwood. Renovation of old buildings, construction of new, and building the endowment fund are the three objects of the campaign.

THE LUTHERAN World Federation continues to grow. Six new member bodies have been accepted by the executive committee, raising the total to 50 member Churches in 24 countries (in contrast to the Anglican communion which has fewer member Churches than countries). Eight Lutheran Churches in the United States belong to the federation. Five of the countries represented are behind the iron curtain, not counting Germany and Austria.

NOT 27 pounds, as we said in last week's issue, but 27 thousand pounds have been raised so far for the restoration of Bath Abbey, England. Makes quite a difference.

Peter Day.

DAY PILGRIMAGE

To Shrine of Our Lady of Walsingham Grace Church, Sheboygan, Wis.

Saturday, August 25
 [Central Standard Time]

- 11:30 A. M. Solemn Mass and sermon
 12:45 P. M. Luncheon, followed by private visits to Shrine
 2:30 P. M. Solemn Magnificat, Lady Devotions and Benediction of the Blessed Sacrament.

Chicago pilgrimage sponsored by Catholic Club of Chicago. Buses available for pilgrims from Chicago and surrounding areas at \$4.00 round trip. Mass of Itinerary, for communions, at St. Luke's, Evanston, 7:45 A.M., daylight time. Buses will leave from St. Luke's immediately following breakfast which will be available in parish hall.

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• *Is it customary to give the rector a fee when he brings the Holy Communion to your home? If so, how much should be given?*

I have met with a few persons who always gave a small gift in recognition of this kind of service. I think it is wrong to refuse such gifts, but I do not think that they should be encouraged.

The suggestion is made that these small gifts might be turned into the Communion Alms and simply equated with the money given at the Eucharistic Offertory. I feel that this use of them would tend to make them more frequent, and therefore should be discouraged.

Since people should increase their use of the sacraments in sickness, I do not like anything that would tend to make a sick Communion or other ministrations an expense, however small.

• *Is it customary to give a fee for a Church baptism?*

In some parishes this is a custom, in others not. There is, of course, no necessary fee for this or any other priestly ministrations. One certainly hesitates to accept a material reward for bringing a soul out of darkness into the Everlasting Light.

On the other hand, in many modern baptisms, the clergyman is obliged to give time and services above and beyond the normal line of his duty, for which people may legitimately desire to show their gratitude.

For this reason some clergymen accept such fees, but prefer to devote them to some parochial purpose. It seems to me that if the fees are received at all they can be justly retained by the officiant.

• *I have tried to keep informed on the life and work of the religious orders in the American Church, but I seem to have missed one completely. In a recent letter published in THE LIVING CHURCH, one writer signed himself Brother Dunstan Raphael, and affixed the letters CHS to his name. Is the writer of a religious order, and if so, which one?*

The signer of the letter in question is a member of the "Community of the Holy Spirit." It is of the mixed type, including parish work and education, the holding of retreats, conferences, and lectures, as part of its regular activities. Its address is P.O. Box 223, Ellis, Kansas.



TWELFTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Order Taken

The Presiding Bishop has taken order for the consecration of the Rev. Martin Julius Bram, suffragan-elect of South Florida, for September 21st. Bishop Wing of South Florida will be consecrator with Bishop Mason of Dallas and

Alaska. Two of the men were corporals, three sergeants.

At the invitation of the base chaplain, Bishop Gordon preached at a general service broadcast on the base radio. Next morning he was celebrant at a Communion service for the newly confirmed men. After breakfasting with them in the enlisted men's mess, he baptized a sick child who was to have an operation.

Kansas City, Mo., and of what went on at the cathedral comes from Mrs. William C. Hogin. She is first vice president and chairman of promotion of West Missouri's Woman's Auxiliary. Her husband, a member of the diocese's executive council, is chairman of publicity for the diocese. This is Mrs. Hogin's story:

Friday the 13th! On the way to town that morning, my husband, Bill, and I were held up quite a while by a long procession of cars. We remarked about the excessive cross-town traffic—all going one way—so early in the morning. When we finally got through we found just as many cars on each side of us going to town. Soon we learned from the radio that Armourdale was flooded and people were being evacuated from the threatened areas. Calls were beginning to be made over the radio for clothes, bedding, food, boats.

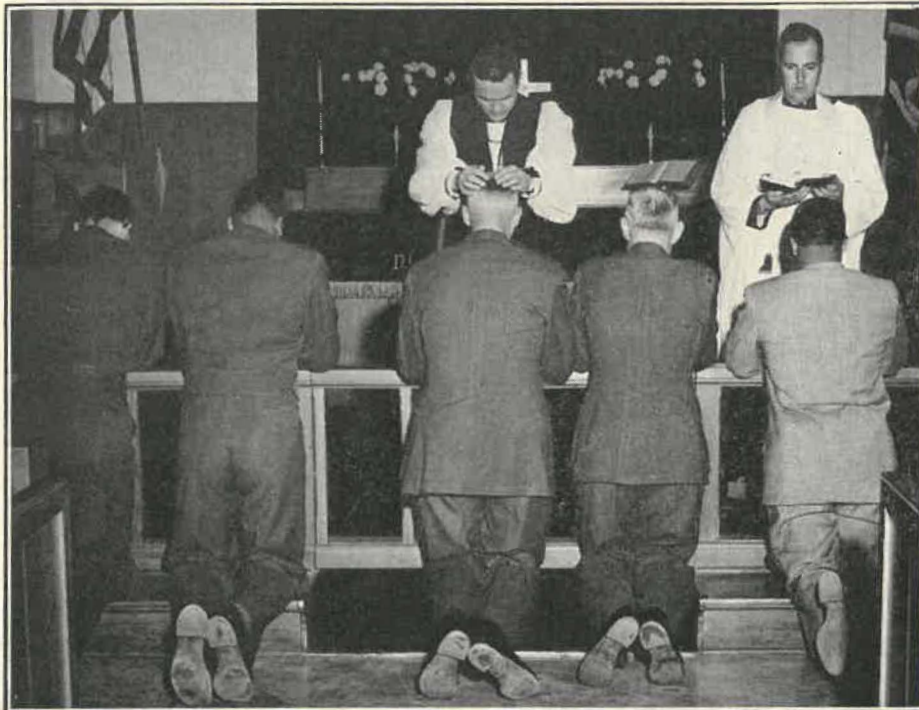
Late that afternoon Dean Claude Sprouse offered the Cathedral (Grace and Holy Trinity) to the Salvation Army for any use for which it might be needed. The three "H's" (Humphreys, Hatch and Hogin*) offered their services.

