

# The Living Church

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

## **Chaplains Limited**

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*Francis W. Read*

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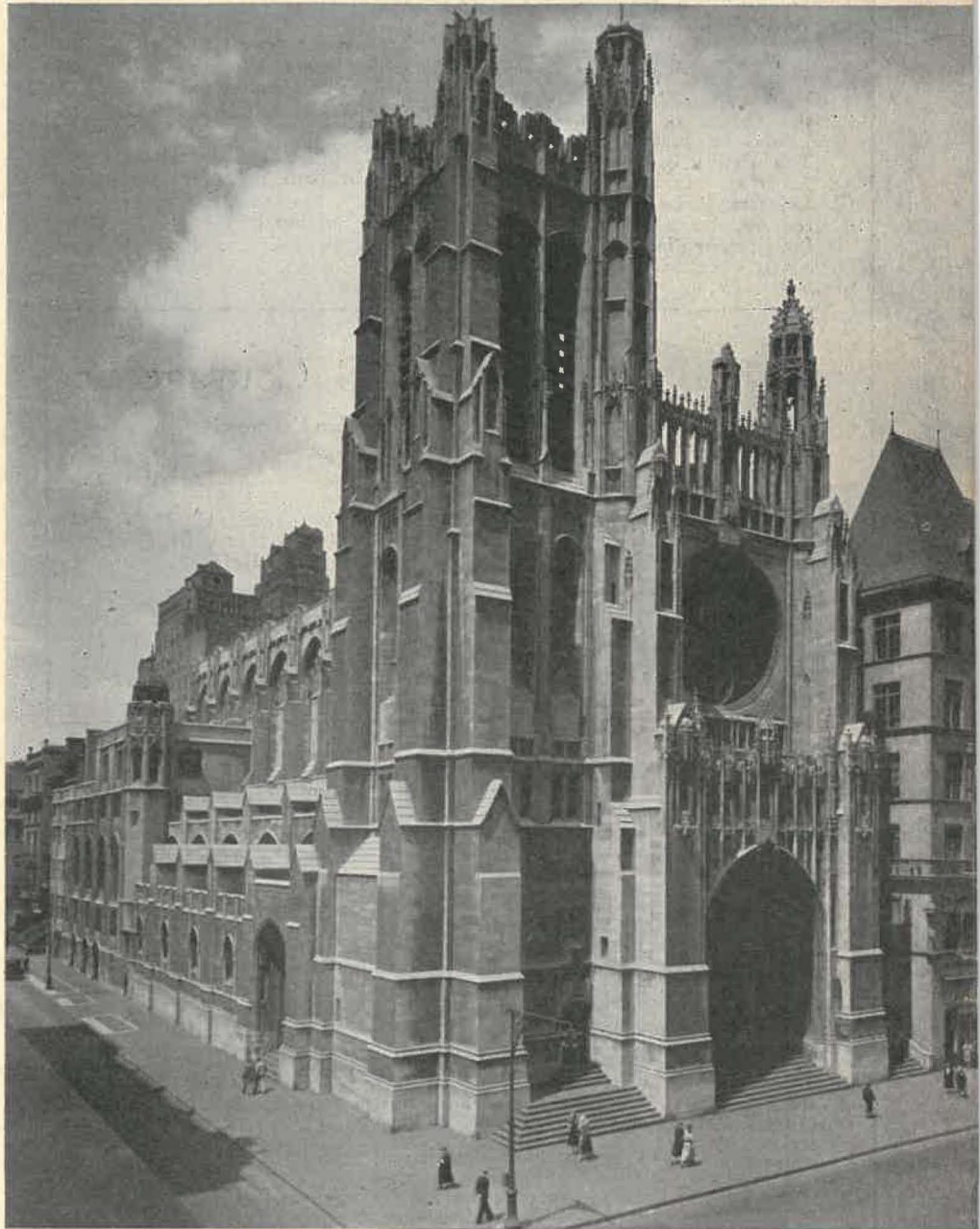
*Editorial*

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## **Artificial Insemination**

**A New Moral Issue**

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### **CHURCH HONORS WAR DEAD**

**St. Thomas' Church, Fifth Avenue, New York City, where a beautiful memorial was dedicated in honor of parishioners who gave their lives for God and Country. [Story on page 14]**



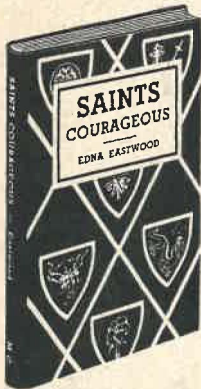
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What is the way back to God?—If you are a teacher of religious education, or a priest whose difficult task it is to combat the destructive forces of the atomic age, or simply a layman in search of a superbly unforgettable manual of devotion, you'll remember this summer for this fine new book, **THE SECRET WAY**, by a new author, **Joseph Wittkofski**. Price, \$2.00.

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"Edna Eastwood's **SAINTS COURAGEOUS** is a charming and haunting little book. Written with great simplicity, in theory for boys and girls, it contains a message of faith for everyone."—*Books in Review*. Price, \$2.75

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## LETTERS

### Prayer Book Stamp

**TO THE EDITOR**: If proper steps have not already been taken, I believe your journal should lead the way in proposing to United States postal authorities the issuance of a commemorative stamp on the 400th anniversary of the issuance of the Prayer Book in English.

I do not have the slightest idea as to what limitations are placed on the issuing of such stamps, but judging from some of the recent printings, restraints are not too great.

The publishing of a stamp such as I propose should have the support of most American Christians since the Book of Common Prayer is so widely used by members of the various parts of the Christian Church. It is, indeed, a Book of Common Prayer. **CHARLES E. WILCOX**,  
Hutchinson, Kans.

### What's Wrong With the Liturgy?

**TO THE EDITOR**: I am entirely in sympathy with the views expressed by **Eleanor V. Jennings** [*L. C.*, April 17th]. The suggestion of the Rev. Samuel Edsall, especially as to omission of the Nicene Creed, Confession, Absolution, and Comfortable Words shock me very much, and I am glad to see that replies to his article are being made. **ETHEL ZABRISKIE**,  
New York City.

### Appomattox Not Reversed

**TO THE EDITOR**: The filibusterers have not reversed Appomattox. Neither Lee nor Davis ever descended to their level.

There is no evidence that the filibusterers represent the people of the South. They certainly do not represent the Negro third, and at least a third of the white people resent these demagogues. We will be glad when midwestern senators will give relief for the voteless and voiceless people of our South. We will also appreciate it when the Church takes a stand for the principles of the Lord on this matter.

(Mrs.) **L. A. WILLIAMSON**,  
Nashville, Tenn.

## The Living Church

Established 1878

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

**CLIFFORD P. MOREHOUSE, LL.D.** . . . . . *Editor*  
**PETER DAY** . . . . . *Executive Editor*  
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# BOOKS

The Rev. CARROLL E. SIMCOX, Editor

## Study of C. S. Lewis

C. S. LEWIS: *Apostle to the Skeptics*. By Chad Walsh. New York: Macmillan, 1949. Pp. 176. \$2.50.

Many readers of C. S. Lewis' best-selling *Screwtape Letters* who went on to read one or two of his other books will be surprised to learn that those other books number close to 20 — plus a number to which Lewis has been a contributor. It is the value of Dr. Walsh's study of Lewis that, for the first time, the entire canon of his writing is discussed together, his ideas and methods considered in some detail. Here, too, is an interesting biographical sketch of Lewis, from his childhood to public school and Oxford; from World War I, in which he was wounded, to World War II, during which he spoke over BBC and lectured on theology at RAF bases.

Like many another staunch proponent of the Christian faith, Lewis went through a period in which he rejected Christianity. He tried most of the modernisms, from "popular realism" to theism, but found them inadequate and at variance with the facts of life, physical and/or spiritual. This period of scepticism had its value, however, for it is Lewis' shrewd understanding of the peculiar dogmas of 20th century irreligion and paganism, no less than his understanding of Christianity, that makes his books successful.

There is something in Lewis' numerous volumes, Dr. Walsh reminds us, to please any reader: satire, exposition, fiction, fantasy, poetry. And the manner of presentation is wise, witty, and arresting. Many writers have the ability to make the obvious seem complex, but Lewis has the rare talent for making the complex seem simple and obvious. This talent is especially to be noted in *The Case for Christianity*, *Christian Behaviour*, and *Beyond Personality*, books made up of talks over the BBC explaining basic Christian teaching on such subjects as Heaven, Hell, sin, the Trinity, and the Divinity of Christ.

Dr. Walsh discusses these books, then moves on to a discussion of the more leisurely, more thoughtful studies, *The Problem of Pain*, *Miracles*, *The Abolition of Man* — the latter a timely exposé of the conflict between man-made ideologies and natural law or morality. Then there are the novels of the fantastic, *Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength*. In other books Lewis has created his own form; these include *The Great Divorce*, *Pilgrim's Regress*, and *The Screwtape*

*Letters*. Dr. Walsh writes about them all, separately and together, extracting and explaining meanings that the casual reader would most likely miss. He also has chapters on Lewis' poetry (not Lewis' best form) and his scholarly writings (very good, indeed).

There is a strong and obvious kinship between Lewis and his Oxford friend, Charles Williams, who is only now coming into some of the recognition he deserves. Dr. Walsh examines this relationship and also the influences on Lewis of H. G. Wells, George Macdonald, Jules Verne, G. K. Chesterton, Dorothy Sayres, and others.

Dr. Walsh has written a book that is not only a valuable guide to the life and work of an important and exciting Christian apologist, but that is also a stimulating, entertaining exposition of Christian doctrine in its own right. That Dr. Walsh has written such an eminently satisfying study will come as no surprise to those who remember his well-written, well-reasoned earlier book *Stop Looking and Listen*. A Virginian, now teaching at Beloit College, Dr. Walsh was recently ordained deacon. NASH K. BURGER.

## Religion and Youth

YOUTH ASKS ABOUT RELIGION. By Jack Finegan. New York: Haddam House, 1949. \$2.

According to the fly leaf of this book, Haddam House is "a publishing project in the field of religious literature for youth." Like other recent Haddam House publications, with the exception of a chapter from Dostoyevsky, this is solid stuff and dull reading, not likely to be read by youth.

Mr. Finegan lists 100 questions and answers them. The questions are generally pertinent and a good many of them, perhaps most, are those asked by youth continually of their teachers and pastors. (I might say nobody ever asked me the "purpose of apocalyptic literature" though it isn't a bad question.) Mr. Finegan's answers are fairly concise, and informed by a wide store of information and wisdom. His answers to questions concerning the Bible and especially the life of Christ are particularly good; his answers to questions about the Church, less adequate.

As a book for youth to read, even college youth, it is not prepossessing. Our religious book concerns ought to send their writers to some school of English to help them develop style and freshness of utterance. Haddam House is no exception. THOMAS BARRETT.

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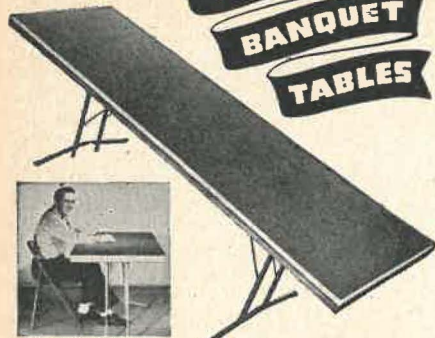
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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *This question has been asked by several Churchpeople. Why is it that when a priest dies he is generally buried with a Requiem, but this service is seldom used when a member of the laity dies?*

Requiem Eucharists are rare at the burial of the laity because the survivors do not ask for it; and failure to ask is due to the failure of the clergy to teach their people about the matter. The one request of the average family is, "Please make the service as short as possible." Also for social reasons, funerals are generally held in the afternoon. There is also a persistent effort on the part of the undertakers to persuade people to have their relatives buried from "funeral homes" instead of from the Church. In many parishes, however, a Requiem Eucharist is celebrated on the morning of the day of burial at a time arranged for the convenience of the relatives and friends, though it seldom gets into the newspaper accounts of the funeral.

