

The Living Church

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

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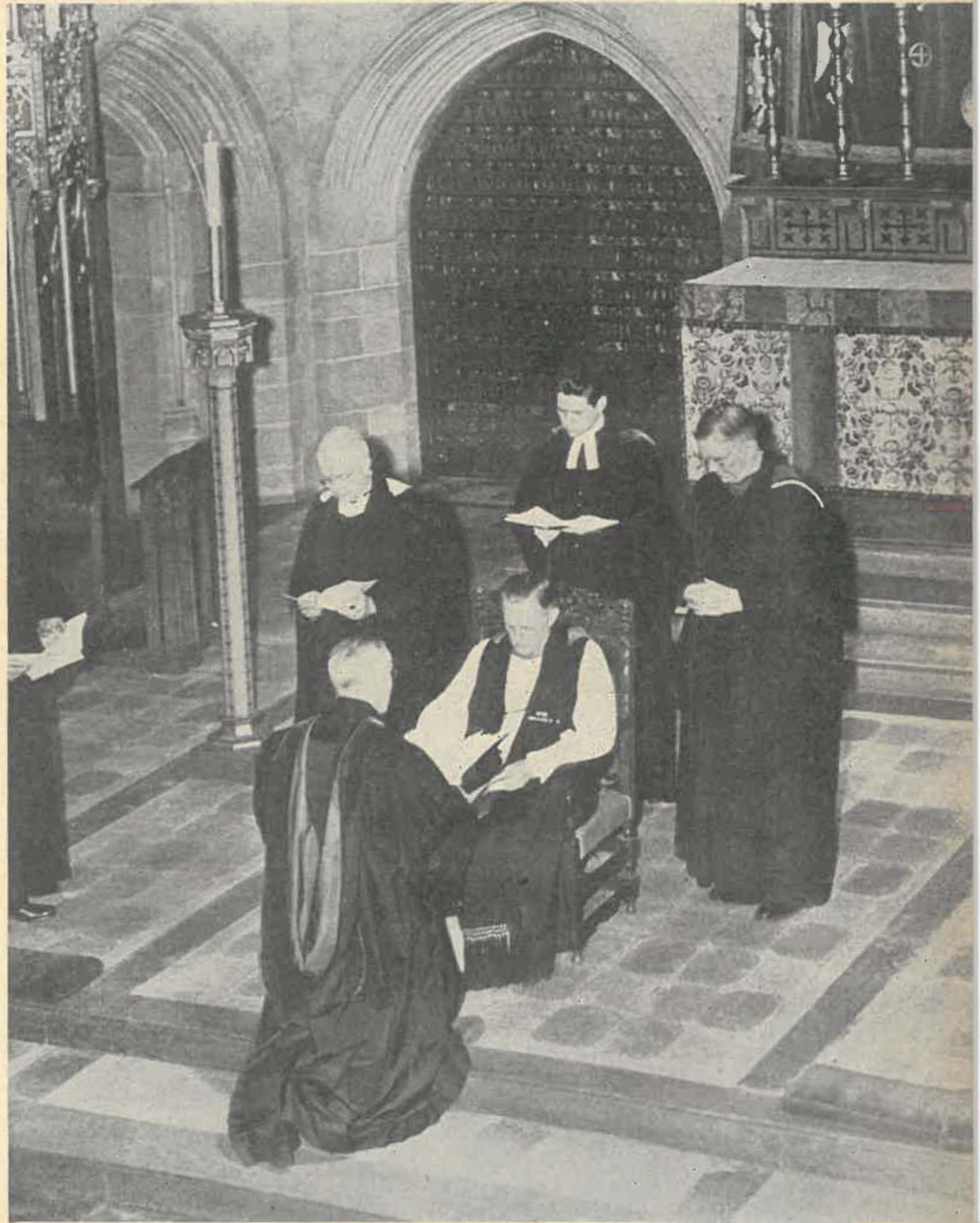
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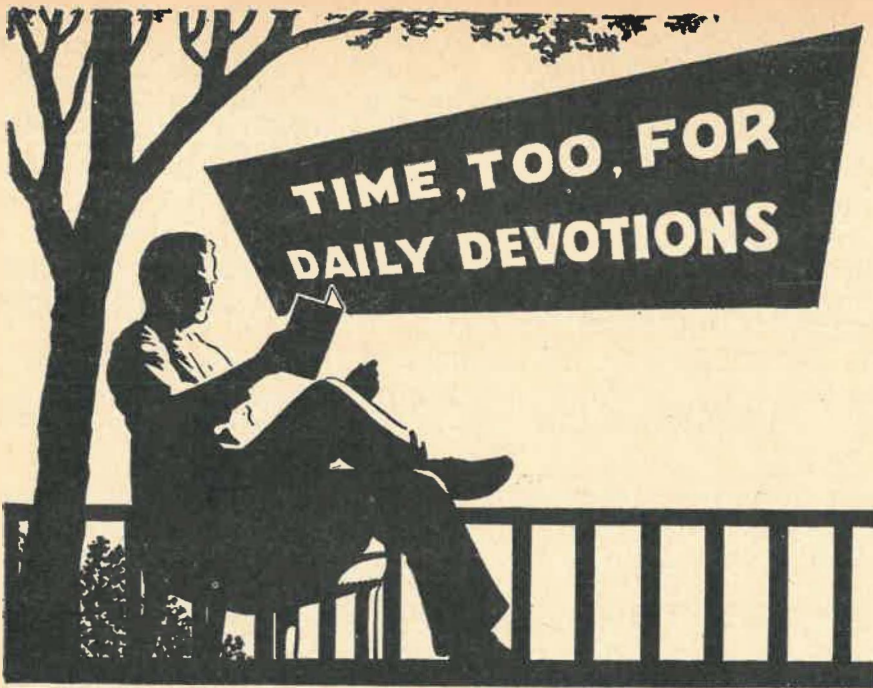
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INSTITUTION OF NEW DEAN

RNS.

The Very Rev. Frank Dean Gifford kneels before Bishop Hart at his installation as dean of the Philadelphia Divinity School. [See page 12.]



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LETTERS

Adopted Children

TO THE EDITOR: Please accept my hearty congratulations and thanks for your outspoken article on Church pension rights for adopted children. I have never seen the case for these discriminated-against children so well stated. Once more we are indebted to your kind leadership.

(Rt. Rev.) HENRY H. DANIELS,
Bishop of Montana.

Helena.

TO THE EDITOR: Please let me register my cordial commendation and unreserved approval of your recent editorial, "Does the Church Believe in Adoption?" I feel sure you have expressed the mind of the Church and am confident that when this matter shall be presented to General Convention, the latter will make definite recommendations to the Church Pension Fund in favor of extending the protection of the Fund to the children who have been legally adopted by the clergy who do not have natural children of their own.

In this diocese a valued priest died some years ago leaving an adopted child. The parish was surprised and grieved when it learned that the pension premiums it had paid gave no protection to the child in question. I do not believe the Church wishes such children to be labeled as "forgotten."

(Rt. Rev.) FRED INGLEY,
Bishop of Colorado.

Denver.

Central New York Votes

TO THE EDITOR: The report in the issue of *THE LIVING CHURCH* of June 9th on the convention of the diocese of Central New York might result in a misunderstanding of the opinions expressed.

On marriage legislation opinions were called on six proposals, three to relax the present position, three to maintain or stiffen. The "conservative" three topped the "relaxing" three by the narrow margin of three votes!

In the session on "Approaches to Church Unity" the liveliest discussion was on whether in the interim period the Church could approve rightly the receiving of sacraments from clergy ordained by either the Presbyterian or Episcopal use. The vote was in the negative, the laity by about two to one, the clergy by over three to one.

(Rev.) CONDIT N. EDDY,
Binghamton, N. Y.

The Figure on the Cross

TO THE EDITOR: To very many people a real crucifix or picture of the Crucifixion is most beautiful and inspiring and is a greatly loved symbol of the Faith.

The sacred body of our Lord, bare save for the traditional cloth, with feet crossed, with hands and feet nailed, and with head crowned with thorns is not only a true and realistic picture of the dreadful drama of Calvary but is also a figure which arouses the deepest faith, love, and devotion. To see the suffering, crucified Christ portrayed is to appreciate the whole scriptural idea of the Sacrifice of the Cross.

Not so, when our Lord is represented clad in the Mass vestments or splendid robes. This may be art, but it is not religion. It is not a true picture. It does not show "Jesus Christ and Him Crucified" as He was. It

has no connection with reality. It is not what was seen by the Apostles, or the soldiers, or the mob, or by St. John and the holy women. One does not wish such extremes of realism as bleeding wounds, but one does desire a real representation of Calvary.

If one cannot look upon the real crucifix depicting real suffering, there must be lacking real faith, love, and devotion. A devout soul cannot "unite himself with the sufferings of Christ" looking on a so-called artistic representation of a vested Saviour, devoid of the appeal of a real crucifix.

(Rev.) ARCHIBALD CAMPBELL KNOWLES, Philadelphia, Pa.

Editor's Comment:

The crucifix, the empty cross, and the representation of Christ the King reigning from the cross in glory each have their own symbolism, and their own truth, as respectively representing the crucified, risen, and ascended Christ. While no doubt there must occasionally be disagreement as to which to use in a particular place, it does not seem to us that one must supersede the others in all times and places.

