

The Living Church

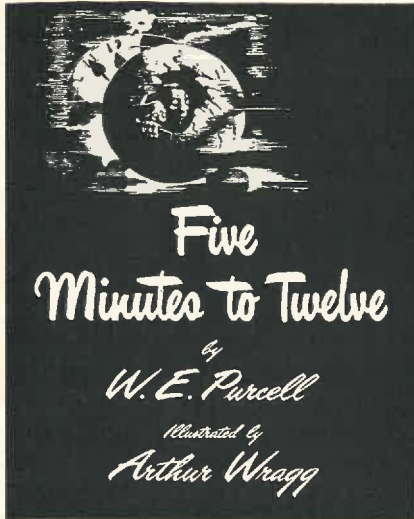
A weekly record of the news, the work, and the thought of the Episcopal Church



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LETTERS

Abbreviation

LIKE most news magazines, *THE LIVING CHURCH* never has space enough to publish more than a fraction of the interesting and worth while "Letters to the Editor." This is particularly true in our abbreviated issues during the summer.

In order to catch up in some measure, we propose to summarize in this and subsequent August issues letters that might be published in full if we had available space.

The most controversial subjects elicit the most letters. It is therefore not surprising that many letters have dealt with such subjects as the New Hampshire ordination, in which Protestant ministers and Orthodox priests participated with the Bishop; intinction; and religion in the armed forces.

We have heretofore published several letters on both sides of the New Hampshire controversy. It so happens that most of the remaining letters support our point of view, in which we described this type of irregularity as "spiritual erosion." John T. Price of Washington, N. J., apparently speaks for many when he writes: "Loyal Churchmen all over the country thank *THE LIVING CHURCH* for condemning this flagrant act." Similar expressions of opinion have been received from M. L. Drury of Chamberlain, S. Dak., the Rev. Sheafe Walker, rector of Christ Church, Portsmouth, N. H., William L. Henry of Louisiana, Mo., the Rev. Leon Preston Harris, rector of All Saints' Church, San Francisco, the Rev. F. Nugent Cox of Tarboro, N. C., the Rev. Ernest J. Mason, rector of Holy Trinity Church, Spokane, Wash., and the Rev. B. Franklin Williams, vicar of St. Thomas' Church, Pawhuska, Okla.

In the matter of intinction, the Rev. L. L. Twinem, rector of St. Margaret's Church, New York City, regards the method authorized in the diocese of Chicago as "the least desirable." He feels that the best method is to use large wafers and "to dip each wafer no more deeply than half the disc, and to place the moist intincted half of the wafer carefully on the tongue of each communicant." The Rev. William H. Dunphy, rector of St. Mark's Church, Philadelphia, feels that the statement made in the name of the Liturgical Commission authorizing one form of intinction must not pass unquestioned. "One does not have to be an advanced student of semantics to know that dipping is not drinking," writes Fr. Dunphy. Mrs. Charles E. Fritz of Pasadena, Calif., also challenges the right of the Liturgical Commission to make such a ruling.

ARMED FORCES

On the third most controversial subject, that of religion in the armed forces, the Rev. H. B. Porter of New Haven, Conn., writes as "one of those thousands of enlisted men who were unable to receive the ministrations of our Church when we were under enemy fire." He takes issue with Bishop Louttit in his letter in the issue of May 21st. Mr. Thomas B. Packard of Calexico, Calif., also feels that Bishop Louttit was "very far afield" in

describing the desire of Churchmen to be known as Episcopalians as "ludicrous."

Mrs. R. D. Gile of LaJolla, Calif., regrets the controversial correspondence in *THE LIVING CHURCH* and claims that "the energy so consumed definitely lowers the spiritual tone of the Christian." Because of our controversial letter columns she is unwilling to place copies of *THE LIVING CHURCH* in the public library.

PHILOSOPHIC DEAD-END

The Very Rev. F. J. Warnecke, dean of Trinity Cathedral, Newark, N. J., attributes the failure of the Church to raise the new budget to the fact that "we have reached a dead-end in the basic philosophy behind the Every Member Canvass." Dean Warnecke feels that the answer is to be found in a return of the Church to the teaching of Christian stewardship and tithing. The Rev. David Churchman Trimble of Prescott, Ariz., likes our correspondent's coverage of the South Amboy explosion, but says that the rector of Christ Church there "would be the last person to wish to have a photographer follow him in his ministrations to the sick and afflicted."

Mr. F. Bruce Gerhard of Summit, N. J., describes himself as "an interested and enthusiastic reader of *THE LIVING CHURCH*," but he objects to our treatment of the book, *Worlds in Collision*, because he feels that the author, Mr. Velikovsky, is "anything but a scientist," and that the book has no bearing on the important question of "the relationship between science and religion."

At least two readers delight our heart by simply expressing approval of editorials. Mr. Rupert Carter writes from Cincinnati to say that two recent editorials "have been inspirational to all," while Mr. Richard C. S. Drummond of Auburn, N. Y., sends warm congratulations on the editorial, "Death of a Trojan Dove" [L. C., July 9th].

Two letters on the perennial subject of the name of the Church are significant. The Ven. Guy D. Christian of Richmond, Va., notes that in Maryland in colonial days certain churches were "used alternately by the Roman Catholics and Protestant Catholics, as Anglicans . . . were then called." Miss Katharine Wells Latta of Christ Church, Mexico City, writes that to all Latins the word Protestant "has an unsympathetic connotation and one which runs at cross-currents to the historicity of Church tradition." She notes that the Bishop of Mexico requested and received permission to drop the word "Protestant" from the name of the Church in Mexico for that reason.

A letter from the Bishop of Pretoria says that the native missions in his diocese are in great need of vestments—albs, cassocks, surplices, frontals, and every sort of Church equipment. He asks that any congregations in America fitting themselves out with new articles and having old ones that still have some years of usefulness before them send the old ones to him at Bishop's House, 264 Celliers Street, Pretoria, S. Africa. Parcels should be marked "Used goods—for Church use only" in order to be admitted duty-free.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.
 Subscription Rates—\$6.00 for one year; \$11.00 for two years; \$15.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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Things to Come

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

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

August

13. 10th Sunday after Trinity.
14. Conference on Catholic Sociology sponsored by ACU, at DeKoven Foundation, Racine, Wis. (to 17th).
15. International Council of Religious Education, Quadrennial Convention at Toronto.
20. 11th Sunday after Trinity.
24. St. Bartholomew.
27. 12th Sunday after Trinity.

September

3. 13th Sunday after Trinity. Church of the Air, CBS. 10:00 to 10:30 AM, EDT.
8. Laymen's Training Program Conference. Seabury House, Greenwich, Conn.
10. 14th Sunday after Trinity.
11. Groton Conference, at Groton, Mass. (through 18th).
14. Election of Coadjutor for North Carolina, at Raleigh.
17. 15th Sunday after Trinity.
20. Ember Day. Executive Committee of World Council's Conference of U.S.A. Member Churches, New York city.
21. St. Matthew.
22. Ember Day.
23. Ember Day.
24. 16th Sunday after Trinity.
28. Joint Commission on Approaches to Unity. Seabury House.
29. St. Michael and All Angels.

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

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SORTS AND CONDITIONS

A NETWORK of international observer commissions in trouble spots of the world, to report to the United Nations, was recommended by the Commission of the Churches on International Affairs in a letter to constituent Church bodies in 33 countries. These commissions, similar to the one that brought the UN an on-the-spot report of aggression in Korea, would be "an important instrument of peace," according to the letter, signed by Anglican Kenneth G. Grubb of London, Dutch Reformed F. M. van Asbeck of the Netherlands, and Lutheran Rev. O. Frederick Nolde of New York.

PRAYER FOR PEACE is being organized by many groups, in many places. The diocese of Texas, under the vigorous leadership of Bishop Quin, began a 24-hour vigil on the feast of the Transfiguration. Prayers are being said in at least one Episcopal church at every hour of the day and night, and it is planned to continue the vigil until peace is restored. A peace prayer movement launched in Manchester, N. H., by a group of war veterans has won support by more than a thousand organizations. It calls upon everyone to give one minute of prayer for peace at noon, each in his own way.

VISIONS and miraculous cures are in the news. At Necedah, Wis., an anticipated vision of the Blessed Virgin which has been promised to a farm wife on the feast of the Assumption, August 15th, has resulted in the scheduling of many special trains and busses from Chicago, Milwaukee, and Minneapolis, despite the caution by the Roman Catholic bishop that the Church gives no official credence to it. In Crete a miraculous cure in a Greek Orthodox church has similarly resulted in the influx of hundreds of pilgrims, though the commercialization is on a more modest scale.

EIGHT METHODIST BISHOPS have accused the Methodist Federation for Social Action of misusing "the name of a great Church" in defiance of "our traditions and deep convictions." The Federation had called for repeal of the Smith Act, under which the 11 Communist leaders were convicted of conspiracy to overthrow the government, and asked presidential amnesty for all who had been convicted under that act. Bishop Arthur J. Moore of Atlanta, released the statement of himself and seven other bishops of the southeastern jurisdiction.

MRS. HENRY FORD has given \$1,200,000 to the diocese of Michigan for a church, to be known as St. Martha's, to be erected and maintained on an eight and one-half acre site near the cemetery where the pioneer auto manufacturer is buried. Bishop Emrich, accepting the gift, said it would provide for "a strong parish and educational center in the western section of Detroit," indicating that it might develop into another institution like Christ Church, Cranbrook, perhaps with a Church secondary school in connection.

Clifford P. Morehouse.

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• In a Colonial Church where the seating and other arrangements are pretty much as they were in the 18th century, would it be in accord with good liturgical precedent to place a small lectern in the center of the choir, about four feet west of the altar rail, and read the lessons from that position?