• *What can you tell us about John Ball, the mad priest of England in the 14th century? Was he executed for being a theological heretic or a social heretic, or both? And maybe you can find the jingle so often quoted as preached by him.*

John Ball appears to have been first resident at York and later the parish priest at Colchester. He attained considerable early fame as a Wycliffite preacher. Naturally this got him into difficulties with the Church authorities as a heretic, since he must have held the Lollard doctrine of "Dominion founded in Grace" which is destructive of all government in Church or State. He was imprisoned by the Archbishop of Canterbury for a while and in 1366 all persons were forbidden to listen to his preaching. He and a man named Jack Straw were the chief lieutenants of Wat Tyler and took part, with him, in the riots of the Peasant's Rebellion which was an endeavor to wipe out all distinctions of position or office except, curiously enough, that of the King. After the murder of Tyler, John Ball and Jack Straw escaped and hid in an old ruin, but their presence there was betrayed by their own men and they were executed the following week. The execution must have been for their social opinions, not their theological ones, for instead of being burned alive they were beheaded and their heads exposed on

London Bridge. The doggeral verse which was the keynote of Ball's preaching was:

"When Adam delved and Eva span  
 Who was then the gentleman?"

• *Why do you say that water was used in the wine at the Last Supper? There is no mention of it in the Bible.*

This question has been asked in various forms by several correspondents. The Scriptural writers do not mention the water that was put into the wine because it was one of those things that could be taken for granted. In the countries surrounding the Mediterranean, during the early Roman Empire, no respectable persons drank unmixed wine. This I have on the authority of many scholars, notably Prof. Harry Thurston Peck of Columbia University, who was quite an authority on classical civilization; also Edersheim, *The Life and Times of Jesus The Messiah*, 8th Edition, Vol. 2, page 208, "To begin with: the wine was mixed with water, indeed, some thought that the benediction should not be pronounced until the water had been added to the wine. According to one statement, two parts, according to another, three parts, of water were to be added to the wine." Edersheim gives the Rabbinical references for these statements. The burden of proof lies upon those who would represent the Lord and His Apostles as not conforming to the normal table manners of the day.

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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 Ecumenical Press Service and is served by leading national news picture agencies.

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THIRD SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Dr. Miller Elected Bishop of Easton

A special convention of the diocese of Easton elected the Rev. Allen Jerome Miller of Baltimore to be the fifth bishop of the diocese on June 23d. Dr. Miller has said he will accept the election.

Dr. Miller, who is rector of the Church of the Messiah in Baltimore, was born in Jersey City, N. J., on April 10, 1901, the son of Frank O. Miller and Julia Hilldring Miller. He received a B. A. from Johnson College, Knoxville, Tenn.; a B.D. from Yale; and a Ph.D. from Edinburgh University. In 1924 he was ordained to the diaconate and in 1934 to the priesthood. His marriage to Etta Merrill Vigue took place on July 30, 1940.

The bishop-elect was formerly a Presbyterian minister. He is the author of *The Kingdom of Inner Meaning* and of *An Introduction to a Theory of Christian Education*.

From the list of thirty-six names submitted to the committee seven were nominated. Only three candidates received a substantial vote. These were: the Rev. James Archibald Mitchell, rector of St. Paul's Church, Englewood, N. J.; the Rev. Allen Jerome Miller, rector of the Church of the Messiah, Baltimore; and the Rev. Rex Bosarth Wilkes, Jr., rector of Grace and St. Peter's, Baltimore. Mr. Mitchell went into the lead on the first ballot and kept it until the sixth. On three ballots he received a majority in the lay order but failed in the clerical order. On the sixth ballot Fr. Wilkes began to gain, but after the eighth ballot began to lose. The real change came in the seventh ballot when the laity turned to Dr. Miller. For the next two ballots Dr. Miller received a majority in the lay order, but the clergy were deadlocked at 10 to 10. On the tenth ballot a sufficient number of the clergy switched to Dr. Miller and he then received a good majority in both orders and was declared elected.

Before balloting began the Convention was called to prayer by the president and the *Veni Creator* was sung. At the close of the session the Doxology was sung and a committee of notification was appointed. There was a fine spirit of coöperation between the clergy and laity and between those of differing Churchmanship.



BISHOP-ELECT OF EASTON: *The Rev. Allen Jerome Miller, Ph.D.*

### GEN. CONVENTION

#### Youth Will Hold Sessions at Same Time

The National Youth Convention will meet during General Convention time in San Francisco (Oakland) September 29th through October 2d.

The convention meets every three years to call youth to a new sense of Christian vocation through united witness to our Lord and His Gospel.

The convention is also organized to demonstrate youth's place in the life of the Church, and to reaffirm youth's loyalty, through united action, to the work of the Church.

The 1949 meeting will have as its theme "Onward in Faith." It is the theme selected by the National Youth

Commission for the United Movement of the Church's Youth for 1949.

Each diocese and missionary district of the Church is entitled to send two delegates between the ages of 14 and 25 and one adult advisor. These delegates are selected in any way the diocese or district chooses and must be approved by the bishop. In 1949, to make representation as comprehensive as possible, each province may send three accredited visitors (selected by the provincial college work division) to represent college campuses in the College Interest Group which will be a part of the Convention.

#### WORSHIP AND REPORTS

The 1949 Convention program will include opportunity for corporate worship. At one of the corporate communion services, the quadricentennial of the Prayer Book will be commemorated and an offering presented by the delegates.

Plenary sessions will allow for reports on youth activities and discussions on the various concerns of youth. There will be three major interest groups; one for parish youth, one for college students, and one for youth advisers. Early on the Convention program, provincial youth meetings will be held so that provinces may discuss their concerns and needs. From these interest groups and meetings will come resolutions to be presented to the plenary session for endorsement or rejection by the Convention.

One of the highlights of the program will be the informal reception and banquet to meet Church leaders. Some of the bishops and other dignitaries most concerned with youth work will be present to exchange ideas with young people.

All the young people in the area will be invited to a mass meeting which will be especially concerned with Church and Christian vocations.

#### VOTING FOR BISHOP OF EASTON

Ballot	C L		C L		C L		C L		C L		C L		C L		C L	
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th						
Bishop Banyard	1	3	1	1	0	0	0	0	0	0						
Dr. Don Frank Fenn	1	1	1	2												
Rev. Albert Hawley Lucas	1	2	1	1	1	1										
Rev. Allen Jerome Miller	1	4	2	4	2	3	2	3	3	4	2	3	7	7	10	23
Rev. James Archibald Mitchell																
Rev. Nelson Waite	9	19	8	22	8	23	9	22	6	20	8	19	3	14		1
Rev. Rightmeyer	1	1														
Rev. Richard Kelley	1	1														
Rev. Rex Bosarth Wilkes, Jr.	5	9	7	10	9	13	9	14	10	14	10	18	10	19	10	17
Clerical Votes cast	20 necessary to elect 11										Lay Votes cast 40 necessary to elect 21					



## CZECHOSLOVAKIA

### The More Reprehensible Because of Coercion

Relations between the Roman Catholic Church and the Czechoslovakian government, as reported by Religious News Service and other press dispatches, are at a crisis.

Early in June the Czech Communist government had persuaded over a hundred Roman Catholics, including some clergy, to organize a pro-government "Catholic Action" organization. No sooner had the "Catholic Action" organization been formed than Archbishop Beran warned Roman Catholics, "If some of you should be invited to join it, be aware that it is a schismatic movement."

Later in the month, on the evening before the Feast of Corpus Christi, Archbishop Beran walked past Communist plain clothes men and police who had been guarding and searching his palace for four days and drove to the monastery of Strahov where he prayed for the "Judases who are betraying their priestly calling, allowing themselves to be tempted by short-term successes and material benefits." The Archbishop also prayed for the victims and potential victims of government coercion. He petitioned that the youth of Czechoslovakia might not be misled and might be educated in the Catholic spirit. He prayed for Catholic families, and for Catholics who are wavering in their faith that they might not be "misled by lies and distorted reports."

Five days later on June 20th the Sacred Congregation of the Holy Office in Rome, on behalf of the Pope, issued a decree declaring the "Catholic Action" group schismatic and excommunicating those responsible for the organization and those who give it support.

The "Catholic Action" group, the decree declared, "was all the more reprehensible because its promoters did not hesitate to use force and deceit to coerce many into giving their endorsement to it, and even dared to include and publish the names of priests and laymen who not only never gave their consent, but who indeed had expressed their disagreement."

In his sermon at the Strahov monastery the Archbishop had said:

"Perhaps very soon you will hear all sorts of things about me from the radio. You may hear that I have made a confession or other things. Whatever happens, don't believe that I have surrendered." (The Archbishop, who is 60 years old, is a survivor of the Nazis' Dauchau concentration camp.)

As the Archbishop retired from the church someone in the crowd that



RNS

THREE NATIVE PRIESTS of the Church of India, Burma, Pakistan, and Ceylon (front row) after their consecration as bishops at St. Paul's Cathedral, Calcutta. Left to right: Francis Ah Mya, John Aung Hla, and Joseph Amritanand. The Most Rev. George C. Hubback (middle of second row) was consecrator.

thronged about him shouted, "We won't let you be taken!"

The next day at St. Vitus Cathedral during the Solemn High Mass the Archbishop had hardly begun to speak when Communist provocateurs began whistling and catcalling. After a second unsuccessful attempt to speak the Archbishop made no further effort to be heard, but began walking toward the main door, preceded by two bishops, all the while blessing the crowd. Many reached out to kiss his hands or touch his robes. As he left in his automobile Catholics and Communist were struggling to shout each other with one crying, "Long Live the Archbishop," and the other screaming, "Long Live President Gottwald."

## HUNGARY

### Informants Report National Church Planned

Plans are under way in Communist-dominated Hungary to set up a "National Catholic Church" that will be independent of the Vatican and completely subservient to the Budapest regime, according to Hungarian informants in Brussels.

The informants comprise several prominent Hungarian Catholic priests and

laymen who escaped from Hungary.

They said the establishment of the national church had been delayed by the arrest and trial of Joseph Cardinal Mindszenty, but is now being hastened "by the rapid evolution of events in Czechoslovakia." [See above: Czechoslovakia.]

According to the Hungarian refugees here, the new church in Hungary would probably be headed by Father Istvan Balogh, leader of the Independent People's Party which recently joined the Popular Front, formed by a coalition of the Socialist and Communist parties.

The informants said that several thousand priests and laymen have been deported to concentration and internment camps all over the country. In Buda-Deli, they charged, there is a camp reserved exclusively for clerics and nicknamed the "Regiment of Priests," into which 400 clerics have already been "drafted." [RNS]

## CANADA

### Synod Opposes Envoy to Vatican

The Bishop of Toronto denounced the proposed appointment of a Canadian envoy to the Vatican in an address before the Toronto diocesan synod of the Church of England in Canada. [RNS]



CHINA

Bishop Chang Returns

By the Rev. DAVID M. PATON

A small crowd of friends and colleagues was waiting at the new concrete air-strip in Foochow to welcome Bishop Michael Chang as he stepped off the plane from Hong Kong on May 25th.

The Bishop had cut short his time in the U. S. in response to a cable from his anxious fellow-workers.