The radio told us that at 5:30 that morning the water was 9 and 10 feet deep in the Armourdale and Argentine districts. By late Friday warnings were out about boiling all water used for drinking, cooking, washing dishes; to turn off pilot lights if there was any water in basements or any danger of such. Then came the dreadful warnings to stay away from streets where water was flowing in. And of course by night the even more dreadful news that fire had broken out in the industrial section and that the firemen were fighting it in water up to their shoulders. By then it looked as if one of the main pumping stations was going out.

And so, to bed, but not to sleep. For we were far too comfortable with many thousands already turned out of homes which would never again be habitable.

It was very grim as we listened to

*Miss Winona Humphreys is parish secretary of the cathedral. Miss Louise Hatch is coordinator of Christian Education at the cathedral and personnel chairman for the diocesan Auxiliary.



U. S. Army.

BISHOP GORDON confirms armed forces men in Alaska.*

Burton of Nassau as co-consecrators. Bishop Bloy of Los Angeles will preach. The Very Rev. M. E. Johnson will be litanist. Presenters will be Bishops Juhan of Florida and West, coadjutor of Florida. Attending presbyters: the Rev. Messrs. W. F. Moses and A. B. Lauenborg.

Air Force Base Confirmation

Five men of the armed forces were confirmed by Bishop Gordon of Alaska during his recent visit to the Elmendorf Air Force Base, Fort Richardson Area,

DISASTER

Water and Coffee

¶ Grace and Holy Trinity Cathedral was one of the centers of relief activities in Kansas City, Mo., during the great flood which now at last has rolled on south and left Kansas and Missouri to recover from the costliest attack by water ever suffered in the nation. An account of the water's invasion of

*From left: Cpls. Robert Leitch, Samuel Matthews, Sgts. Hugo Anderson, James Green, John Hughes.

TUNING IN (Background information for the new L. C. readers): ¶ Confirmation is one of the greatest moments in the life of the individual Churchman. Accepting the obligation assumed by his sponsors in baptism, he is admitted into full

Church status by the Bishop (who represents the universal Church rather than the local congregation) and given the sacramental gift of the Holy Spirit. Confirmation is particularly important for servicemen, separated from normal parish life.

the radio and realized that the situation would be worse before it was better.

Saturday we went to the Cathedral and found streams (no pun intended) of people still evacuating and trying to find shelter. But enough shelter had been found that the Cathedral was still not needed. About 5:30 that afternoon the call came from Miss Humphreys.

At the Cathedral, on the second floor, everyone was busy setting up a canteen. We were the canteen for the Salvation Army. We made all their coffee and many, many of their sandwiches—also coolade and purified water. They supplied the provisions and we supplied the place and the people to make the food for the mobile canteens. We worked all night.

Each day and night we kept the canteen going—Miss Hatch doing the day, Bill and I the night, and Winona doing office work. Then we had many willing and good helpers.

Some of our people, including Miss Humphreys on Sunday, went out on dispensing crews and worked on the dikes and levees.

The Cathedral sent cigarettes out to evacuees and workers in all the stricken areas around the city. As workers driving trucks came in they needed refreshments. We had various things ready for them and also cots where they could rest when they got the chance.

700 GALLONS OF COFFEE

All told there were some 50 parishioners of the Cathedral who helped. Over 700 gallons of coffee were made and better than 15,000 sandwiches.

The next Saturday at just about the exact time we had started the week before we were told we were "out of business." The National Guard had left that morning and most of the regular army would leave Sunday night. The Salvation Army thought they would be able to supply the coffee needed for so few—about 20 gallons each night and morning.

A few of the things we shall never forget. That first night at the Cathedral: "How soon" the requests came, "can we have 20 (or 25 or 30) gallons of coffee for Fairfax" or the Airport, or the fire, or the C.I.D. (Central Industrial District), or some other center where many were working their bodies to complete physical exhaustion in an effort to save something. And all the time that the many demands came and we promised coffee as quickly as possible we knew that two men would have to go downstairs, across the parish hall out into the area way, up more stairs, into the

yard where there was a spigot from whence came water. From there to reverse their steps, this time with huge containers full, and carry the water to the kitchen to be boiled for purification and then made into coffee.

To wander out about 1:30 A.M. for a breath of air, only to look to the southwest and see sudden leaps of flame and smoke reaching what seemed miles into the sky.

Then a few minutes later to discover by some miracle we could get water from the taps in the kitchen. And then with one accord to all sing the Doxology.

Sunday the day crew worked like mad all day. Many of the Cathedral young people who had come to early service, hearing of the need, went home, changed to jeans and either came back to work at the canteen or went out to work on the dikes.

Once more we saw flames leap into the sky and heard the sirens of the extra fire companies called out on Sunday afternoon. Black, black smoke billowed into the sky as the giant tank with three-quarter million gallons of oil went up! The call came that night over the radio that Fairfax was going out and that 1000 men were needed immediately—500 to work on the dike and 500 to fill sandbags. Streets were patrolled. Armed guards controlled traffic. Army cots, rows of them, were set up in the Municipal Auditorium. Finally all roads into Kansas City, Kans., were flooded and blocked except the inter-city viaduct. That was open only to emergency traffic.

More things that we shall never forget: the mud, the slime, the stench. Tired, tired men and boys.

The pig, half dead, that finally moved an ear and ate a bit of corn we threw to it. The trucks of cattle, bloated and stiff, as they had drowned — the mournful sounds made by the ones that were alive, so bewildered.

The trucks piled up in such a mass of wreckage against one of the viaducts in the C.I.D. that as long as I was there I could never determine whether there were three or four of them, they were so twisted and wrecked. Water lines so high they were above third floors.

The very peculiar feeling driving home so late—or so early—with silent empty streets except for Army or Navy police. People had heeded the warnings to "Go home and stay there."

HARVEY'S BY CANDLELIGHT

The still more peculiar feeling when we saw water running under the Broadway viaduct into the Union Station. There the water was so high in the base-

ment that the electric generator was out of commission. People dined in Harvey's by candlelight and travelers coming up the escalators entered a dark station, with one candle burning at each of the gates.

The terseness of the message on the radio: "Attention, residents of North Kansas City, get out!" Just that, "get out," and they did.

The men so close to collapse that they staggered worse than any drunk.

Men with typhoid shots reactions who kept right on working.

The fire which lasted five days and gutted seven blocks.

The miracle of volunteer help which accomplished still other miracles. Those intrepid men who swam through and cut *live* wires and power lines so that others could get through water for rescue and salvage work.

CATTLE ON THE TOP FLOOR

The 7000 head of cattle the volunteers managed to get to the top floor of the American Royal Building.

And our thanks. For the response of people, those working everywhere and those working with us. For noon of the Saturday when it was announced that once more we could drink water from the hydrant and once more we could bathe. And 24 hours later for being able to wash clothes. But above all for the wonderful coöperation of the citizenry. For city governments not afraid to act, and who acted with caution and care so that evacuations were orderly and with no panic. Streets cleared so that necessary equipment could get through. And thanks to God who made all this possible in spite of 30,000 homeless and thousands more who fought the water and the fire under extremely hazardous conditions. And for apparently no epidemic.