Holy Land for the Jews

TO THE EDITOR: The proposal that Palestine should be a Holy Land, in fact as well as in name, appears too fantastic to a worldly-minded generation, and too disinterested to any group claiming Palestine for its homeland, to be worthy of consideration.

But I know of no other proposal that promises a peaceful solution of the Palestinian problem and that is a larger contribution to a peaceful solution of world problems. The contribution is that of Christian religion to the solution of world peace problems.

The designation by the United Nations of Palestine as the Holy Land would be a recognition that there is such a thing as holiness in life. Democratic indifference to holiness no less than fascist defiance of it is responsible for the last war. Common recognition of holiness by all nations affords the only foundation for the mutual respect among nations of the rights of each people.

No consummation is more devoutly wished for, and prayed for, by the Fellowship in Christ in whom there is neither Jew nor Gentile.

New York. FRANK D. SLOCUM.

The Living Church

Established 1878

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

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The Nativity of St. John Baptist

June 24th.—Book of Common Prayer

The Nativity of St. John Baptist being the only Feast offered by Mother Church and our Prayer Book in his honor, finds it incumbent upon us to not only celebrate his birth, but also to point out some other high-spots in his primitive, holy, and tragic life. In lineage, he was a cousin to Our Lord Jesus Christ, but he seems to have come up the rugged way, and in his time it took a rugged ministry to impress religion upon those about him. Times haven't changed in that respect, God knows, and a few less cushy priests in our day would help a lot.

Were you to ask us what one thing about St. John Baptist's life impresses us most, we would say,—his sublime self-effacement, a thing quite rare amongst religious people in these days, even as it was in those. Think of this great, strong *mountain* of a man—going up and down the land—so fervently and effectively preparing the way for Christ that he attracted his own little coterie of disciples, among them St. Andrew, and, we believe, St. John, who later became St. John the Evangelist. Then when Jesus appeared before St. John Baptist for Baptism at his hands, he said to them, "Behold The Lamb of God Which taketh away the sin of the world," and his two disciples heard him speak and followed Jesus thereafter.—John Baptist completely effacing himself, his ministry, and his hard-earned disciples in favor of The Lamb of God, Who was the true Light which lighteth every man that cometh into the world.

Another thought about St. John Baptist. He was a road-builder for Christ. He blazed a trail that Jesus might the more readily follow and do His good works. Remember his very words, "Prepare ye the way of The Lord, make

His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places shall be made smooth." A perfectly good road-builder's way of talking, eh? Road-builders are rugged men. It takes might to level the obstacle mountains, to fill the treacherous valleys of depression, to eliminate the dangerous crooked curves, and to smooth out the rough spots.

Translate all that into Christian living. How many roads do you prepare, how many souls do you bring to Confirmation for Jesus Christ? How many depressed, troubled folk do you lift up out of their valleys and bring them up where Jesus walks and is found? And how many have you saved for Christ and His Church by simply making it possible for them to see what was around the crooked curves of their roads, by simply straightening those crooked curves through your straightforward Christian witnessing to them in their hour of peril. Oh, we could go on ad libitum. It's all there. Can't you see it?

Blessed St. John Baptist! In Christian Symbolism he is accorded The Lamb of God as his symbol. All statues, windows, and pictures honoring him, so show. We often wonder what symbol, if any, would be accorded US for the feeble, paltry witness that we bear Our Blessed Lord. Thanks be to God for a Church that gives us such soul-stirring promptings from the life of a very holy man, who lived centuries ago, but whose name and works will live eternally. And we can do that, too, if we will. And we can live lovely self-effacing lives, too,—and we can be road-builders for Our God!

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The Question Box

Conducted by CANON MARSHALL M. DAY

• *Are Anglo-Catholics in full communion with the Church of Ireland?*

Anglo-Catholics are not a Church, but a group of persons within the Church having no authority, catholicity, or even existence except as the Church has these things. They are therefore in full communion with the Church of Ireland, which is a fairly large unit (500,000) of the Anglican Communion.

• *At a small mission the priest one morning did not wish to consume the wine that was left in the chalice, nor to call upon other communicants to help. After the service he was asked what to do and directed that it be poured on the ground. What should a layman do in such a case?*

He should call the priest's attention to the rubric and offer to gather up sufficient communicants to consume the Sacrament properly, or if the quantity in excess be not too great should ask the priest to administer it to him. If in the particular circumstances neither of these procedures is possible it is still the priest who should make the disposal, whether by burning or burial, just as it is he who disposes of the Sacrament in the normal giving of Communion. I am assuming that there is no tabernacle or aumbry where the Sacrament might be kept till another service.

• *Where can I get an authoritative book on Church customs?*

There is no authoritative, in the sense of official, book on Church ceremonial. Such books derive their authority from the scholarship of their authors. For the "Sarum" use one might mention Dearmer, *The Parson's Handbook*; Staley, *Ceremonial of the English Church*; Frere, *Principles of Religious Ceremonial*. All these are rather old books, but Mrs. Perry's *Altar Guild Manual* is a modern book based on this use, and Regester's *Worship of the Church* is still in print. For the modified Roman use most commonly followed by Anglicans there are many practical manuals, but they mostly do not discuss the origins and meanings of the ceremonies. Smart, *The Altar, Its Ornaments and Care*; Ball, *The Ritual Reason Why*; Wilson, *Outline of Christian Symbolism*; the *Christian Year and Church Calendar* are all useful. These books can all be obtained through the Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y.

• *When should one make the sign of the cross in the Gloria in Excelsis and in the Nicene Creed? There seems to be no uniformity.*

The old rubrics direct the cross to be made in the creed at the words, "And the life of the world to come." In the Gloria they direct it to be made at "with the Holy Ghost."

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William T. Manning,
Bishop of New York

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FIRST SUNDAY AFTER TRINITY

GENERAL

CONVENTION

Archbishop to Address Church Congress Dinner

The Archbishop of Canterbury will be the guest speaker at the Church Congress General Convention dinner to be held at the Philadelphian Hotel, Philadelphia, Pa., September 12th. The dinner will be open to the clergy, laymen, and laywomen. As the number that can be accommodated is limited, tickets should be ordered early to avoid disappointment. The price of the dinner is \$2.50. Check covering cost of the number of tickets desired should be addressed to the Rev. Ralph D. Read, executive secretary, 207 Farmington Avenue, Hartford 5, Conn.

Luncheon to Honor Dr. Fisher

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, will be honored by the American Committee for the World Council of Churches at a luncheon in New York on September 9th.

Dr. Fisher, will also speak at a joint service sponsored by the Protestant Council of the City of New York at Riverside Church the same evening. [RNS]

EPISCOPATE

Bishop Emrich Consecrated Suffragan of Michigan

BY WIHLA HUTSON

Standing before the Presiding Bishop in St. Paul's Cathedral, Detroit, June 11th,

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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 is served by leading National news picture agencies.

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Detroit Free Press.

CONSECRATION OF BISHOP EMRICH: The bishops turn to resume their places in the service of consecration after laying hands on the new Suffragan of Michigan.*

a serious young man took the solemn vows required of those about to be consecrated to the episcopate. His voice, filled with intense but restrained emotion, carried to every corner of the hushed cathedral. A few moments later the diocese of Michigan had gained a new suffragan bishop, the Rt. Rev. Richard Stanley Merrill Emrich, Ph.D.

Bishop Emrich, then an assistant professor at the Episcopal Theological School, Cambridge, Mass., was elected to be suffragan at a special convention of the diocese March 26th. He is 36 years old; not since 1836, when the Rt. Rev. Samuel Allen McCoskry was consecrated at the age of 32 as the first Bishop of Michigan, has there been so youthful a member of the episcopate connected with the diocese.

A congregation of more than 1,000 were present for the service. Clergy of the diocese, participants in the consecration, lay representatives of diocesan groups, representatives of Eastern and Protestant Churches, diocesan lay readers, and women workers joined with the choir of the cathedral in the colorful procession.

Bishop Tucker, the Presiding Bishop, was the consecrator. Bishop Creighton of Michigan and Bishop McElwain, retired Bishop of Minnesota, were the co-conse-

crators. The presenting bishops were Bishop Dun of Washington and Bishop Hobson of Southern Ohio. The attending presbyters were the Very Rev. Charles L. Taylor, dean of the Episcopal Theological School, and the Rev. Malcolm G. Dade, rector of St. Cyprian's Church, Detroit. The sermon was preached by Bishop Sherrill of Massachusetts, who had confirmed and ordained the future bishop.

Others who took part in the ceremony included: Bishop Wroth of Erie, the litantist; Bishop Dallas of New Hampshire, who read the Gospel; John C. Spaulding, chancellor of the diocese, who read the evidences of election; the Rev. James G. Widdifield, secretary of the standing committee, who read the evidences of ordination; the Rev. Dr. Henry Lewis, president of the standing committee, who certified to the consents of the standing committees of the Church. Bishop Dallas read the consents of the bishops, and Bishop Hobson the Epistle.

The Rev. Irwin C. Johnson, rector of

*Left to right: Bishop Sherrill, Bishop McElwain (behind the Presiding Bishop), Bishop Tucker, Bishop Dun, Bishop Emrich (kneeling), Bishop Creighton, Dean Charles L. Taylor, Jr. (behind Bishop Creighton), Bishop Dallas, and Bishop Hobson.

