

The Living Church

September 9, 1951 Price 15 Cents



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NEW HORIZONS AHEAD: More than half a million children re-
turn to Episcopal Church schools this month. *RNS.*

A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH

LETTERS

Thanks from Sendai

I HAVE received a very generous gift of \$70 from THE LIVING CHURCH RELIEF FUND designated for the Christ Church building fund in Sendai.

Sendai is the center city in my diocese and I have been most eagerly trying to rebuild a suitable church there. Such generous help as you gave us is a powerful encouragement. I thank you very much.

The other day some kindergarten teachers met in Sendai and prayed earnestly for the rebuilding of the church and for the restoration of Aoba Training college.

(Rt. Rev.) TIMOTHY NAKAMURA,
Bishop of Tohoku.

Kirosaki, Japan.

Interim Curriculum

IN REPLY to Dr. Bell's letter [L. C., August 19th] the Department of Christian Education would like nothing better than to be able to recommend only Episcopal Church School courses for every grade or department in its annual "Interim Curriculum Suggestions." It does recommend Episcopal courses among its selections in every department except the kindergarten.

We do not believe that it would be a service to the Church to recommend Episcopal courses, which wide experience repeatedly has demonstrated to be unteachable and meaningless to children.

To pre-judge a future set of Church

School materials not yet published by the Department in this hasty fashion is a distinct disservice to the whole Church. This is particularly true when it is well known that the Department of Christian Education has made a practice from the beginning of submitting its proposed publications to widespread critical reading, long in advance of actual publication.

In my opinion, the future publications of the new curriculum can be best judged by those which have already appeared and which an overwhelming majority of Church leadership has happily received and approved.

(Rev.) JOHN HEUSS, Director,
Department of Christian Education.
Greenwich, Conn.

Have Tracts on Hand

WE Anglican Catholics are not infrequently negligent in our opportunities to witness for the Faith. We would do well always to have on hand an ample supply of good, inexpensive literature for distribution among friends inside and outside Holy Church, especially when specific inquiries are made.

(1) The Holy Cross Tracts and (2) the Cowley (Society of St. John Evangelist) Tracts are particularly fine and helpful for this purpose; and so are (3) the National Guild of Churchmen Leaflets. And we should not forget (4) the Advent

Papers (Church of the Advent, Boston). Some of (5) the Church Historical Society Publications are also suitable.*

(Many of us will wish to possess a personal copy of Fr. DeMille's book, *The Catholic Movement in the American Episcopal Church*, to lend to friends; this may be obtained from the Church Historical Society or Morehouse-Gorham Company.)

Then, too, we should have available for distribution the descriptive literature of such excellent and effective organizations as the American Church Union, The National Guild of Churchmen, the Servants of Christ the King, the Anglican Society, the Guild of the Ascension, the Confraternity of the Blessed Sacrament, the Guild of All Souls, the Guild of the Holy Ghost the Comforter, the Living Rosary of Our Lady and St. Dominic, the Orthodox and Anglican Fellowship, the Fellowship of St. James of Jerusalem, the Order of St. Luke, and the Fellowship of St. Luke. The distribution of literature is a powerful force in the promotion and extension of the Faith. It is only by persistent and active evangelism that Catholicism will grow and spread.

J. PHILLIP PULLIAM, JR.
Flint, Mich.

*Addresses: (1) West Park, N. Y. (2) Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass. (3) 934A Merchandise Mart, Chicago 54, or 145 W. 46th St., New York 19. (4) 135 Mt. Vernon St., Boston. (5) 4205 Spruce St., Philadelphia 4.



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Things to Come

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September

- 16th Sunday after Trinity.
- Church World Service executive committee meeting, at New York City.
- NCC Department of Church Building and Architecture meeting, at Indianapolis, Ind. (to 13th).
- National Convention, Brotherhood of St. Andrew, at Romney, West Va. (through 16th).
- 17th Sunday after Trinity.
- Province of Midwest synod, at Ann Arbor, Mich. (to 20th).
- Christian Life and Work Division, NCC, executive board meeting, at New York City.
- NCC General Board, at New York City.
- Special committee on NCC headquarters location, at New York City.
- USA Member Churches, World Council, executive committee meeting at New York City.
- St. Matthew's Day. Consecration of Rev. M. J. Bram as suffragan of South Florida.
- 18th Sunday after Trinity.
- St. Michael and All Angels.
- 19th Sunday after Trinity. Christian Education Week, NCC (to October 7th).

October

- Special Minnesota convention to consider need for coadjutor.
- Woman's Auxiliary executive board, at Seabury House.
- United Church Men, Board of Managers, NCC, organization meeting, at Cincinnati.
- 20th Sunday after Trinity. World Wide Communion Sunday.
- Milwaukee coadjutor election, diocesan council.
- National Council meeting, Seabury House.

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

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SORTS & CONDITIONS

THE PRESIDING BISHOP has a diocese—a place in which he can exercise "ordinary jurisdiction" such as confirming, ordaining, and doing the work of a chief pastor—but his jurisdiction is about 4,000 miles away from his residence. It is the convocation of American Churches in Europe, with seven clergy, seven parishes, and 515 communicants. The actual work of shepherding these Church outposts in France, Germany, Switzerland, and Italy is delegated to the Rt. Rev. J. I. B. Larned, D.D., Bishop in charge.

THE EUROPEAN parishes were not established to attempt to make Anglicans out of European Christians. They are a chaplaincy program for people who are already members of the Episcopal Church. In today's Europe, they have two important additional functions, according to the report of General Convention's Committee on the State of the Church (1949): "They present to interested observers in Europe the best in American life as contrasted to the worst they have sometimes seen. [And] They are morale stations and centers of unity and fellowship for the thousands of Americans now representing our country in Europe." They are almost the only American churches of any communion on the continent.

ALL THIS comes up because of two items of news, one clerical and one lay. The Rev. Thomas Lawson Cox has sailed with Mrs. Cox on his way to take up the rectorship of Emmanuel Church, Geneva, Switzerland. Formerly rector of Christ Church, Blacksburg, Va., and chaplain to students at Virginia Polytechnic Institute, he served in the Army Air Force before entering Virginia Seminary.

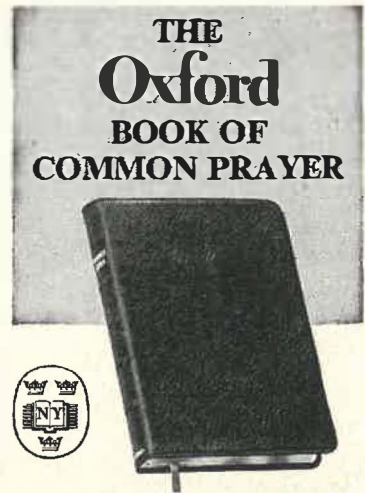
STRONG LAY LEADERSHIP as well as clerical is always behind successful Church work. And such leadership since World War I has been given at the American pro-cathedral in Paris by Col. Clair G. Irish, a director of the French Affiliate of the Standard Oil Co. The French government has just made Col. Irish a commander of the Legion of Honor.