And our own hearts are grateful that we were permitted in small measure to feel that we could do a bit and were not inadequate in such a time of need.

Flood Relief

As a result of responses from queries sent to the nation's flood areas by National Council, the Presiding Bishop authorized \$1000 for emergency needs in the disaster regions. The money was taken from the Church's world relief funds.

Reports came from the Very Rev. John W. Day, dean of Grace Cathedral, Topeka, Kans., Bishops Fenner of Kansas, Nichols of Salina, Scarlett of Missouri, and the Rev. Dr. Richard M. Trelease of Kansas City, Mo., and the Rev. Augustus Guiley of Oklahoma. All

TUNING IN: ¶ A Cathedral is the church in which the bishop has his official chair (cathedra)—his home church. Many cathedrals are also parishes, of which the dean or the bishop is rector, but some have no communicants and are regarded as

the church of the whole diocese. ¶ A doxology is an act of praise to God. The Doxology, in particular, is the well known hymn, "Praise God from whom all blessings flow," the traditional song of thanksgiving of American Christians.

the reports said that the Red Cross was doing a thorough job of caring for human needs and that the dioceses were able to care for damage to churches, with one exception.

The exception was St. Paul's, Manhattan, Kans., where the Rev. Charles R. Davies is rector. Bishop Fenner writes that at St. Paul's the basements of church, parish house, and rectory were completely filled, and water stood at 18 inches in the first two and at about eight inches in the rectory. All floors and joists must be replaced in these buildings. The pews are completely ruined, and the organ is probably damaged beyond all repair.

The rector and his family have been living with "high ground" parishioners. All furnishings in the parish house and the heavy furniture on the first floor of the rectory have been ruined. Heating systems in the Church and rectory will have to be replaced.

Approximately 60 families or two-thirds of the parish total, have either had their homes and businesses wrecked or have sustained heavy losses.

A rough estimate is that between 25 and 30 thousand dollars will be needed to make church, parish house, and rectory usable again.

The Bishop plans to ask the diocese for help to the limit of its ability, but recognizes that the people of the diocese are facing heavy losses.

He and the Presiding Bishop are consulting as to what can be done.

St. Paul's Church is the center of work for the students of Kansas State College, nearly 400 of whom are members of the Episcopal Church.

Boys' Homes Need Help

Indirect victims of the Kansas and Missouri flood are the St. Francis Boys' Homes in Ellsworth and Salina, Kans. Although damage to St. Francis property itself was nominal, a large portion of the Homes' income for operating expenses comes from contributors living in stricken areas. The executive secretary has sent out an appeal which says that unless outside help is received it may be necessary to close one of the Homes temporarily.

GFS

New Missionary Project

Furnishing a new day-school building at All Saints Church in the Virgin Islands is the coming year's project of the Girls' Friendly Society. Each year the girls work together on such a project.

TUNING IN: ¶ The province of the West Indies is a self governing unit of the Anglican Communion with its own archbishop and Prayer Book. Anglicanism is strong numerically though weak financially in the British West Indies and many of the



AMERICAN BISHOP* assists at West Indian consecration.

WEST INDIES

Bishop Swift in Consecration

The new Bishop of Puerto Rico, the Rt. Rev. A. Ervine Swift, visited Barbados in the West Indies recently, and on the invitation of the Archbishop of the West Indies took part in the consecration of the ninth bishop of Barbados. The new Barbados bishop is the Rt. Rev. G. L. G. Mandeville. He was consecrated in St. Michael's Cathedral, Bridgetown, where he had been dean, on July 22d.

CHINA

American Missions Closed

American mission boards have been served notice by the Chinese Communist government that they may no longer finance religious, educational, or charitable work in China.

The order was embodied in a set of regulations obviously aimed at wiping out American mission influence and making the Chinese Church entirely independent.

It also provided for the early departure of the dwindling number of American missionaries who remain in China.

JAPAN

Dispensary Needs Funds

There is a shortage of \$1000 in construction funds for a dispensary building at the Widely Loving Society Orphanage in Osaka, Japan. The dispensary cares for the orphans and the poor of the neighborhood. Among its recent charges were two Korean children rescued from battle areas by American soldiers [L.C.,

*First row: the Bishop of Puerto Rico, the retired Bishop of Barbados, the new Bishop of Barbados, the Archbishop of the West Indies, and the Bishops of Antigua, Trinidad, and the Windward Islands. Clergy are chaplains to the bishops.

migrant laborers who come to work in the U. S. A. are Churchmen. ¶ Communist China's most recent action against American missionaries is a continuation of an already established anti-missionary policy. China has about 3,200,000 native Christians.

February 11th]. Now, recovered from wounds and malnutrition, the little boy and girl are attending the orphanage's primary school and are making friends with the other orphans.

Although the orphanage, the oldest and largest in Japan, receives help from the government and various charitable groups, it was forced into the red by the Jane typhoon of September, 1950.

THE LIVING CHURCH RELIEF FUND

For Korea

Previously acknowledged	\$1,365.54
A Thank Offering	100.00
S. T. and E. Ramage	55.00
Campus Chest, Shattuck School (CARE Food)	30.00
Mrs. John C. Dinsmore	25.00
Anonymous	10.00
Louisa Boyd Gile (Orphans)	10.00
Mrs. Arthur Keen	10.00
Bordertown, N. J.	5.00
Mrs. Edward McVitty	5.00
Mrs. A. B. Quarrier	5.00
Wooster, Ohio	2.00
	<hr/>
	\$1,622.54

St. Peter's Home for Boys, Detroit

Previously acknowledged	\$ 130.00
Mrs. R. W. Billington	5.00
	<hr/>
	\$ 135.00

Okinawa Discretionary Fund

Previously acknowledged	\$ 234.41
Bordertown, N. J.	5.00
Elcanor Poste	5.00
	<hr/>
	\$ 244.41

St. Michael's School, Japan

F. T. Armstrong	\$ 25.00
In memory of Julia St. Aubert	8.00
St. Philip's Society, West Stockbridge, Mass.	5.00
Henry W. Goetter	5.00
Rev. Harry S. Musson	5.00
C. R. A.	2.00
	<hr/>
	\$ 50.00

Grace Church, Jersey City, N. J.

Previously acknowledged	\$ 50.00
Anonymous	10.00
Anonymous	5.00
	<hr/>
	\$ 65.00

Epistle from Thessalonica

Editorial Correspondence from Salonica, Greece. July 22d.

IT was just about 1900 years ago that St. Paul wrote to the Christians of this ancient seaport words which might well be applied to the Orthodox Christians of Greece today:

"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thess. 1:3-5).