In the 14 months of his absence, the national scene had changed vastly. In the spring of 1948 there had been fighting far away in Manchuria; by May, 1949, the Communist tide had washed over the Yangtze River in mid-China (occupying most of the three dioceses supported by the ACM) and was lapping at the borders of Fukien. There were soldiers everywhere; all of them were eating up the rice which is the staple food and now also the principal currency. U. S. and Hong Kong dollars were worth less than before, and were more desperately needed than ever.

During his first days at home the Bishop took care of some essential diocesan business, making arrangements for the immediate publication of the long-needed Chinese Prayer Book, for example. Now and then he got a chance to attend to his own affairs and to be with his family.

It was early decided that most of the money given by American Churchmen should be used to help the evangelistic and pastoral workers. We call it a three months' advance of a part of their salaries. Even the full salary is not a living wage.

WEST INDIES

Bishop of Jamaica Retires

The resignation of His Grace, Archbishop Hardie, as Bishop of Jamaica was officially communicated to the diocesan council by Suffragan Bishop Gibson on May 11th, and will take effect on September 30th.

The Archbishop who has served the people of Jamaica for 21 years, during 18 of which he has been archbishop, said in a letter that he believed that the changing conditions on the island called for a younger man to administer the diocese and lead the Church.

"I would gladly have continued for some time longer if the present emergency had not arisen. The emergency has been caused by the unprecedented shortage of priests to serve the cures. . . . I have been told plainly by friends in England whose judgment I trust, and their opinion is endorsed by my best advisers here that we cannot expect men to come to work in a new

diocese if they know that the Bishop will be retiring before long."

The letter pointed out that the Church of England in Jamaica is an autonomous Church and so when men come to it they break their connections with the Church of England.

In September the Archbishop and his wife will return to England.

ENGLAND

Women's Ministry

Resolutions on the ministry of women have been provisionally adopted by the Upper House of the convocation of Canterbury to be considered by the Lower House. A joint session of the houses [L. C., May 29th] had revealed sharp differences of opinion on the subject.

The resolutions which were acted upon by the Upper House on May 20th are:

"1. The diocesan bishop may give permission to an incumbent for a woman, possessing special knowledge and experience, to speak about her work in church, at services other than Holy Communion.

"2. The diocesan bishop may give permission for a lay woman . . . to take special (i.e., non-statutory) services in church and to give addresses at them.

"3. The diocesan bishop may in case of need give permission to an incumbent for

THE LIVING CHURCH RELIEF FUND

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Christ Church, Noshiro, Japan Rebuilding Fund

Previously acknowledged	\$ 195.25
Mrs. H. V. Conrad	50.00
Youth Conference, Diocese of Olympia	16.00
Anonymous	10.00
Rev. Norman S. Howell	10.00
Anonymous	5.00
James L. Billingslea	5.00
John Cushing	5.00
Rev. John A. Welbourn	5.00
Jane White	5.00
	<hr/>
	\$ 306.25

Bishop Chang's Work

Previously acknowledged	\$4,216.29
Mrs. Frank A. Coe	10.00
Anonymous	5.00
Jane White	5.00
	<hr/>
	\$4,236.29

Save the Children Federation

Previously acknowledged	\$2,853.98
Mrs. H. V. Conrad	25.00
Rev. John A. Welbourn	10.00
Lola A. DeFrees	5.00
	<hr/>
	\$2,893.98

CARE for Old Catholics

Previously acknowledged	\$7,655.39
Shattuck School Campus Chest,	
Faribault, Minn.	11.00
Mary L. Edson	10.00
	<hr/>
	\$7,676.39

a woman worker holding his license . . . to take such parts of the services of Morning and Evening Prayer and the Litany as are not reserved to the priest in church and give addresses at them." [EPS]

Dr. Garbett Asks New Method of Nominating Bishops

A drastic change in the method of nominating bishops was urged by Dr. Cyril Forster Garbett, Archbishop of York, in an address to the Litchfield diocesan conference.

"It is unsatisfactory in principle," Dr. Garbett declared, "for the chief officer of the Church to be nominated by the Prime Minister, who is not necessarily a Christian."

He said he was in favor of a system whereby nominations of bishops would be made by a Church chapter which would submit three names to the Prime Minister for final choice. [RNS]

JAPAN

Survey of Missionaries

As of May 21st there were present in Japan, 56 missionaries of the Anglican Communion, representing the United States, England, Canada, and Australia.

A survey taken in Tokyo reveals that the Japanese bishops have forwarded to the Mother Churches requests for approximately 50 priests, theological teachers, university and high school teachers, doctors, nurses, and agricultural directors.

SWEDEN

Status of Dissenter Churches to be Liberalized

Far-reaching steps to liberalize the status of both the Roman Catholic Church and the Free Churches in Sweden are incorporated in a bill to be introduced in parliament next year.

Drafted by a special government commission which has been holding sessions for the past six years, the projected law is regarded as one of the most comprehensive religious measures recommended since the Church became established in the 16th century.

Although complete freedom of worship is no longer challenged in Sweden, the new bill which is called the Dissenter Law has been planned to meet the objections of dissenter groups which claim they suffer many civil disadvantages from which they have not yet been completely freed.

The proposed legislation would give a larger measure of religious freedom to those who are not members of the Established Church.



# Chaplains *Limited*

## A Problem for General Convention

By the Rev. Francis W. Read

Rector, St. Stephen's Church, San Luis Obispo, Calif.

Formerly Chaplain, United States Army



**W**HILE our national military establishment is being reorganized, General Convention should consider our ministry to the armed forces.

It is no secret that during World War II there was considerable dissatisfaction with the ministry among Episcopalian service personnel, both chaplains and laity. While most of this dissatisfaction resulted from limitations imposed on our ministry by military and naval authorities rather than policies of our own making, Episcopalians in the armed forces were critical of the Church in its passive acceptance of these limitations. They rightly pointed out that as long as we accept these limitations without official protest, the armed forces assume we are satisfied.

The Armed Forces Division, of which the Presiding Bishop was the war time chairman (it was then the Army and Navy Division), was not responsible for the things about which our service people complained. Having no alternative it cooperated with the military on the military's own terms. These terms had been in effect since long before the war, but their actual effect was not realized by the Church as a whole until World War II brought some twelve million men under arms. The Army and Navy Commission had no mandate from the Church to press for any change, nor would it have been politic to have done so in the midst of the war effort.

Since our country will probably have large numbers of men under arms for many years to come, we should be concerned over anything which hampers our ministry to the armed forces. The strategic time to seek the removal of the limitations which hamper our ministry is now, when the armed forces are being reorganized and when there can be no

accusation of interfering with a war effort. The source of any such action must be General Convention. It is the only body competent to speak or act for the Church. The limitations with which General Convention should be concerned relate to the assignment and distribution of our chaplains, the registration of our communicants, and the status of the Church's services.

### DISTRIBUTION OF CHAPLAINS

Although we had some 500 chaplains on duty during the war, men often complained that they had been in service two, three, or even four years without ever finding an Episcopalian chaplain. I know of several divisions that went into combat without a chaplain of our church. I know of several large posts and hospitals that were often without Episcopalian chaplains for long periods of time.

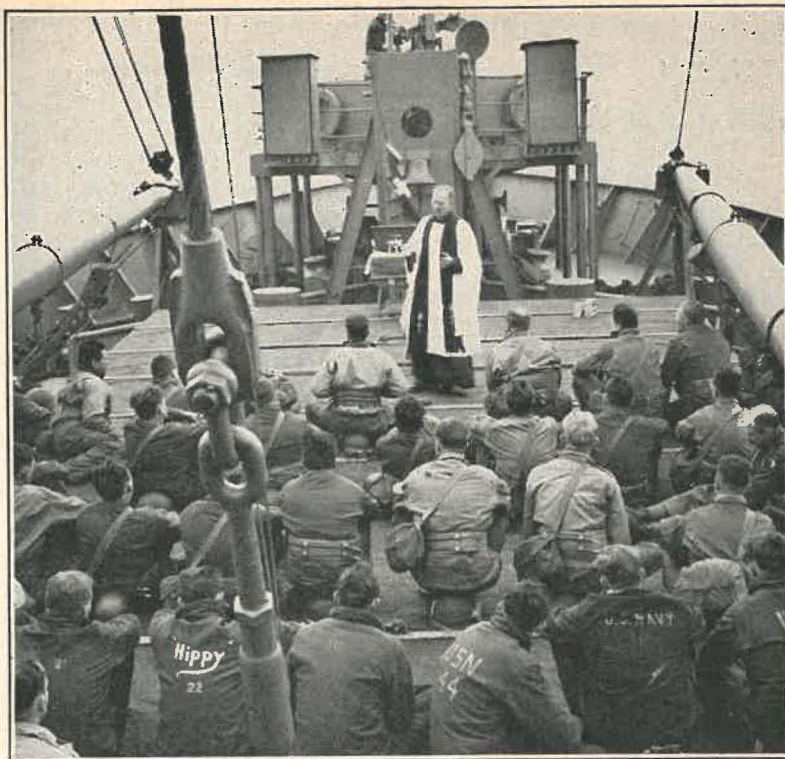
With this dearth of Episcopalian chaplains in some quarters there was a surplus in others. Two would be found in one division, several in the same post or installation. Other chaplains of our Church would be serving small detached units in isolated garrisons or island outposts, with only a few hundred men, maybe half a dozen of them Episcopalians, under their care.

The result, of course, was that large numbers of Churchmen were deprived of the ministry of their own Church and were forced to accept the ministrations of whatever Protestant chaplain was assigned to serve them, or do without. There were some who registered as Catholics so they could have the ministrations

of a priest rather than take Protestant pot luck. But whether they received Catholic or Protestant ministrations or did without, they felt that their own Church had deserted them in time of need.

Although our chaplains cannot be everywhere, they could be more equitably distributed. We had enough army chaplains during the war so that one could have been assigned to each combat division and the remainder distributed among the larger hospitals and training centers, both at home and overseas. In the navy and air force too, one could have been assigned to each tactical unit comparable to an army division, with the remainder serving the larger hospitals and installations. Such equitable distribution would give each of our communicants in service better than an even chance of finding a chaplain of his own Church readily available.

Such distribution of our chaplains, however, can be accomplished only if they are assigned as Episcopalians. But this is not the category under which they are assigned. They are simply assigned as Protestants. If a unit or an installation has a vacancy for a Protestant chaplain, the accidents of military assignment will determine whether he is a Southern Baptist (perhaps the third in that command), a Salvation Army captain, a Nazarene, an Episcopalian, or something else. Similarly, if an Episcopalian chaplain is awaiting assignment, the accidents of post and unit vacancies will determine whether he goes as the third Episcopalian to a given post, is sent to a remote garrison



SHIPBOARD SERVICE: Only one of the many and varied activities of the army or navy chaplain.

U. S. Army Signal Corps.





FR. READ (center), who wants Episcopal chaplains assigned as Episcopalians and not as Protestants, is here flanked by Congregationalist and Roman Catholic chaplains.

to serve a small detached unit containing two Episcopalians, or is assigned where a chaplain of our Church is really needed.

This lumping of our chaplains in the Protestant hodge podge is one limitation which sorely hampers our ministry to the armed forces. If we are to exercise an effective ministry our chaplains will have to be assigned to strategic units and installations according to a well defined policy.

#### REGISTRATION OF COMMUNICANTS

While our lay communicants had difficulty in finding their chaplains, the chaplains had greater difficulty in discovering their communicants.

The army and navy recognize only three religions: Catholic (which means Roman Catholic), Protestant, and Jewish. If a man is not a Roman Catholic or a Jew he is a Protestant. If he is a Protestant that is all there is to it. He can't be a Lutheran or a Methodist or an Episcopalian according to military categories — he is just a Protestant. Unless his "dog tags" are marked "C" or "J" they are marked "P." The same is true of his service record.