IN ADDITION to his service as a vestryman of the American pro-cathedral, Col. Irish has been active in the affairs of St. George's Anglican Church, Paris, which is under the jurisdiction of the Bishop of Fulham. Like the American Church, the Church of England has a chaplaincy program on the continent and in the middle east. The English program is both older and larger, with two bishops (Fulham and Gibraltar) and over 100 stations, although many of them are not staffed.

ONE OF the most effective and colorful figures in the ranks of the clergy, Dr. George Davidson, rector since 1913 of St. John's Church, Los Angeles, has announced his decision to retire as of October 1st. During his long rectorship, his parish has grown from 400 to more than 2300 communicants. He is 71 years old.

Peter Day.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Mosaics

IN *Our Bounden Duty*, Miles Yates, chaplain of General Theological Seminary, has given the Church another communicant's manual (Oxford Press. Pp. vii, 112. Cloth, \$1.50; paper, \$1).

The handy volume contains an introduction on the meaning of the Eucharistic action, the Prayer Book text of the unchanging part of the service with prayers of an ejaculatory nature on facing pages, and a generous assortment of prayers to assist the communicant in making his preparation and thanksgiving.

The theological tone has been kept within the boundaries of Prayer Book teaching, and for this reason the book should find a wide use among Church-people. Two features may be especially noted: the definite provision for a "special intention" and the skillful blending into little mosaics of Christian devotion of passages taken from the Psalter.

A splendid gift for the new communicant.

Of Interest

THREE recent — and yet rather diverse — Biblical publications are: *The Old Testament and Modern Study: A Generation of Discovery and Research*, edited by H. H. Rowley (Oxford. Pp. xxxi, 405. \$6.50); *The Book of Thirty Centuries*, by Stanley Rypins (Macmillan. Pp. xvii, 420. \$7); and *The Lore of the Old Testament*, by Joseph Gaer (Little, Brown. Pp. xi, 388. \$4.50).

The Old Testament and Modern Study is a documented work consisting of "Essays by Members of the Society for Old Testament Study," and is being sent to a specialist for review. *The Book of Thirty Centuries*, subtitled "An Introduction to the Modern Study of the Bible," deals mostly with text and translation, though there is a final chapter on higher criticism. Author is professor of English at Brooklyn College of the College of the City of New York. *The Lore of the Old Testament* is an interesting selection from the vast legendary embroidery of the Old Testament. All of these three books are candidates for review later.

"Biblical theology* from the Roman

*Chapters on The Community in Adam, The Community in Adam and in Eve, The Sacred Community Wrecked, The Sacred Community in Abraham, The Sacred Community in Moses . . . The Sacramentalism of the Sacred Community . . . The Life-Act of the Sacred Community, The Sacred Community as Co-Priest with Christ, The Sacred Community as Co-Victim with Christ.

Catholic point of view" succinctly describes *Galvary and Community*, by M. Harrington (Sheed & Ward. Pp. xv, 329. \$4).

From Roman theology to *Cranmer and the English Reformation* is an ideological, if not a historical, leap, but a handy volume of that title has been added to the "Teach Yourself History Library." Author is F. E. Hutchinson, formerly fellow of All Souls' College, Oxford. (Macmillan. Pp. vii, 188. \$2).

"Short, short sermons," on a variety of subjects aptly describes *Stimuli*, by Ronald Knox† (Sheed & Ward. Pp. xi, 214. \$2.25).

Paul Gustave Doré (1833-1883) "drew with pen and pencil directly on wood blocks. These were cut by artisan engravers who were graciously allowed to sign the plates with the artist," according to Sylvia Hoffmann, who writes the preface to *The Bible Illustrated*. (Pilsbury. \$2.25.) The volume contains over 100 full-page (approx. 8" x 10") reproductions of Doré—from Genesis to Revelation. A bargain!

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In memory of Deaconess Dorothea Carl- sen's work in Japan	10.00
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	\$ 193.00

For St. Paul's Church, Manhattan, Kan.

C. A. Sauter	\$ 5.00
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For Rev. Graham Y. L. Liew's Work in Formosa

Ruth G. Corbet	\$ 10.00
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†From "Pie-Crust Sunday" to "Praying about the weather."

SIXTEENTH SUNDAY AFTER TRINITY

GENERAL

LAYMEN

2350 to Train

At one time or another this fall almost every parish in the nation will hold a meeting to give its parishioners a chance to find out what the Church is doing with their money and what the needs of the Church are. This will be the Laymen's Training Program's third year. But this fall, when a trained layman gets up in front of a congregation he will use only half his time to tell about the Church's world program. The other half he will devote to bringing parishioners up to date on what their diocese is doing.

This is the third year that the Church has been training laymen to inform other laymen. Robert D. Jordan, National Council's director of promotion, said that this year 82 dioceses and missionary districts, including Honolulu, have asked for the Laymen's Training Program. This number is higher than ever before. And, says Mr. Jordan, indications are that 2350 men will be trained this year, as contrasted with 1750 last year and 1100 the first year.

Under the Training Program a group of laymen are trained at Seabury House. They in turn instruct other laymen in all parts of the country on presenting the Church's program to the parishes.

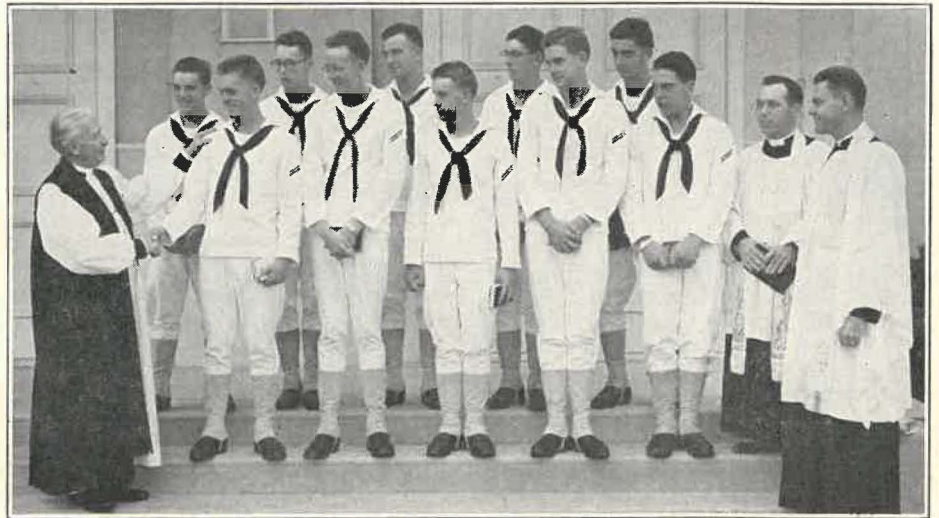
ARMED FORCES

Three Chaplains Decorated

Bronze stars with first oak leaf clusters have been awarded to Chaplains Lewis B. Sheen, James A. Edden, and Julian Ellenberg.