With St. Paul, when he wrote that epistle, were Silvanus and Timotheus. Last night another Timotheus, successor to the apostles and Suffragan Bishop of Salonica (ancient Thessalonica) told us of some of the recent persecutions and present-day tribulations of the Church in northern Greece, now barely beginning to recover from ten years of war, invasion, and guerilla fighting. And in the week that we have been in Greece, we have seen much of the destruction and devastation in the villages, and the poverty in the towns, together with the patience and faith in the churches of God which have made these somehow enduring, and which are the great hope for the future of this land.

The "we" of the foregoing paragraph is not an editorial "we," but refers to a group of some 20 Anglicans, Orthodox, Old Catholics, and Protestants, of ten nationalities and 15 Church affiliations. We are making an "ecumenical visit" to Greece under auspices of the Department of Interchurch Aid of the World Council of Churches, and will shortly proceed to Yugoslavia for a similar visit. Our purpose is to express our Christian fellowship with the Churches, and the concern of the World Council in the problems of relief and rehabilitation in these countries, to study ways in which that concern is being expressed in practical help, and to plan ways to make that help more effective in future. We are travelling in a chartered KLM (Royal Dutch Airlines) plane, leaving and returning to Geneva, and by busses, jeeps, and sometimes on weary feet inside the two countries.

Our principal guide and mentor is the Rev. Dr. Robert Tobias, a minister of the Disciples of Christ and assistant director of the Department of Interchurch Aid and Service to Refugees. Others include the Rev. Dr. Hampton Adams (Disciples), the Rev. Dr. George Buckner, editor of *World Call* (Disciples), the Rev. James B. Dakin (Anglican), the Rev.

Hans Frei (Swiss Old Catholic), the Rev. Cristofer Klasson (Swedish Lutheran), Dr. Rajah B. Manikam (Indian Lutheran), Mr. and Mrs. Steven Maravich (Serbian Orthodox in U. S. A.), Dr. Ludolf Muller (German Evangelical), Albert M. Pitcher (American Episcopal), James A. Ryberg (American Lutheran), and Alexander von Weymarn (Lutheran).

Inside Greece we have been greatly helped by Christopher King and Julitta Gaselee, both Anglicans and representatives of the British and World Councils of Churches in Athens. Their knowledge of the personalities and places, as well as of the Greek language, and the thorough preliminary work they have done, have made it possible for us to see more of the Christian life and work of this country in one week than would otherwise be possible in two or three months. And we have been most cordially received by leaders of both Church and State, and by educators and missionaries, in the many places we have visited.

It has not been an easy week. We have been "on the go" from 6 A.M. until midnight nearly every day; sometimes visiting camps in the heat of mid-day when all the campers were sleeping—as is the proper thing to do in all hot countries. But our efforts have been richly rewarded in the things we have seen and heard, and in the broader view of ecumenical relations which comes from practical contact on a basis of Christian love and fellowship with members of other Churches whose ways are different from our own.

IN this editorial letter I can give only a few highlights of our activities, leaving further details to a later time. One member of the group calculated that our program included 50 items in the first 72 hours, including meals—many of them rather ceremonious banquets. Even an enumeration of these events would more than fill available editorial space. From them, therefore, I select a few that have made particularly notable impressions.

In Athens, where we arrived the evening of July 16th, we were given a reception and dinner by the Greek Orthodox Church, and were billeted at the Moni Petrachi monastery; an institution that is also the center for much of the social and educational work of the Church. The director of this work, known as "Apostoliki Dhiakonia," is Fr. Barnabas—a busy priest who next day received us in his office. The interview was constantly interrupted by calls on his two telephones, which rang as often as those on the desk of an American business executive. Then he took



RNS

SALONICA: *Today as 1900 years ago, patience and faith in all persecutions. . . .*

us to see some of the works. These included a vocational school, with training in such trades as carpentry, shoemaking, and printing; a deaconess training center, modelled on the Anglican plan observed by Fr. Barnabas in England; and one of the orphanages under its auspices. This work, which constitutes the "home missions" program of the Greek Church, is a hopeful and encouraging sign of the forward-looking efforts of the leaders of the Church to adapt its sociological and religious program to the needs of contemporary Greek life.

A visit to three refugee camps at Lavrion, at the tip of the peninsula where the ruins of an ancient temple of Poseidon still make a landmark for ships plying between the Mediterranean and Aegean Seas, provided us with an unhappy contrast. The first of these, run by the International Refugee Organization, though crowded, was relatively neat, clean, and sanitary. But it was about to be closed, for the United Nations and the United States have seen fit to discontinue this humanitarian and essential program. The other two camps, one for Greeks and one for aliens, showed what the future of refugee work is likely to be if left to local governments. These were prison camps—overcrowded, filthy, and unsanitary. Counsel and help will be needed to bring them up to decent standards.

The World Council of Churches, we found, is the only voluntary agency operating in Greece whose function is to promote the welfare of refugees and to assist in resettlement. An official IRO report notes that "with a very small staff, this agency has, in a brief period, been able to distribute supplemental food to groups especially in need, to engage in a limited amount of individual case work, to direct the attention of government officials to especially acute situations, to promote better camp maintenance by



GREEK CHILDREN: . . . *that they may be counted worthy of the kingdom of God, for which they also suffer.*

working in close contact with camp directors, to begin work for emigration to Canada on sponsorship cases, and to assist in the formation of a refugee service committee. The World Council of Churches is meeting some very urgent problems and filling a great need in Greece." From what we saw, it is apparent that the continuation and expansion of this humanitarian work in the name of the cooperating Christian Churches of the World Council is a matter of the utmost urgency.

After the miserable sights that we saw on our visit to these refugee camps, where human beings are herded in corrals like cattle, it was a terrific contrast to end the day as we did—with a midnight climb to the top of the Acropolis and a view by full moon of that breath-taking heritage to the modern world from ancient Greece, the Parthenon. It was an experience of rare beauty and inspiration that none of us will ever forget—a symphony of classic art and architecture, of beauty of form enlightened by the radiance of moonlight. Somehow it brought out the suggestion of the continuity of the pageant of history from the great days of Athenian civilization, through the tribulations of the present, into the dream of a better future for the descendants of that race and for all men.

Next morning a briefing by officials of the American Mission to Greece and the ECA gave us some light on the extent of the rehabilitation program in Greece. Ten years of war have left the country un-

believably desolated and despoiled. On their retreat, the Germans wrecked the railroads and highways from Athens to the northern borders, blowing up every bridge, dynamiting every tunnel, and wrecking every bit of rolling stock. They also killed or took away most of the livestock and did a great deal of needless destruction, apparently out of sheer vengeance for their impending defeat. On top of that, the violent uprising of 1944-45, followed by the Communist insurrection and the planned terrorism of the guerillas, left the country with some 750,000 refugees. Since the close of hostilities, barely two years ago, resettlement of the villages has made much progress, but still there are many thousands of refugees, together with many more thousands who have little or no means of livelihood.