St. John's Church, Detroit, was master of ceremonies, assisted by the Rev. Canon Charles W. Hughes of the cathedral. The Rev. Dr. John H. Fitzgerald of Brooklyn, N. Y. was present as registrar of the Church.

BISHOP SHERRILL THE PREACHER

In his sermon, Bishop Sherrill declared that "leadership which is courageous, daring, and unselfish in following the path along which the Master leads" is the need of the world. "The great days of the Church," said the Bishop, "have always been when Christian men and women have dared all for Christ." He spoke of his recent visit to Europe and the tragedy which he saw there, a result of the war. "A friend, in talking to me after my return," he said, "remarked that he was surprised to find me so pessimistic. The word, I think, is not pessimistic but realistic. The majority of Americans in and out of the Church fail to realize the extremely critical nature of our times, judging by their conversation and by their actions. . . . The Christian Church in all her branches is called by the necessities of today to place first things first, to be willing to do and dare great things in the name of Christ, to hear again His words, 'Are ye able to drink of the cup I drink of?'"

In a personal word to the new bishop, Bishop Sherrill remarked that "by study at home and abroad you consecrated your mind as student and teacher to the truth of Christ. You have felt deeply the contemporary problems and burdens of mankind. Your pen and your voice have been raised many times for righteousness, compassion, and brotherhood. God grant you courage, loyalty, and wisdom in the 'great responsibility and opportunity to which He has called you.'"

The offering taken at the service was designated for St. Augustine's Mission, Detroit, which is seeking funds for a new building.

LUNCHEON AND RECEPTION

After the service a luncheon was served in the cathedral house for the clergy of the diocese, their wives, the participants in the consecration, and a few other guests. Bishop Creighton presided. Mrs. Waldo C. Granse, diocesan president of the Woman's Auxiliary, Mr. Gordon Rice, president of the laymen's club, and Dr. Lewis welcomed Bishop Emrich on behalf of the women, the laymen, and the clergy respectively. Bishop Tucker welcomed the new bishop to the episcopate and spoke of the need for the spreading of the Kingdom in the hearts of men. "It is only as the people of the world are evangelized that we can hope for a new or a better world," he said.

Bishop Emrich, in acknowledging the greetings, said that one of his thoughts during the solemn ceremonies was of the help of God. He continued, "The modern world believes man is self-sufficient, that he can stand by himself. We do not believe that. Without the grace of God, we fade and wither like flowers."

The new bishop then humorously told those attending the luncheon that just be-

fore the luncheon he had chanced to look at himself in the mirror and was startled to see how thin and drawn he suddenly appeared. He was about to attribute this to the severe strain which he had just undergone, but then recollected that at the end of the service he had found that his collar, in the warmth of the surroundings, had been wilted and that Bishop Creighton had given him one of his own collars. This, Bishop Emrich said, was a beautiful act, "symbolic of something or other," but the only trouble was that his neck was a size 15, whereas Bishop Creighton's was a size 16½.

A public reception for Bishop and Mrs. Emrich was held in the afternoon at the episcopal residence in Detroit, where hundreds gathered at a garden party.

Bishop Emrich's chief responsibility in the diocese of Michigan will be the administration and supervision of the missions. He will return to Cambridge for the summer to fulfil commitments made before his election last March and will return to the diocese in the early fall.

CMH

Change of Name

The Rev. Dr. Charles W. Sheerin, president of the National Council Church Mission of Help, announced that a change of name of the organization to Episcopal Service for Youth was approved at a special meeting held in New York.

Both names will be used until the legal change has been completed. This change of name does not affect the names of diocesan societies offering direct case work service to young people, among which are included Youth Consultation Service, Youth Service Bureau, etc., as well as Church Mission of Help, but it provides a general description for the national organization to which they belong.



R.N.S.

FOOD COUPONS FOR RELIEF: *Bishop Hart of Pennsylvania presents \$7,289 in food coupons to Mayor Samuel of Philadelphia as Mrs. George A. Trowbridge, an official of the Emergency Committee for Food, looks on. Coupons are purchased at local stores instead of food. They are then collected through the Episcopal churches at the services and redeemed for food for overseas shipment at wholesale prices.*

RELIEF

Nation-wide Response to Emergency Food Collection

The Division of Christian Social Relations of the National Council is beginning to receive reports from the dioceses with reference to their plans for participation in the appeal for material aid, both food and clothing, for starving peoples in Europe and the Orient. The clothing and food are to be cared for through UNRRA; the money gifts will be allocated through the Presiding Bishop's Fund for World Relief.

Culled from the reports coming in are the following:

EAST CAROLINA: The department of Christian social relations sent a call to all clergy on behalf of the Emergency Food Collection, urging enlistment of all parish organizations and cooperation with community programs.

NEW YORK: Bishop Manning in a public statement gave his wholehearted support to the Emergency Food Collection, and the diocesan commission on Christian social relations sent out a call to all clergy, and in addition explained that this special effort "will not conflict with the Presiding Bishop's Fund for World Relief . . . we hope you will urge your people to give both of them full support." The commission also recommended use of the film *The Pale Horseman*.

RHODE ISLAND: Letter sent to all clergy, and the diocesan convention passed a resolution supporting the Presiding Bishop's Fund for World Relief and backing up the Rhode Island Council of Churches, which is handling the collection of food and clothing within the state.

HARRISBURG: Made special appeal for food collection and contributions to the Presiding Bishop's Fund at Rogationtide. Excellent response.

MASSACHUSETTS: Using pledge card for voluntary rationing. It is a postcard signed by Bishop Sherrill, with attached card to be sent to diocesan headquarters. Spaces are provided to pledge one entirely wheatless day per week; two wheatless meals a day, sum of money each week for famine relief, through the Presiding Bishop's Fund; conservation of fats and oils; opinion "yes" or "no" on government rationing.

NORTHERN INDIANA: Department of Christian social relations is handling the appeal, urging clergy and laity to share in the Emergency Food Collection and the Presiding Bishop's Fund. Bishop Mallett said: "I am most earnestly concerned that our diocese has a part in this relief program. We are so well fed that we cannot seem to grasp the dire need of the other parts of the world."

FLORIDA: As in a number of other dioceses, the Woman's Auxiliary has asked branch directors to promote gifts and offerings.

MICHIGAN: Recommended Bishop Creighton's own practice of making a monthly gift to Presiding Bishop's Fund, full participation in food collection, and use of a stewardship prayer.

SOUTHERN OHIO: Bishop Hobson has sent out a personal appeal, with full in-

formation about how to ship, suggestions about days of sacrifice, change of eating habits, Church and community appeals, and the admonition: "The starvation threat continues. Men, women, children in distress need the food NOW. It is the urgent business of the members of the Church throughout the diocese to act, and act quickly."

During the month of May, the Presiding Bishop's Fund for World Relief received approximately \$16,000. Of the amounts received, \$5,500 is designated for relief and food in Europe; \$1,000 for relief and food in China, India, Japan, and the Philippines; \$6,000 for famine relief to be divided about equally between Europe and Asia, and \$3,500 undesignated.

R&A FUND

Deaf Members Contribute

St. Thomas' Mission for the Deaf in St. Louis has raised \$238 for the Reconstruction and Advance Fund. The Rev. Arthur O. Steideman, who ministers to the deaf in the diocese of Missouri, said that by the end of summer the amount will be considerably larger. Another congregation of the deaf in Denver has raised \$120 through the efforts of the Rev. Homer E. Grace; All Angels' Mission, Chicago, another congregation of the deaf, has given \$100. "Although these sums are small in comparison to amounts raised by ordinary parishes," comments the *Silent Missionary*, "it should be remembered that the missions for the deaf are relatively small and that few of their members are wealthy."

COLLEGE WORK

Church Society Changes

The Rev. Charles H. Cadigan, president of the Church Society for College Work, announced on June 3d that the board of directors has selected the Rev. C. Leslie Glenn, rector of St. John's Church, Washington, D. C., to succeed him as president of the society on July 1st.

At the same time, the national headquarters of the society will move from Bloomfield Hills, Mich., to Washington, D. C., because it is felt that this is a natural center and one that is near the College of Preachers, where so many of the clergy visit. The new location will be 821 Sixteenth St. N.W., Washington 6, D. C.

It was also announced that the Rev. Calvin H. Elliott, Marine Corps chaplain in the Marshall campaign and now post chaplain at the Philadelphia Naval Base, will join the society's staff late in the summer. He will have as his chief responsibility the returning chaplains interested in entering college work and veterans who may be thinking of entering the ministry.

Mr. Cadigan, who for the past three years has served as president of the society, will continue to serve as vice-president, and Donald M. Wright will continue as executive director. Dr. Glenn was formerly president.

ENGLAND

Educational Council Proposed

Formation of a new Central Council of the Church of England for Religious Education was recommended in a report presented by a commission set up by the Archbishop of Canterbury, "to consider the Council's existing functions and constitution." The group was under the chairmanship of Lord Selborne.

The commission proposed that the new Council be more directly responsible to the Church Assembly and submit annual reports dealing with the full range of the Church's educational work. It also suggested that the Council be organized into the following departments: primary and secondary schools; home and Sunday schools; youth and adult training; and training colleges. [RNS]

JAPAN

Bishop Reports on Situation of Schools and Hospitals

Bishop Reifsnider, formerly in charge of North Kwanto, Japan, and now in Japan conferring with Church leaders as to plans for the future, has told Presiding Bishop Tucker that he will be able to return in August, and to report in full to the General Convention.