Chaplain Sheen, serving with the 9th Infantry Regiment, was decorated for leading a group of men threatened with enemy encirclement to safety. Chaplain Sheen was formerly curate of St. Andrew's Cathedral, Honolulu.

Chaplain Edden crossed a heavy foot-bridge under heavy machine gun fire to minister to the wounded. For this, his citation said, and because with mortar shells bursting nearby he remained on the open riverside to help evacuate in-



NEW CHURCHMEN: Bishop McKinstry confirmed, then congratulated 10 sailors.*

jured men, he was awarded a bronze star with letter V for valor and first oak leaf cluster. Before entering military service in 1943, Chaplain Edden was rector of St. Athanasius Church, Brunswick, Ga. Chaplain Ellenberg was cited for the hundreds of extra hours he devoted to visiting the sick and wounded at Tokyo Army Hospital (St. Luke's) where he is senior chaplain. He "encouraged and inspired those to whom he ministered, thereby materially contributing to high morale evidenced . . . during a period of great stress." Chaplain Ellenberg served churches in Chester and Great Falls, S. C., before entering military service.

10 Sailors Confirmed

Ten Navy recruits were confirmed by Bishop McKinstry of Delaware on August 6th at St. Paul's Chapel on the U. S. Naval Training Center in Bainbridge, Md. Chaplains Samuel R. Hardman and Philip C. Bentley prepared the recruits.

Navy Chaplains Called

For the first time since the outbreak of war in Korea, Naval Reserve Chaplains are being ordered to active, involuntary duty. The Navy said that a drop

during recent months in the number of chaplains volunteering, together with the Navy's expanding needs, are making the order necessary.

VISITORS

Bishop of New Guinea to Tour U. S.

The Rt. Rev. Philip N. W. Strong, Bishop of New Guinea, will be able to give first-hand reports on last year's Mount Lamington volcanic disaster during his lecture tour of the United States this fall. The American Church Union is sponsoring the Bishop's tour which will begin on the east coast and conclude on the west. There are a number of open dates on the Bishop's schedule between October 26th and December 3d. Information is available from the ACU office, 347 Madison Avenue, New York.

CANADA

The Bond

Cree Indians paddled their 24-foot war canoes back and forth between the mainland and Moosonee Island in James

*Front row: the Bishop, Recruits R. P. Edgar, E. J. Sanderson, J. H. Vermilyea, K. C. Wichern, H. C. Mathers, Chaplains Hardman and Bentley. Rear row: Recruits G. A. Conlin, J. V. Binns, F. Albert, R. A. Prokop, A. Jacobs, Jr.

TUNING IN: ¶The National Council conducts the national missionary, educational, and social program of the Episcopal Church under a budget adopted every three years by General Convention, the Church's legislative body. Last year and this

year, the Council has had to cut its budget because of Church-people's failure to meet the goals set by General Convention. ¶Seabury House, near Greenwich, Conn., is a national Church meeting place. Presiding Bishop's residence is on the grounds.

Bay until they had transported 200 pilgrims to the island. The pilgrims came from all parts of Ontario to celebrate with the Indians the 100th anniversary of the diocese of Moosonee.

During the celebration, Religious News Service reports, Archdeacon N. R. Clarke was consecrated suffragan of the diocese. Bishop Clarke will assist the diocesan, the Rt. Rev. Robert J. Renison, long-time friend of the Indians and Eskimos.

Cree Indians from the shores of James and Hudson Bays had been gathering for days for the celebration. They traveled to the scene in kayaks, canoes, and dugouts. Bishop Renison told them in their own language, "the election of a suffragan bishop is our pledge to the Indians that the Church of England in Canada will never forget the great bond between the early Indians and the pioneer missionaries of the Northland."

ENGLAND

Children's Mission

The Rev. William Orrick is going to England this fall to preach a two-week children's mission in the parish of St. Saviour's, Sunbury-on-Thames, Middlesex. The parish, 15 miles outside London, includes nearly 10,000 people, about 7000 of whom are baptized members of the Church of England. There are about 400 regular communicants.

Part of the mission, which has been many months in preparation, will be an attempt to reach parents who are lax about their religion.

The parish has only one priest, the Rev. Henry Judd. He met Fr. Orrick last summer while visiting the United States. During July, 1950, Fr. Judd exchanged parishes with the Rev. Harold Lemoine, rector of St. Joseph's Church, Queens Village, Long Island.

PUBLIC AFFAIRS

Building Ban on Churches

The starting of new construction on churches has been banned for 60 days by the National Production Administration, according to Religious News Service. An unexpectedly large amount of building during June and July has used up so much steel and copper that there are not supplies for more building than is now underway, NPA said. The ban also applies to schools, hospitals, and other institutional buildings. When it expires on October 1st, stricter controls on all types of construction are expected.

TUNING IN: ¶ Canada's first Bishop was Charles Inglis of Nova Scotia, who had been a loyalist in the American Revolution. He was consecrated in England in 1787, three years after Samuel Seabury was made Bishop of Connecticut by Scottish

JAPAN

Bishop Turned Builder

A labor service group of 50, only a few of whom have any experience in construction work, are building a church and kindergarten at Takamatsu in the diocese of Kobe, Japan. Head of the group is the Presiding Bishop of the Holy Catholic Church in Japan, the Rt. Rev. Michael H. Yashiro. Bishop Yashiro is a staunch advocate of self-support of the Japanese Church.

CHINA

A Hard Push

Communist pressure on Christians in China is being intensified. In one of the hardest pushes so far, nineteen Roman Catholic priests in Peiping have been jailed, 12 of the city's 17 parish centers closed, and the rest of the city's 80 foreign missionaries placed under house arrest, the Associated Press reports. Church sources in Hong Kong, according to the AP, said the arrests were preceded by official suggestions that the priests join the "independent church movement," a campaign for a Church independent of the Vatican and part of a larger campaign for severance by all Christian Churches in China of ties with foreign Churches.

NEW ZEALAND

The Maoris' Bishop

When the Maori people, the brown-skinned, intelligent, natives of New Zealand, were given a bishop of their own for the first time in 1928, his biggest job was to be that of peace maker among his own people and between them and the white settlers. Now, the bishopric, which was established as an experiment, seems to have a permanent place in New Zealand's episcopate.