Recent news dispatches indicate that the army is now allowing Protestants to name their Churches. However, neither the navy nor the marine corps has made such announcement. The army's announcement should be taken with a large quantity of salt. During one stage of the war the army made a show of allowing Protestants to designate their Churches, but reversed itself in a few months. And while this policy was in effect it was worse than useless. The information was obtained at the first post of duty and was

available only to the chaplains at that post. It did not go on the service record as an explanation of the "P." On becoming a patient at an overseas hospital I tried in vain to be listed as Episcopalian.

All that our chaplains can do is let it be known as best they can that they are available and wait for men to come forward.

The postal notification sent out by the Church advising chaplains of Episcopalians they should be serving were of no help. Constant moving of units and transfers of both chaplains and men from one unit to another usually rendered these cards out of date before they were received. Out of the many cards sent to me, only once did I locate my man. The Church War Cross likewise was of no help. I found many men who were not Episcopalians wearing it. Since it did not bear the name of the Church, it did not identify the wearer as an Episcopalian or result in an Episcopalian chaplain being called to minister to a dying or unconscious man found wearing it.

Relegation of Episcopalians to the Protestant hodge podge without anything on either their service record or their "dog tags" to indicate that they are Episcopalians is another limitation. If we are to exercise an effective ministry this limitation will have to be removed and our communicants will have to be allowed to designate themselves as Episcopalians and be so identified on their service records and "dog tags."

#### STATUS OF SERVICES

As the army and navy recognize only three religions, they recognize only three types of religious worship: the Roman

Mass, the Jewish ritual, and the general Protestant service. Generally Episcopalians do not find the latter an acceptable substitute for the Prayer Book worship.

Therefore the Prayer Book Eucharist, even when an Episcopalian chaplain is available, has no place in the religious program of the military forces. It is purely an extra-curricular activity in which such chaplain is free to engage if he can find an acceptable time and place and can dig himself up a congregation. My own experience was that commanding officers and supervisory chaplains were as coöperative as military regulations allowed. Post chaplains were not uniformly coöperative. At one post I was denied the use of a chapel for Sunday Eucharists because three Roman Masses and two general Protestant services kept it in use all morning.

The extra-curricular character of Episcopalian services is emphasized in the army-navy Hymnal. Therein are printed an English translation of the Roman Mass, a Jewish ritual, and several suggested Protestant orders, including a general Communion service. But the Order of the Holy Communion from the Book of Common Prayer is conspicuously missing. In order to place our liturgy in the hands of the worshipers, the Episcopal Church had to print and distribute at its own expense *The Prayer Book for Soldiers and Sailors*.

Allowing Episcopalian services only as extra-curricular activity is another limitation imposed by the military and naval authorities which severely hampers our ministry to the armed forces. If we are to exercise an effective ministry, our services will have to be given official recognition.

#### IMPLICATIONS OF THE STATUS QUO

Implications of the status quo in the military and naval forces would not be admitted by even the most liberal of Churchmen if stated in bald terms. The implications are these: that there is no real difference between the doctrine, discipline, and worship of the Episcopal Church and that of every other non-Roman religious body; that all ministries are of the same value and can offer the same ministrations (even those of the Christian Science chaplains who have received no ordination); that all non-Roman religious rites have the same meaning and possess the same efficacy; that we should be content to furnish the army and navy with Protestant chaplains who are perfectly free, in an extra-curricular sort of way, to offer the worship of their own Church to such non-conformists to G.I. Protestantism as desire it.

A constitutional as well as a spiritual issue is presented by the existing situation. Under our constitutional guarantees of

***Being there, finding the men, and giving them the Church's service — these are the three problems that Episcopal Church chaplains cannot satisfactorily solve under the present military set-up.***



freedom of worship, is not the Episcopal Church just as much entitled to be treated as an independent religious entity as the Church of Rome? Roman Catholic chaplains are assigned as such and distributed according to a strategic plan. Roman Catholic service men are designated as such on their service records and "dog tags." The Roman Catholic Mass is a regular part of the religious program of the armed forces, and the liturgy of that Church is printed at government expense in the Army and Navy Hymnal. If our constitutional guarantees are of any value, the Episcopal Church is entitled to the same treatment.

#### RESPONSIBILITY OF GENERAL CONVENTION

On General Convention rests the initiative in taking steps to secure the removal of limitations which sorely hamper our ministry to the armed forces. That responsibility can be discharged by making our position clear to the military and naval authorities and following through until the desired results are obtained. A joint resolution in substantially this vein would be a good start:

"Resolved, the House of \_\_\_\_\_ concurring, that the Episcopal Church is desirous of having its chaplains in the army, navy, and air force assigned as Episcopalians and not merely as Protestants, and distributed according to strategic plan which would enable them to minister to as large numbers of communicants of this Church as possible; that Episcopal Church is also desirous of having its communicants in the army, navy, and air force designated as Episcopalians rather than merely as Protestants on their service records and identification tags; that the Episcopal Church is further desirous of having its services recognized as part of the official religious program of the army, navy, and air force and the Order for the Holy Communion from the Book of Common Prayer printed in the Army and Navy Hymnal; Resolved, further, that copies of this resolution be sent to the President of the United States as Commander in Chief of the Army and Navy, the chairmen of the Military and Naval Affairs Committees of the Senate and House of Representatives, the Secretary of National Defense and the Chiefs of Chaplains of the Army and Navy; Resolved, further, that the Suffragan Bishop for the Armed Forces (if such be elected, otherwise the Armed Forces Division of the National Council), be authorized to enter into and conduct negotiations with the proper governmental authorities with a view to attaining the objectives specified in this resolution."

#### ELECTION OF SUFFRAGAN

The election of a suffragan bishop for the Armed Forces, a proposal which is coming before General Convention, would not only give us an official representative to deal with the government, but would also provide us with adequate ecclesiastical oversight in our ministry to our communicants in uniform.

# Toward Social Reconstruction

## Commission Report Foreshadows New Book on Social Justice

IN the fall of 1946 the Joint Commission on Social Reconstruction published a small volume entitled *Christianity Takes A Stand* (Penguin Books, Inc.). It met with a fairly wide response, fifty thousand copies being sold, and, apparently, served a real purpose.

Encouraged by this, the Commission decided to undertake a similar venture this triennium. But in order to broaden the field of our discussion and bring as many persons as possible into conference, the Commission held three regional meetings during the year 1948. Such round table discussions were held at Greenwich, Conn., for the eastern seaboard; at St. Louis for the midwest, north, and south; and at San Francisco for the west coast. In these discussions the background of the thinking was the new challenge with which Communism has faced Western civilization. Although in each conference the speakers were different the same topics were assigned. From among the papers presented a few have been selected and will be published by the Commission in a volume, *The Christian Demand for Social Justice*, printed by the

New American Library, formerly Penguin Books, Inc. The book will also contain an extended chapter by Dr. R. H. Tawney on the present British experiment. It will be ready by September 1st.

Again it is hoped that this book will prove of value to study groups within the Church and will help to provoke thinking on the questions which are considered. A copy of the book will be sent to each clergyman, hoping that this will create interest in the book and stimulate its purchase for use in discussion groups.

As in the introduction to *Christianity Takes A Stand*, particular care is taken to make it quite clear that the opinions expressed in the volume are the opinions of the authors of the papers, and in no way commit General Convention or the Church or even the Commission itself.

However, as a result of its experience during the past six years, the Commission has now come to the conclusion that instead of trying to produce a book every three years it would be better to publish papers from time to time on immediate issues as they arise. In this way the public discussion within the Church will be aroused and opinion mobilized when it will do the most good. Furthermore, there is very little profit for a publisher in a symposium of limited edition which is sold for 25 cents. And as a result the Commission this year has had to underwrite, through its many friends, the printing of this present volume.

One other suggestion regarding the future:

We earnestly urge and hope for greater lay participation and interest in the work of the Commission. The attempt to think out our problems in the light of Christian principles is not a task for the clergy alone. For it often involves technical matters on which the clergy have no particular competence to speak. But it is a task for the Christian laymen and clergymen together. And it is a responsibility which no man who believes in his heart that Christ has pointed the Way can possibly escape or evade. But the percentage of lay attendance at the meetings of the Commission has not been high, and as a result we have had little assistance from our laymen. We therefore, suggest that seven laymen instead of five be ap-



RNS

COMMISSION CHAIRMAN: Bishop Scarlett of Missouri, who signs the *Social Reconstruction* report as chairman.



## MISSIONS

### NEVADA

#### For the Price of a Stained Glass Window

In 1947 the Missionary District of Nevada made the experiment, at financial hazard, of carrying on work in the district with an adequate, trained staff filling all vacancies. In 1948 the financial burden proved too great and with mounting living costs the staff could not be maintained. For these and other reasons the district has suffered the heaviest loss in personnel in any of the last seven years.

The existence of this situation in Nevada was revealed by Bishop Lewis of Nevada in his annual report to the National Council.

He said, "The contrast is dramatic. Confirmations dropped from 200 to 152; baptisms from 424 to 238. Church schools decreased sharply. It was the first time in over ten years that Nevada's Church schools have not made some gain, and even the recorded communicants fell off a little.

"We are not proud or happy about this report, and are undertaking to remedy it as best we can ourselves, but I do think that the difference between the Episcopal Church as simply a standby status quo institution and the Episcopal Church as a growing missionary agency is only too clearly set forth in these two years.

"One of our askings in the budget for the new triennium is a major increase for travel. In spite of vacancies the missions chiefly benefited by missionary travel in this past year report 43 baptisms and 20 confirmations to say nothing of the other ministrations of the Church this travel provided.

"I do feel most strongly that the Church must decide whether or not such new Christians are worth the price of a couple of stained glass windows. We will continue to do our best; but comparatively speaking, such a small increase in funds would make such a difference."

### MISSIONARIES

#### Honolulu Appointment

Claude F. DuTeil, a member of this year's graduating class at the Virginia Theological Seminary, has been appointed for missionary service in the missionary district of Honolulu.

Bishop Kennedy intends to assign him to St. Stephen's, Wahiawa. Mr. DuTeil expects to leave for Honolulu in July, accompanied by Mrs. DuTeil and their daughter.

He is a member of All Saints' parish, Atlanta.

pointed to the Commission during the next triennium and that an effort be made to appoint men who are vitally interested in this work and are prepared to give some time and thought to it.

At this point the Commission would like to acknowledge the great help which it has received from the Department of Christian Social Relations of the National Council. The Director has attended all the meetings of the Commission and has cooperated fully and most helpfully in our endeavor. In this connection we would urge the strengthening of all diocesan departments of Christian social relations, both financially and as regards qualified personnel. And we would urge that each diocesan department set itself the immediate task of organizing within every parish and mission of the diocese, a social relations committee composed of men and women vitally interested in these problems who will further study groups within the parishes. In this way Christian opinion can be more widely and speedily mobilized.

For example, take the terrible plight of displaced persons. The appalling facts and figures are too well known to be repeated here. Millions of human beings still come within these tragic categories.

At this moment of writing an attempt is being made to liberalize our attitude toward this great problem and to open wider the doors of this country as an asylum for these refugees. The non-Roman Churches, however, are lagging inexcusably in this matter. We are not beginning to put forth the effort which animates our Roman Catholic nor our Jewish brethren. It is said that if you are a displaced Jew you can expect to be resettled by the end of 1949. If you are a Roman Catholic displaced person, your chance of resettlement as over against your non-Roman neighbor is about ten to one. Thousands of Protestant and Orthodox displaced persons families are still desperately hoping against hope that members of Churches in the United States will recognize their duty in this matter and send in a set of assurances which will mean life or death.