The placing of lecterns on the central axis of the choir was originally a monastic custom, but probably extended from abbeys and cathedrals to large parish churches, where there were many clerks in choir. Lecterns so placed were not for the reading of the lesson.

If they had a single desk they were placed near the entrance, and facing it, for the use of the cantors, who of course, faced the altar. If they were double or four-sided, their normal place was the central point of the choir and they were usually quite large. On them were placed the very large books, with musical notation, for use of the singers in the stalls.

There was no question about these cutting off the view of the altar, for the services in these churches were for the choir primarily: the people commonly either got what view they could, through the openings in the choir screen, or might even take their places in the choir, as sometimes occurs in modern English cathedrals. In some places there was a people's altar on the west side of the choir screen. So the central lecterns in illuminated MSS give us no precedent for the present day.

The basic principle for the locating of lecterns is the English rubrical direction that the reader shall so stand "as he may best be heard." I have always felt that

this would send the reader to the pulpit at a large service which filled or nearly filled the church, and simply leave him standing in his stall, and facing the people, at small services where they can always be gathered near him. This eliminates unnecessary moving about, gets rid of the large unwieldy lectern Bible, and leaves the chancel completely open toward the people.

If your chancel were strictly in the manner of the 18th century, the "reading pew" would be equipped with two desks: one facing the people (to hold the Bible, which in that case could be of any size desired), and one facing across the church for the psalms and prayers. However, if your centrally placed lectern is light enough to be taken away for the Eucharist, and small enough not to hide the people's view of the altar, I would think there was no real reason for disturbing your present practice.

• I have heard in some churches the preface "Let us pray" before each of a chain of collects and the *American Prayer Book* (Parsons and Jones, p. 125) suggests that this is historically accurate. Should this bidding be used before each of the collects at the daily Offices?

I would think not. The Prayer Book places the bidding before the Versicles (the Lord's Prayer, if said at this point) and has the collect of the day follow immediately. I do think that "Let us pray" may be advantageously used after the collects, to mark the transition from them to the prayers, but I think too frequent use of this bidding gives the service a monotony and an undue feeling of length.

HOSPITAL CRIB, MEN'S WARD

EVERY bone is articulate in the form shrunken to child-size:
The bones have weight but no power to lift themselves up.
Life centers now in undaunted blue of the eyes,
In the vigor of one hand, the other lying inert
Through long nights, through an even longer succession of days;
That expansion of time he has no strength to avert.

It is a small matter to assume this weight for an hour:
To attempt to gentle the one-time sinewy will . . .
A will implacably deprived of power;
For an old pattern of words is found as a key
To open a lock in the heart's innermost door:
I was sick and in prison and ye visited me.

ELEANOR GLENN WALLIS.

TENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Gilbert to Rest

Bishop Gilbert of New York has been told by his doctors that he must take a complete rest. However, the Bishop says that he hopes that when activities begin in autumn he will be solidly back on his feet again. August 6th was the Bishop's 72d birthday, and he has sent his resignation to Bishop Sherrill with the request that it take effect on October 28th, the 20th anniversary of his consecration.

VISITORS

Slowly But Perceptibly

The Bishop of Malmesbury, the Rt. Rev. Ivor Stanley Watkins, spent a few days in New York on his return journey to the diocese of Bristol, England, of which he is suffragan.* He was on his way home from the meeting in Toronto of the Central Committee of the World Council of Churches.

The Bishop said that in England the Catholic movement is growing, and that there is in the Church Assembly (which corresponds to General Convention) a good-sized Catholic group of which he is chairman. Numbers of Catholics are increasing, he said, among both clergy and laity.

Church life in general, reported Bishop Watkins, is progressing slowly but perceptibly in England. He thought that the main issue in the impending discussion of inter-Church relationships would center in the nature of the Church.

About the Church's ministry, Bishop Watkins had this to say:

"At the moment we get candidates who were in the Forces. When those we now have are through with their training, I am afraid that the numbers available will be very small. Every effort for recruiting must be made. The men must be of the best, and must be sure that they are called to the priesthood."

Religious orders in England, said the Bishop, are receiving a steady flow of postulants.

He said that he had been told that in

*His title, "Bishop of Malmesbury," results from the English custom of giving to bishops suffragan titles from ancient ecclesiastical foundations. Malmesbury was the first Benedictine foundation in Wiltshire, founded by St. Aldhelm in the seventh century. The deanery of Malmesbury is now included in the diocese of Bristol, founded in 1542.



BISHOP OF MALMESBURY: *Problems and progress in England.*

past years the attendance at retreats given in America has been largely composed of the associates of the order giving the retreat. The Bishop believes that every Christian should make use of the religious opportunity offered in retreats.

He said that in England

"Almost every diocese has a retreat house, and there is a steady stream of retreats held in them; also prayer groups, study groups, and conferences. The purpose of all these is to deepen the spiritual life. The Evangelicals as well as the Catholics make retreats."

PLACE OF WOMEN

The place of women in the Church of England is different from what it is in the American Church, according to the Bishop. In England there are women members in the House of Laity of the Church Assembly. In pointing out this fact, however, the Bishop noted that the House of Deputies of General Convention is not a house of laymen. He went on:

"The laity of the Church are more numerous than the clergy and, I think, laywomen as well as laymen should be represented in the Church Assembly. Those elected should be qualified. That question of qualification is a serious one. I think our dioceses are very careful about it."

A number of English women are being attracted to William Temple College, the Bishop said, and the Central Council for Women's Work is putting women's work on a good footing. The Council represents clergy, laymen, and laywomen.

The Bishop said that in England, as in America, efforts are being made to meet the needs of the people in new housing projects.

"In my diocese of Bristol many churches were destroyed by bombing. Instead of rebuilding on old sites, where dwellings also were destroyed, we are now building churches in the new housing areas."

Every diocese is faced with the financial problem of insuring a living wage for its clergy, said Bishop Watkins.

"The increasing cost of living has perhaps fallen on the clergy more heavily than on any other section of the community. They receive no bonus as the laity do. Each diocese is trying to get pledges, or money in other ways. In Bristol the laity are doing this work well."

The Church's standards in regard to marriage and family life is being strongly upheld by the Mothers' Union, the Bishop said. Objects of the Union are: (1) To uphold the sanctity of marriage, (2) to awaken in mothers of all classes their great responsibility in the training of their boys and girls, (3) to organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life. Said the Bishop:

"The Mothers' Union actually does all these things, and does them with great effectualness. I think it does more than any other group to stem the tide toward the break-up of family life."

INTERCHURCH

Stockholm Appeal Denounced

Religious leaders of three faiths have joined to warn Americans against signing the Communist-sponsored Stockholm Peace Appeal.

The leaders, who represent the Federal Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America, also issued a five-point program of peace and urged support of it.

They said of the Stockholm Appeal: "This spurious peace petition, which has already deceived many well-meaning people here and abroad, is a camouflage de-

signed to confuse the free societies and to conceal the aggressive policies revealed in the invasion of Korea. It is these aggressive policies and actual aggression which constitute the greatest menace to world peace."

The statement continued: "Genuine peace requires practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God."

The religious leaders said that genuine peace requires of every people:

"(1) Renunciation of the use of war or threats of force as an instrument of national policy.

"(2) Loyal adherence to the solemn obligations of the United Nations Charter for the maintenance of international peace and security and the peaceful settlement of disputes.

"(3) Respect for and observance of human rights and fundamental freedoms for all.

"(4) Participation in positive programs of the United Nations for the common welfare and better standards of life.

"(5) Acceptance of international agreements for the effective reduction and regulation of armaments, including atomic weapons, by all nations, through a trustworthy system of international inspection and control."

[RNS]

CONFERENCES

Refreshments Will Be Served

The emphasis at the 1950 Groton conference will be on conversion and evangelism, work with individuals, and the life of the Spirit in the worshipping community of the Church. Says the Rev. John B. Coburn, conference chairman:

"The work of the Church stands or falls on this level of the Holy Spirit, rather than on the purely intellectual level (where the theologians in their battles become men without grace) or on the purely physical level (where student programs rest on the dynamic of 'Refreshments will be served.')

Secondary school faculty and chaplains are especially invited to attend the conference which will be held at Groton School, Groton, Mass., September 11th to 13th. Leaders will be the Rev. Messrs. Samuel M. Shoemaker and Shelton H. Bishop.

The approach, says Mr. Coburn, "will be both philosophical and practical . . . Strong meat and milk will both be offered."

Further information is available from Mr. Coburn, addressed at Orchard place, Providence 6, R. I.

GFS

Girls Are Not Dumb!

The Voice of America will carry the indignant voices of two 11-year-old junior members of the Girls' Friendly Society to Berlin on one of its official State Department broadcasts this summer. What excited the girls was the chance to tell a German boy that girls are *not* dumb; they are just as good as boys, maybe better!

Gotz Seedorf, a nine-year-old Berlin lad, had written to Youth of All Nations, a clearing house for international friendship which cooperated with the GFS in answering his letter.

"Please, please, a couple of boys in my class and I would like very much to get acquainted with boys, or even girls, by writing. I myself wouldn't care for a girl, mostly they are dumb. In school they sometimes know things even better than I do, but otherwise, say for instance at games, they are—well just 'doof'—dumb."

"At my school," said Gloria Fitch who lives in Morristown, N. J., and belongs to St. Peter's GFS, "we all play together, and girls are better at softball and volleyball. They're glad to have us on the team."

"Boys talk too much," announced Corinne Quetel from Harlem and All Souls' GFS of New York city. "They talk as much as teachers, but you can learn something from teachers."

Gloria and Corinne are writing to Gotz, too. They wish many other children would write to him, too, so that he would be surprised by lots of letters for his birthday in September. The letters should be addressed to Gotz Seedorf, c/o The Girls' Friendly Society, 386 Fourth Avenue, New York 16, N. Y.