American government assistance has been the main basis for rebuilding of highways and railroads, rebuilding of ports, development of air transport, improvement of local government, and a beginning in programs of public health, vocational training, power development, improved agriculture, and new industrial projects.

FROM Athens we visited Corinth, a youth camp run by the YMCA at Salamis, a parish recreational camp, and one run by the Orthodox lay organization "Zoe." We had a most interesting interview with His Beatitude Spyridon, Archbishop of Athens and Primate of Greece, a far-sighted leader who is in close touch with the needs of his people.

On July 19th we proceeded by air to Jannina, in northwest Greece, near the Albanian border. This is the center of the "bowling alley" down which parties of foreign Communists and Greek guerillas roved as recently as two years ago, killing, burning, pillaging, and kidnapping. Here the villagers have but recently returned to what is left of their homes, and have begun rebuilding and resettlement. In many the crops are now being harvested for the first time in years; and they are scanty crops indeed. American help has supplied new livestock and seed, and in some instances farm machinery on a communal basis; but there was little of the latter in evidence. Roads were bad, and in places jeeps were barely able to get through.

In this area we saw some of the interchurch work camps. One group of about 20 young people from eight or ten countries (with four from the United States) was engaged in constructing an irrigation system for a community that lacked water; another was draining a swamp to add hundreds of acres to the arable land at the very edge of the border of Communist Albania. (At one point there was a sign with arrows in two directions, indicating in one direction "the free homeland" and in the other "the land of darkness, oppression, and despair.") It was a thrilling sight to see the peasant men, women, and children, working side by side with young people of America and countries of western and northern Eu-

rope, in a common project which is the most practical demonstration imaginable of the international and interracial fellowship of the Christian Faith.

The climax of the Jannina part of our tour, in many ways, was a visit to a modern "children's village"—one of several throughout Greece to care for and educate children who have lost their homes and families in the turmoil of war. These villages are the special project of the Queen of Greece, and are maintained through the "Queen's Fund," raised among Greeks at home and abroad, including Greek Americans. The village we visited, near Arta, was a magnificent model of what a Greek village should be, and rarely (if ever) is. This village was designed by a Swiss architect, and furnished by a Swiss welfare organization, "Don Suisse." At present it shelters 350 boys from 4 to 18 and (temporarily) 20 girls under 6. It has some 38 well-located and fully equipped buildings, including dormitories, farm buildings, a woodworking shop, a bakery, a shoemaking shop, two schools, and a recreation center. The chapel is an outdoor one, with shelters making it suitable for use in all weathers, and is an interesting modernized version of the traditional Orthodox church. In it regular religious training is given, and the Divine Liturgy celebrated on all Sundays and holy days. The staff numbers about 60, including some of the older boys who also attend classes. Here the boys are given elementary schooling and vocational training, and some are prepared for higher education and the university. These boys, most of whom were homeless waifs two years ago, were as happy and radiant a lot of young people as it has ever been my pleasure to meet—including the three in a well-equipped hospital with about 40 beds. The fact that most of these were empty was eloquent testimony to the health and sanitation of the village.

FROM Jannina we flew to Salonica, where this letter is being written. What we see here will be reported in a later issue.

We shall leave Greece with regret, and with genuine affection and great admiration for its people. For here we cannot help but feel that the Christian life and traditions of these people, among whom St. Paul and his fellow-apostles preached the faith in the earliest days, are helping them recover from the tragic events of their recent past, and enabling them to form a bulwark against the pagan philosophies of this modern day, where they stand literally in the forefront of the battle. The Biblical plea to "come over into Macedonia and help us" has a genuinely contemporary ring, as one hears them in this metropolitan city of the modern, as well as ancient, Macedonian province. And we are glad that both our nation, through its Greek aid program, and our Episcopal Church, through the World Council of Churches, are responding in some measure to that scriptural appeal. CLIFFORD P. MOREHOUSE.



the essential battle

By the Rev. William G. Peck

IT is sometimes said that we must resist Communism because it threatens our way of life. It seems to me that this is an unsafe argument. For there is much in our way of life which Christians themselves should be the first to attack.

It is also said that Communism attracts people because it is a tremendous demand for justice. This is an equally unsafe argument upon the other side. Because in Communist philosophy the concept of justice, in common with all transcendent principles, does not exist.

We shall not see the root of the matter until we reflect upon a certain hap-

pening which took place at the birth of the modern world. Prior to that event, Christian thought had conceived the life of man as a whole: it had regarded human society as the integration of all human activities, for the sake of one purpose. It saw all human activities related to the supernatural end of man. This end unified the human person, and therefore it unified the community. Of course, men were sinners, but this was what their life was intended to be, and it was the Christian Faith that could restore life's true meaning. Hence Christian theology was concerned with both natural and supernatural.

without a fundamentally integrating factor either of personality or society. This has been emphasized by Tawney, Maritain, Christopher Dawson, Tillich, and many other Christian writers in our own time. It was the primary cause of that State-absolutism which arose at the Renaissance.

In what interest the State was to use its power was determined by the forces which were able to capture the State. In England the State was eventually captured by the forces generated by the new economic methods and objectives. But these could not integrate person or

preprehensive conception of the ultimate purpose of human (not to say Christian) living."

The new economy did not set out to hold life in a unity, but it actually made money-making the dominant human consideration, and deprived the new democracies of any inspiring purpose. And as capitalism, applied upon a world scale, revealed its own inherent self-contradictions, life began to appear meaningless, purposeless. The two world wars and the economic confusion, symptoms of the decline of this secularist-financial situation, have increased the listlessness of the soul of Western man.

Now Communism is the first attempt, since the passing of Christendom, to provide life with a single, conscious purpose, related to every activity, giving to every mood and every moment one revealing reference. It is the first deliberate modern attempt to gather all science, politics, art, economy, and ethics into an organic wholeness, within which the person himself finds a harmony of all the levels of his being. That is to say, it is the first attempt in the modern world to supply life with a total and comprehensive meaning.

It is this which is so enormously attractive to those unrooted people who find in the vague "democracies" of our time no concept of wholeness, no power to integrate either person or society. It seems to illumine life with meaning. As against the Christianity which has accepted the broad division of life between Mammonism and Pietism, it comes with a positive, creative force.

It is this sense of purpose which gives coherence to man and his world, that provides the fundamental appeal of

It is important to be against Communism for the right reason, says Fr. Peck, who is a noted English Christian sociologist.