The second Maori bishop, the Rt. Rev. Wiremu Netana Panapa, was consecrated on August 24th. His title: Bishop of Aotearoa (Maori name for New Zealand) and Suffragan to the Bishop of Waiapu (one of the dioceses of the province of New Zealand).

The consecration took place at St. John's Pro-Cathedral, Napier, which is on the east side of North Island and about 1800 miles from Sydney, Australia.

Most of the Maori live on scenic, subtropical North Island (about the size of Pennsylvania), one of New Zealand's two main islands. For 20 years in

the middle of the 19th century, after British sovereignty was proclaimed, the Maori valiantly but unsuccessfully tried to maintain their hold over North Island. After 1871 the Maori, worn out, fought no more. By then, the white colonists, too, had had their fill of war and had turned to conciliation, which included special representation in parliament. In 1907 New Zealand became a British Dominion.

During recent years more and more New Zealanders have been drawn to North Island by the growing dairy industry, the exports of which have taken first place away from the sheep industry.

Now the Maori, whose Polynesian ancestors first paddled their canoes to New Zealand about six centuries ago, and the white people, whose European ancestors settled there two centuries ago, live and work side by side. The Maori population continues to grow as does the whole population. In 1931 the Maori numbered 68,194. By 1949 they were an estimated 115,082. Total population for New Zealand in 1949 was 1,902,000.

At the impressive consecration on August 24th, leading Maori chiefs were present as were civic and parliamentary leaders.

Bishop Panapa's chief consecrator was the Archbishop of New Zealand, the Most Rev. Campbell West-Watson.

YUGOSLAVIA

Good Will Ambassador

Sir Charles Peake, who is just completing a term of years as British ambassador to Yugoslavia, has also been a personal good will ambassador between the Anglican and Serbian Orthodox Churches. A devout and well-informed Anglo-Catholic, Sir Charles has been admitted by the Patriarch to Communion in the Orthodox Cathedral at Belgrade, by the exercise of "economy" — the Orthodox term for an exceptional practice that is outside the normal discipline of the Church.

Even more significant, on the recent 25th wedding anniversary of Sir Charles and Lady Peake, the dean of the Orthodox Cathedral in Belgrade, Fr. Lukovic, celebrated a nuptial commemorative Mass for them according to the Anglican rite. This is believed to be without precedent in Anglican-Orthodox relations, and reflects the high esteem in which both Sir Charles and the Anglican Church are held by Serbian Orthodox.

Sir Charles was a member of the British embassy in Washington when Lord Halifax was ambassador.

bishops independent of the Church of England. In the same year, 1787, the English bishops consecrated bishops for Pennsylvania and New York. These were the first Anglican dioceses outside the British Isles.

Why the Canvass

Fails

By the Rev. Richard R. Beasley

Rector, St. John's Church, Roanoke, Va.



SOME of us have long realized that the Every Member Canvass, while important, is but one event, and that what goes on before it is the crucial factor. For the Canvass is but the harvest of the crop that has been long since planted, tended, fertilized.

Therefore the Canvass should no longer be looked upon as a problem. If certain conditions have been met, certain opportunities grasped, it is reasonable to expect that the Canvass will be successful. The Canvass, therefore, is set in the framework of a total pattern that is itself the decisive element.

Indeed, there are straws in the wind. If the treasury is in a healthy condition—if people are keeping up on their pledges, so that the treasurer and vestry do not go into a panic over insufficient income and rising expenses—that is one symptom.

Or if the parish obviously has the interest and concern of the major proportion of the people; if they are in evidence at parish gatherings; if they chat happily about their Church; if they take it seriously, habitually making it central in their lives—clearly that is an additional symptom.

If most of the people go to Church

must be there, by which is meant that people know themselves to be under the judgment of God and know themselves, too, to be recipients of His grace.

This then will stir them, certainly in some manner at least, to a sense of Christian stewardship. Their conscience will have been kept sharpened and the Canvass is but the immediate occasion, the ringing of the tocsin, of the request for Church giving.

But to go further—why do Canvasses fail? First, because the parish is not useful and the people know it. It is not proving anything; it is making increasingly little difference in the lives of the people belonging to it. In an age of action and accomplishment, people have too many demands on them to support a “chapel of ease” or to be fruitfully attached sentimentally to the dear old parish Church.

Such days surely have vanished forever. People expect the Church to mean something vital and indispensable. They will give to it if they can witness that it is making a difference in their lives.

Again, the Canvass fails because the parish is not active. Are there things going on, organizations serving a purpose and reaching people, programs that

is dreaming, planning, daring. So, other causes will then get those people's money.

The Canvass fails most of all because there is limited participation by the people. The same old crowd is in the saddle, the same dreadfully dull little group is in attendance. Thus the people do not own that parish; a stifling oligarchy does.

So the Canvass fails. Of course there are always possible accidents: There may be a depression when people just do not have money to give; there may be inflation, when the excessive, unnatural cost of living puts the salaried person in a vise. There may even be in one year a phenomenal number of deaths of generous givers, although if the effort is placed on broadening the base of parish giving even that situation is not likely to be too dislocating.

So the Canvass fails because, too, its whole machinery has not been carefully planned far in advance, but left to chance, the victim of sloth and indifference. I am not writing of the mechanics of the Canvass. There is much help available in that field if vestries and clergy care to hunt for it.

I am concerned rather with the background, distant and immediate: the

The Every Member Canvass in the Framework of the Total Life of the Parish

regularly, so that they hear the thrust of the Gospel once, twice, thrice a month, this has upon them a time-bomb effect, exploding new ideas, new valuations, new impulses, and is thus perhaps the chief and most significant symptom of all.

But the Canvass has other far-distant streams flowing into it. Vital religion

tie in with real life to stimulate and inspire, service projects that minister to real individuals? That is what an active parish is.

An inactive parish is one where less and less is going on, where the parish leadership is moribund or defeated, where the clergyman is content with the deadly routine that ever narrows, where no one

framework in which this event occurs, the momentum, the atmosphere which gives it its efficacy and which breathes meaning and power into it. Perhaps the time to think about the Canvass is years before it is announced. And, unequivocally, the success of the Canvass will be in ratio to the way the parish serves its people.

TUNING IN: ¶ Every Member Canvass is the annual financial campaign conducted in most Episcopal Church parishes. Object is to get each parishioner to pledge a definite amount for the coming year (usually paid weekly in special envelopes).

On the basis of pledges, parishes plan their expenditures for the next year and diocesan and national missionary budgets are pruned to fit expected income. Missionary work's portion has shrunk from 13% in 1920's to 8% in recent years.