Here is a task for the social relations department of every diocese. Here is an opportunity for every social relations committee in every church and mission within the diocese. Every clergyman, every parish, every mission should lay this matter on their consciences and make a determined effort to make room and find work for a displaced family. Especially in the rural areas and in the smaller towns and cities is the opportunity the greatest. And the Parable of the Last Judgment is the rebuke and condemnation we face in so far as we fail to do our full duty in this matter.

Another area in which Christian social relations committees can be an important factor is in the matter of human rights. Both at home and abroad large

numbers of our population are still denied their full rights as citizens. Underprivileged peoples in all parts of the world look to this great country to set an example of justice and equal opportunity. The first step in establishing equality for all is a vigorous effort, expressed in legislation, to secure full civil rights for every citizen of the United States.\* The Church must demand, both corporately and through its individual communicants, that the brotherhood of man and the equality of all in the sight of God, be thus recognized by the nation, immediately and fully. The Church must also support wholeheartedly the efforts of the United Nations to promote the adoption by law, in all member nations, of the proposed Convention on Human Rights. Only in this way can the Bill of Human Rights recently adopted by the Assembly of the United Nations be made effective.

In the field of world order the Commission commends to our Churches a study of the Message and Findings of the Third National Study Conference on the Churches and World Order held in Cleveland, O., under the auspices of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. Copies can be had at the Federal Council headquarters, 297 Fourth Avenue, New York 10, N. Y.

The Commission offers this resolution:

*Resolved*, the House of \_\_\_\_\_ concurring, that a Joint Commission on Social Reconstruction be continued by the appointment by General Convention of five bishops, five presbyters, and seven laymen; and that for the expense of the Commission the sum of five thousand dollars is hereby appropriated for the triennium.

\*The report is signed by the entire Commission, but Bishop Carpenter of Alabama does not concur fully with the sentence indicated.



HAS RESERVATION: Bishop Carpenter of Alabama, who agrees except for recommendation of civil rights legislation.



# *Communism Strikes Again*

**L**AST summer we reported on the confused and confusing Church-State situation in Czechoslovakia. We indicated [L. C. September 12, 1948] the surface calmness and apparent adjustments between the Roman Catholic and Protestant Churches on the one hand and the Communist-dominated government on the other. But we added the feeling of many leaders that "the present sense of security is a false one; that the Communists know better than to fight on two fronts at once, and that they would surely turn against the Church as soon as they really have full control in civil affairs." Later, we reported secret Communist instructions to infiltrate and attack the Church, and some weeks ago [L. C. May 15, 1949] we predicted that Archbishop Beran, Primate of Czechoslovakia, would be the next prominent victim of the Communist persecution of the Church.

The news of the past week indicates that these predictions are unhappily coming true. On June 26th Archbishop Beran, already restricted by Communist "protective custody" which has virtually confined him to his residence and Cathedral, solemnly warned his people that the hour of trial for them is near. In a blistering pastoral letter, he and the other Roman Catholic bishops of Czechoslovakia announced the failure of efforts to reach agreement with the govern-

ment, now completely dominated by the Communists, and said that the Church "stands here today, robbed, deprived of the majority of its freedoms and rights, dishonored, soiled, persecuted secretly and openly."

There will be those who, playing into the hands of world-wide Communism, will say that this is only another instance of "political Romanism" getting what is coming to it for its meddling in the affairs of State. There will be others, more discerning, who will see in this latest attack the opening of a new chapter in the Soviet persecution of all religion—Catholic, Protestant, Orthodox, and Jewish. The particular times, places, and names change; but the basic underlying conflict remains. Soviet Communism and Christianity—indeed all supernatural religion—are fundamentally irreconcilable. How many "incidents" will be necessary before Christians everywhere will recognize that hard core of reality in the world situation?

Pray for the Catholics—yes, and the Protestants and Jews—of Czechoslovakia. Pray for all men everywhere, even in Russia, who are victims of Communist oppression. Pray for ourselves, that our eyes may be opened and our courage strengthened in the face of the secularist, materialist opposition to all Christianity that culminates in the false religion of Soviet Communism.

## **Artificial Insemination — A New Moral Issue**

**L**A TE or soon, the Church will have to declare its mind upon a new and delicate moral problem, and it is not too early to begin facing it now. The subject—not a pleasant one—is that of artificial insemination.

The Church of England is facing it already, openly and officially. In December, 1945, the Archbishop of Canterbury appointed a commission "to consider the practice of human artificial insemination with special reference to its theological, moral, social, psychological, and legal implications, and to report to the Archbishop." That commission's report is now available, and has been vigorously discussed in England.

We expect our English cousins to be reticent about such issues, and we make much of our alleged American superiority in "objectivity" and "frankness." It may be so, as a general rule; but here we must acknowledge that the English have been the first to face the facts. By "the facts" we mean the ever-growing scope of the practice of artificial insemination, and the grave moral and social problems it raises.

Any Christian can see that the issues involved in "A. I." are not purely medical or psychological or legal: they are primarily theological and moral, at any rate for Christians. And most of these issues are strictly new and unprecedented to the Church and society. Granted, there is nothing new about the mandate: "Thou shalt not commit adultery." But the sort of question the Church must now face, for the first time in her history, is this: "Is A.I.D. (artificial insemination from a donor other than the husband) to be regarded as adultery or not?" There are several other "new" issues involved which are almost equally difficult and imperious.

We shall not be so brash as to deliver an impromptu editorial judgment on the subject. This is for the Church as a whole to decide. But we do think a first step should be made toward authoritative guidance for Churchpeople as to the implications of their faith on this matter. Because the situation in America differs in some sociological respects from that in England, an independent study of the problem ought to



be made by a commission of the American Church. Such a commission ought to represent in its membership such relevant fields as moral theology, law, medicine, sociology, and psychology. Its report would arouse much more discussion and hard thinking among American Churchmen than would the English report, which relatively few Americans will ever read.

Could the Presiding Bishop appoint such a commission, modeled upon the English group, to explore the problem in this country and to make a report to the Church? Or, if such initiative action should be taken by General Convention, well and good. What is called for is a study of, and a pronouncement upon, the problem by a body that has some real authorization by the Church as a whole. This is not the kind of moral question that the individual conscience alone can arbitrate.

"A.I." is here. It is a medical and legal fact. This social phenomenon is only in its beginning. It is likely to grow enormously in scope and social influence within the immediate future. It may very conceivably revolutionize family life. It simply must be faced with Christian objectivity and courage. We need, first, information; and then moral guidance. Let the Church be the Church and give us light and leading.

### *Three Ways to Help*

**T**HE LIVING CHURCH likes to do a job well. We are deeply gratified with the praise from many quarters on our special Prayer Book Number, which had a paid circulation of well over 22,000 copies and introduced your Church magazine to many new readers. We are looking forward to doing an equally satisfactory job on General Convention coverage, with five enlarged convention numbers.

Needless to say, we could not do the kind of job that General Convention requires on our own limited

resources. For this reason, there are three ways in which the readers of THE LIVING CHURCH are being asked to help.

The first is our campaign for new readers. Hundreds of subscriptions have already been received at the special introductory rate of 28 weeks for \$2, but we hope many more readers will prevail upon their friends to take up this worthwhile offer, so that as many Churchpeople as possible will be informed of what their Church is thinking and doing in this critical period.

The second is sustaining subscriptions. As each individual subscription comes up for renewal, we request the subscriber to consider renewing at a rate above the minimum price. The many thousands of sustaining subscriptions received in the past have made it possible for THE LIVING CHURCH to be what it is today — a prompt, accurate, and complete record of the news, the work, and the thought of the Episcopal Church. This year, we are depending heavily on sustaining subscriptions to help with General Convention expense.

The third is a campaign for a special General Convention Fund for THE LIVING CHURCH being conducted by the Church Literature Foundation. We are proud of the fact that in spite of the increased cost of everything since 1946, and in spite of the expenses involved in greater distances, we are asking the Foundation for a smaller amount than in 1946. And we plan to do as good a job as in 1946, or better.

Some readers will be able to help in all three ways, some in two, and some in only one. THE LIVING CHURCH FAMILY, like other families, is one in which those who are able to do more do so of their own free will. And the objective of this three-way campaign is an important one to every Churchman — to tell the whole story of General Convention promptly, accurately, and completely to as large a circle of readers as possible.

## To Pray is to Live

By PAUL C. WEED, JR.

"Then was our mouth filled with laughter, and our tongue with joy. The Lord hath done great things for us; whereof we rejoice. They that sow in tears, shall reap in joy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." This is the way the Psalmist tells of the wonder of a life of prayer.

Prayer enlarges the vision so that we see through this world to the Lord of the world. By praying we are lifted up to the rock which is higher than we are. God is so good and loving that by prayer He lets us stand free and unafraid by Him.

This life of prayer is not just for

priests or "special" people. It is for all. "Young men and maidens, old men and children praise the name of the Lord." God wants everyone to pray to Him.

Our Lord Jesus Christ found that men always pray when they know how. So He made it clear how we should pray. He taught us to pray through Him. The prayers of the Church today carry on His prayer. The psalms said at Morning and Evening Prayer are the words He used to pray to His Father. In the Holy Eucharist Jesus Himself prays with all the overflowing love of His heart to God the Father in heaven.

Your Church is here to pray. To make your life full of prayer come and join in the regular cycle of daily prayer at

your Parish Church. Then all your life will be punctuated with thoughts of God. On the street, at work, in your home, and during the long hours of the night the Lord will stand by you. Again listen to the Psalmist, "As for me, I will call upon God, and the Lord shall save me. In the evening, and morning, and at noon-day will I pray, and that instantly; and he shall hear my voice."

The man of God is made from the man of prayer. This life of prayer is open to everyone. It is the one sure way through the fragments of this shattered world. "I am the way, the truth, and the life," said our Lord Jesus Christ, and added, without qualification: "No man cometh unto the Father but by me."



**NEW YORK**

**War Memorial Dedicated**

By ELIZABETH McCracken

The beautiful memorial in honor of men and women of St. Thomas' Church, N. Y., and of St. Thomas' Chapel and Choir School who served in World War II, was dedicated on Whitsunday. An honor guard of six men stood at attention, flanking the shrine; they represented the army, the navy, the air force, the marine corps, the coast guard, and the national guard. The rector of St. Thomas', the Rev. Dr. Roelif H. Brooks, officiated.

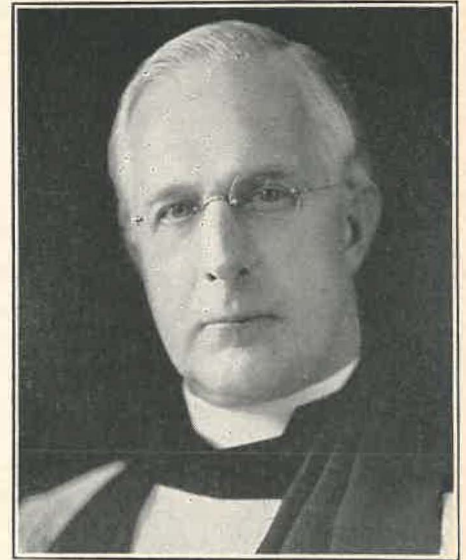
Of the 437 members of St. Thomas' Church who served, 29 were killed in action or died in service; of the 122 from St. Thomas' Chapel, 5 were killed; of the 102 from the Choir School, 3 were

killed and 2 died. The names of the 39 were read and taps sounded. Throughout the dedicatory exercises particular reference was made to them.