The decline of capitalism in England, the harbinger of its certain decline everywhere, has therefore left England without a purpose, and therefore without a sense of integrated wholeness. Professor Basil Willey has said that "the centuries following the Renaissance liberated the acquisitive impulse . . . and severed economic ethics from control by any com-

society. In fact, the new economy, when the machine became its instrument, created the class war, and finally severed economic activity from the control of any transcendent doctrine of man. Yet that economy without pretending to be a philosophy, came to be accepted as providing the governing purpose that directed policies, shaped the lives of men, and set the standards of judgment in many fields.

pening which took place at the birth of the modern world. Prior to that event, Christian thought had conceived the life of man as a whole: it had regarded human society as the integration of all human activities, for the sake of one purpose. It saw all human activities related to the supernatural end of man. This end unified the human person, and therefore it unified the community. Of course, men were sinners, but this was what their life was intended to be, and it was the Christian Faith that could restore life's true meaning. Hence Christian theology was concerned with both natural and supernatural.

The later secular-humanist reduction of religion from its place as the guide of life to the position of a mere department of life, left Western humanity

TUNING IN: ¶ The supernatural end of man is briefly stated by the Westminster catechism: "Man's chief end is to glorify God and to enjoy Him forever." Before the development of humanism this was regarded as the goal not only of individuals

but of the State. ¶ Mammonism is the worship of money and property. ¶ Pietism is the view that religion is all-important to the individual but unconcerned with society as a whole. The word was first applied to a pious group of German Lutherans.



Medal of Honor

Private First Class Melvin Brown, of Mahaffey, Pennsylvania—Medal of Honor, Korea, September 4, 1950. Stubbornly holding an advanced position atop a wall, Pfc. Brown stood off attacking North Koreans until all his rifle ammunition and grenades were gone. When last seen he was still fighting—with only an entrenching shovel for a weapon—rather than give up an inch of ground.

Never forget the devotion of Melvin Brown!

Now, this very day, you can help make safer the land he served so far "above and beyond the call of duty." And you can begin by buying more... and more... and more United States Defense* Bonds. For every time you buy a bond you're helping keep solid and strong the country for which Private Brown gave everything he had.

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For the sake of Private Melvin Brown and all our servicemen, buy more United States Defense Bonds—now. Defense is your job, too!

Don't forget that now every Series E Bond you own automatically goes on earning interest for 20 years from date of purchase instead of 10 as before. This means, for example, that a Bond you bought for \$18.75 can return you not just \$25 but as much as \$33.33! Buy U. S. Defense Bonds now!

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Communism, consciously amongst intellectuals, but unconsciously amongst men who are governed by emotional rather than by intellectual processes.

THE GRAVEST INSULT

This is the basic threat of Communism to the Christian Faith, and Christians therefore have a two-fold task.

The first part of their task is to show the appalling disaster implicit in a final world acceptance of Communism. It has to be insisted, that the integration offered by Communism is one which rejects from its scope all that is most profound, most significantly human, in the morphology of man. Actually the Communist philosophy is only systematizing the old doctrine of economic man, which produced capitalism. But whereas capitalism assumed an economic enterprise isolated from life, Communism will allow nothing to be isolated. But it dogmatically denies the existence of spiritual reality. It refuses to allow any meaning in man's prayers, or penitence, or tears; any meaning in his heart's mystical insights. It offers a wholeness which is the wholeness of a human fragment. It offers a purpose essentially realizable in time. And that is the gravest insult to the essential dignity of man, who is less than nothing if he be not nature's priest, his own nature standing at the juncture of natural and supernatural. We Christians have the task of convincing secular man that Communism is no more than a home for people who are "not all there."

But the second part of our task would require volumes for its expounding, and indeed, volumes have been written. Therefore I can express it here only in its essence. It is to recall the Church to those neglected fields of her whole responsibility. To call her from pietism and the corresponding secularization of the natural, to the supernatural interpretation of work and politics. To bring back the theology of the natural order. To declare the coordination of the soul, and of society, in the gaining of the vision of God in and through our life upon earth. In other words, to establish the true wholeness, the integration of the whole man, created for communion with God, and set in the natural order as his appointed mode of achievement; though never forgetting that the achievement never is, and never can be, reached in time, but only in eternity.

The world-problem presents itself now as primarily economic, and Britons and Americans rack their brains on the insoluble problem of the "dollar gap." The gap will never be closed by the pursuit of our present economic objectives. Those objectives have brought us to an impasse. We must find our economy arising from the restored wholeness of man in Christ. And that is the only essential answer to Communism.

EDUCATIONAL

SEMINARIES

\$100,000 to Nashotah

One hundred thousand dollars has been bequeathed to Nashotah House by the Rev. Wm. B. Stoskopf, D.D., who died on June 2d [L. C., June 24th]. Fr. Stoskopf was rector of the Church of Ascension in Chicago.

COLLEGES

Allan Crite Visits Sewanee

Allan Rohan Crite presented two lectures and an exhibition of his work at the University of the South recently. Mr. Crite was brought to Sewanee by the St. Luke's Society, the student organization of the School of Theology.

In his lectures Mr. Crite said that religious art should be functional and not simply decorative. It was during the Renaissance, he said, that religious art became primarily decorative and lost the tone of mystery and reverence needed in worship.

Mr. Crite displayed a remarkable diversity of media, including easel paintings, blockprints, metal plaques, murals, brush-and-ink drawings, and wood carvings.

PRIMARY

Blue Ridge Junior Department

St. Anne's Preventorium, closed since the retirement of its superintendent, has been taken over by Blue Ridge School, St. George, Va., for use as a pre-school, first grade, and convalescent section.

Blue Ridge School is an institution of the diocese of Virginia and caters to children of limited means. The Preventorium, at nearby Mission Home, gave medical clinic treatment to children and maintained a social service department. Its superintendent, Miss Annie Park, had suggested that Blue Ridge take it over when she retired in 1950.

The new work made possible by acquisition of the preventorium will be known as St. Anne's Junior Department. It will enable younger children to remain closer to older brothers and sisters attending the school. It will also accept selected cases needing medical supervision, and those above first grade will be transported to Blue Ridge for classes.



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DIOCESAN

NEW YORK—The Christian Social Relations commission in the diocese of New York will not have a full-time director any more, but it will have a director. The Rev. Leland B. Henry, who has been executive director, will continue in that position but will give part of his time to St. Mary's Church, Scarborough. He was given permission to accept the rectorship there so that he might continue his work with the Commission which has been forced to operate on a reduced budget. The commission hopes eventually to have a full time director once more.

IOWA—Not all churches look deserted during summer services. The Rev. Perry M. Gilfillan, rector of St. Mark's, Waterloo, Iowa, reports that the average attendance in July, 1950, was 96 a Sunday. In 1951 the average jumped to 119. St. Mark's has 193 communicants.