CORINNE AND GLORIA: "Boys talk as much as teachers, but you can learn from teachers."

PRESS

The Modern King David

Life magazine has received several compliments on its publication of the story of the Duke of Windsor.* Bishop Mitchell, retired, of Arizona, has some not so complimentary comments to offer.

Some of the letters received by *Life*, notes Bishop Mitchell, ventured to call the account of how the Duke of Windsor took away another man's wife "interesting reading." Bishop Mitchell agrees that such a story is interesting — as would be the story of a robbery or a murder.

Bishop Mitchell points out that the Duke, when he was crowned King of England, took an oath to uphold law and order, and then violated this oath by assaulting the "oldest and most precious institution among men —" the family.

The Bishop compares the case of the Duke to that of the Biblical King David, who also made off with another man's wife. The latter, he says, required a revelation to a prophet to understand the enormity of his act, "but he recognized it at once, and exclaimed, not that he had sinned against Uriah — he knew that already — but that he had sinned against God. Because he confessed, he was forgiven. The Bishop concludes:

"The results of the first King David's sin fell upon his people; the sword devoured them all during his long life. Would it be far-fetched to say that evil results have followed the act of the modern King David? Divorce is said to be sweeping England to such an extent that other members of the royal family have taken unprecedented steps to try to stem it.

"First . . . Princess Elizabeth broke the tradition against royal discussion of controversial matters when she (said), 'Divorce and separation are responsible for some of the darkest evils in our society today.'

"And the present King, on June 21st, sent a message to the Anglican Church leaders: 'In an age when much we hold dear is threatened, we must work to preserve and strengthen the proper sense of family responsibility and family unity, for on these are based our traditional way of life.'"

"By his act the Duke of Windsor has done the world an incalculable injury. Surely that is most disgraceful and reprehensible. For such a responsible periodical as *Life* to play it up as something touched with no character of evil falls in the same category."

* Only a third of what G. P. Putnam's Sons call "the great love story of the century" has been published. Putnams are putting out the whole thing in book form under the title *A King's Story*. As part of Putnam's promotion for "the book of our generation" three "terrific" radio transcriptions of parts of the book are in the offing, not to mention the prizes for the book-store clerks who turn in the most advance orders: an "all-expenses-paid trip to New York with all the trimmings, topped off by a dinner with the Duke and Duchess."

WALES

Bishop Elected

The Electoral Body of the Church of Wales has elected the Rev. David Daniel Bartlett as Bishop of St. Asaph to fill the vacancy created by the election of the former incumbent of that see, Dr. Havard, to be Bishop of St. David's [L. C., April 30th and May 28th], according to the London *Church Times*.

Mr. Bartlett, who was ordained in 1923, has since 1946 been professor of Hebrew and theology at St. David's College, Lampeter.

TOKYO

Six Doctors Baptized

On July 9th six doctors of St. Luke's International Hospital, Tokyo, were baptized. Three young people from the neighborhood congregation were baptized at the same service. The nine were so well prepared that on July 23d they and five others, who had been baptized some time before, were confirmed.

CHINA

Missionaries

A telephone talk between the Rev. Charles P. Gilson in Shanghai and the Overseas Department at Church headquarters conveys some news of the staff of the diocese of Shanghai: Mr. and Mrs. Gilson and Miss Helen Van Voast expected to leave on July 29th, to arrive in Hong Kong about August 10th. Four others expected to leave shortly after the 29th: Dr. Margaret Richey and the Misses Althea Bremer, Grace Brady, and Catherine Barnaby. Remaining in Shanghai will be the Rev. and Mrs. Ernest H. Forster and Deaconess Evelyn Ashcroft. Deaconess Katherine Putnam is returning by way of England where she was expected to arrive early in August.

Mr. B. W. Lanphear and Dr. Alice Gregg expect to remain in Shanghai, Mr. Lanphear in charge of the mission office. A letter written June 28th by Mr. Lanphear reports his health excellent. The rest of the staff remain in Anking: Dr. and Mrs. H. B. Taylor, Dr. Helen Taylor, the Misses Emeline Bowne, nurse, and Virginia Hebbert, medical social worker, and the Rev. Paul B. Denlinger. A letter from Miss Hebbert, written late in May, indicates that the hospital was busy and the staff well.

From Hankow no departures of the foreign staff have been indicated. Nine men, five wives, and six other women workers all are remaining in the diocese at last report.



BISHOP DAGWELL: *Sextons are human.*

OREGON

When a Fuse Blows

"Is the church sexton someone you automatically associate with a mop and broom?" Bishop Dagwell of Oregon asks in his newsletter to parishioners.

"Is he the incarnation of everything that 'goes wrong' at Sunday morning services? Too many of us take our sextons for granted. We rarely give them much thought except when the church is cold or dusty or a fuse blows out during the singing of the offertory anthem.

"We want them on hand 24 hours a day and believe they can do without vacations. As for their ultimate retirement on a definite pension, such thought smacks of radicalism in many quarters.

"The sober truth is that sextons are human like the rest of us and must be treated accordingly. Anything that dignifies their position and their estimate of themselves as workers for God in His temple is greatly desired.

"Recently, the bishop of Michigan called for a day of prayer for all sextons of Episcopal churches in his diocese. In at least one area of the Church sextons meet together at luncheon occasionally for fellowship and mutuality.

"Our sextons are fellow parishioners. They and we are members of the same congregation. Let us always treat them as fellow Christians and friends. Best of all, let us help them do their jobs with dignity and honor." [RNS]

SALINA

Saved Allowances

By working "overtime" in order to save their allowances, 23 boys of the Ellsworth, Kans., unit of the St. Francis Boys' Homes contributed \$99.45 to the Church's missions during Lent. The of-

fering was designated for the work of the Church Army in its new missions of Southern and Lower California.

WESTERN MICHIGAN

Under Control

Repair work on St. Thomas' Church, Battle Creek, Mich., which was damaged by fire on May 5th is well under way and it is expected that the church will be ready by fall.

In the meantime services are being held in the auditorium of the new parish house. Damage amounted to about \$25,000 but fortunately the church was fully covered by insurance.

NEBRASKA

Largest Budget, Largest Meeting

The largest missionary budget on record in Nebraska was adopted by the diocese at its annual council, at which the attendance was the largest on record. The budget includes a program which will enable missionary clergy to concentrate on strategic points. St. Timothy's, Gering, was admitted as a parish.

ELECTIONS. New members of executive council, clerical, W. P. Barns, S. H. Bean, T. A. B. Ditton, David Gracey, G. A. E. Rowley, E. J. Secker, C. E. Whitney; lay: E. L. Coryell, S. T. Hudson, W. D. McHugh, H. E. Rowlee, Lee Stover, R. M. Sutton.

New member of the standing committee: C. G. Perry. Delegates to Synod, clerical, W. P. Barns, T. A. B. Ditton, R. W. Fowkes, M. C. McCallum, W. E. Post, Chilton Powell; lay: Harold Clingerman, W. H. Lamme, A. D. Mapes, Edmund Nuss, Floyd Probert, J. B. Watkins.

NEW YORK

Elderly Parishioners

Kingsley Kunhardt, president of the Episcopal Service to the Aged, announced recently the appointment of Elizabeth Evans as executive director of the Service. The Service was established by the convention of the diocese of New York to assist the clergy of the diocese in dealing with the problems of their elderly parishioners.

THE LIVING CHURCH RELIEF FUND

For Greek Children

Susan J. Foard	\$25.00
G. B. Scott	17.50
Mrs. Mary Lynde	15.00
Dorothy Brue	10.00
Rev. Richard T. Lyford	10.00
Mrs. E. T. Boyd	5.00
Lilian G. Harding	5.00
Priscilla D. Howard	5.00
Susanna Weaver	5.00

\$97.50

St. Patrick's Cathedral, Armagh

Previously acknowledged	\$31.00
Mrs. Charles E. Fritz	11.50

\$42.50

Korea—

Front Page in Prayer*

By Dorothy Morrison

Secretary, Korean Mission, Church of England

ANYTHING written about Korea to-day may not be true of yesterday or to-morrow." So runs part of the preface to a book published by S.P.G. in 1936. I have just re-read the account which I wrote in the 1950 report, *Focus on 1951*, every word of which was true when I left Korea in the middle of June, most of which may already be past history. So what will have happened to Korea by the time these words are read nobody can know. One can only give a slight picture of the Church as it was when I left after spending three months seeing it at first hand.

The diocese of Korea which, it should be remembered, includes north as well as south, planned to keep its 60-year jubilee on St. Michael's Day, 1950 (September 29th). On that day in 1890 Bishop Corfe landed in the country as first bishop and first missionary. Our Church now numbers some 10,000 Christians, of whom many are in North Korea. There three Korean priests have continued to work under the communist regime. Little had been heard of them that was authentic, except that they were still alive and at liberty, and permitted to continue their ministry while being forced to undertake secular work as well. Only once since the arbitrary division of the country and diocese in 1945 has the Bishop been allowed to visit the churches in North Korea.

Twice in 10 years Bishop Cooper, the fourth bishop, has seen his plans for the Church crash about him, worse probably now than in 1941 because so much has been achieved since the liberation from Japan in 1945. To one trekking 'round with the Bishop in his jeep from Pusan in the extreme south almost up to the 38th parallel, this progress was lovely and heartening to see. Heartening, because nowhere was it spectacular and everywhere was it quiet and sure: twenty confirmations here, thirty or more there,

so very few lapsed during the war years, so many opportunities for building up new Christian congregations. Christian families, scattered by the war, have formed the nucleus of new communities. At Eum-song in the southern provinces Fr. Choi Timothy, one of the Korean priests, has built up in less than two years a large congregation and a Sunday school of a hundred. Eum-song lies in one of the valleys in which the American troops are most certainly fighting the invaders from the north.