Religious Strife in Croatia

Editorial Correspondence from Geneva, Switzerland

OUR party of eighteen, representing 15 Churches and 10 nationalities, returned from its "ecumenical friendship mission" to Greece and Yugoslavia, arriving here by our chartered plane at 2 AM July 31st. We had left Zagreb, Yugoslavia, about 7 PM, stopping at Nice for a late dinner. Tired, but pleased with the success of our mission, we scattered to our several hotels for much-needed rest, to assemble at World Council headquarters next morning for a final summary session.

Our last day in Zagreb had been a busy one. The morning was spent in visits to three Church leaders, and to the single large church that serves the 20,000 Orthodox in that urban area. We devoted our afternoon to a pilgrimage to the site of one of the most tragic incidents in modern religious history, the massacre of Orthodox Christians at Glyna.

Metropolitan Damaskinos of Zagreb is a kindly, urbane bishop of the Orthodox Church, who prides himself on his knowledge of English. He is also a musician of no little ability, as we soon discovered. For he greeted us with a choir of Serbian students who sang, beautifully and unaccompanied, an arrangement of the Lord's Prayer in English, adapted by the Metropolitan himself from an indigenous folk air. During the singing we stood, with bowed heads, joining silently in the prayer, with special intention that the coming of the Kingdom of God for which we prayed might draw us more closely together in our common Christianity.

Then the Metropolitan told us something of the Orthodox Church in Croatia, where it is a minority (the Roman Catholics forming the vast majority), and where it suffered greatly in the war and the subsequent civil strife. In Croatia in 1938, he told us, there were four Orthodox dioceses with 543,000 members, the smallest diocese being that of Zagreb itself. All suffered extremely heavy losses. In Zagreb eight churches were destroyed, and in the adjoining diocese 49 were lost. In Gorno-Karlovci (whose new bishop we had seen consecrated at Belgrade the day before), out of 196 churches, 186 had been destroyed. In Dalmatia, no figures were yet available.

But the greater loss, the Metropolitan said, was in human lives. One quarter of the priests were killed outright, and many died subsequently as a result of the war. Thus the major problem today is the acute shortage of priests. (From other sources we learned that there are only 2200 to 2300 Orthodox priests for all Yugoslavia.)

But our Lord cares for His Church, the Metropolitan added, and many young men are offering them-

selves for the priesthood. The great need is for additional seminary facilities for their training. A second great need is the religious education of the children. To meet this, Sunday schools have been established for the first time in the history of the Serbian Church, since now religion is no longer taught in the state schools.

Our visit to Bishop Kalogjera of the Old Catholic Church gave us another facet of minority Church life in Croatia. Although the present Old Catholic Church of Yugoslavia began only in 1924, the Bishop traced its real origins to the spirit of independence and opposition to Latin supremacy, which he said had characterized Croatian Catholicism from the time of Cyril and Methodius and which was, he said, the governing idea in Croatian Church life for 1000 years.

At the time of the Reformation, a Croatian Archbishop supported the principles of reform, and was forced into exile; he went to England, where he took a prominent part in Church and court life. At the time of the Vatican Council in 1870, the Croatian bishops opposed the new dogma of papal infallibility, though later they accepted it.

PERHAPS it is for these reasons that the Roman Catholic majority is so bitterly opposed to the Old Catholic movement. Before the war, the Bishop said, there were some 60,000 Old Catholics; today there are only about 10,000 in touch with the Church, though others may be scattered and not yet located.

The major task of his Church today was to bear witness to a non-papal Catholicism, to rebuild the hierarchy and train new priests, to locate the scattered faithful, and to cooperate with other minority Christian bodies. The Old Catholic Church in Croatia and Slovenia is not in communion with Utrecht.

To the great regret of some of us, time did not permit us to make contacts with representatives of the Roman Catholic Church in Croatia. I, for one, felt that this was a great mistake, since we heard many charges against the Roman Church, and should have had an opportunity to put questions to a spokesman for that communion, for rebuttal.

For that reason, I do not feel that I myself, or any other member of our party, is qualified to pass an objective judgment on the question of the position of the Roman Church in the Yugoslav state, which has been such a thorny one in the past and which is now reopened by the demand of the Vatican for the restoration of Archbishop Stepinac as Bishop of Zagreb and Primate of Croatia.

But we had an interview with Msgr. Rittig, a

Roman Catholic priest who is president of the Commission on Religious Affairs for Croatia. Fr. Rittig, an octogenarian who was a great scholar in his day, made it clear that he spoke as a representative of the government, not of the Church. He noted that the government had proposed the release of Archbishop Stepinac on condition that he leave the country, and that some priests held in prison had already been released. Others would be when they could prove their loyalty to the regime, he said, noting that "it is time for the Church to become more objective." Today, he said, there were "only a few fanatical priests in prison."

In reply to a direct question, he admitted that the number was "about 70"—which sounds like many more than a few "fanatics." From other sources, I learned that there are at least two Roman Catholic bishops in prison, in addition to Archbishop Stepinac. My own reaction to this interview was a most unfavorable one.

In the afternoon we made a two-hour trip by bus over rough roads to the little town of Glyna, about 70 miles south of Zagreb. Here we visited the ruins of the Orthodox Church, and heard from Professor Glumac, of the Orthodox faculty at the University of Belgrade, what happened there. The story is a gruesome one.

It took place during the time in 1941 when Croatia was for a short while an independent state, under Nazi occupation, controlled by the Ustachi (the native fascist party) under the leadership of Anton Pavelic, and with the blessing of Archbishop Stepinac and the Roman Catholic clergy. In Glyna and nearby villages and farms lived a Serbian Orthodox minority of about 5000 men, women, and children. These, according to the professor, were rounded up by the Ustachi and told that their only hope for protection was to be found in conversion to the Roman Catholic Church. For this forced conversion, they were gathered in various public buildings and told that they would be taken to the church in Glyna for re-baptism. (The fact that the Roman Church generally recognizes Orthodox baptism was conveniently ignored.)

From there they were taken in batches to the Glyna church; but their baptism proved to be one of blood, not of water. Many of the women, according to the professor, were raped on the very altar of the church before being killed. All—men, women, and children—were slaughtered with the cruel Ustachi knives, until blood ran in streams out of the doors of the church. All 5000 of them were put to death, after which the church was razed to the ground.

THE professor's macabre story was listened to by scores of villagers who stood about, and who silently acquiesced in it. There were tears in the eyes of many. One man told us that he was perhaps the sole survivor of the victims who entered the church

that bloody night; he had been slashed, left for dead, and dumped with others in a shallow grave, from which he dug his way out.

Later we went on foot to the local cemetery, where 2000 of the victims are buried in a common grave. A newly-erected monument briefly recorded the manner of their death. We stood in silence; and many of us offered a silent prayer on behalf of the victims, and in reparation for man's inhumanity to man.