LONG ISLAND—Stained glass has come into its own at St. Thomas Church, Farmingdale, Long Island, during the past seven years. Crowning event of a series of installations of stained glass windows was the recent dedication of a window of Our Lady of Walsingham, six and one half feet in diameter, and reportedly the only such window anywhere. The shrine of Our Lady of Walsingham is in Norfolk, England, where St. Mary was revealed to an English lady in 1061. The Shrine Church in Walsingham is considering installation of a duplicate window. The window was made for St. Thomas by the J. and R. Lamb studios of Tenafly, N. J., and is a gift of the parish's St. Martha's Guild. Besides the Walsingham window, the parish which had no stained glass at all when the Rev. W. Robert Hampshire became rector seven years ago now has aisle windows depicting the seven sacraments and five mysteries, and large chancel window showing St. Thomas garbed in the traditional vestments of the three orders of the ministry.

MINNESOTA — A church going into the restaurant business is St. Matthew's, St. Anthony's Park, St. Paul. The church has bought the restaurant in St. Paul's new agricultural building and will begin operating it, on a strictly business basis, during the state fair at the end of August. The rector, the Rev. Alan Humrickhouse, who says he has some cooking experience, will be business manager. Co-manager will be layman Kenneth M. Morrison, former manager of the Pentagon restaurant in Washington, D.C. Seven other churches will help furnish waitresses.

BOOKS FOR LAY READERS

GUIDE FOR LAY READERS

This little manual, compiled for the Presiding Bishop's Committee on Laymen's Work, prepares the lay reader for his various types of service. What a lay reader may and may not do, The use of the voice, Order and conduct of the services are among the helpful chapters. The clergy will find this manual helpful in more ways than one. 75 cents

THE POST-WAR PREACHER

By A. E. Simpson

The preaching we need; the subject, shape, language, spirit, and preparation of the sermon. . . such are the matters discussed in this little book published by A. R. Mowbray of London. "Our need is for sermons which set forth the Christian faith, show how it is to work out in daily life, and give guidance in the right use of the means of grace." —A. E. Simpson. 60 cents

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By Frank Dean Gifford

Thirty-one sermons, especially for lay readers, by the Dean of Philadelphia Divinity School, Frank Dean Gifford. No preachy sermonettes, these! Plain ten-minute talks on matters vital to the Christian faith. \$1.25

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By Frank E. Wilson

Compiled to supply the needs of printed sermons for the lay reader's use, these sermons are models of homiletical construction — direct, spiritually practical, with a judicious choice of anecdote and illustration. \$1.00

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By J. H. Ward

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SIX NEW DEACONS* FOR COLORADO ordained by Bishop Bowen in Denver.

Appointments Accepted

The Rev. Sandy Anderson, formerly in charge of St. Mark's Church, Dalton, Ga., is now assistant rector of Trinity Church, Columbia, S. C.

The Rev. J. Perry Austin, formerly professor of chemistry at Canterbury College, Danville, Ind., is now assistant chaplain of Episcopal Community Service, Dallas, Tex. Address: 330 Avenue G, Dallas 16.

The Rev. Donald E. Becker, formerly assistant at St. Paul's Cathedral, Fond du Lac, Wis., will become curate of Christ Church, Whitefish Bay, Wis., on August 15th. Address: 525 E. Beaumont Ave., Milwaukee 11, Wis.

The Very Rev. F. C. Benson Belliss, for the past five years associate rector of All Saints' Church, Pasadena, Calif., and dean of the Pasadena convocation of the diocese of Los Angeles, will become rector of St. Luke's Church, 703 Atlantic Ave., Long Beach, Calif., on September 1st.

The Rev. Robert L. Bonhall, formerly rector of St. Peter's Church, Santa Maria, Calif., is now rector of Trinity Church, 650 N. Berendo Ave., Los Angeles.

The Rev. Howard W. Brummitt, formerly rector of St. Anne's Church, Calais, Maine, also in charge of St. Luke's, Woodland, will become vicar of St. John's Church, Henry, Ill., and St. Luke's, Wyoming, Ill., on September 1st. Address: Henry.

The Rev. Eugene Marsden Chapman, formerly senior assistant at Calvary Church, Pittsburgh, will become rector of St. John's Church, Plymouth, Mich., on September 15th. Address: 185 Bunk St.

The Rev. Gordon T. Charlton, formerly associate rector of St. James' Church, Houston, Tex., is now rector of St. Matthew's Church, Box 401, Fairbanks, Alaska.

Ordinations

Priests

New Mexico and Southwest Texas: The Rev. Clifton M. Henderson, Jr. was ordained priest on June 29th by Bishop Stoney of New Mexico and Southwest Texas at St. James' Church, Clovis, N. Mex. Presenter, the Rev. Dr. R. R. Calvin; preacher, the Ven. R. S. Snyder. To be vicar of St. Mark's Church, Pecos, Tex., and St. Stephen's, Fort Stockton. Address: Pecos.

Spokane: The Rev. David Emil Nyberg was ordained priest on June 29th by Bishop Cross of Spokane at St. Michael's Church, Yakima,

*From left: the Rev. Messrs. James O. Mote, Mark A. Caffrey, Thomas A. Bogard, the Bishop, the Rev. Messrs. William L. Larson, D. R. Behm, Richard W. Foster.

Wash., where the ordinand will be curate. Presenter, the Rev. E. J. Mason; preacher, the Rev. R. L. Baxter. Address: 503 E. Chestnut.

Deacons

Alabama: Yates Calvert Greer and David Holmes Irving, Jr. were ordained to the diaconate by Bishop Carpenter of Alabama on June 4th at St. Andrew's Church, Birmingham, Ala. Presenter, the Rev. Conrad Myrick; preacher, the Rev. J. W. Brettmann.

The Rev. Mr. Greer received a Fulbright scholarship and will continue his studies at Cambridge, England. The Rev. Mr. Irving will be vicar of St. Michael's Church, Chickasaw, Ala.

Colorado: Six men were ordained deacons on June 29th by Bishop Bowen of Colorado in St. Mark's Church, Denver. The Rev. H. E. Moreland was preacher.

Donald Roy Behm, presented by Canon Harry Watts, will be in charge of Trinity Church, Trinidad, Colo., and St. Peter's, Walsenburg.

Thomas Aquinas Bogard, presented by the Rev. L. W. Smith, will be in charge of St. Andrew's, Manitou, Colo., and St. Andrew's, Cripple Creek.

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CHANGES

Mark August Caffrey, presented by the Rev. R. A. Russell, will be assistant at the Church of the Epiphany, First Ave. and Colorado Blvd., Denver.

Richard William Foster, presented by his father, the Rev. J. S. Foster, will be in charge of St. Michael's, Paonia, and St. Luke's, Delta, Colo.

William Leroy Larson, presented by the Rev. E. C. Turner, will be chaplain administrator of Parkview Episcopal Hospital, Pueblo, Colo.