At Inchon the Theological College under Fr. Lee is turning out a new stream of Korean priests. Inchon, the port of Seoul, was almost immediately isolated by the destruction of the bridges over the river Han. At Sou-won our Church orphanage, shrunk during the war, is filled to capacity with little girls—Sou-won which has been the center of the battle-ground. In Seoul is the headquarters of the Church and in Seoul stands the cathedral, the most beautiful ecclesiastical building in the far east.

A list of places in the news, names which to us of the Korean Church are household words, could go on for ever. The important point is this. The Church in Korea has before now gone through times which have been bad, and her life-blood runs not in buildings, not necessarily even through her six European missionaries and her twenty Korean priests, but is seen in the lives of her ordinary Christians.

The quality of the Faith professed and lived by the individual Christian of our Communion is a very real thing. It hits the visitor between the eyes, though it is

*Reprinted from a pamphlet published by SPG House, London.

A letter from Miss Morrison, dated July 31st, says that two of the Korea missionaries (Fr. Chadwell and Fawcett) had reached Pusan. Miss Morrison also writes that the British Foreign Office has "absolutely no authentic information as to where Bishop Cooper is, or where are Frs. Hunt and Lee and Sr. Mary Clare."



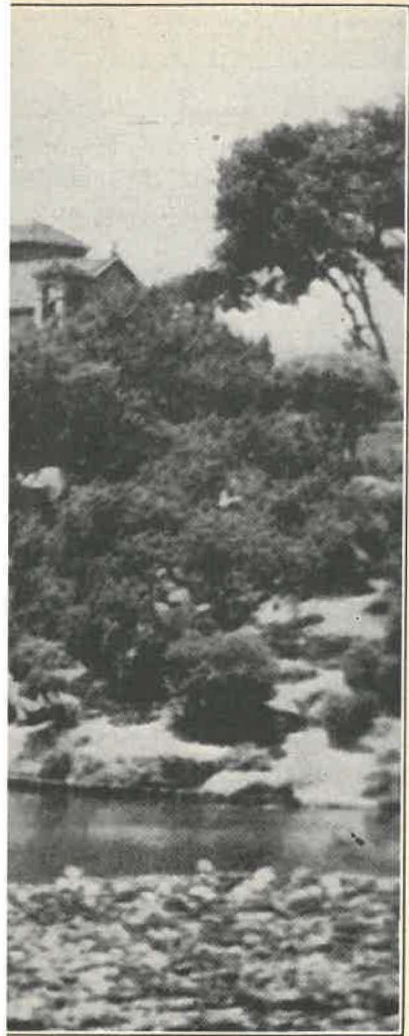
PRO-CATHEDRAL OF ST. MARY AND seven years to baptize his first converts still rung each day by an old man

no new thing. Bishop Corfe waited seven years to baptize his first converts 53 years ago (the Angelus in the Cathedral is — or was — still rung each day by an old man who was one of those then baptized). The emphasis laid so long ago on quality rather than quantity means that there is a factor in the Korean Church against which the gates of Hell cannot prevail, for it is not dependent upon organization and leadership but upon individual witness.

There is also enormous strength in the uniformity of worship—the Korean Church possesses her own Liturgy, and the visitor to any little village church knows exactly what he will find there. The religious life has begun in the little native Society of the Holy Cross for Korean women. All this must certainly be our hope for the future.

But the future still remains to be faced. Before the present conflict broke out, it was essential that Korea should have more foreign priests as leaders and advisers of the Korean clergy. Our hos-

Miss Morrison—who left Korea only a week before the invasion, after a three months' tour of Anglican work in the weapons of modern warfare; while Fr. Kromer, in a devotional article on the Holy Communion, shows h



LAS, SEOUL: "Bishop Corfe waited ago . . . the Angelus is — or was — of those then baptized."

sense Korea is the pivot of the Far East; and the negation of the question can be seen, oddly enough, not in Korea but in Japan. Japanese Christians who were brought up in the Korean Church, and who were forcibly repatriated after the war, are now of incalculable help to the Church in Japan. The Korean Church, strong beyond mere numbers in her doctrine, teaching, and worship, has already given her missionaries. What happens to the Church in Korea affects the whole world—if Catholic Faith and worship are what we wish to preserve and spread.

On a perfect summer's day in mid-June, Bishop Cooper drove me to Kimpo

airport on the beginning of my flight back to England. The fields were filled with men and women planting out the main rice crop from the seed beds. Men too old to work sat by the roadside, where children were playing in their lovely bright dresses. Nobody dreamed that 50 miles away the brothers of these people (blood brothers quite literally in several cases known to me) were massing themselves for invasion. Ten days later Kimpo airport had become a battle ground and Korea had become front page news. That it may remain "front-page" in your prayers is the great thing that is asked today of Churchpeople everywhere.

Draw Near With Faith

By the Rev. John Kromer

AS the unique service given to us by our Lord Himself, the Holy Communion stands at the very heart of our Christian life. Indeed, one of the great strengths of the Anglican Communion is its long tradition of devotion to our Lord present in this "wonderful sacrament." More than anywhere else we find Him available to us here, and as we here approach Him all of life is brought into focus.

There is far too much about this service to be told in a single morning. Actually that which is most important cannot be told: it must be sought and seen and laid hold of. Therefore, let us content ourselves with exploring one aspect of this, the service of services. At the high point of the service—the time of Communion—there is a purposeful coming and going which is in a sense symbolic of its deepest hidden meaning. This twofold action, this rhythm, coming forward and going back, is characteristic of the service. It is like the ebb and flow of the ocean tides, the rising of the sun and its setting again, or the migration of birds northward and their return—the great coming and going of all nature. There is something rather like this in Holy Communion.

In the first place man comes near to God. He comes with his own very personal needs. It is here the action begins—a man comes recognizing his needs, his poverty. He acknowledges his incompleteness. "There is no health in us"—no wholeness. The world outside is filled

with people who are confused, who wander to and fro upset and unhappy. They are dimly aware that things are all wrong, but they don't know how or where to look for the cause. It must be a deficiency in other people—"it's my mother-in-law, or people who live in my town, or perhaps it's the crazy age in which I live."

STOIC OR CHRISTIAN

We are all familiar with the expression "putting your finger on it." These are people who have never succeeded in "putting a finger on it." They are out of harmony with themselves and with life, but so far they have not recognized the trouble. Sometimes a man is able "to put his finger" on the cause of his unrest, but he is really a stoic instead of a Christian and keeps it to himself.

There is a great deal of stoicism in our American culture as a kind of hang-over from the Puritanism of the 19th century. By stoicism I mean the virtue of self-sufficiency carried to the extreme. The glorification of "stand on your own feet," "keep your troubles to yourself," and the other slogans of stoicism by which people live. Self-reliance is a great thing to have; in fact our American GIs contributed so greatly to the winning of the war because they had plenty of it.

At the same time there is a sense in which each of us is a child and always will be a child. And that is in the

(Continued on page 13)

—tells why Korean Churchmen should be given priority in our prayers during this hour of their trial by fire and man's troubles are the very stuff of the human action in this "service of services" in the Christian's war of the spirit.

No Peace in Our Time



If any doubt remained in the mind of any American as to Soviet Russia's intentions, it must have been dispelled by the speech of Mr. Malik on his first day as presiding officer of the Security Council. With an utter disregard for truth, he charged this country with aggression in Korea, and made it quite clear that Russia had returned to the UN to obstruct rather than to assist the cause of peace.

With heavy heart, we are forced to conclude that, apart from divine intervention, there can be no "peace in our time" for this unhappy generation. Whether we are on the verge of World War III, or whether the next five, ten, or fifty years will bring a series of localized but bitter wars like that in Korea, no man can say. But the dream of peace and world order, which seemed within our grasp when the United Nations organization was launched five years ago, now appears to have been but an unreal interlude in the nightmare of the 20th century.

On the material side, it becomes increasingly clear that America is headed toward total mobilization; and that the sooner we get ready to face the imminent threat of all-out war, the more likely we are to survive. For that reason we hope that such counsel as that of Bernard Baruch will prevail, so that if world war flares anew America may not be caught napping, as she was in 1941 and again, we fear, in June of 1950. Even now, with nearly half of our combat forces locked in a life-and-death struggle in Korea, we are dangerously unprepared to meet whatever eventuality may come next; and we must be prepared if the free nations are to survive. This time there will be neither distance nor well-armed allies to stave off danger until we are ready to meet it.

We think legislation should be enacted to permit the freezing of wages, prices, and profits, and to enable our manpower and materials to be utilized to the best advantage, at the first moment of world emergency. We should like to see control taken out of the hands of Mr. Acheson, Mr. Johnson, and others who have so dismally failed to foresee, or to prepare for, the war that was forced upon us two months ago. And we hope that universal military training will be put into effect, so that this nation may develop a reservoir of trained manpower to meet the crises that are apparently going to be characteristic of the second half of the 20th century.

We must learn, too, to deal effectively with the fifth column in our midst. The trial and conviction of eleven Communist leaders has demonstrated that the Communist party is not just a radical political organization, but is an organized conspiracy to overthrow our government, and all free governments. If legislation is not adequate to deal with this situa-

tion, it should be strengthened. The statutory limitation on treasonable acts should be extended to ten or twelve years, or eliminated entirely. At the same time we must take care that such legislation does not destroy the very liberty that it is designed to safeguard. These words of our bishops in 1947 are worth recalling in this connection:

"As bishops in the Church of God we call upon the people of our churches to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition. An inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience. . . . We have no defense for those who, while sharing the privileges of our imperfectly democratic society, seek to undermine its fabric. But we hold it to be the duty of every Christian citizen to guard for others the freedom of conscience we treasure for ourselves."