Bishop Reifsnider found 900 pupils in the main school and 300 in the primary department at St. Margaret's School, in charge of the new principal, the Rev. Enkichi Kan. Two chapel services are held daily, and attendance is practically 100%. Bishop Reifsnider believes that in the very near future the chapel congregation will become an independent self-supporting church.

"At St. Paul's University," the Bishop continues, "a new outstanding Seikokwai Christian of great scholastic ability, 53 years of age, has been elected president of Rikkyo Gakuin, including the Middle School. He is Sasaki Junzo, the younger brother of Bishop Sasaki of Kyoto, and a graduate of the Imperial University with two years postgraduate work at Oxford University, England. He had been principal of the Seventh Higher School (*koto-Gakko*) and takes over his duties immediately. The board of trustees has given him full authority without any restricting conditions to reconstruct both middle school and university. The president is a man of deep spirituality and a trained and tried educationalist. Nishimura is the new full-time chaplain, also a man of deep spirituality, who is determined that the Christian principles of the institution shall be realized in the lives of the students committed to his spiritual care.

"The St. Luke's College of Nursing after June 1st, because of lack of dormitory space and teaching facilities since St. Luke's Hospital became the 42d Military Hospital, will move to the Japanese Red Cross Hospital, and join with Red Cross students from all parts of the empire in an endeavor to raise the standards of

nursing for all Japan to that of St. Luke's College of Nursing. Five American nurses from the 42d Hospital are to teach and lecture. All the hospital dormitory and class rooms are to be shared with St. Luke's nurses. The arrangement is planned to continue during the occupancy of St. Luke's by the American Army. Daily Christian services will be held at the Red Cross Hospital.

"The small St. Luke's Hospital now functioning on the river block has 23 doctors, 20 nurses, but only 12 beds in which operation cases only are cared for. There are 300 out-patients daily.

"In the College of Nursing there are 160 students, of whom 47 will occupy the Red Cross dormitory and the others attend the school from individual homes. An entering class of 50 student nurses was admitted this spring. St. Luke's also has established health centers or branches at Hibiya in Tokyo, Obuse, St. Margaret's, and St. Paul's. There is a definite re-emphasis on the Christian purpose of these institutions as missionary agencies, and upon Christianity as the way to a richer and more fruitful life."

The cross has been restored to the tower of St. Luke's. It had been taken in the metal scrap drive during the war. It was replaced with a special ceremony, attended by officials of the hospital, representatives of the Army, nurses and doctors, Bishops Heaslett and Mann of England, Bishop Sugai, and Bishop Reifsnider.

THE BIBLE

International Council to Coördinate Bible Work

The new International Council of United Bible Societies formed to coördinate the work of Bible agencies throughout the world will begin operating as soon as six national Bible groups accept its proposed constitution, it was announced in London. The International Council was formed at a London conference attended by representatives of Bible societies in the United States, Great Britain, and 11 other countries, including Germany.

In a keynote speech, Dr. Visser 't Hooft, general secretary of the World Council of Churches, declared that the prospect for a truly progressive world Church co-operative movement "depends on whether the Churches come together around the Bible." Prof. F. W. Grosheide, of Holland, told conferees that "we must use the Bible not only for the salvation of souls, but also as a basis for rebuilding society."

The new council, it was stressed, will not be a "super-organization" dictating the policies of member bodies, but a clearing house of information and a means for more coördinated and effective Bible promotion.

Under a constitution drawn up by the conference for submission to the boards of proposed member societies, the council will determine areas of work not covered at present by any society. [RNS]

Mandates, Political and Religious

WE DO NOT yet know what is to become of the former Japanese mandated areas in the Pacific. Probably they will be put under the control of the United Nations in some new form of mandate, in accordance with the Charter's trusteeship provisions. Undoubtedly the United States will retain primary responsibility for some of them, particularly those north of the Equator that were won by force of our arms and that are considered necessary to our defense.

But whatever becomes of these islands politically, there is a religious mandate that is already in effect. It is contained in the divine commission of Our Lord to His Church: "Go ye into all the world . . . baptize all nations . . . preach . . . teach." This mandate applies just as strongly to Guam and Saipan, to the Palau and Marshall Islands, and to Micronesia generally, as it does to any other part of the world.

While these islands were under Japanese mandate, the Japanese did all they could to convert the natives to the Japanese way of life. Now that the United States is governing these islands, what are we doing to convert them to the Christian way of life?

Shortly after the capture of Saipan, a priest of our Church, of Korean ancestry, who had visited Korean prisoners of war there as an interpreter for the Marine Corps, requested permission to return to Saipan to undertake missionary work. The request was relayed to the Presiding Bishop by Bishop Kennedy of Honolulu. It was turned down on two counts — that Saipan was not in Bishop Kennedy's jurisdiction, and that it was not yet certain whether or not that area would remain under the American flag. Suppose the cry of the Macedonians had been answered by St. Paul with the excuse that he had no jurisdiction there, and that he didn't know what the future government of that land would be!

A year after the close of hostilities with Japan, we have not yet heard of any missionary of our Church going to Saipan, to Guam (which was American territory before the war), to the Palaus, or to Okinawa, to preach the Gospel to the natives, to baptize, and to teach. We have not heard of any plans of the National Council to evangelize these areas, or to minister to the native Christians there.

Doesn't this particular mandate apply to the American Episcopal Church? Or are we content to leave all this to the Roman Catholic Church, which is not remiss in sending missionaries and pastors to many of these islands?

Christian Statesmanship

THE TWO articles on Russia by John Foster Dulles, in *Life* for June 3d and June 10th, represent Christian statesmanship of a high order. In them the chairman of the Federal Council's Commission on a Just and Durable Peace strips much of the mystery from the enigma of Russian foreign policy, and points the way toward a practical and far-sighted American policy in the light of it. Because the American policy that he proposes requires the wholehearted participation and coöperation of all American citizens, and not simply an attitude on the part of the State Department, it should be widely read and digested by all responsible citizens.

In the first of the two articles, Mr. Dulles points out that the Soviet foreign policy is worldwide in scope, designed to achieve world unity through a *Pax Sovietica* — a world order based on Communist doctrine and controlled by Mos-

cow. To achieve this, Soviet leaders seek (1) a gradual expansion of the Soviet Union itself, (2) the pressure of force in surrounding areas, the Middle Zone, and (3) the fostering of mass discontent, in which the seeds of Communism can be sowed and nurtured, in the rest of the world, or Outer Zone. It is easy to see this policy at work today in Europe, in Asia, and in our own country.

Mr. Dulles sees America as the leader of the opposition of the democratic world against this Soviet totalitarianism. But he sees danger in the thought that we can oppose it merely by military and economic alliances designed to check Russian expansion. He observes: "No program is fruitful if it is merely *against* some one or some thing." He therefore proposes what he terms "an affirmative demonstration that our society of freedom still has the qualities needed for survival." Such a demonstration should, he believes, take place simultaneously on the following five levels:

1. The religious level. "The overriding and ever-present reason for giving freedom to the individual is that men are created as the children of God, in His image." This involves rededication of our own nation to the faith of our fathers.

2. The political-economic level. "We can demonstrate that our political and religious faith is a curative thing, able to heal the sores in our body politic." In this respect, we can learn something from the Soviet system, which gives leadership to those who fervently believe in their system.

3. The military level. "If we neglect our military establishment, that may lead to a dangerous misjudgment of us by the Soviet leaders. . . . They assume that a man who does not put a lock on the door of his house has nothing in it that he greatly values."

4. The humanitarian level. "If we believe in a humane society, we will help those in other lands who are destitute . . . Such sacrifice now may spare us far greater sacrifice later on."

5. The diplomatic level. In parts of the world in which we are in control, we should make the pattern of life "one which reflects the ends for which we professedly fought." This applies in the occupied countries of our late enemies as well as in China and other friendly areas, and in our own country.

We think Mr. Dulles has made a penetrating analysis and a series of practical, forward-looking proposals. But they will not work if the American public leaves them to the diplomats and politicians. They must begin in the home, the school, and the church.

Mrs. Russell

THE LIVING CHURCH extends its deepest sympathy to the Rev. William B. Spofford, managing editor of the *Witness*, in the sudden death of his daughter, Mrs. Marcia Russell. Stricken with poliomyelitis in the midst of a full and active life, she died on her 27th birthday, leaving a bereaved husband and two small children.

The measure of success in life is not the number of years lived but the building of a Christian character devoted to the service of God and man. By this standard, Mrs. Russell had a complete life on earth. Her death marks her entry into a fuller life where we pray she may go forward in love and service, increasing in knowledge and love of God. And may her example ever be a guide and inspiration to her husband and children and to all who knew her.

Bishops' Opinions on Clergy Placement

By the Rev. David Churchman Trimble

Rector, St. Luke's Church, Prescott, Arizona

A QUESTIONNAIRE on the much talked of clergy placement problem circulated among the active bishops of the Church last fall reveals that 68% of those replying consider the present method of clergy placement unsatisfactory and would give their support to changes in canon law making for improvement. Of the 114 bishops to whom the questionnaire was addressed, replies were received from 87: Another interesting feature of the report shows that approximately half of the same persons would like to see the clergy subject to placement by their ordaining bishops for one or more years beyond the term of their diaconate. A majority of those favoring this plan suggest three years. A few say even four to six years. Most replies consider that the matter of placing the clergy in the various parishes should be in the hands of the bishop and vestry concerned, and not governed by any placement committee set up by the diocese.