James Orin Mote, presented by the Rev. G. A. C. Lehman, will be assistant at St. Mary's Church, S. Clayton and Liff, Denver.

North Carolina: Mark A. Boesser was ordained deacon on June 2d by Bishop Penick of North Carolina at St. Paul's Church, Winston-Salem, N. C. Presenter, the Rev. T. A. Fraser, Jr.; preacher, the Rev. Dr. A. T. Mollegen. To be in charge of Trinity Church, Mount Airy, N. C., and Galloway Memorial Chapel, Elkin.

Peter Chase Robinson was ordained deacon by Bishop Penick of North Carolina on June 5th at St. Thomas' Church, Sanford, N. C., where the ordinand will be in charge. Presenter, the Rev. C. E. Robinson, father of the ordinand; preacher, the Rev. T. J. Smyth.

South Dakota: Paul Austin Clark, Robert B. Lucent, and Raymond R. Taylor were ordained to the diaconate on June 29th by Bishop Roberts of South Dakota at the Niobrara Convocation, Wakpala, S. Dak. The Bishop was the preacher.

The Rev. Mr. Clark, presented by the Rev. J. B. Clark, will be assistant of the Pine Ridge Mission, Pine Ridge, S. Dak. Address: Pine Ridge, S. Dak.

The Rev. Mr. Lucent, presented by the Rev. C. V. Harris, will be assistant of the Rosebud Mission. Address: Mission, S. Dak.

The Rev. Mr. Taylor, presented by the Rev. H. S. Jones, will be assistant of the Cheyenne Mission and will be in charge of St. Philip's Church, Dupree. Address: Dupree, S. Dak.

Texas: George C. Estes, Wilbur Wayne Mahan, David Benson Reed, and Malcolm Preston Riker were ordained to the diaconate on July 3d by Bishop Quin of Texas at All Saints' Chapel, Austin, Tex.

The Rev. Mr. Estes, presented by the Rev. William Sydner, will be in charge of Trinity Church, Jasper, Tex., and Christ Church, San Augustine. Address: Box 6052, Jasper.

The Rev. Mr. Mahan will serve St. George's Church, Austin, Tex.

The Rev. Mr. Reed, presented by the Rev. Joseph Harte, preacher at the service, will be chaplain of English-speaking congregations in northern Columbia. Address: c/o the Rt. Rev. Reginald Heber Gooden, S.T.D., Box 2011, Ancon, C. Z.

The Rev. Mr. Riker, presented by the Rev. Joseph Harte, will be in charge of St. Michael's Church, LaMarque, Tex. Address: 1116 Second Ave.

Everett Grant Smith was ordained deacon on May 18th by Bishop Hines, Bishop Coadjutor of Texas, at St. James' Church, Taylor, Tex., where the ordinand will be vicar. Presenter, the Rev. J. J. Harte; preacher, the Rev. C. A. Summers. Address: 3206 West Ave., Austin 5, Tex.

Upper South Carolina: Walter W. Cawthorne and Marion J. Hatchett were ordained to the diaconate on June 13th by Bishop Gravatt of Upper South Carolina at the Church of the Advent, Spartanburg, S. C. Presenters, respectively, the Rev. A. P. Chambliss, the Rev. Capers Satterlee. The Rev. George Alexander was the preacher.

The Rev. Mr. Cawthorne will be city missionary in Columbia, S. C., and will serve the Church of the Holy Comforter there. Address: 1710 Senate St. The Rev. Mr. Hatchett will be assistant rector of the Church of the Advent, Spartanburg, and will be in charge of the Church of the Incarnation, Gaffney, S. C. Address: 141 Advent St., Spartanburg.

West Texas: Alonson Brown was ordained deacon on July 6th by Bishop Jones of West Texas at St. Paul's Church, Brady, Tex. Presenter, the Rev. Walter Whichard; preacher, the Bishop. To be a missionary under Bishop Salinas of Mexico.

Lucius Thomas Jones, Jr. was ordained deacon on July 10th by Bishop Jones of West Texas at Christ Church, San Antonio, Tex. Presenter, the Rev. Samuel Capers; preacher, the Rev. H. P. Osborne. To be in charge of Emmanuel Church, Lockhart, Tex. Address: 328 S. Frio.

Western North Carolina: Conrad Lewis Kimbrough, Jr. was ordained deacon on July 7th by Bishop Henry of Western North Carolina at St. Mary's Church, Asheville, N. C. Presenter, the Rev. Harry Perry; preacher, Father David, O.S.A. To be in charge of St. Andrew's, Bessemer City, N. C., and St. John's, High Shoals. Address: Bessemer City.

Thomas Comstock Seitz was ordained deacon on June 27th by Bishop Henry of Western North Carolina at St. Mary's Church, Blowing Rock, N. C. Presenter and preacher, the Rev. Dr. W. C. Seitz, father of the ordinand. To be in charge of St. Luke's, Boone; St. Mary's, Blowing Rock; and St. Mary's, Beaver Creek. Address: Boone, N. C.

Armed Forces

Chaplain (Lieut.) Kline d'A. Engle, formerly addressed at San Francisco, may now be addressed at the U. S. Naval Hospital, Memphis 15, Tenn.

The Rev. R. P. Holdt, rector of Deer Creek Parish in the diocese of Maryland, has resigned to become a chaplain in the U. S. Army Air Force.

Resignations

The Rev. Edward B. King has resigned as vicar of St. Mark's Church, Venice, Fla., and may now be addressed c/o Order of the Holy Cross, West Park, N. Y.

Changes of Address

The Rev. H. Augustus Guiley, who is serving St. Matthew's Church, Enid, Okla., may be addressed at Box 1293, Enid, Okla.

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HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
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Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

SYRACUSE, N. Y.

ALL SAINTS' Rev. Frank L. Titus
1800 S. Salina Street
Sun 8, 10; Daily: 7:30, 5:30; HD 10

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9; Fri 7; Thurs 10 (Healing)

UTICA, N. Y.

GRACE Genesee & Elizabeth Sts.
Rev. S. P. Gasek, r; Rev. R. L. Somers, c
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30,
Thurs 10; Int Tues 12:10

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Foy, D.D.; Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,
D.D. assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

ALBANY, OREGON

ST. PETER'S Rev. E. James Kingsley, v
W. Queen Ave. at Unatilla St., where U.S. 99E
meets U.S. 20
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves
Rev. William W. Lumpkin, r; Rev. Eugene M.
Chapman; Rev. E. Laurence Baxter
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &
Fri 7:15 & 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacCall, III, r; Rev. Peter Chose, c
Sun 8 HC, 11 MP; Wed & HD 11 HC

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., dean;
Canon Wm. B. L. Hutcheson; Rev. Harold O.
Martin, Jr., assoc.
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC 7,
Chapel

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays as anno