On the spiritual side, it is equally important that we mobilize every resource of our Christian faith, and gird ourselves with every weapon in the spiritual armory. It is far easier to recognize and to combat the military menace of Communism than to come to grips with it in the realm of spirit. For Communism is essentially a false religion; and false religion can only be overcome by true religion. That places upon the shoulders of Christians everywhere a burden that most of us in our complacency have not even begun to assume.

The time is late, and the lines are ever more sharply drawn between the materialism of the world and the Christian view of life. What shall we say, then, of the professing Christian who is content to sit on the sidelines and criticize? Is he not in his way as dangerous a fifth columnist as the Communist, who is so ready to take advantage of the professing Christian's spiritual indolence?

This is above all a time for every Christian to be a militant soldier of Christ; to stand up and be counted, both in church and in the world. For in the long run it will not be the strength of our arms, but the strength of our Christian convictions, that will enable us to share in the triumph of Him who said: "Be of good cheer, for I have overcome the world."

Unfinished Business

THE *Southern Churchman* reports that it is delighted with our reply to its trick question as to whether Baptists, Methodists, et al., are members of the "Church of God." (We said, Yes.) Now we have two questions for the S. C.: Are Anglo-Catholics members of the Episcopal Church? If so, why do you use your columns to sneer at them and impugn their motives?

We have in mind the article, "To Preserve or Promote," by "Wayfarer," in the *Southern Churchman* of July 22d. In this article by an anonymous

writer, the anonymous secretary of an anonymous rector relates "three incidents that happened in the last three days," which supposedly prove the iniquity of the alleged "high churchmen," and show how they are driving people (also anonymous) out of the Church. Here is the first of the three incidents:

"Last Friday night at a dinner party . . . the conversation led to churches and church-going. My hostess remarked: 'I was brought up an Episcopalian, and sometimes I go to the Episcopal church down the street, but I don't care for it. It's just like the Catholic. I'd rather go to the Presbyterian church.'"

We could give you the other two anonymous incidents, but they are as silly as this one, so there is no point in wasting space on them.

Our first idea was to parody "Wayfarer's" article by substituting "Presbyterian" for "Catholic" and "Roman Catholic" for "Presbyterian" in the above paragraph. Other substitutions, such as "low" for "high" and vice versa, and "Episcopal Evangelical Fellowship" for "American Church Union," would give the article an orientation exactly opposite to its original one. If you have that issue of the *S. C.* we suggest you try it, and see how few changes are needed. We did it with 23 changes of that kind; but we think a really clever ecclesiastical golfer, familiar with the course, could do it in less.

We decided not to publish our revision of the article, however, because it would violate three of our basic journalistic principles—not to attack other schools of thought in the Church, not to impute unworthy motives to opponents, and not to permit contributors to use us for destructive contributions to which they are unwilling to sign their own names.

We commend these three principles to the *South-ern Churchman*. And since we answered their challenge fairly and squarely, we look forward eagerly to their reply to the questions in our first paragraph.

Through the Editor's Window

RECENTLY I had the privilege of visiting one of the Church's newest settlements, Neighborhood House, in Milwaukee. Here the Rev. Reinhart B. Gutmann and a small staff, including four trained social workers and some thirty volunteers, are serving about 400 underprivileged people of many races in a depressed area of the city. Projects range from a nursery school for the very small fry to a Golden Age club for men and women over 60. Salaries for paid workers are high enough to attract top-notch group experts, and the house is highly rated by the community chest, which meets two-thirds of its budget.

THE MOST significant thing about Neighborhood House, according to its director, is that it is a serious attempt to present the Christian concept of democracy through group living and the application of modern social methods. It is one of the Church's answers to the problem of the blighted area, in which, he believes, the first task of the Church is to present the Christian concern for living in general. The missionary message falls on deaf ears when the Church shows no concern for the physical and social well being of the people among whom it works.

FR. GUTMANN insisted that I mention the wise counsel of Peter Day, executive editor of *THE LIVING CHURCH*, who is president of the board, and the interest and leadership of Bishop Ivins. If Mr. Day were at the office, he would probably cut out this reference to himself, so I hasten to publish it while he is away.

WITH A STAFF that is part white and part colored, Neighborhood House is a notable example of a truly interracial agency, and thus sets an example for other community institutions. It is a credit to its community, and to the Episcopal Church.

NOT SATISFIED with their professional social work, the Gutmanns have adopted two children, and are about to adopt a third one. Fr. Gutmann is no stranger to racial and national tensions. He is himself a German refugee who went to England in the days of Hitler's tyranny, became an Anglican, studied at Mirfield, and was ordained priest by the present Archbishop of Canterbury. His wife was a former nursery worker in Chase House, Chicago.

Clifford P. Morehouse

BOOKS

The Rev. CARROLL SIMCOX, Ph.D., Editor

Disciplined Freedom

I SHOULD think that any Churchman, whether he sings or not, would be interested in G. W. Stubbing's *A Dictionary of Church Music*, published—of all things!—by the Philosophical Library (New York, \$3.75). One warning: this dictionary does not contain any biographical data. Its primary object is to provide for the general reader a concise explanation of the technical terminology of church music. A random thumbing through reveals articles on such subjects as these: Anglican chanting, Ante-Communion Service, Decani, Fa-Burden, Macaronic Verse, and hundreds of other items of course "too numerous to mention." This is a small

volume but it covers an astonishing range, and the articles are written simply and clearly.

G. KITSON CLARK is a Cambridge University historian who has mastered the field of English cultural history. In *The English Inheritance* (Macmillan, \$2.75) he traces out the generally subtle and often paradoxical relationship of Christianity to the main institutions and traditions of England. He is a conservative and sees and writes as such, but a dynamic conservative whose concern for the old ways is only that whatever is good and true in them should be perpetuated. The American

reader will not be at home with every subject discussed. Yet the essay will help any American Episcopalian better to understand his own Church.

EVERY Christian society and every Christian individual must deal ultimately with the problem of freedom and discipline. How can we be truly free without being anarchistic? How can we be truly disciplined without being regimented? In a modest little tract called *Freedom and Discipline* (S.C.M. Press, 1/6) T. R. Milford, Chancellor of Lincoln, presents intelligently and clearly the answer to this question as the saints have found it.

DEATHS

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

James T. Lodge, Priest

The Rev. James Thornton Lodge, who for 34 years was rector of St. John's Church, Montclair, N. J., died on July 11th at the Margaret Pillsbury Hospital at Concord, N. H.

Mr. Lodge was born in Buffalo, N. Y., in 1879. He was a graduate of Virginia Theological Seminary. From 1908 to 1913 he was rector of the Church of the Incarnation, Dallas, Texas. He came to Montclair in 1913 and remained there until he retired to Centre Barnstead, N. H., in 1947.

He served as civilian chaplain under the Episcopal War Services Commission, as chaplain of the Newark BSA, and president of the Newark clericus.

Surviving Mr. Lodge are his wife, the former Florence Selick, four daughters, two sons, and fifteen grandchildren.

Harry R. Ziegler, Priest

The Rev. Harry R. Ziegler, retired priest of the diocese of Michigan, died of a heart attack in Boerne, Texas, on July 18th. He was born in Hatfield, Pa., in 1886.

He received his B.A. from Ursuline College, attended McCormick Theological and the Southwest Baptist Seminaries, and Hamburg University.

His charges included Epiphany Church, Calvert, Texas; St. Paul's Church, Holdenville, Okla.; Trinity Parish, Elkton, Md.; Church of the Nativity, Maysville, Ky.; St. James' Church, Munising and All Saints' Church, Newbury, Mich. At the time of his death he was filling vacancies in the diocese of West Texas.

Josephine Richey Seabury

Josephine Maud Richey Seabury, wife of Judge Samuel Seabury, died on July 21st, at East Hampton, Long Island, N. Y., in her 73d year.

Mrs. Seabury was born in Faribault, Minn., the daughter of the Rev. Dr. Thomas Richey and Emma Cecilia Richey. During the many years when Judge and Mrs. Seabury were living in New York city in the winter and at East Hampton in the summer, Mrs. Seabury was active in Church and civic affairs. She was president of the National Church Club for Women and chairman of the New York chapter of the English-Speaking Union. In recognition of her work for the Union during World War II, she received the King's Medal for Service in the Cause of Freedom.

Mrs. Seabury is survived by her husband, by a brother, the Rev. Francis H. Richey of Sag Harbor, Long Island, N. Y., and by a sister.

CHANGES

Appointments Accepted

The Rev. Theodore M. Burleson, formerly priest in charge of St. John's Church, Sparta, Wis., is now vicar of St. Alban's Church, Cushing, Okla., and the Church of the Ascension, Pawnee. Address: Cushing, Okla.

The Rev. Rolin E. Cooper, formerly assistant at Zion Church, Oconomowoc, Wis., is now vicar of St. Alban's Church, Sussex, Wis.

The Rev. Leo W. Dyson, formerly rector of All Saints' Church, Richland, Wash., will become rector of St. Alban's Church, Silver Creek, N. Y., on September 1st. Address: 180 Central Ave.

The Rev. Maurice G. Foulkes, formerly priest in charge of St. Philip's Church, Putnam, Conn., and St. Paul's, Plainfield, is now rector of St. John's Church, Rockville, Conn. Address: 9 Ellington Ave.

The Rev. Harris T. Hall, formerly vicar of St. Mark's Church, Mendham, N. J., is now vicar of Trinity Church, Marshall, Mo., and chaplain of Episcopal students at Missouri Valley College. Address: 610 E. Arrow St.

The Rev. Marcus Brown Hall, formerly acting rector of St. Luke's Church, Montclair, N. J., is now rector. Address: 75 S. Fullerton Ave., Montclair, N. J.

The Rev. Shelbert C. Harris, Jr., formerly priest in charge of St. Mark's Mission, Shelby, Ohio, is now rector of St. Matthew's Church, Cleveland. Address: 2099 W. Eighty-Fifth St.