The prayer, illuminated on vellum, formed the altar-piece:

**ALMIGHTY GOD**

Humbly we bow our heads and kneel before Thee  
 To render thanks for Thy mercy and loving kindness  
 And for the safe return of those who fought on land,  
 On sea, and in the air to guard our liberty.  
 Vouchsafe Thy spirit to be the companion and the strength  
 Of those broken in mind or wounded in body;  
 Grant us to care for them in gratitude and love,  
 That they may live midst security and merited honour.



**DR. ROELIF H. BROOKS:** *Rector of St. Thomas' Church, New York City.*



**WAR MEMORIAL:** *Dedicated with the prayer that God's Kingdom of Peace be forever established on this earth.*

Hold close in Thy safe keeping, we beseech Thee,  
 The souls of those whose sacrifice was supreme:  
 Lighten the sorrow of those who mourn with the presence of Him  
 Who gave His life that all might live.

Grant understanding to the people of all nations,  
 That Thy Kingdom of Peace  
 Be forever established on this earth  
 Through the mediation of Thy Son, Jesus Christ, our Lord.

Amen.

The memorial consists of an altar, situated in the north end of the narthex, and of a new floor in the whole of the narthex, as well as in the south entrance and in the connecting tower area between the two. The memorial was erected under the authority of the wardens and vestrymen of the church and sponsored by the men's association. The funds, amounting to \$45,000, were contributed by members and friends of the parish.

The altar and steps are Cassino rose marble, quarried near Breccia, Italy. The lighter colored carved panels in front of the altar are of Hauteville marble, and came from the Province of Ain, France. The three symbols in the front of the altar represent in the centre the Trinity, on the two sides, the beginning and the end, symbolized by the Greek letters, alpha and omega. The central point of the memorial is the illuminated prayer. This has two enclosing doors. The left one is decorated with a figure of the Archangel Michael, and the right with a figure of the Archangel Gabriel, painted in colors on oak.

Above the altar is carved oak reredos. The delicate pattern of the design is Gothic tracery, intertwined with flowers



and leaves of the lily. The upper part of the reredos is divided into three parts: symbolic first, of the Holy Trinity; second, of the elements of earth, water, and air; third, of the three main branches of the armed forces; and fourth, of the attributes, faith, hope, and charity. The four buttresses dividing and enclosing the three panels are symbolic of the army, the navy, the air forces, and the marine corps. In them are set, in color, a few types of service insignia. On the altar, when the full list of names has been secured, will be placed a roll of honor, in book form.

The new floor, of marble, gold, and mosaic, sparkles brilliantly. The design represents in conventional form the world and the various countries where World War II was fought. Through its symbolism it aims to bring out the oneness of the world and the need to abolish war and to establish peace. The two parts of the world, the Atlantic Ocean side and the Pacific Ocean side, are indicated by huge circles of yellow Sienna marble, crossed with yellow Verona marble. In the centre of the narthex, the Atlantic Ocean half shows the Western hemisphere in blue mosaic. Surrounding it, in many colored mosaics, are the seals of the allied nations. Four large seals are those of the United States, Great Britain, Russia, and France; smaller seals represent Holland, Poland, China, Greece, Bel-

gium, the Union of South Africa, Australia, and Canada. The inscription surrounding the Western hemisphere, in dark marble, says: "Peace on earth to men of good will."

The Pacific Ocean half of the world is shown in the narthex on the south side. Here, too, blue mosaic is used to show the Eastern war area. The inscription here is "Let there be light bringing joy to all." In each bay of the main narthex, there is another circle. These represent the subjugation of the warring nations. Bars of dark marble run through the circles. Surrounding one is the inscrip-

tion, "They that take the sword shall perish with the sword"; and around the other is the inscription, "He scattereth the people that delight in war." The design in the floor of the tower is that of the seal of St. Thomas's Church, in red, blue, and gold mosaic, surrounded by the motto, "Let us also go that we may die with Him."

Dr. Brooks thanked all who had helped to make the memorial possible. Among these were the architect, Francis L. S. Mayers; the artist-decorator, Henry Rodberg; the carvers, Ingenleuf and Correll; Charles Stepanek of the New

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 of the general contracting work.

**MILWAUKEE**

**Dr. Whitmore's Anniversary**

The entire diocese of Milwaukee  
 joined in paying tribute to the Rev. Dr.  
 Holmes Whitmore, retired rector of St.  
 Paul's Church, Milwaukee, on June  
 19th, on the 50th anniversary of his or-  
 dination to the priesthood.

The church was filled for an 11 o'clock  
 celebration of the Holy Communion  
 at which Bishop Ivins of Milwaukee  
 preached the sermon. Also in the chancel  
 were Dr. Whitmore; the Rev. G. Stod-  
 dard Patterson, Dr. Whitmore's suc-  
 cessor as rector; the Rev. William O. John-  
 son of Beloit, a former assistant; and  
 the Rev. Francis J. Bloodgood, who en-  
 tered the ministry from St. Paul's.

Though known as a "Broad Church-  
 man," Dr. Whitmore has been loved and  
 sought out for his wise counsel for many  
 years by the clergy of the diocese. He has  
 served in many important diocesan posi-  
 tions including the presidency of the  
 standing committee and has represented  
 the diocese as a deputy to General Con-  
 vention more times than any other living  
 person.

At a reception in the parish house after  
 the service many clergy and lay people  
 of the diocese gathered to pay their  
 respects to Dr. Whitmore. A line of  
 well-wishers began outside the door, ex-  
 tended up a flight of stairs, and wound  
 around the gymnasium to Dr. Whit-  
 more's chair. It was several hours before  
 the line came to an end.

**Editor's Comment:**

"Grand Old Man" of the diocese in  
 which THE LIVING CHURCH is pub-  
 lished, Dr. Whitmore has been friend  
 to three editorial generations. We sa-  
 lute him on his anniversary.

**WYOMING**

**Convocation Urges Election  
 of Women to Church Office**

A resolution urging General Conven-  
 tion "to interpret the words and meaning  
 of the General Canons of the Church,  
 and the local canons of the dioceses and  
 missionary districts so that the term 'lay-  
 man or laymen' could include women,  
 thus making them eligible to serve on  
 vestries, as delegates to councils and con-  
 vocations, and as deputies to the General  
 Convention" was passed by the convoca-  
 tion of the district of Wyoming.

The convocation, which met at Cody  
 recently, passed the resolution after con-  
 siderable debate. The meeting was well  
 attended and generally representative.

The Rev. Marcus B. Hitchcock in-  
 troduced the resolution, which was re-  
 ferred to the committee on resolutions.  
 In the closing hours of the convocation,  
 Mr. Milward Simpson of Cody stated  
 that the committee wanted further dis-  
 cussion of the subject.

The Rev. Harold Weaver moved to  
 refer the matter to the committee on con-  
 stitution and canons. Chancellor G. R.  
 McConnell spoke against the resolution  
 and general debate ensued. Mr. Simpson  
 pointed out that Wyoming had always  
 stood for equality, and moved for recon-  
 sideration. In seconding that motion, the  
 Rev. Lee Heaton defended the action of  
 Missouri in electing a woman deputy.  
 The resolution on equality was then  
 passed.

Bishop Hunter in his address appealed  
 for increased efforts by every parish and  
 mission to achieve financial independence  
 in order that the district might advance  
 toward an aided diocese status.

**ELECTIONS.** Trial court, the Rev. Messrs. Glenn  
 Reddick, Lee Heaton, Harry Heard. Executive  
 board, Rev. Messrs. Henry Heaton and Z. T. Vin-  
 cent; Messrs. A. D. Watson, W. T. Young.

Deputies to General Convention, clerical, H. H.  
 Heard; alternates, M. B. Hitchcock, Ray Clark.  
 Lay deputies, A. D. Watson; alternates, Mildred  
 Simpson, W. T. Schmehl.

**MICHIGAN**

**School Serves Rural Clergy, Laity**

The development of successful rural  
 church programs will be one of the sub-  
 jects handled by the third annual Rural  
 Leadership School at Michigan State  
 College, July 15th to 16th. The school  
 which Church leaders from the area help  
 plan is designed to serve the needs of  
 rural laity and clergy by using the re-  
 sources of the state agriculture college.

The curriculum also includes counsel-  
 ing and guidance methods, home and  
 family living, rural leadership and com-  
 munity organization, conservation and  
 stewardship, group methods, and music  
 and art in the rural church.

Teaching methods to be employed will  
 allow for maximum sharing of ideas in  
 the solution of problems confronting  
 the minister or layman in rural work.  
 Classes, chapel, workshop, tours, and op-  
 portunities to consult with college staff  
 members on specific problems will be af-  
 forded the enrollees.

Housing and meals will be provided  
 on the campus. The fee for the entire  
 course will be approximately \$40, which  
 will include room, board, and registra-  
 tion fee. Inquiries may be addressed to  
 Rural Leadership School, Special Courses  
 and Conferences, Michigan State Col-  
 lege, East Lansing, Mich.



NEW YORK

Old Catholic Celebrates Mass in English

By permission of Bishop Gilbert of New York, the Rev. Werner J. Scharfe, a priest of the Old Catholic Church of Germany celebrated the Holy Eucharist according to the Old Catholic Rite, in Grace Church, Hastings-on-Hudson, N. Y., by invitation of the rector, the Rev. James L. Whitcomb.

A special leaflet was provided, which included an outline, in English, of the Old Catholic Rite, and directions for following the service in the Book of Common Prayer.

Vicar Appointed for St. Luke's Chapel

The Rev. Paul Charles Weed, Jr., has been appointed vicar of St. Luke's Chapel, Trinity Parish, succeeding the late Rev. Dr. Leicester C. Lewis, vicar from 1945 to his death, March 18, 1949 [L. C., April 3d].

Fr. Weed will begin his new work on September 1st.

Fr. Weed was curate at St. Luke's from 1936 to 1942, assisting the Rev. Dr. Edward H. Schlueter, who was vicar from 1909 until he retired in 1945. Fr. Weed will also be headmaster of St. Luke's Parochial School which was founded by Dr. Lewis.

Fr. Weed is being welcomed back to St. Luke's by adults and young people alike.

CENTRAL NEW YORK

Two Priests Head Alumni

The Rev. Mr. William R. Robbins will head the alumni of the Berkeley Divinity School, New Haven, Conn., for the coming year, while the Rev. Mr. Albert A. Chambers is assuming similar duties for the General Theological Seminary of New York City.

The diocese of Central New York is reported to be the only diocese which has two priests as seminary alumni presidents.

Council Elects Promotion Head

The Rev. William R. Robbins, formerly a New York advertising executive, now rector of St. Peter's Church, Cazenovia, was elected chairman of the Department of Promotion of the diocese of Central New York, at a meeting of the Diocesan Council.

He will succeed the Rev. Albert A. Chambers, rector of St. Peter's Church, Auburn, under whose administration the work of the Department was expanded to include special personnel and activities

Our Yokes

Yoke is an old-fashioned word, seldom used. It's generally understood meaning suggests a definite bond, wherein we are positively "yoked" to something or someone because of our acceptance of some certain belief or standard. Haven't you frequently noticed your parish priest kissing his stole when placing and removing it from his shoulders? The stole, you know, is a symbol of the yoke of Christ laid upon the priest, and which he takes willingly and gladly upon himself at his ordination. His kissing of it signifies his humble and reverent acceptance of the heavy task of the cure of human souls.

We, too, have yokes laid upon our shoulders by God, Our Father. Do we kiss them reverently and humbly? Or

do we rebel, and seek to throw them off impatiently, and many times do, and want no part in them? We who call ourselves Christians take upon us, as SUCH, the yoke of The Cross. Following Jesus, YOKED WITH HIM many times, lays burdens upon us serious but joyous, heavy yet blithesome, but when accepted in the spirit of Him, can truly be carried by ALL Christians to the end of their tasks, both to their good, and that of Christ's Holy Church.