Without betraying identities, comments on the questionnaire by various bishops can be summarized in the following manner:

Regarding the matter generally, a leading member of the House of Bishops believes that it is probably the most difficult problem our Church faces. Another writes, "The present system is tragic for both the men and the Church, and is causing many broken hearts and parishes." The most conservative answer reads, "The present call system is the best approach to the matter—furthermore, we do not want 'regimentation.' We are a liberty loving Anglo-Saxon group, and unless a parish wants a man, and a man wants to go to that parish, we wouldn't get happy results by arbitrary placement." The opposite point of view is given by another in these words:

"The crux of the problem is the power of mission. Everyone, bishops, clergy, and laymen, are afraid to see it on the plea that it infringes personal liberty. They overlook the fact that no one is really free under a hit or miss system which does not fix the responsibility anywhere. The laymen who go to General Convention are from the stronger parishes and do not even recognize the existence of the problem. The problem has been pushed around for 18 years and will continue to arise until it is faced."

OBJECTION TO A PLACEMENT COMMITTEE

Only one-fourth of the answers approved of the establishment of diocesan placement committees which should have a part in locating clergy. Objecting were those who felt that the whole matter was too personal and involved many confidential elements which should not be the common knowledge of the members of such a body. The diocesan placement committee would only serve to complicate and not help the situation. With humor one answer put it thus: "I would approve of a diocesan committee on placement made

up of clergy and laity except for the fact that the committee would be apt to have some clergy on it who themselves would need placement."

To those of the priesthood who sometimes fear the arbitrariness of their Father in God the questionnaire finds that only four bishops believe that the placement matter should be handled by the bishops alone. Some of the replies are outright confessions of the faults latent in episcopal authority, for example the following statement: "Where a bishop has independent power it is quite possible for him to place men according to partisan interests, and so load a diocese in a way that it is not actually acceptable to the people of the Church in that area." Another says, "I distrust infallibility even in the episcopal office." And still another expresses himself in this manner: "Many bishops are difficult in the extreme as overseers because of natural inability, personal vanity, and other unpleasant characteristics. Sometimes self interest blinds them to the good of the whole Church and the individual minister. Laymen are sometimes parochial, unjust, given to stinginess or rector worship. In the Church we need balances of power to guard the above dangers and the ambition or weaknesses of the clergy themselves."

THE DELAWARE PLAN

Regarding the filling of vacant parishes, 51% of the replies are heartily in favor of making the selection of the rector a matter for the bishop, the vestry, and possibly the standing committee, acting concurrently. Some approving this method express themselves as favoring some such plan as *works satisfactorily* in the diocese of Delaware whereby the names of three ministers are mutually agreed upon, one of these to be selected for the vacancy by the vestry. If none of the three is agreeable, then three more names are selected, until the vacancy is filled. This method safeguards both parish and bishop.

NEED OF LONGER TENURE

A highly important opinion expressed by the majority of replying bishops would lengthen the term of clergy as subjects for placement by their ordaining bishops beyond the period of their diaconate. Most of those favoring such a scheme agree that three years would be sufficient. A two-year term is acceptable to 11 bishops. Three agree on four years, six on five years, and one bishop would like the period to be increased to six years.

"The suggestion that a young man should be under his bishop's orders for the first two years of his priesthood, as well as the year of his diaconate does not come from a bishop's desire to dominate." So writes a southern diocesan. Another Southerner puts it in this fashion, "It only seems fair that a diocese which sponsors and helps to educate a young man for the

ministry should have a claim on his ministry for several years. Of course it might be lessened under certain conditions with agreement of all concerned."

According to a missionary bishop, the bishops and the National Council have practically a placement method in some foreign fields amounting in his particular jurisdiction to three years duration. A second missionary bishop writes, "A young priest should not be subject to call for at least five years after ordination, except as his bishop needs him elsewhere in his own diocese, or in cases where he is obviously misplaced. It is hard enough for small places to get good men. If young men were placed in small places and the people would understand that they were there for a period of five years, they would be greatly encouraged. I have one field which has had 24 men in 52 years. Naturally the place does not grow."

Finally, one who has made a study of work in rural and small town spots says, "I feel it especially important in our dioceses with large areas of rural and small town work that our bishops should be able to hold men in appointments for three years. It is the constant turnover that has disrupted our rural and small town work."

ENUMERATION OF REPLIES

A summary of the entire questionnaire with answers follows:

1. Do you consider the present call system satisfactory?
Yes, 17; No, 58; Uncertain, 6; No answer, 6.
2. Do you favor requiring clergy to remain subject to placement by their bishops for a longer period than their diaconate?
Yes, 45; No, 30; Uncertain, 4; No answer, 7; Conditional, 1.
3. If your answer to question 2 is YES, how long do you believe such clergy should be subject to placement by their ordaining bishops?
1 yr., 5; 2 yrs., 6; 3 yrs., 19; 2-3 yrs., 3; 2-4 yrs., 1; 2-5 yrs., 1; 3-5 yrs., 1; 4 yrs., 1; 5 yrs., 5; 6 yrs., 1.
4. Do you favor making all clergy subject to placement by:
The bishop alone, 4.
The bishop and the vestry, 45.
The bishop, vestry, and placement committee, 19. Uncertain, 1.
Unfavorable to any of the above, 11;
No answer, 7.
5. Would you favor a clergy placement system on a
Diocesan basis, 31; Provincial basis, 9;
Churchwide basis, 25; Uncertain, 2;
Provincial or Churchwide, 2; Unfavorable to all, 4; Present basis, 1;
No answer, 13.
6. Would you give your support to any changes in canon law necessary to make effective your ideas as expressed above?
Yes, 60; No, 6; Question, 1; Uncertain, 2; No answer, 18.

WASHINGTON

Cathedral Festival

The second annual festival of the Washington Cathedral, which now has become an established custom in all its various arts and crafts, lectures, concerts, religious services, and the many activities and interests which enrich both the Church and the community, was held from May 26th to June 2d, inclusive.

Thirty organizations and groups were busily engaged in their own creative centers of Christian culture of worldwide importance. Exhibits were on display in 35 booths in the crypt and various places in the cathedral. Music and flowers, the glory of colored glass and sculptured stone, and the human skills which bring out their

beauty, were gathered together in the setting of a great place of common worship.

This festival, with a tradition originating from the church fairs of early England, was opened with the Massing of the Colors. Immediately after this was a service designating the south transept as the Patriots' Transept in honor of all men and women who served in the nation's armed forces in the recent and past wars.

Mrs. Truman opened the annual flower mart by snipping the ribbon tied across the gymnasium entrance of St. Alban's School which was gay with flowers displayed by local garden clubs. The Cathedral Choral Society accompanied by the National Gallery Art Sinfonietta gave a presentation of Mozart's "Requiem."

A new stained glass window, symbolizing the principles underlying the Declara-

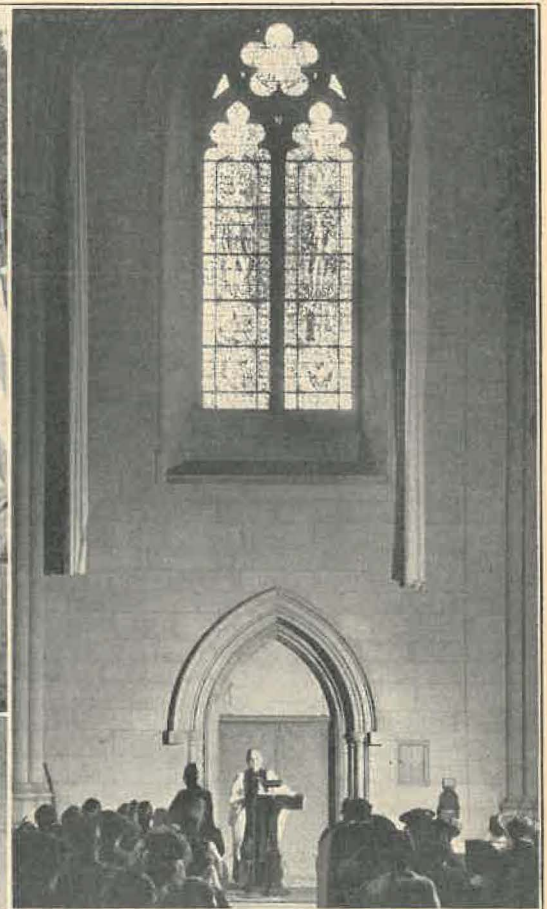
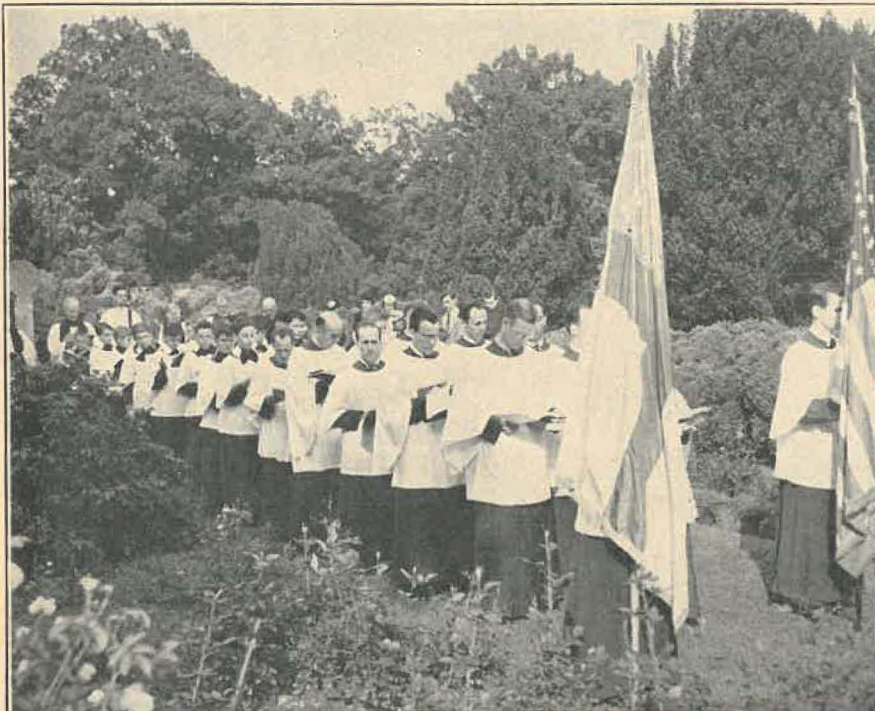
tion of Independence and the Constitution was dedicated at a special service led by Dean Suter. This window is located in the north transept and will be known as the Statesmen's Window.