The Rev. Halsey DeW. Howe, formerly rector of the Parish on Martha's Vineyard, Mass., will become rector of Christ Church, Hamilton and Wenham, Mass., on October 1st. Address: Christ Church, South Hamilton, Mass.

The Rev. Ernest M. Hoyt, formerly chaplain of St. Andrew's School, Middletown, Del., is now rector of Christ Church, Norwalk, Conn. Address: 256 East Ave., East Norwalk, Conn.

The Rev. Alan Humrickhouse, formerly vicar of the Church of Our Saviour, Little Falls, Minn., and priest in charge of the churches at Royalton and Rice, Minn., will become rector of St. Matthew's Church, St. Paul, on September 1st. Address: 2163 Carter Ave., St. Paul 8.

The Rev. Leonard St. John Iversen, formerly rector of the Church of Our Saviour, Lebanon Springs, N. Y., is now vicar of Trinity Church, Daytona Beach, Fla. Address: 710 Ora St.

Chaplain (Major) Emmett G. Jones, formerly addressed c/o Postmaster, N. Y., is now serving as chaplain with the Sixth Army, 6003 ASU, Fort Ord, Calif.

The Rev. Robert C. Kilbourn, formerly rector of St. Andrew's Church, Algonac, Mich., is now rector of St. Paul's Church, Hudson, Wis., and vicar of Trinity Church, River Falls; St. John's, Ellsworth; and Calvary, Prescott. Address: 910 Fourth St., Hudson, Wis.

The Rev. Harold S. Knight, formerly rector of St. Mark's Church, Clark Mills, N. Y., and St. Peter's, Oriskany, will become rector of the Church of the Epiphany, Rochester, N. Y., on September 1st. Address: 323 Jefferson Ave., Rochester 11.

The Rev. Dr. John David Lee, formerly canon of Grace Cathedral, San Francisco, is now vicar of St. Andrew's Mission, Ben Lomond, Calif.

The Rev. Elmer M. Lofstrom, formerly rector of the Incarnation Parish, Great Falls, Mont., will become rector of St. Stephen's Parish, Longview, Wash., on August 1st.

The Rev. George T. Mackey, formerly vicar of St. Paul's Church, Jeffersonville, Ind., will become rector of St. Paul's Church, New Albany, Ind., on October 1st. Address: 1103 E. Main St.

The Rev. John N. McCormick, who was recently ordained deacon in the diocese of Kentucky, is now deacon in charge of Emmanuel Mission, Louisville. Address: 4626 Southern Pkwy., Louisville 8.

The Rev. Benjamin A. Meginnis, Jr., formerly chaplain in the U. S. Navy, is now rector of the Church of the Nativity, Dothan, Ala. Address: 309 Denton St.

The Rev. Ralph C. Miller, formerly minister in charge of Holy Comforter Church, Angleton, Tex., is now associate rector of Trinity Church, 1015 Holman, Houston 4.

The Rev. Marshall V. Minister, who was ordained deacon in March and graduated in June from Seabury-Western Theological Seminary, is

now vicar of St. Paul's Church, Fort Morgan, Colo.

The Rev. Walter J. Moreau, who was recently ordained deacon in the diocese of Pittsburgh, is now in charge of St. Barnabas' Church, Tarentum, Pa. Address: 1300 Alabama Ave.

The Rev. Edwin K. Packard, formerly curate at Grace Church, Utica, N. Y., will become chaplain of St. Peter's School, Peekskill, N. Y., and vicar of the Church of the Divine Love, Montrose, N. Y., on September 1st. Address: St. Peter's School, Peekskill, N. Y.

The Rev. Charles B. Persell, Jr., formerly archdeacon and executive secretary of the diocese of Rochester, will become rector of St. John's Church, Massena, N. Y., on August 20th.

The Rev. Cuthbert Pratt, formerly locum tenens at St. Chrysostom's Church, Chicago, is now rector. Address: 1414 N. Dearborn Pky., Chicago 10.

The Rev. Lon M. Prunty, who was recently ordained deacon in the diocese of Missouri, is now in charge of St. Paul's Church, St. Louis, Mo. Address: 6807 Michigan Ave., St. Louis 11.

The Rev. Henry John Russell, II, who was recently ordained deacon in the diocese of Bethlehem, is now assistant at St. Luke's Church, Ypsilanti, Mich. and chaplain to Episcopal students at Michigan State Normal College.

The Rev. Benjamin H. Smith, formerly rector of Christ Church, Laredo, Tex., will become priest in charge of St. James' Church, Hebronville, and Grace Church, Falfurrias, on September 1st. Address: Hebronville, Tex.

The Rev. William J. Spicer, rector of All Saints' Church, Syracuse, N. Y., will become rector of Trinity Church, Oshkosh, Wis., on September 1st.

The Rev. Canon Anson Phelps Stokes, Jr., rector of St. Andrew's Cathedral, Honolulu, will become rector of St. Bartholomew's Church, Park Ave. at Fiftieth St., New York, on November 1st.

The Rev. Robert Findlay Thomas, formerly rector of Christ Church Parish, Point Pleasant, W. Va., is now rector of the Church of the Holy Comforter, Burlington, N. C. Address: Box 165, Burlington, N. C.

The Rev. Dr. John W. Torok, formerly rector of Grace Church, Conselyea St., Brooklyn, and vicar-general for foreign work in the archdeaconry of Brooklyn, will become rector of Emmanuel Church, Great River, N. Y., on September 15th. Address: Great River, L. I., N. Y.

The Rev. William Ward, formerly chaplain at the University of Illinois, where he has been in charge of the Chapel of St. John the Divine and Canterbury House, has accepted appointment as chaplain at the University of Miami, Coral Gables, Fla., where the diocese of South Florida will construct an \$80,000 student center and chapel on land given by the university. Address: 1420 S. Dixie Highway, Apt. 1, Miami 46, Fla.

The Rev. H. Lawrence Whittemore, Jr., curate of Trinity Church, Hartford, Conn., will become rector of Trinity Church, Swarthmore, Pa., on October 1st.

The Rev. Evan Rowland Williams, who has been studying at Keble College, Oxford, has accepted temporary appointment as chaplain of Christ Church, Oxford, England. He will continue his studies in the fall, returning to Oregon in 1951 to be ordained priest.

Resignations

The Rev. Arthur E. Cash, rector of St. Paul's Church, Marshalltown, Ia., has retired from the active ministry and will soon move to Springfield, Mo.

The Rev. Artley B. Parson has resigned from the clergy staff of St. George's Church, New York, effective September 1st. He will continue in parish work in the fall. Summer address: Haven, Me.

The Rev. Arthur T. Reasoner, chaplain and former superintendent of the Episcopal Home for the Aged in Alhambra, Calif., has retired. He will continue to be in residence at the Home.

Ordinations

Priests

Central New York: The Rev. Donald C. Schneider was ordained priest on June 29th in St. Matthew's Church, Moravia, N. Y., by Bishop

(Continued on page 14)

Draw Near

(Continued from page 9)

spiritual sense. In our relation to God we are as children, in the sense of there being certain lacks which only He can make up, certain things necessary to the living of life at its fullest which only He can give to us.

In the Holy Communion the celebrant gives a kind of invitation, "Draw near with faith," and man comes near to God recognizing his needs. More than that, he has the courage—the gumption if you will—to come into the very presence of God with his little needs. He comes in dragging them along, right up the aisle into the sanctuary. And he does it out of a consuming desire to grow. "Blessed are they that hunger and thirst after righteousness for they shall be filled." Any progress that he makes, any resolution (that is re-solution) of the basic disharmonies of life, is to be made only in terms of the failures and deficiencies which are intimately part of his nature.

A new life is to be raised up like the new city of Nuremberg out of the rubble of the old habitations. I have the courage to come and stand in the presence of the Holy One with my troubles and my mistakes. I do it deliberately, knowing He will not laugh. Indeed, it is my conviction that these are an essential part of the action of the Eucharist. They are part of the sacrifice itself. The Holy Sacrifice is complete, somehow, in the bringing of our homely troubles, aspirations, uncertainties, sins.

The rhythms of nature, the alternation so characteristic of life in its activity and repose, its waking and sleeping—there is something akin to all of this in the Holy Communion, as man comes near to God and God comes near to man. Yes, God comes near to man. An answer is made to man's questioning and his needs are met. That is the reason why "the coming and going" of people in communion never ceases. They go away answered and fed.

These people, you and I, who keep coming back constantly to the Holy Communion, are not better people than others, but we are distinct. We are different from other people in that we have satisfied ourselves once and for all that nothing else can make us happy. All the many things men try we've tried, and none of them gives Life. Here alone is the answer. In Him alone is the power necessary to have victory over frustration, emptiness, defeat.

To the Holy Communion, this rendezvous with God, come men and women who have reached the same conclusion. They say to the rest of the world from a common conviction: "Do not expect too much of men. Only God can help here." Here is the answer to man's neediness, and that answer is the redeeming, life-giving God Himself.

St. Bartholomew, Apostle and Martyr

Except for some writers of the Early Church, St. Bartholomew is generally identified with Nathanael, whom St. Philip brought to Jesus. How beautifully Jesus spoke of this man, as St. Philip brought him. Catch up your nearby and ready Bible, and turn to St. John 1:45 to 49. It is a rare passage in Scripture, that little exchange of reverent and appreciative words between Jesus and the new Disciple, a quiet man of expressive depths. Would that WE could converse with Our Lord so, and that He could see no guile in US. "Guile" isn't even a nice sounding word, is it? Are we guileful? We sometimes wonder. If so, Jesus will find much difficulty in using us in His service, and we will probably have a bad time with ourselves and with our confessors before we can root out the

causes of our guile, and be made fit vessels again for His service.