Our only concern at this writing is that there seem to be many, many yokes in our Christian Harness Room (The Church) which have not been claimed by their rightful owners. The harvest is ready, but it will take YOKED Christians to bring it in.

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And if you are already a subscriber, won't you find two friends who want to keep abreast of the news, the work, and the thought of the Church, and prevail upon them to subscribe? The coupons may also be used for gift subscriptions but are not usable for renewals.

Act today, so that as General Convention draws near you will keep abreast of the important problems, issues, and decisions that will set the course of the Church's life during the next three years. Your 28-week subscription carries you through the Convention period and beyond.

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in the fields of press and radio communications.

Under the administration of the Rev. Mr. Chambers, the policy of sending the *Church Messenger* into the home of every communicant in the diocese was adopted. As a direct result, missionary giving in the diocese increased 75% within three years. The Rev. Mr. Robbins has appointed the Rev. G. Clayton Melling, rector of All Saints' church, Johnson City, as editor of the *Church Messenger*.

## CHICAGO

### Plea for Unity

"If any real progress is to be made in the healing of the breaks in Christ's body . . . it will be necessary first for the lay folk to understand one another," said Clifford L. Terry, president of the Catholic Club of Chicago.

Mr. Terry was guest of honor at the dedicating in Chicago of a new community center building at All Saints' Cathedral. Bishop Leon Grochowski, head of the Western Diocese of the Polish National Catholic Church, made the dedication.

It was at the dinner following the service that Mr. Terry made his plea for a better understanding between the laity of his Communion and laity of the Polish National Communion. "The Episcopal Church and the Polish National Church have so much in common," he said. "Our bishops and other clergy recognize this but sometimes I feel that we laymen are not too conscious of it."

### Mr. Terry Elected Ninth Time

For the ninth consecutive year Clifford L. Terry, of St. Luke's, Evanston, has been elected president of the Catholic Club of Chicago.

Other officers include Victor D. Cronk, vice-president; Arthur Bowers, secretary; and William J. Rivers, treasurer. The Rev. Frs. William B. Stoskopf, William R. Wetherell, and William B. Suthern, Jr., and the Messrs. Walter S. Underwood, Laurance E. Wilkinson and R. J. Heidenfelder were named to the executive committee.

The club begins its 26th year next fall.

## OREGON

### Bishop Appointed

### Journalism Judge

Bishop Dagwell of Oregon has accepted appointment as a member of a committee of judges for the annual "Courage in Journalism" awards, sponsored by Sigma Delta Chi, national professional journalistic fraternity.



# DEATHS

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

## Harrison W. Foreman, Priest

The Rev. Dr. Harrison W. Foreman died on June 2d. As archdeacon of the diocese of Central New York, as secretary of rural work for the National Council and as archdeacon of the diocese of Erie, he did much to further the missionary work of the Church in rural America.

Funeral services were conducted at St. James' Church, Clinton, June 6th by Bishop Peabody of Central New York and Bishop Higley, Suffragan of Central New York. The Rev. Lloyd Charters of Emmanuel Church, Norwich, read the epistle. The Rev. Robert J. Parker, St. James' Church, Clinton, and missionary of the Church of the Good Shepherd, Oriskany Falls, read the gospel. Bishop Higley read the service at the grave.

## Edmund Atwill Wasson, Priest

The Rev. Edmund Atwill Wasson, Ph.D., who retired in 1925 after a quarter century as rector of St. Stephen's Church, Newark, S. J., died June 11th, at the age of 85 at the Presbyterian Hospital, New York City. Since leaving St. Stephen's, he has been acting rector of St. Paul's Church, Hoboken, N. J.

A native of Napanee, Ontario, Dr. Wasson became a citizen of this country in 1886. Two years earlier he had been graduated from Columbia University. He also studied in Europe. While he studied for the ministry, he was for three years professor of English literature at Barnard College. He was ordained deacon in 1888 and priest in 1889. Following mission work on Staten Island, N. Y., he moved to Great Falls, Mont., to become rector of the Church of the Incarnation. He went to St. Stephen's in 1889.

Dr. Wasson was the father of Thomas Campbell Wasson, American Consulate General in Jerusalem and American representative on the United Nations truce commission, who was killed in Jerusalem by a sniper on May 23, 1948. Surviving Dr. Wasson are his wife, Mary Mathilda DeVeny Wasson, and a son, R. Gordon Wasson of New York City.

## Samuel Harrison Meyer

Lt. Samuel Harrison Meyer, 22, youngest son of the Rev. and Mrs. Frederick F. Meyer, of the Church of the Holy Trinity, Essex, Md., was killed in an air craft accident near Devils Tower, Wyo., on April 30th.

At the time of his death, Lt. Meyer was a member of the 162d tactical reconnaissance squadron, Langley Field, Va. He had become an air force cadet during

the war and had trained at Shepherd Field, Tex., and Lowery Field, Col., from where he was discharged in 1945.

He reentered the air force in 1948. After receiving his flight training at Randolph Field, Tex., he was awarded his wings as a bomber pilot on February 25, 1949 at Barksdale air force base, La.

The funeral service was conducted by the Rev. J. Parker, rector of St. James' Church, Clinton, N. Y. Burial was in Camden, Oneida County, N. Y., with full military honors.

## William A. Mulligan, Priest

The Rev. William A. Mulligan, 86, died in Omaha on May 31st.

He was born in Bobcaygeon, Ontario, Canada, on March 10, 1863. After taking theological training under the Rev. P. T. Rowe, he was ordained by Bishop Davies in Detroit in 1895. He was rector of St. James' Church, Sault Ste. Marie, Mich., and Christ Church, Beatrice, Neb.

He was deputy to General Convention in 1907, 1916, 1919, 1922, 1925, 1928, and 1931.

Surviving are five sons and two daughters.

## Mrs. Horace Gray

Jane Matthews Gray, sister of Bishop Matthews of New Jersey, retired, died June 5th at Muhlenberg Hospital, Plainfield, N. J.

Mrs. Gray was the daughter of Stanley Matthews, jurist and Supreme Court justice from 1881 until his death in 1889. Her husband, whom she married in 1889, was Horace Gray, who served on the Supreme Court bench from 1881 until his death in 1889.

Formerly of Boston, Mrs. Gray had lived for the last two years in North Plainfield.

## Mrs. Alvin Lamar Wills

Mrs. Alvin Lamar Wills, wife of the rector of the Church of Our Saviour of the diocese of Washington, died at her home in Washington on May 24th after a brief illness.

A native of Mason County, Ky., she was graduated from North Western University in 1908 and received her master's degree in 1916 from Columbia University. She and Mr. Wills were married in 1911.

Besides her husband she leaves three children: Mrs. Lora Clay, Marshall Wills, and Godfrey Wills.

Funeral services were conducted by Bishop Dun of Washington on May 26th at the Church of Our Saviour.

## The Eternal Awakening

Richard T. Loring

A message to the bereaved from the late Bishop of Springfield. Thousands of copies of this reprint from THE LIVING CHURCH of May 2d have been distributed.

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## EDUCATIONAL

### SEMINARIES

#### Cambridge Commencement

The Presiding Bishop was the preacher on June 9th when commencement exercises of the Episcopal Theological School were held in St. John's Memorial Chapel.

Of the class of 26 men 19 had served in the armed forces. Three of the men are entering work in mission fields. They are: Anson B. Haughton, who will teach in Cuttington College, Soukakarta, Liberia; Donald T. Oakes, who will teach in St. Paul's University, Tokyo; and Lyman C. Ogilby who will be assistant chaplain in Brent School, Baguio, Philippine Islands, where his father, the late president of Trinity College, had taught also.

Four of the men were honor students, receiving their B.D. degree *cum laude*: Don H. Gross, Robert B. Hall, David R. Matlack, and Owen C. Thomas.

The Adams Prize for Preaching was awarded to Edward M. Green. Mr. Gross was awarded the Bishop Atwood Historical Prize, Mr. Haughton was awarded the Salmon Wheaton Prize for Reading.

Newly-elected president of the alumni is the Rev. Arthur O. Phinney, archdeacon of Lowell, and executive secretary of the Department on Youth of the diocese of Massachusetts.

#### Nineteen Graduated in Berkeley

Nineteen men received the degree of bachelor of divinity on June 16th, as the largest graduating class in the history of the Church Divinity School of the Pacific were presented to Bishop Gooden, Suffragan of Los Angeles, who is president of the Board of Trustees. The ceremony was at St. Mark's Church.

Bishop Campbell, Suffragan of Los Angeles, and the Rev. Charles T. Murphy, senior presbyter of the same diocese, were given the honorary degree of doctor of divinity. The senior preaching prize was awarded to the Rev. Benjamin A. Samsom. The Rev. Richard M. Trelease, D.D., class of 1918, and rector of St. Paul's Church, Kansas City, gave the commencement address. The alumni paper was given by the Very Rev. James M. Malloch, D.D., class of 1934, and dean of St. James' Cathedral, Fresno.

At the annual school dinner, the Rev. Noble Owings of San Rafael, president of the alumni, was toastmaster, and brief addresses were given by the Rev. Harold H. Kelley, D.D., of Berkeley, for the trustees; the Rev. Thomas B. Turnbull for the student body; the Rev. Pierson Parker, Th.D., for the faculty; and the Rev. Carl Tamblin for the alumni.

## JERUSALEM CYCLE OF PRAYER

July

8. Maine, USA: Oliver Leland Loring.
9. Manchester, England: William Derrick Lindsay Greer; Hugh Lacey Hornby, Hulme; E. W. Mowll, Middleton.
10. Maryland, USA: Noble C. Powell.
11. Masasi, Africa: Leslie Edward Stradling.
12. Massachusetts, USA: Norman Burdett Nash; Raymond Adams Heron, Suff.
13. Mauritius: Hugh van Lynden Otter-Barry.
14. Meath, Ireland: James McCann.

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COLLEGES

Trinity Commencement

At the 123d commencement of Trinity College, 187 seniors, 24 master's degree candidates, and seven honorary degree candidates received diplomas from President G. Keith Funston.

The honorary degree of doctor of letters was conferred upon Gen. Omar Bradley; President Livingston W. Houston of Rensselaer Polytechnic Institute; and Thomas B. McCabe, head of the Federal Reserve Board. An honorary doctor of divinity degree was conferred upon Bishop Gilbert of New York, and the Rev. John Ellis Large, rector of St. Andrew's Church, Wilmington, Del. Other honorary degrees were doctor of science, Dean John McK. Mitchell, dean of University of Pennsylvania School of Medicine; master of arts, Isidor Wise, retired Hartford merchant; master of science, Sydney D. Pinney of Wethersfield, blind, retired actuary of the Travelers Insurance Company.

At the alumni day reunion the president announced that an anonymous donor has agreed to add \$300,000 to funds for a building and endowment for the combined Trinity and Watkinson Libraries.

The president also announced that the college chapel, one of the nation's most

beautiful English perpendicular gothic structures, will be named for its donor, William Guinn Mather of Cleveland.

Eighty-Seven Are Graduated at Canterbury

In a convocation hall filled to capacity by parents and friends, the 87 members of the 1949 graduating class of Canterbury College received their diplomas from the president, the Rev. D. R. MacLaury on June 13th.

D.P.'s TO COMPLETE STUDIES

President MacLaury has announced that two pre-medical students, Andrzej Hellwig, and his wife Halina Hellwig, have been accepted from among European displaced persons to complete their studies at Canterbury on a tuition scholarship starting next fall.

Both Andrzej and Halina Hellwig were born in Poland, and since displacement have been at the D.P. Camp at Tubingen, Ulrichstr., in the American Occupation Zone of Germany. They will apply for American citizenship after reaching this country.