Mrs. Harper Sibley, president of the United Council of Church Women, delivered an address at the closing service of the festival.

HARRISBURG

River Floods Damage Churches

The Susquehanna and other rivers in the diocese of Harrisburg in Pennsylvania overflowed their banks May 27th and 28th as a result of heavy rains. The height of the floods and the resultant damage



SECOND ANNUAL SPRING FESTIVAL: *Washington Cathedral* was the scene of varied activities during the spring festival from May 26th to June 2d. A part of the choir and the clergy are pictured (upper left) in the Cathedral Garden, with the Pilgrims' Cross in the background. Dean Suter dedicated the new Statesmen's Window (upper right) in a special service on May 31st. [Photos by Harris & Ewing.] One of the features of the festival was the group of exhibits in the crypt explaining the work of the Church abroad. One of the exhibits (lower left) depicted the missionary work in Liberia. [Photo by Religious News Service.]

was not, however, as great as in the flood of March, 1936.

Christ Church, Milton, had its basement filled, and the nave of the church was flooded with water over the tops of the pews. The damage will probably run into several hundreds of dollars for a new floor. The basements of the church, parish house, and rectory of Christ Church, Williamsport, were filled, and water rose to about five feet on the ground floor.

St. Andrew's, Tioga, was flooded with a foot of water in the nave and parish hall, and the water even reached the sanctuary of the church. St. Luke's, Blossburg, had water in the parish hall, but not in the church. Damage was done to the floor and the foundation of the hall. The basement of St. Paul's, Wellsboro, was completely filled with water. St. Paul's in Lock Haven had five feet of water in the basement. The parish hall of this church was opened to the merchants along the street to store merchandise and equipment during the flood.

NORTHERN MICHIGAN

Creation of New Board Urged

A resolution urging General Convention to take the necessary steps to dissolve the present Department of Christian Education of the National Council and to create a new Board of Religious Education to carry on this important work was among the resolutions passed by the annual convention of the diocese of Northern Michigan, held in Negaunee May 21st and 22d.

A feature of the convention was the discussion by four clergymen of two of the important pieces of legislation which will come before General Convention: the proposed marriage canon and the proposed merger with the Presbyterian Church. It was the consensus of opinion that the Churches are not yet ready for any such step and that any attempt to force a union at this time would be disastrous.

ELECTIONS: Deputies to General Convention: Rev. Messrs. C. G. Ziegler, W. P. D. O'Leary, H. R. Sherman, E. R. A. Green; Messrs. W. P. Chamberlain, V. W. Aikins, L. I. Noyes, Briton Hall. The Rev. E. R. A. Green was elected to the standing committee as a new member.

SPRINGFIELD

Synod Withdraws From State Council of Churches

The synod of the diocese of Springfield, held in Champaign, Ill., May 15th and 16th, voted to withdraw from the Illinois Council of Churches and a committee was appointed to revise the existing canons. The synod also assumed greater financial support of university work at the Chapel of St. John the Divine at the University of Illinois.

ELECTIONS: Deputies to General Convention: Rev. Messrs. E. M. Ringland, M. E. Whitford, J. Hauser, F. W. Orrick; Messrs. L. Thomas, C. Hathaway, P. Hatch, R. A. Brown. Alternates: Rev. Messrs. P. H. Miller, S. L. Hagan, W. L. Botkin, F. St. C. Arvedson; Messrs. J. Weart, A. Knight, R. Krohn, E. O. Winkle. Newly elected to the standing committee are the Rev. Messrs. F. St. C. Arvedson, F. W. Orrick.

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EDUCATIONAL

SEMINARIES

New Dean Installed at PDS

Bishop Hart of Pennsylvania conducted the installation of the Rev. Frank D. Gifford as dean of the Philadelphia Divinity School in St. Andrew's Collegiate Chapel on the school grounds June 6th.

The installation was held in connection with the commencement of the school, when diplomas were awarded to John Marshall Frye, Donald James Parsons, Paul Matthew Washington, Bessie Sims, each of whom were awarded degrees of Bachelor of Theology. Master of Theology degrees were awarded to Alice Anna Deckman and Charles Bright Mauch.

The honorary degree of Doctor of Divinity was conferred upon the Rev. Stanley Raphael West, rector of Calvary Church, Consohocken, Pa., who has served as the alumni representative on the board of overseers for 15 years.

Commencement at CDSP

The 52d annual commencement of the Church Divinity School of the Pacific, Berkeley, Calif., was held on June 6th with Bishop Porter of Sacramento as the speaker. Four men received the certificate of graduation and two received the degree of Bachelor of Divinity. The Rev. John Compton Lefler, rector of St. Luke's Church, San Francisco, was awarded the honorary degree of Doctor of Divinity.

Certificates of graduation were given to Leonardo Cespedes, Mexico, Samuel Garrett, Los Angeles, DeVon Horton, Oregon, and H. Russell Roberts, South Dakota. The degree of Bachelor of Divinity was awarded to Samuel Garrett and to Edward A. Groves, Jr.

Bishop Gooden, Suffragan of Los Angeles and president of the board of trustees, celebrated the Holy Communion. The Rev. Russell B. Staines presided at the alumni meeting, at which the Rev. Arthur Farlander read a paper. The alumni preaching prize was awarded to Samuel Garrett.

Speakers at the alumni dinner included Prof. Charles F. Whiston for the faculty, Norman Weeden for the trustees, the Rev. Keith Hammond for the alumni, and Samuel Garrett for the student body. Copies of the *Celtic Cross*, student annual, were given to all alumni.

TRAINING SCHOOLS

Six Women Receive Certificates

The first students to receive certificates from General Theological Seminary, under the new two-year plan at Windham House, national graduate training center for women of the Episcopal Church, are Elizabeth Clay, Winston-Salem, N. C., Patricia Page, Melrose, Mass.; Doris Wilson, Pittsburgh, Pa.; and Carman Wolf, Melrose, Mass. Besides the certificates from General Seminary, these students are also receiving the Master of Arts degree in Christian education from Union Theological Seminary, with the ex-

ception of Miss Wolff, who receives her Master's degree in the philosophy of religion from Columbia University.

Miss Page will do rural work in the diocese of North Carolina; Miss Wilson will be on the national staff of the Girls' Friendly Society; Miss Wolff will teach in St. Hilda's School, Wuchang, China.

Miss Janet Hall, until recently of St. Paul, Minn., now of Nashville, Tenn., has completed two years of graduate study in sacred music and Christian education at Union Seminary. She will be director of Christian education and music at St. Thaddeus' Church, Siken, S. C.

SECONDARY

"Manning House" Dedicated

An 18-room mansion, bought several years ago by St. Peter's School, Peekskill, N. Y., has now been remodeled for use as the main administration building of the school. It was dedicated on June 1st as "Manning House."

The headmaster of this Church school for boys, the Rev. Frank C. Leeming, said that Bishop Manning had originally suggested the idea of the school and was, in a sense, its founder.

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CHANGES

Appointments Accepted

The Rev. Charles Raymond Allington, formerly curate at St. John's Church, Elmira Heights, and St. Mark's, Millport, both in New York, began his duties as rector of the Church of the Good Shepherd, North Charleston, S. C., on June 1st.

The Rev. John Nelson Brockmann, formerly vicar of St. Philip's Church, Hawthorne, Nev., is now vicar of St. Paul's Church, Elko, and priest in charge of St. Barnabas' Mission, Wells, Nev. Address: 509 Idaho St., Elko, Nev.

The Rev. Harry G. Campbell, formerly rector of St. James' Church, Lake George, N. Y., is now rector of St. Luke's Church, Cambridge, N. Y. Address: St. Luke's Place, Cambridge, N. Y.

The Rev. Dillard H. Brown, formerly vicar of the Church of the Incarnation, Jersey City, N. J., is now rector of St. Luke's Church, Washington, D. C.

The Rev. Arthur B. Dimmick, formerly rector of St. Paul's Church, Key West, Fla., is now priest in charge of St. Mary's Church, Tomah, St. John's Church, Mauston, and St. John's Church, Sparta, Wis. Address: Mauston, Wis.