Never forget the symbols of St. Bartholomew—three flaying knives on a red shield. He is said to have suffered martyrdom in India by being flayed alive because of Christ. That means, of course, "for us and for our salvation." We can imagine some more acceptable form of suffering death and martyrdom than by being hacked at by large, sharp knives, can't you? Members of St. Bartholomew parishes all over the land, really ought to make something of his anniversary (August 24th). Special early masses could certainly be arranged for, in order that working men and women could attend also, and assist by offering up their intention in St. Bartholomew's behalf, and invoke his prayers, in turn, for them.

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CHANGES

(Continued from page 12)

Higley, Suffragan Bishop of Central New York. Presenter, the Very Rev. Louis L. Perkins; preacher, the Rev. Chandler H. McCarty. To be priest in charge of St. Matthew's, Moravia, and St. Ambrose's Church, Groton. Address: Moravia, N. Y.

Dallas: The Rev. Harry G. Secker was ordained priest on June 29th by Bishop Mason of Dallas at St. Matthew's Cathedral, Dallas. Presenter, the Rev. Edwin L. Conly; preacher, the Very Rev. Dr. Gerald G. Moore. To be priest in charge of St. Francis' Mission, Dallas.

Erie: The Rev. Addison K. Groff was ordained priest on June 29th at Christ Church, Punxsutawney, Pa., by Bishop Sawyer of Erie. Presenter, the Rev. William A. Chamberlain, Jr.; preacher, the Rev. William F. Bayle. To be priest in charge of Christ Church. Address: 108 Morrison St.

Long Island: The Rev. Edwin Eggleston Kirtan was ordained priest on June 24th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I. Presenter, the Rev. John M. Coleman; preacher, Bishop Sherman, Suffragan Bishop of Long Island. To be priest in charge of St. Michael and All Angels', Gordon Heights, L. I. Address: R.F.D. 1, Medford, N. Y.

Michigan: The Rev. W. Benjamin Holmes was ordained priest on May 31st by Bishop Nash of Massachusetts at St. Paul's Cathedral, Boston. The Rev. Mr. Holmes is doing graduate work at the Episcopal Theological School.

The Rev. Wilfrid Holmes-Walker was ordained priest on July 8th by Bishop Emrich of Michigan at St. Matthias' Church, Detroit, where he is assistant minister. Presenter, the Rev. Ernest E. Piper; preacher, the Rev. Canon Robert D. Bohaker.

Mississippi: The Rev. Frederick J. Bush was ordained priest on July 2d in the Chapel of the Cross at Rolling Fork, Miss., by Bishop Gray of Mississippi. Presenter, the Rev. Olin G. Beall; preacher, the Rev. Dr. Holly W. Wells. To be priest in charge of the chapel, as well as the missions in Hollandale and Glen Allen, Miss. Address: P. O. Box 344, Rolling Fork, Miss.

Texas: The Rev. Ralph C. Miller was ordained priest on July 18th by Bishop Quin of Texas at St. Mark's Church, Beaumont, Tex. Presenter, the Rev. Charles Wyatt-Brown; preacher, the Rev. Aubrey Macted. To be associate rector of Trinity Church, Houston. Address: 1015 Holman, Houston 4.

Ordinations

Deacons

Alabama: Willis C. Henderson was ordained deacon on July 13th by Bishop Carpenter of Alabama at St. Mark's Church, Troy, Ala., where the ordinand will be deacon in charge. Presenter, the Rev. James Brettmann; preacher, the Rev. William Marmion. To serve Trinity Church, Union Springs, also. Address: 401 W. College St., Troy, Ala.

East Carolina: Robert MacLeod Smith was ordained deacon on May 31st by Bishop Wright of East Carolina at St. John's Church, Wilmington, N. C. Presenter, the Rev. E. W. Halleck; preacher, the Rev. Kenneth E. Heim. After 10 weeks of study at Yale Language School, the Rev. Mr. Smith and his wife will go to Japan as missionaries.

Easton: James Oren Reynolds was ordained deacon on June 29th by Bishop Miller of Easton at Trinity Cathedral, Easton, Md. Presenter, the Very Rev. Lansing G. Putman; preacher, the Rev. J. Randolph Field. To be supply minister at St. Luke's, Church Hill, and St. Andrew's, Sudlersville. Address: c/o Bishop's House, Easton, Md.

Florida: Robert F. Cowling was ordained deacon on June 14th by Bishop Juhan of Florida at All Saints' Church, Jacksonville, Fla. Presenter, the Rev. Alvin S. Bullen; preacher, the Rev. William S. Stoney. To be vicar of Christ Church, Cedar Key, Fla.

Hunley A. Elebash was ordained deacon on June 23d by Bishop Juhan of Florida at Christ Church, Pensacola, Fla. Presenter, the Rev. Edward H. Harrison; preacher, the Rev. Dr. Henry Bell Hodgkins. To be curate at St. Mark's Church, Ortega Station, Jacksonville, Fla.

Kansas: John B. Covey was ordained deacon on April 24th at St. Alban's Chapel, Albany, Calif., by Bishop Walters of San Joaquin, acting for the Bishop of Kansas. To be curate at Grace Cathedral, Topeka, Kans.

Kentucky: Hugh Jefferson Ray was ordained

deacon on June 11th by Bishop Clingman of Kentucky at Christ Church Cathedral, Louisville. Presenter, the Very Rev. Norvell E. Wicker; preacher, the Rev. Hugh C. McKee, Jr. Major Ray is at present serving as a teacher in the Air Corps, at the University of Louisville. Address: 4102 Southern Parkway, Louisville 8.

Long Island: Rix Pierce Butler was ordained deacon on March 25th by Bishop Sherman, Suffragan Bishop of Long Island, acting for the Bishop of Long Island, at the Church of the Redeemer, Brooklyn. Presenter, the Rev. Frank H. Hutchins; preacher, the Rev. Henry R. Kupsh. To be curate of the Church of the Redeemer, Brooklyn. Address: 561 Pacific St., Brooklyn 17.

James Morris Dennison, David Sanford Duncombe, Jr., William Calvin Godfrey, William George Penny, and Robert Allan Sloan were ordained to the diaconate on June 24th by Bishop DeWolfe of Long Island. Presenters, respectively, the Rev. E. Frederic Underwood, the Ven. George F. Bratt, the Rev. Robert Y. Condit, the Rev. Nelson F. Parke, and the Rev. Howard R. Crispell.

The Rev. Mr. Dennison will be a missionary at Lake Success, L. I. Temporary address: 301 W. Fifty-Third St., New York 19.

The Rev. Mr. Duncombe will be deacon in charge of Holy Trinity Church, Hicksville, L. I.

The Rev. Mr. Godfrey will be curate at St. Joseph's Church, Queens Village, L. I. Temporary address: 196-05 116th St., St. Albans 14, N. Y.

The Rev. Mr. Penny will be a missionary at Fresh Meadows, L. I. Temporary address: 552 West End Ave., New York 22.

The Rev. Mr. Sloan will be curate at St. John's Church, Northampton, Mass.

Los Angeles: Raymond Jones was ordained deacon on July 26th by Bishop Bloy of Los Angeles at St. James' Church, South Pasadena, Calif. Preacher, the Rev. T. Raymond Jones, father of the ordinand. To complete seminary work at the Church Divinity School of the Pacific.

Louisiana: Milton Friel Williams was ordained deacon on June 25th by Bishop Jones of Louisiana at St. Paul's Church, New Orleans, where the new deacon has in the past served as senior warden and will now be a member of the staff. Presenter, the Rev. Charles L. McGavern; preacher, the Rev. C. Julian Bartlett. The new deacon is a former president of the Church Club of Louisiana and is now treasurer of the diocese.

Massachusetts: William Barclay Parsons, Jr. was ordained deacon on June 9th in the chapel of the Virginia Theological Seminary by Bishop Peabody of Central New York, acting for the Bishop of Massachusetts.

John Forbes Russell was ordained deacon on June 16th by Bishop Nash of Massachusetts at St. Michael's Church, Milton, Mass. Presenter and preacher, the Rev. Norman D. Goehring. To be curate of St. Stephen's Church, Lynn, Mass.

Michigan: Thomas Bailey Aldrich was ordained deacon on July 9th by Bishop Emrich of Michigan at St. Mary's Church, Detroit. Presenter, the Rev. William G. Bugler; preacher, the Bishop. To be assistant at St. James' Church, Birmingham, Mich.

William H. Mead was ordained deacon on June 23d by Bishop Emrich of Michigan at Christ Church, Cranbrook, Bloomfield Hills, Mich., where the ordinand will be a member of the staff. Presenter, the Rev. Robert L. DeWitt; preacher, the Rev. Hugh C. White.

Montana: John Lewis Cottrell was ordained deacon on June 27th by Bishop Daniels of Montana at the Church of the Incarnation, Great Falls. Presenter, the Rev. Elmer Lofstrom; preacher, the Rev. George Masuda. To be vicar of St. George's Mission, Milford, Mich.

Nebraska: George Donald Griffin was ordained deacon on June 24th by Bishop Brinker of Nebraska at St. Mary's Church, Nebraska City. Presenter, the Rev. Eric B. Asboe; preacher, the Very Rev. Winfield E. Post. To be deacon in charge of Christ Church, Central City, Nebr., and St. John's Church, Albion. Address: Central City.

Francis Gilmour Havill was ordained deacon on June 16th by Bishop Brinker of Nebraska at Trinity Cathedral, Omaha, where the new deacon will be assistant. Presenter, the Very Rev. Chilton Powell; preacher, the Rev. Frederick B. Muller. Address: 113 North Eighteenth St.