Of the essential facts of this incident, I have no doubt. Nor was Glyna the only place in which such incidents occurred. I am less willing to accept the charge made by Tito's government that Archbishop Stepinac was personally responsible for the policy that led to these slaughters, or that the Roman Catholic Church itself is guilty; though there seems convincing evidence that some of the lower clergy not only countenanced but participated in such events.

When we were in Montenegro we had heard similar stories, but there the perpetrators of such crimes were identified as Chetniks, the followers of Mihailovic. Had Mihailovic won out, with the support of the Allies (which was first given to him grudgingly and then withdrawn, and later transferred to Tito), I have no doubt that we would have heard similar stories about the Communists. But the Communists today are firmly in control, and no man in Yugoslavia dares to speak against them. There are no stones to mark any war crimes committed by them.

THIS observation is in no way intended to condone the undoubted acts of murder and genocide that were committed at Glyna and elsewhere. The blood of the victims of Glyna cries out in judgment; but it is a judgment that must not be too lightly applied to a particular party or a particular Church, without recalling that it is only a part of the story. The Communists did not gain undisputed control of Yugoslavia without their own crimes of violence; but there was no one in that country who dared whisper any such thing to a group of visiting Church representatives.

On this sad note our visit to Yugoslavia ended. We drove directly from Glyna to the Zagreb airport, where we emplaned for Switzerland. Here we are glad to be able to talk freely and without the fear that some government representative may be listening to our conversation, and making notes to be used later—not against us, for we were privileged visitors, but against any who might be suspected of giving us information contrary to government policy.

That is the universal practice of totalitarian governments—and I saw nothing in Yugoslavia, despite the overwhelming hospitality with which we were greeted by the Church and state alike, to indicate that in that respect Yugoslavia, with its independent Communism, is any better than Soviet Russia and its satellites, or than pre-war Fascist Italy and Nazi Germany.

CLIFFORD P. MOREHOUSE.



Brown Studios, Bar Harbor.

FROM LAND AND SEA: Navy men from three nations worshipped with communicants of St. Saviour's, Bar Harbor.*

WESTERN NEW YORK—Seven churches may seem quite a few for a town of 2500. Akron, N. Y., population 2476, has that many, but none Episcopal. The local county council of churches noted that fact when it protested formation of an Episcopal Church mission in Akron. But Akron Churchpeople, who had been attending four churches of the Episcopal Church about 20 miles away, felt the need for readier access to the sacraments.

So, despite the council's protests, St. Barnabas' Mission was organized last June, with a congregation of 47 from 13 families. The Ven. Samuel N. Baxter, Jr., attended final organizational meetings and conducted the first service, a celebration of the Holy Communion, in the Grange Hall. Since then there have been monthly celebrations with other services taken by lay readers.

The Church has held services in Akron during two different periods in past years. Both times the buildings in which services were held burned down.

HONOLULU — Children of missionaries often get in on a lot of traveling. When the Rev. Norman B. Godfrey went to Honolulu last year he took his family with him. But when he sailed for Okinawa to open missionary work there, his family stayed behind.

The Godfrey daughters, Constance and Sara, did some traveling on their

*Capt. E. W. Banks of the "Superb"; Chaplain D. S. Bennett of the "Superb"; Vice Admiral Sir Richard Symonds-Taylor, fleet commander; Bishop Loring; the Rev. David Evans, rector of St. John's, Pembroke, Bermuda, aboard the "Superb" as the admiral's personal chaplain. Rear row: Canon Hayden; Robert Hayden, the Bishop's chaplain; Capt. Charles C. H. Lyman, III, U. S. Navy.

own recently when they, and young Churchpeople from all over the Territory of Hawaii, flew to a conference on Hawaii's Garden Island. About 70 of the 110 young people who attended were from distant islands.

Theme of the conference was "People Worth Knowing." Included by the conference in this category were Moses, Amos, Paul of Tarsus, and Bishop Schereskewsky of Shanghai.

MAINE—Men of the British, Canadian, and American navies went to church at St. Saviour's, Bar Harbor, Me., on August 26th. They were invited to attend by the rector, the Rev. Ralph H. Hayden. Bishop Loring, the diocesan, officiated, and the congregation, including navy men and members of St. Saviour's, numbered over 350.

The occasion marked the first time since World War II that the commander-in-chief of the Royal Navy's American and West Indies stations fleet and his ship have called on New England ports. The captain of the fleet's flag ship, "Superb," read the lesson, and the ship's chaplain led a prayer for the King.

The U. S. Navy was represented by Churchmen from a destroyer just back from Korea. Canadian Navy men came from aboard a mine sweeper.

SALINA—A psychiatrist heads a therapeutic program begun at St. Francis Boys Homes for boy offenders on September 1st. The program was adopted after a year of study and experimentation preceded by a survey and recommendation from the Child Welfare League of America. Assisting the psychiatrist, Dr. L. W. Hatton of Salina,

will be the Rev. and Mrs. S. A. Glasgow. Mr. Glasgow, a former Baptist minister, is a recent graduate of Philadelphia Divinity School. He has had social work experience and his wife is a clinical psychologist.

LOS ANGELES—Three white peacocks, a ten room house with four baths, and 74 acres of beautifully landscaped land and fenced pastures are included in a nearby estate which St. Matthew's Church, Pacific Palisades, Calif., bought for itself. (There were originally seven peacocks but four were killed by coyotes who make their home in undeveloped land surrounding the estate.) The present church is going to be moved to the new land, and the parish raised \$70,000 for future construction. Ultimately the parish will get back the \$248,000 it paid for the property by subdividing and selling half of it. Two large farm buildings on the land will be converted for use by the Sunday School and parish day school. The latter began as a pre-school in 1949, now has four grades, 180 pupils, and plans for five more grades.

KENTUCKY—Laymen have spiritual and religious deficiencies. That is obvious to a group of Kentucky laymen who have organized with the object of continually working to correct such deficiencies. To be known as the Episcopal Men of Kentucky, the group was organized after several years of hard work on the part of laymen Cartledge Williams and Francis Armstrong.

QUINCY—The Holy Communion was the subject of study at Quincy's youth conference held at Camp Seymour. The Very Rev. Edward J. Bubb lectured on the history of Holy Communion, and the Rev. Donald F. Heermans lectured on the meaning of Holy Communion. The Rev. Gordon E. Gillett gave sunset meditations on the subject "the Holy Communion in my life." As a body, the conference attended the ordination to the priesthood of the Rev. Ralph Eugene Krohn.

COLORADO—A cure larger than the state of Vermont* was waiting for the Rev. Edwin L. Hoover when he returned to his native Colorado to be ordained in 1949. Two years later one of the two organized missions in the area, St. Paul's, Lamar, which had existed for 30 years without its own building, has a handsome new church.