A 10% increase over 1948 in summer session enrolment at Canterbury brought the total to 137 according to the registrar, Mrs. Louzetta Jollief, June 20th. There are 99 men and 38 women.

Negro Education

Anyone who is at all familiar with the work of St. Paul's Polytechnic Institute, Lawrenceville, Va., will realize that the Episcopal Church has done a wonderful work amongst the Negroes of Virginia, declared Bishop Brown of Southern Virginia in a written appeal for aid to the school.

The education that has been received through St. Paul's by thousands of Negro youths has enabled them to enter almost every field of occupation equipped for the competition of life.

The school, which started with one small house, now has 50 buildings scattered over 1,600 acres of campus, timber, and farm land. It began with a handful of students and now has 1,500 young men and women studying under a faculty of 65 instructors. Though it offers academic work, the school specializes in industrial, technical, and agricultural courses.

"Now," said the Bishop, "St. Paul's is in great need of further assistance from the Church in order that it may, first, equip the school with buildings and facilities adequate for the present need, and second, may put the salaries of the administration and teaching staffs on a parity with other institutions so that those who are conducting the school may have sufficient incomes to meet the needs of today."

# 1023 Vacancies

In every Diocese and Missionary District of the Church the sign is out: Clergymen Wanted. But is our need simply for more clergy? This is what the Presiding Bishop says:

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The vacancies must be filled, but filled with men well equipped and well trained. That can be done only if the Church comes to life and supports the Seminaries.

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## CHANGES

### Appointments Accepted

The Rev. Albert S. Hoag, who formerly served St. James' Church, Pulaski, N. Y., Grace Church, Mexico, and St. John's Church, Altmar, will serve Zion Church, Greene, N. Y., after September 1st.

The Rev. Jennings W. Hobson, Jr., who formerly served as priest in charge of the Mission of Our Saviour, Tanana, Alaska, is now rector of Nelson Parish, Jefferson County, W. Va. Address: Summit Point, W. Va.

The Rev. O. Malcolm Langley, formerly rector of St. James' Church, Tracy's Landing, A. A. County, Md., and All Saints' Church, Calvert County, is now rector of St. John's Church, Havre de Grace, Md. Address: 511 Congress Ave.

The Rev. Clifford E. Barry Nobes, formerly director of the department of Christian education of the diocese of Long Island, is now rector of St. Thomas' Church, Bellerose, L. I., New York. Address: 6 Commonwealth Blvd., Bellerose 6.

The Rev. George Herbert Palmer, formerly vicar of St. James' Church, Hackettstown, N. J., Christ Church, Stanhope, and St. Peter's Church, Mount Arlington, will become rector of Grace Church, Westwood, N. J., on August 1st. Address: 349 Kinderkermack Rd.

The Rev. Mainert J. Peterson, formerly rector of the Church of the Epiphany, Ventnor City, N. J., is now rector of Christ Church by the Sea, Colon, Republic of Panama. Address: Box 2033, Cristobal, C. Z.

The Rev. James A. Porter, formerly rector of Christ Church, Sag Harbor, N. Y., and priest in charge of St. Ann's Church, Bridgehampton, is now rector of St. Mark's Church, Philmont, N. Y., and St. Luke's Church, Chatham. Address: Chatham, N. Y.

The Rev. E. William Strauser, formerly priest in charge of St. Ignatius' Church, Antioch, Ill., and St. Andrew's Church, Grayslake, is now rector of St. James' Church, Oskaloosa, Iowa. Address: 312 First Ave., East Oskaloosa, Iowa.

The Rev. Donald C. Stuart, who has been doing supply work at St. Luke's Church, Richmond, Va., will be in charge of St. Augustine's Chapel, Trinity Parish, New York, during July and August. Address: 292 Henry St., New York.

The Rev. Frederick E. Thalmann, formerly associate rector of St. Paul's Church, Troy, N. Y., is now rector. Address: 52 Third St.

The Rev. Cyril I. Vlamynck, formerly priest in charge of St. Mary's Church, Dade City, Fla., St. Peter's Church, Plant City, and St. John's, Brooksville, is now priest in charge of St. John's Church, Pascagoula, Miss. Address: 345 W. Live Oak St.

The Rev. Henry Ward Wiley, formerly vicar of St. Mary's Church, Palms, Los Angeles, is now rector of St. James' Church, Sonora, Calif.

### Resignations

The Rev. Alvin Scollay Hook, recently resigned as vicar of St. Andrew's by the Campus, Stillwater, Okla., will retire. Address: 1001 E. Seventeenth Ave., Stillwater, Okla.

The Rev. Dr. Gilbert Lee Pennock resigned as rector of the Church of the Nativity, Cincinnati, on July 1st and is retiring. He will continue to lead parish study groups and study groups for clergy in the Cincinnati area. He will also continue as diocesan librarian, registrar, and examining chaplain. Address: 4109 Whetsel Ave., Cincinnati 27.

The Rev. L. A. C. Pitcaithly has resigned as rector of Grace Church, Westwood, N. J., and is retiring from the active ministry. Address: Hickman Mills, Mo.

### Changes of Address

The Rev. Dr. John S. Bunting, rector emeritus of the Church of the Ascension, St. Louis, Mo., is now resident at Fairville, Chester County, Pa.

The Rev. Dr. William E. Craig, rector of St. Stephen's Church, Grand Island, Nebr., formerly addressed at 916 W. Division St., should now be addressed at Box 69, Grand Island, Nebr. He recently earned the degree of Doctor of Philosophy from the University of California at Los Angeles.

The Rev. Leopold Damrosch, formerly addressed at Besao Via Sagada, Mountain Province, P. I., should now be addressed at All Saints' Mission, Bontoc, Mountain Province, P. I.

The Rev. Dr. Herbert P. Houghton, professor of Greek at Carleton College, should be addressed as

follows until the middle of August: Open Door, Orleans, Cape Cod, Mass. Thereafter: Northfield, Minn.

The Rev. Jennings W. Hobson, who recently resigned as rector of Christ Church, Bluefield, W. Va., and retired from the active ministry, should now be addressed at Box 759, Bluefield, W. Va.

The Rev. Douglas W. Kennedy of St. James' Church, West Hartford, Conn., formerly addressed at 171 Brace Rd., should now be addressed at 1028 Farmington Ave.

Chaplain Edward M. Mize, formerly addressed at the 49th General Hospital, APO 1052, c/o P. M., San Francisco, should now be addressed at Chaplain's Sec., HQ 8th Army, APO 343, c/o P. M., San Francisco.

The Rev. J. Henry Thomas, rector of St. Clement's Church, Berkeley, Calif., formerly addressed at 2733 Ashby Pl., should now be addressed at 2833 Claremont Blvd., Berkeley 5, Calif.

### Degrees Conferred

The Rt. Rev. Russell Sturgis Hubbard, Suffragan Bishop of Michigan, received the degree of Doctor of Divinity from Virginia Theological Seminary on June 2d.

The Rev. Edmund Randolph Laine, rector of St. Paul's Church, Stockbridge, Mass., received the degree of Doctor of Humane Letters from Clark University, Worcester, Mass., on May 29th.

### Layworkers

Captain William Paddock of the Church Army, formerly on the staff of the National Town and Country Church Institute at Parkville, Mo., is now director of the St. Paul's Wayside Cathedral program of the diocese of Southern Ohio. Address: Route 1, Athens, Ohio.

### Diocesan Positions

The Rev. C. Aaron King, who formerly served St. Mary's Church, Napa, Calif., is now executive secretary of the diocese of Sacramento, with offices at 2620 Capitol Ave., Sacramento 16, Calif. The work combines what might be the duties of a diocesan secretary, treasurer, and archdeacon. The Ven. Rex A. Barron is now archdeacon emeritus of the diocese.

### Corrections

The Rev. Malcolm MacMillan, who recently became rector of the Church of the Ascension, St. Louis, Mo., was reported as moving to 5544 Cates Ave., St. Louis. This is incorrect since the church has purchased a new rectory at 6007 Cates Ave.

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**ST. FRANCIS** San Fernando Way  
Rev. Edward M. Pennel, Jr., Rev. Frank W. Robert  
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## DENVER, COLO.

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

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

## CHICAGO, ILL.

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

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

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Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

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

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

## WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica St.  
Rev. O. R. Littleford, r; Rev. David I. Horning;  
Rev. Walter K. Morley, Associates  
Sun: 8, 9, 11; Wed 7, 9:30; HD 9:30

## BALTIMORE, MD.

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

## SALISBURY, MD.

**ST. PETER'S** Very Rev. Nelson M. Gage, r  
July: Masses 8 & 11; August: Low Mass 11; HD 11

## CHEBOYGAN, MICH.

**ST. JAMES'** Rev. George W. DeGraff, r  
S. Huron & Locust Sts.  
Sun 8, 9:30 & 11; Daily, as announced

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

## DETROIT, MICH.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun 8, 11

## GRAND ISLAND, NEBR.

**ST. STEPHEN'S** Rev. William E. Craig, Ph.D.  
U. S. 30 at Cedar  
Sun 7:30 HC, 10 Morning Service; Thurs 10 HC

## RIDGEWOOD, (NEWARK) N. J.

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

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** Rev. R. H. Miller  
Sun 8 HC, 9:30 Sung Eu, 11 MP  
Daily: HC 7:30, ex Fri 9:30

## SOUTH ORANGE, N. J.

**ST. ANDREW'S** Rev. H. Ross Greer, r  
571 Centre Street  
Sun 8 HC, 11 Morning Service

## ADIRONDACKS

Rev. John Quincy Martin, r  
**ST. JAMES** AuSable Forks, N. Y.  
Sun 8 HC, 11 HC or MP & Ser; HD 8 HC

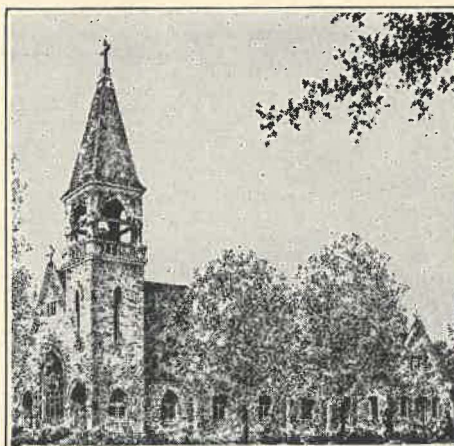
**ST. PAUL'S** Keeseville, N. Y.  
Sun 9:30 HC & Ser; HD 9:30 HC

## BUFFALO, N. Y.

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

**ST. ANDREW'S** Main at Highgate  
Sun Masses: 9 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

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

**GRACE CHURCH** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun: 9 HC, 11 MP & Ser, 11 1st Sun HC  
Daily: Tues-Thurs 12:30 Prayers, Thurs & HD 11:45 HC, Fri 12:30 Organ Music

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

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

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

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

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

## SCHENECTADY N. Y.

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

## CINCINNATI, OHIO

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

## TULSA, OKLA.

**TRINITY** 501 S. Cincinnati Ave.  
Rev. E. H. Eckel, S.T.D., r; Rev. C. Clyde Hoggard, Ass't.; Rev. Victor Haag, D.D., Assoc. r  
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

## GETTYSBURG, PA.

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

## PHILADELPHIA, PA.

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

## PITTSBURGH, PA.

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

## HOUSTON, TEXAS

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

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Summer months: Sun 8, 10:45 HC, Weekdays as announced; C by appt

## MILWAUKEE, WIS.

**CHRIST CHURCH** Canon Marshall M. Day, D.D.  
5655 N. Lake Drive  
Sun HC 7:30, 9, 11 1st & 3d S



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