Newark: William Clinton Seitz, Jr. was ordained deacon on June 13th by Bishop Tucker of

CHANGES

Ohio, acting for the Bishop of Newark, at the Church of the Holy Spirit, Gambier, Ohio. Presenter, the Rev. Dr. William C. Seitz, father of the ordinand; preacher, the Very Rev. Dr. Chester B. Emerson. To be vicar of St. Andrew's Church, Lincoln Park, N. J., and the Church of the Transfiguration, Towaco. Address: Station Rd., Lincoln Park, N. J.

North Texas: The Rev. Paul E. Whiteside, who was formerly a minister in the Presbyterian Church, U.S.A., was ordained deacon on June 14th at St. Andrew's Church, Amarillo, Tex., by Bishop Quarterman of North Texas. Presenter, the Rev. Galen Onstad; preacher, the Rev. Morris F. Elliott. To be stationed in Vernon, Tex., as the first resident minister of the Church in this town of 14,000. He will also serve Trinity Church, Quanah.

Ohio: William Edward Ferguson, Thomas Franklyn Frisby, Richard Oliver Harig, John Greenlee Haynes, Alfred William Jarvis, Edward Alexander Sickler, George Philip Timberlake, and William George Workman were ordained to the diaconate on June 13th by Bishop Tucker of Ohio at the Church of the Holy Spirit, Gambier, Ohio.

The Rev. Mr. Ferguson, presented by the Rev. Harold R. Landon, will do mission work in the Mansfield region. Address: c/o Grace Church, Mansfield, Ohio.

The Rev. Mr. Frisby, presented by the Rev. Dr. Walter F. Tunks, will be in charge of Grace Church, Defiance, Ohio, and St. Paul's, Hicksville. Address: Defiance, Ohio.

The Rev. Mr. Harig, presented by the Rev. Dr. Tunks, will be chaplain to Episcopal students at Bowling Green State University and minister in charge of St. John's Church, Napoleon, Ohio. Address: Bowling Green, Ohio.

The Rev. Mr. Haynes, presented by the Rev. G. Russel Hargate, will be assistant at Emmanuel Church, Cleveland, and chaplain to Episcopal students at Western Reserve University. Address: 8614 Euclid Ave., Cleveland.

The Rev. Mr. Jarvis, presented by the Rev. Arthur W. Hargate, will be minister in charge of St. Mark's Church, Sidney, Ohio.

The Rev. Mr. Sickler, presented by the Rev. Clyde Brown, will be assistant at Christ Church, Shaker Heights, Ohio. Address: 3445 Warrensville Center Rd., Shaker Heights 22, Ohio.

The Rev. Mr. Timberlake, presented by the Rev. Mr. Landon, will be assistant of Harcourt Parish, Gambier, Ohio, and assistant to the chaplain of Kenyon College. Address: Gambier, Ohio.

The Rev. Mr. Workman, presented by the Rev. John W. Quinton, will be assistant of St. Paul's Church, East Cleveland, Ohio, and will pursue graduate studies at Western Reserve University. Address: 15837 Euclid Ave., East Cleveland 12, Ohio.

Preacher at the service was the Very Rev. Dr. Chester B. Emerson.

Oregon: Peter N. A. Barker was ordained deacon on June 29th by Bishop Dagwell of Oregon at Trinity Church, Ashland, Ore. Presenter, the Rev. Aronah H. MacDonnell; preacher, Bishop Jenkins, Retired Bishop of Nevada. To be mis-

sonary of Clatsop County, Oregon. Temporary address: Gearhart, Ore.

Byron Jean Clark was ordained deacon on June 19th by Bishop Dagwell of Oregon at the Church of the Good Samaritan, Corvallis, Ore. Presenter, the Rev. Charles S. Neville; preacher, the Rev. George R. Turney. To be curate at the Church of St. Michael and All Angels, Portland, Ore. Address: 2026 N.E. Thirty-Eighth Ave., Portland 13, Ore.

Lee Huntington Young was ordained deacon on June 30th by Bishop Dagwell of Oregon at St. Mary's Church, Eugene, Ore. Presenter, the Rev. Ernest S. Bartlam; preacher, the Rev. Charles S. Neville. To be missionary of Lincoln County, Ore. Address: P. O. Box 443, Taft, Ore.

Rochester: Calvin James Croston, Walter Smith Mitchell, and Charles Martin Priebe, Jr. were ordained to the diaconate on June 20th by Bishop Stark of Rochester at St. Mark's Church, Newark, N. Y. These were the first men to be ordained by Bishop Stark. Canon Arthur R. Cowdery preached the sermon.

The Rev. Mr. Croston, presented by the Rev. Norman A. Rempel, will be curate of Christ Church, Rochester. Address: 28 Lawn St., Rochester 7, N. Y.

The Rev. Mr. Mitchell, presented by the Rev. Donald H. Gratiot, will be deacon in charge of St. Philip's, Belmont, N. Y.; St. Paul's, Angelica; and Grace Church, Belfast. Address: Belmont, N. Y.

The Rev. Mr. Priebe, presented by the Rev. Frederick W. Dorst, will be deacon in charge of St. John's Church, Mount Morris, N. Y.

San Joaquin: Walter Malcolm Clarke, Jr., was ordained deacon on June 10th by Bishop Walters of San Joaquin at the Church of the Good Shepherd, Reedley, Calif., where the new deacon will be vicar. Presenter, the Rev. Robert C. Gould; preacher, the Rev. Victor Rivera.

Frank Duran was ordained deacon on June 5th by Bishop Walters of San Joaquin at Calvary Church, Santa Cruz, Calif. Presenter, the Rev. Norman H. Snow; preacher, the Rev. Dr. Randolph C. Miller. To be vicar of All Saints' Church, Mendota, Calif.

South Dakota: Antoine Leonard Zepher was ordained deacon on July 1st by Bishop Roberts of South Dakota at Kyle, S. Dak. Presenter, the Rev. Vine V. Deloria; preacher, the Very Rev. Lawrence Rose. To be deacon in charge of Gethsemane Church, Corn Creek Mission. Address: Wamblee, S. Dak.

Marriages

The Rev. Edwin Grow Bennett, deacon in charge of St. Matthew's Church, Homestead, Pa., was married on June 17th to Miss Joan Tilton of Conway, N. H. Bishop Hall of New Hampshire performed the ceremony.

The Rev. Harold Somerset Strickland and Miss Mary Ellen Yeakey were married on June 19th at Grace and Holy Trinity Cathedral, Kansas City, Mo. The Rev. Mr. Strickland is in charge of St. Luke's Church, Excelsior Springs, Mo.

Degrees Conferred

The Rev. George R. Stephenson, rector of St. Peter's Church, Gulfport, Miss., and secretary of the diocese of Mississippi, received the honorary degree of doctor of laws from Mississippi College in May. The Rev. Mr. Stephenson is also a book reviewer for the New York Times.

Lay Workers

Mr. John J. Howard, postulant for the ministry in the diocese of Southwestern Virginia, is serving as assistant at Trinity Church, Rocky Mount, Va., during the summer, working chiefly at the two missions associated with Trinity Church.

Mr. Alfred C. Job is now serving as youth director at St. Paul's Church, Albany, Ga. He intends to study for Holy Orders.

Mr. Earl G. Rankin, former radio, concert, and opera singer, will be seminarian in charge of Holy Apostles' Church, Glendale, Calif., during the summer.

Mr. L. Roper Shamhart of Long Island, N. Y., and Lexington, Va., is in charge for the summer of St. Thomas' Church, Christiansburg, Va. He will be a senior at the Virginia Theological Seminary this fall.

Mr. W. D. Swain, who has been executive secretary of the district of South Dakota for 24 years, retired from this position on July 2d. Address: 825 S. Walts, Sioux Falls, S. Dak.

CLASSIFIED

APPEALS

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THE LIVING CHURCH



GO TO CHURCH THIS SUMMER

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



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 EV;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.
ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

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

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison
Duncan 1215 Massachusetts Ave. N.W.
Sun Masses: 7:30, 9:30 with Ser, 11; Daily Masses:
7; C Sat 4-5 & 7:30-8:30
ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12
ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

DAYTONA BEACH, FLA.

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

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted
OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

DECATUR, ILL.

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

EVANSTON, ILL.

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

PORTLAND, MAINE

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily
ST. THOMAS' Rev. Francis F. Lynch, r
The Alameda and 31st
Sun 7:30, 8:30, 9:30, 11

BUZZARDS BAY, MASS.

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

CHEBOYGAN, MICH.

ST. JAMES' Rev. Canon George W. DeGraff
S. Huron & E. Locust Sts. (1 block west of U. S. 27)
Sun: 8, 9:30 & 11. Daily, as announced

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11
MESSIAH E. Grand Blvd. & Lafayette
Rev. W. R. Wood, r; Rev. Richard Foster
Sun 7:30, 9:30, 11 HC; Wed 11 HC

ROGERS CITY, MICH.

ST. LUKE'S Rev. Canon George W. DeGraff
S. 1st St. near Erie St.
Sun: thru August 27th, 11; others, 4

KANSAS CITY, MO.

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

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

ST. LOUIS, MO.

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

OMAHA, NEBR.

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

CLIFFSIDE PARK, N. J.

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

RIDGEWOOD (Newark), N. J.

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

SEA GIRT, N. J.

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

ALBANY, N. Y.

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

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

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

BROOKLYN, L. I., N. Y.

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

BUFFALO, N. Y.

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

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

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

GREENWOOD LAKE, N. Y.

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

NEW YORK CITY

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

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

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

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

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

CHAPEL OF THE INTERCESSION

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

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

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

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

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

SCHENECTADY, N. Y.

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

GETTYSBURG, PA.

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

SCRANTON, PA.

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

NEWPORT, R. I.

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

PROVIDENCE, R. I.

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

ABERDEEN, S. D.

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

SAN ANTONIO, TEXAS

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

BARRE, VERMONT

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

MADISON, WIS.

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

TORONTO, ONT., CANADA

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