Before Fr. Hoover came the cure had suffered from lack of priests and money. Only a dozen people attended Fr.

*Vermont is 9278 square miles. Fr. Hoover's cure of five counties is 9281 square miles.

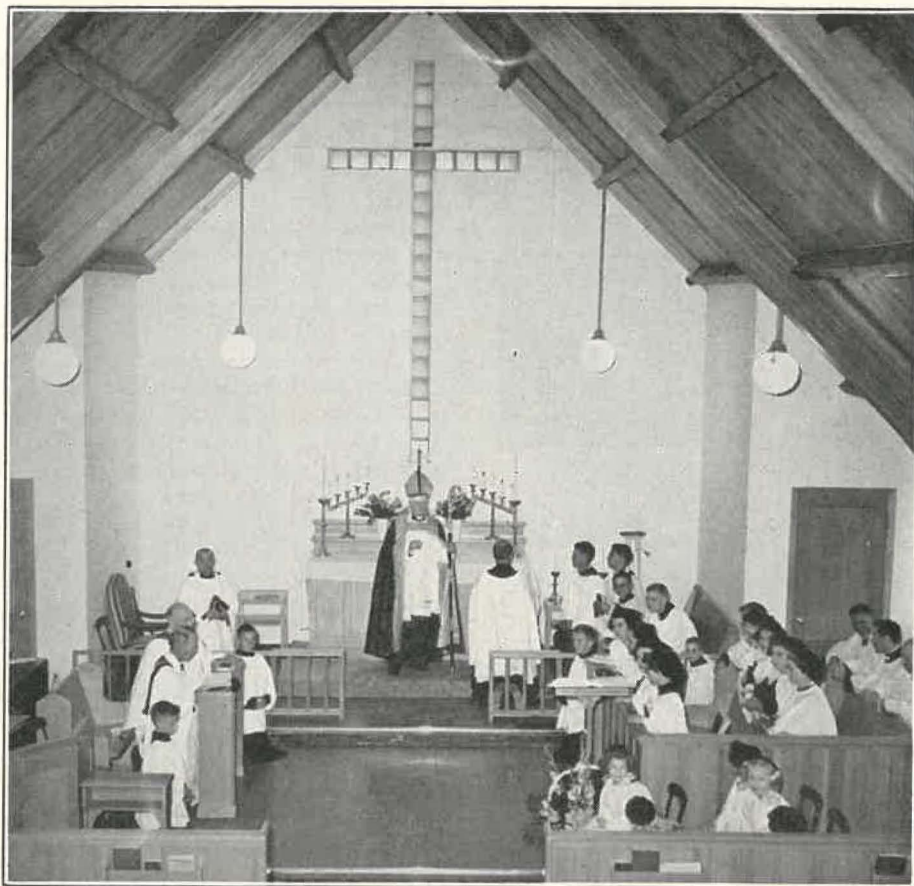
Hoover's first service. Over 200 attended the dedication of the new church. Much of the credit for growth (THE LIVING CHURCH ANNUAL of 1951 lists 97 communicants for St. Paul's) and the new building is due to Fr. Hoover's persistence in calling on prospects. Some of the most active members were the most reluctant at first.

The new church is of contemporary design. Mortar overhangs between the bricks to soften the austere exterior lines. A glass brick cross, 16 feet high, reaches from the top of the altar to the roof. The roof is finished inside with knotty pine.

Fr. Hoover's cure is in southeastern Colorado. Its other organized mission is the Messiah, in Las Animas, 40 miles down the old Santa Fe trail.

Las Animas and Lamar are Fr. Hoover's specific responsibilities. But as he is able he drives out across the thousands of square miles of plateaus in his 10-year-old Buick to minister. He holds services wherever a group of Church-people can be gathered — sometimes in small communities, sometimes on farms, often in a home with a dining room table improvised for an altar.

LONG ISLAND — Four missions are getting new buildings in Long Island. Under construction are buildings for St. Andrew's, Oceanside, the St. Philip and St. James, Lake Success, and St. Margaret's, Fresh Meadows. The Lindenhurst mission is converting a house into a temporary church.



FR. HOOVER has a new church, but he often uses dining room tables for altars. Bishop Bowen officiates at dedication.

COMMUNION OF THE SICK (A Supplement to Tuning in)
 ¶ Reservation of the Blessed Sacrament was mentioned as an Episcopal Church custom in Tuning In [L. C., August 19th]. Since then, correspondents have noted (1) that the Blessed Sacrament for the Communion of the Sick is sometimes reserved in both kinds (Bread and Wine), instead of in the form of Bread only; and (2) that to reserve the Sacrament at all is a failure to carry out literally the third of the General Rubrics (directions introduced by a "¶" and printed in smaller type) on page 84 of the Prayer Book.

¶ Reservation in both kinds is, of course, just as proper as reservation in one kind only, although probably not as common. ¶ Controversy exists in the Episcopal Church on the question whether reservation is permissible, or whether it is forbidden by the third general rubric on page 84. It reads:

"And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same."

As originally adopted (in the English Prayer Book of 1662) the rubric was aimed not against reservation but against the practice of undevout clergy of taking the bread and wine home to family dinner. Yet if the wording of the rubric were literally followed, reservation would be impossible. There is, naturally, a strong tendency for those who think reservation is desirable to think it is permissible and for those who think it is undesirable to think it is not permissible. A full and fair discussion of the subject is given in the Oxford American Prayer Book Commentary, p. 321.

Tuning In, aiming to be brief and uncontroversial, cannot attempt to settle the argument. There are, however, certain questions on which informed Church opinion is virtually unanimous.

- (1) Sick, or well, laypeople ought to receive the Holy Communion more frequently than most of them do.
- (2) When they are sick, laypeople should ask their parish clergy to say prayers for them in Church and to administer the Holy Communion to them at home.
- (3) A complete celebration of the Holy Communion at home

or in the hospital is provided for by the Prayer Book (pp. 321ff).

(4) If all the sick communicants who ought to receive the Blessed Sacrament did so, it would be very difficult for the priest to conduct a celebration for every one.

(5) Some very sick communicants are too weak to go through a complete celebration of the Holy Communion, even in the shortened form permitted.

(6) Reservation was customary in the primitive Church, the Sacrament being kept by the laity in their own homes for the purpose of daily Communion.

On the above 6 points, agreement is general. What to do about points 4 and 5 is a matter of debate. Those who say reservation is desirable, but illegal, favor amending the rubric. (To do this requires concurrent action of bishops, presbyters, and laity, at two successive General Conventions.) Those who say reservation is undesirable (whether illegal or not) say that the sick person who can't have a bedside celebration must be content with a "spiritual Communion" (Prayer Book, p. 323). Those who say reservation is both desirable and legal reserve the Sacrament and administer it to the sick whenever the need arises.