The Rev. Louis R. Goodrich, formerly priest in charge of St. Timothy's Mission, Garden Villas, Houston, Texas, will become the assistant at Christ Church, San Antonio, Texas, effective July 1st.

The Rev. Harold G. Hultgren, formerly priest in charge of St. Andrew's Church, Oceanside, L. I., N. Y., and St. James's Church, Long Beach, L. I., N. Y., will become curate of the Church of the Advent, Boston, Mass., on July 1st. Address: 135 Mount Vernon St., Boston 8, Mass.

The Rev. E. Clarendon Hyde, formerly priest in charge of Trinity Church, Guthrie, Okla., is now assistant at St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. John R. Kittenger, formerly rector of St. Stephen's Church, East New Market, Md., is now in charge of St. Paul's Church, Marfa, Texas, and surrounding stations. Address: Marfa, Texas.

The Rev. George W. F. McKinney, formerly rector of Calvary Church, Richmond, Texas, will become rector of St. Stephen's Church, San Antonio, Texas. Address: 636 Steves, San Antonio, Texas.

The Rev. George H. Murphy, formerly a minister of the Methodist Church who was confirmed by Bishop McKinstry of Delaware, is now an assistant at St. Andrew's Church, Wilmington, Del., during his candidacy for Holy Orders.

The Rev. Bradner Moore, formerly rector of the Church of the Resurrection, Starkville, Miss., is now director of the Church Conference Center at Rose Hill, Miss. Address c/o P.O., Way, Miss.

The Rev. William S. Shannon, formerly assistant at Christ Church, Corning, N. Y., is now rector of St. Paul's Church, Lewiston, N. Y.

The Rev. William B. Spofford, Jr., formerly field secretary of the department of social service in the diocese of Massachusetts, is now executive secretary of the Church League for Industrial Democracy. Address: 155 Washington St., New York 6, New York.

The Rev. Laurence D. Stueland, formerly a chaplain at the Merchant Marine Hospital, Fort Stanton, N. Mex., will become vicar of St. James' Church, Alpine, and St. Anne's, Sander-son, Texas, effective July 1st. Address: Alpine, Texas.

The Rev. Richard C. Talbot, Jr., formerly rector of the Church of St. Elizabeth, Glencoe, Ill., will become rector of St. Helena's Church, Boerne, and priest in charge of St. Boniface Mission, Comfort, Texas, effective September 1st. Address: Boerne, Texas.

The Rev. Cornelius P. Trowbridge, who formerly served the Church of the Redeemer, Chestnut Hill, Mass., is now rector of St. Peter's Church, Morristown, N. J.

The Rev. J. Saxton Wolfe, Jr., who has just been graduated from General Theological Seminary, is now vicar of St. John's Church, Moultrie, Ga.

The Rev. Cornelius A. Wood, formerly curate of Grace Church, New Bedford, Mass., is one of 35 interns in the federal government under the direction of the National Institute of Public Affairs, to work for one year on labor-management problems. Summer address: Leetsdale Ranch, Monrovia, Calif. Winter address, after September 16th: c/o National Institute of Public Affairs, 400 Investment Building, Washington 5, D. C.

Military Service

Separations

The Rev. Roger W. Barney, formerly a navy chaplain, is now director of the Mountain Mission by Mail in New Hampshire and rector of St. Mark's Church, Ashland, N. H. Address: Box 511, Ashland, N. H.

The Rev. Joseph L. Brown, formerly a chaplain in the army and recently a faculty member at Virginia Theological Seminary, is now engaged in plans for a new church in the northwest section of San Antonio, Texas.

The Rev. G. William Buchholz, Jr., formerly a navy chaplain, is now rector of All Saints' Church, Cincinnati. Address: Grand Vista Ave. and Parkman Pl., Cincinnati 13, Ohio.

The Rev. George P. LaBarre, formerly a chaplain in the navy, is now canon of St. John's

CLASSIFIED

LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

SECRETARY WANTED. Interesting position New York area. Good stenographer. Able to take responsibility. Reply Box C-3101, The Living Church, Milwaukee 3, Wis.

LARGE EPISCOPAL CHURCH organization in the east needs two social case workers, one for its Children's Foster-Home Department, and the other for the Family Service Department. Applicants must have at least a certificate for one year's work at an accredited school of social work. Two year graduates preferred. Extensive field experience not necessary. Salary \$2100 to \$2400 according to qualifications. Reply Box P-3100, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Experienced Organist-Choirmaster, 30 to 45 years of age, must be trained in conducting either mixed or boy choir. Wanted by growing parish. Offers excellent opportunity for properly qualified man in parish and community. Contact Rev. A. C. Morris, 1400 Washington Ave., Greenville, Miss. Telephone 2220.

POSITIONS WANTED

CHAPLAIN, one of Canada's leading Colleges (Episcopal), desires similar position or parish in U.S. Reply Box P-3093, The Living Church, Milwaukee 3, Wis.

EXPERIENCED Organist-Choirmaster or Choirmaster available July 1st. Trained in the English Cathedral tradition. Composer of note. Either mixed or boy choir. References. Moderate salary. Contact Rev. J. W. Kennedy, 217 Church St., Lexington, Ky. Telephone 4288.

ORGANIST AND CHOIRMASTER, A.A.G.O., Candidate for Holy Orders desires position. Substitute, summer or permanent, in Chicago or vicinity. Reply Box W-3097, The Living Church, Milwaukee 3, Wis.

PRIEST AVAILABLE for Sunday supply only during July in New York City or Long Island. No living quarters needed. Reply Box S-3087, The Living Church, Milwaukee 3, Wis.

YOUNG PRIEST, college and seminary graduate, married, Catholic Churchman, would like parish of his own, preferably in North or East. Available at end of summer. Reply Box D-3099, The Living Church, Milwaukee 3, Wis.

SUMMER CAMPS

KAMP KAWANDAG—Great opportunity for boys to camp in Canada's famous Muskoka Lake region. Full outdoor program on lake and land. Church influences. Write: Rev. J. S. Ditchburn, Episcopal Chaplain, University Station, Baton Rouge, Louisiana.

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CLASSIFIED

ANNOUNCEMENTS

Memorial

THE FOLLOWING RESOLUTION was unanimously adopted by a standing vote of the Thirty-eighth convocation of the Missionary District of Nevada, meeting at St. Peter's Church, Carson City, on May 12, 1946, being the Third Sunday after Easter:

Resolved that this Convocation express to Mrs. Garth Sibbald and family, and to the wardens, vestry and congregation of Trinity Parish, Reno, our profound sense of loss to the Missionary District of Nevada in the sudden death of the **REV. EREND GARTH SIBBALD**, and extend to them our condolences.

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

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I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

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

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BEAUTIFUL SAPPHIRE BLUE Genoa Velvet Dossal Curtain. Silk velvet pile on silk foundation. Cardinal Red silk embroidered panel on each side. Lined and interlined. Approximately 8 x 24 feet. Reply Box J-3102, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Cathedral, Albuquerque, and student chaplain at the University of New Mexico. Address: 318 W. Silver Ave., Albuquerque, N. Mex.

The Rev. David K. Montgomery, formerly a navy chaplain, will be in charge of the Church of the Good Shepherd, Rangeley, Maine, for July and August.

The Rev. Charles W. Newman, formerly an army chaplain, is now on the staff of Trinity Church, New York. Address: 489 Hudson St., New York 14, N. Y.

The Rev. H. Maunsell Richardson, formerly a navy chaplain, is now assistant to the rector at the Church of the Redeemer, Baltimore. Address: Charles St. Ave. and Melrose Ave., Baltimore, Md.

The Rev. Harry Lee Virden, formerly an army chaplain, is now vicar of Trinity Church, Guthrie, Okla.

Resignations

The Rev. Frederick J. Buttery retired as vicar of All Saint's Church, Bergenfield, N. J., on June 1st.

The Rev. Dr. Walter B. Capers retired as rector of St. Andrew's Church, Jackson, Miss., effective June 11th.

The Rev. John M. Geene, recently curate at Christ Church, Short Hills, N. J., resigned that position on the advice of his doctors.

The Rev. J. Mervin Pettit has resigned as rector of Christ Church, Toms River, N. J., due to ill health. He will continue to serve as vicar of St. Stephen's Chapel, Waretown, N. J. Address: Four Oaks Farm, Lanoka Harbor, N. J.

The Rev. D. Charles White, rector of Calvary Church, Utica, N. Y., has announced his retirement from the active ministry, effective Sept 2d.

The Rev. Maxwell J. Williams, because of ill health, resigned his posts as vicar of St. Aidan's Church, Paterson, and St. Andrew's Church, Passaic, N. J.

Changes of Address

Bishop McElwain, retired Bishop of Minnesota, will be in charge of St. James' Church, Burkehaven, N. H., during July and August and should be addressed accordingly.

Bishop Moreland, retired Bishop of Sacramento, who was formerly addressed at P. O. Box 184, Delray Beach, Fla., should now be addressed at 682 W. 35th St., Los Angeles 7, Calif.

The Rev. Clifford E. Barry Nobes will supply at St. Paul's Church, Riverside, Conn., during July, and at the Church of the Redeemer, Bryn Mawr, Pa., during August. From September on his address will again be 24 N. Portland Ave., Ventnor, N. J.

Ordinations

Priests

Chicago: The Rev. Frederick Barton Wolf was ordained to the priesthood by Bishop Conkling in Christ Church, Streator, Ill., on May 30th. He was presented by the Rev. James M. Duncan, and the Rev. Harold L. Bowen preached the sermon. The ordinand will be priest in charge of Holy Trinity Church, Belvidere, Ill., effective July 1st.

Eastern Oregon: The Rev. Herbert Gordon Neal was ordained priest on May 12th by Bishop Rhea of Idaho acting for the ecclesiastical authority of the district at the Church of the Redeemer, Pendleton, Ore. He was presented by the Rev. Eric O. Robathan, and Bishop Rhea preached the sermon. The ordinand will be priest in charge of St. James' Mission, Milton, Ore.

Tennessee: The Rev. William Evan Sanders was ordained to the priesthood by Bishop Maxon at the Church of the Advent, Nashville, on June 11th. He was presented by the Rev. Prentice A. Pugh, and the Rev. George A. Fox preached the sermon. He will be on the staff of the New York City Mission Society. Address: 38 Bleecker St., New York 12, N. Y.

Deacons

Georgia: William Turner St. John Brown was



CHURCH SERVICES



ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun. Mass: 7:30, 9:30, 11; Mat, Mass & V daily
Confessions: Sat 4-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC
ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11, 7:30. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin R. Priest, r
3612 Reading Rd., Avondale
Masses: Sun 8 & 10:45 (High); Mon 10; Tues 7:30; Wed 9:30; Thurs & Fri 7:30; Sat 12; HD 6:30 & 10
Confessions: Sat 4:30-5:30 & 7-8

DETROIT, MICH.

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

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

ST. JOHN THE EVANGELIST 59 Washington St.
Rev. Thomas Lee Brown, r
Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs 10) B 1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues thru Fri) This church is open all day & all night

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Poull T. Sargent, D.D. r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong. Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High)

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

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, benediction; Cho, choral; Ch S, Church School; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, Rector; Ser, sermon; V, Vespers; v, Vicar.

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun Eu, 8 & 9; Mat, 10:30; Sung Eu & Ser, 11; Evensong & Instr, 4. Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int, 5:30; Fri, Lit, 12:30
Confessions: Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun Masses 7, Low; 9:30, Sung; 11, Sung with Ser. Low Mass daily: 7; Extra Mass Thurs at 9:30; Fri 8 Int & B. Confessions: Sat 4:30 & 7:30

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 Y.P.F.; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

WATERVLIET, N. Y.

TRINITY Rev. Ivan H. Ball, r
1330 First Ave.
Sun 7:30 & 10:45; Daily 9:30; Fri 7:30 EP
St. Gabriel's Chapel, 531 5th Ave., Sun 8:30 (Low)

ordained deacon on June 2d by Bishop Barnwell in St. Paul's Church, Augusta. He was presented by the Rev. Hamilton West, and the Rev. Allen Clarkson preached the sermon. The ordinand will continue to be in charge of St. John's Church, Bainbridge, Ga., until fall when he plans to do graduate work at General Theological Seminary.

Newark: Clinton Hamlin Blake, Jr., was ordained deacon at Grace Church, Orange, N. J., by Bishop Washburn on May 16th. He was presented by the Rev. Harry Price, and Bishop Washburn preached the sermon.

North Carolina: Thomas Lawson Cox was ordained to the diaconate by Bishop Penick in St. Paul's Church, Winston-Salem, on June 9th. He

was presented by the Rev. Robert E. Cox, and the sermon was preached by the Rev. James S. Cox. Both the presenter and the preacher are brothers of the ordinand.

Oklahoma: Alfred Ernest Persons and Paul Richard Whiteside were ordained deacons by Bishop Casady in Trinity Church, Tulsa, on June 2d. Both candidates were presented by the Rev. E. H. Eckel, who also preached the sermon. Mr. Persons will be in charge of All Saints' Church, Miami, Okla., and Mr. Whiteside will continue to serve St. James' Church, Wagoner, Okla.

Degrees Conferred

The degree of Doctor of Divinity was conferred

on the Rev. Clark L. Attridge, rector of the Church of the Incarnation, Detroit, Mich., in absentia, on May 23d at Nashotah House, Nashotah, Wis., at the annual commencement exercises.

The degree of Doctor of Theology was conferred on the Rev. Henry M. Shires, rector of Christ Church, Alameda, Calif., by the Pacific School of Religion at its 79th annual commencement held at Berkeley, Calif., on June 7th.

Diocesan Positions

The Rev. George C. Weiser, Fort Madison, Iowa, has been appointed editor of the Iowa Churchman, effective July 1st, to succeed the Rev. Stanley Fullwood, who has resigned after more than ten years as editor.

Church Services near Colleges

UNIVERSITY OF ARKANSAS

ST. PAUL'S Fayetteville, Arkansas
Rev. Marius J. Lindloff, r & Chap
Sun 8, 9:30, 11; HC, Wed & HD 10:30

BENNETT JUNIOR COLLEGE

GRACE Rev. H. Ross, Greer, r
Millbrook, New York
Services: 8:30 & 11 Every Sunday

BROWN UNIVERSITY

S. STEPHEN'S Rev. Paul Van K. Thomson, r
Providence, R. I.
Sun 8, 9:30, 11, 5; Daily 7:30

UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
Sun 7:30, 11 & 6:45; Canterbury Club Sun 6
Weekdays: 12:10 Tues & Fri

UNIVERSITY OF CALIFORNIA

ST. ALBAN'S Rev. John A. Bryant
Westwood, Los Angeles, California
Sun 8, 9:30, 11; Wed 7:30; 1st & 3d Thurs 7,
2d & 4th Thurs 5:30

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Stephen F. Bayne, Jr., Chap
During Summer Session, July 7—Aug 16
Sun MP & Ser 11; HC 9 Daily (except Sat) 8

CONNECTICUT COLLEGE

U. S. COAST GUARD ACADEMY
ST. JAMES' New London Connecticut
Rev. F. S. Morehouse, r; Rev. C. R. Jones, c
Sun Service: 8 & 11

CORNELL UNIVERSITY

ITHACA COLLEGE
Episcopal Chaplain's Office, Barnes Hall,
Ithaca, N. Y. Rev. Gerald B. O'Grady, Chap
BARNES HALL: Sun 9; Wed 7:30
ST. JOHN'S: Sun 8, 9:30, 11; Canterbury Club,
Sun 5

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. H. N. Parsley, Chap
Sun 8 HC in Univ. Chapel; 6:30 Canterbury Club

GEORGE WASHINGTON UNIVERSITY

ST. JOHN'S Lafayette Sq., Washington, D. C.
Rev. C. Leslie Glenn, D.D., r; Rev. James A. Pike,
J.S.D., Chap
Sun 8, 10, 11, 8; Canterbury Club, 6, Daily: 7:30

HARVARD, RADCLIFFE, M. I. T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6

HUNTER COLLEGE

ST. JAMES' New York City
Rev. H. W. B. Donegan, D.D., r
Sun 8, 11; Wed 7:45, Thurs 12, HC

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 8, 10:45, HC; Canterbury 6

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Curate; EP, Evening Prayer; HC Holy Communion; HD, Holy Days; MP, Morning Prayer; r, Rector; Ser, sermon; v, Vicar.

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r
Sun 8, 10:45; Canterbury Club 4; Wed 7, 10 HC
in Chapel; HD as announced

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Milwaukee, Wis.
Rev. Killian Stimpson; Rev. Carl E. Wilke
Sun 8, 9:30, 11

MINNESOTA UNIVERSITY

ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap
317 17th Ave., SE, Minneapolis
Sun 9; Wed 7:15

HOLY TRINITY CHURCH, 4th & 4th
Sun 11

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30 11; Others as announced

NEW JERSEY COLLEGE FOR WOMEN

ST. JOHN THE EVANGELIST New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed & HD 9:30

OKLAHOMA COLLEGE FOR WOMEN

ST. LUKE'S Rev. H. Laurence Chowins, v
Chickasha, Oklahoma
Sun 8, 9, 9:45 & 11

RUSSELL SAGE COLLEGE

RENSELAER POLYTECHNIC INSTITUTE
ASCENSION Rev. Arthur L. Bice, r
548 Congress St., Troy, New York
Sun 7:30, 9, 11, 5; Daily: 7 HC; HD & Fri 10.
Breakfast served following the 9 o'clock Parish
Communion every Sun

SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N.C.
Sun 8, 9:45, 11, 5:45



ST. PAUL'S CHURCH
WINSTON-SALEM, N. C.

SANTA BARBARA COLLEGE

UNIVERSITY OF CALIFORNIA
TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, Calif.
Sun 7:30, 9:30, 11; 7:30 Evensong

SMITH COLLEGE

ST. JOHN'S Northampton, Mass.
Rev. Robert N. Rodenmayer; Miss Eleanor Snyder
Sun 7:30, 9:30, 11, 7:30; Tues & Thurs 7:30;
Wed 7:15; Fri 10

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE

KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL & GREGG HOUSE STUDENT
CENTER Rev. Joseph Harte, Chap
209 W. 27th St., Austin, Texas
Sun 8, 9:30, 11, 6:30; Wed 10, Fri 7

TEXAS COLLEGE OF ARTS & INDUSTRIES

EPIPHANY Rev. H. Paul Osborne, Chap
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