Those who object to reservation usually do so on the ground that adoration of Christ's Presence in the consecrated elements is likely to lead to forms of religious devotion which they consider distorted, and to incline toward the Roman Catholic belief in **transubstantiation**. Transubstantiation is the belief that the bread is no longer bread, the wine no longer wine, and that both are "transubstantiated" into the body and blood of Christ. Central Anglican teaching is that Christ is just as completely present "in, with, and under" the forms of bread and wine as if this had happened, but that the bread and wine, the sacramental vehicle of His Real Presence, are still real bread and real wine. From here on, the subject becomes highly technical.

From the standpoint of the sick communicant, who is the cause of all the fuss, a bedside celebration has the advantage of affording him participation in a complete act of Eucharistic worship; reception from the reserved Sacrament has the advantage of making his communion a part of the general Eucharistic action of the parish.



Sergeant Charles Turner, of Boston, Massachusetts — Medal of Honor, Korea. On September 1, 1950, near Yongsan, Korea, Sergeant Turner took over an exposed turret machine gun on a tank. Despite fifty direct hits on the tank, he stayed by his gun and destroyed seven enemy machine gun nests before he was killed.

You and your family are more secure today because of what Sergeant Charles Turner did for you.

Sergeant Charles Turner died to keep America free. Won't you see that America *stays* the land of peace and promise for which he gave his life? Defending the things he fought for is your job, too.

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EDUCATIONAL

COLLEGES

Back Home to Sewanee

In accepting the resignation of Dr. Boylston Green as vice chancellor of the University of the South the members of the board of regents said they felt "the loss of a close personal friend and a gracious Christian gentleman from the Sewanee community."

The feeling was mutual. Dr. Green, who was elected vice chancellor in May, 1949, said that all his life he would "cherish with gratitude the privilege of participating in Sewanee's work."

Succeeding Dr. Green as acting vice chancellor, until the Board of trustees meets in June, is Dr. Edward McCrady. Power to elect a permanent new vice chancellor is reserved to the trustees.

Like Dr. Green, Dr. McCrady's duties will be much the same as those of a university president. Sewanee's chancellor is Bishop Mitchell of Arkansas.

When Dr. McCrady takes over his new job at Sewanee it will be a homecoming for him. His father received the B.A. degree and the honorary D.D. degree there. And Dr. McCrady, himself, was head of the biology department for 10 years. He took a leave of absence in 1948 to become senior biologist for the Atomic Energy Commission. He is now chief of AEC's biology division at Oak Ridge, Tenn.

Dr. McCrady does not fit the stereotype of the scientist who cares for nothing other than his science. He is a violinist and does wood-carving. He also paints portraits, climbs mountains, and explores caves — all with skill. He is a licensed lay reader of the Church, and is much in demand at diocesan and other Church gatherings in the South.



EDWARD MCCRADY: *The stereotype doesn't fit.*

DEATHS

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

Charles Ernest Coles, Priest

The Rev. Charles Ernest Coles, 75, died on July 5th at Gaston, Ore. He had been retired since 1946.

He was ordained priest in the Episcopal Church in 1918. Before that he served in the ministry of the Free Church in Great Britain, and of the Presbyterian Church in the United States.

During his ministry in the Episcopal Church he served churches in Springfield and Pierre, S. D., Pueblo, Colo., Portland, and Albany, Ore. He was archdeacon of Western Kansas from 1924 to 1932. For four years before he retired he was chaplain of the Oregon State Guard and Hill Military Academy.

Dr. Coles married Margaret Clark in 1904. They had three children. After her death he married Catherine Sim, who survives. Dr. Coles' three daughters also survive.

William Henry Tallmadge, Priest

The Rev. William Henry Tallmadge, retired priest of the diocese of Nebraska died at his home in Flandreau, S. D.,

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DEATHS

on July 1st. He was 77 years of age. The Rev. Mr. Tallmadge began his ministry in the Methodist Church and after five years service in Ohio he entered the Episcopal Church and later was ordained deacon and priest. He had pastorates in Oklahoma and South Dakota and most recently in Columbus, Neb. In 1942 he retired and made his permanent residence at Flandreau. The Rev. Mr. Tallmadge is survived by his wife, Elizabeth Craft Tallmadge, of Flandreau and by one brother, two sons, and two daughters.

Bert F. A. Ede, Priest

The Rev. Bert F. A. Ede, since last October assistant minister in All Saints' Church, Pontiac, Mich., died suddenly early on the morning of July 4th. He was 59 years old. Mr. Ede was ordained to the diaconate in 1946, and to the priesthood in 1947. His first charge was Christ Church, Henrietta, Mich., where he served from 1946 to 1948. In 1948 he took charge of St. James' Church, Detroit, where he remained for two years.

At All Saints', Pontiac, Mr. Ede helped in promoting plans for the first parochial mission of that parish, All Saints' Chapel, Drayton Plains. The chapel was formally opened on Sunday, July 1st, and Mr. Ede conducted the opening service.

He is survived by his widow, Ada, and one daughter, Mrs. Franklin Crawford of Pontiac.

Aubrey Arnon Hewitt, Priest

The Rev. Aubrey Arnon Hewitt who had given 32 years of service in charge of St. Christopher's Mission and School at Columbus, Ga., died on October 1, 1950 from a heart attack. He was 74.

Fr. Hewitt was born in Barbados, British West Indies, May 2d, 1876, where he spent his boyhood days. He came to America at the age of 21, worked his way through school, and was graduated from the Bishop Payne Divinity School in 1912. He was ordained to the priesthood in the diocese of Florida and began his work in Tallahassee.

He held several charges and in 1917 was sent to Columbus. His church and belongings were all burned in the great fire of 1917 in Atlanta.

In his quiet, unassuming way he summed up his career when he said, "I was trying to make my people better."

He is survived by his widow, Louise E. Hewitt, and one son, Amos L. Hewitt.

Biven R. Galbraith

In a seizure of mental depression, on a hot, humid night in July in New York City, Dr. Biven R. Galbraith took his own life.

Dr. Galbraith had joined the China

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THE SISTER SUPERIOR

DEATHS

Mission in the summer of 1948 and was appointed to St. Andrew's Hospital, Wusih, as a staff physician. Later he became superintendent and served in that position until the coming of the Communists in 1949 forced surrender of the hospital to the Chinese. Dr. Galbraith's wife was anesthetist at the hospital and assisted in training nurses.

After the long war with Japan, St. Andrew's Hospital was in a difficult financial situation. A strong advocate of socialized medicine, Dr. Galbraith worked to raise the professional standards of the hospital and to make it possible for any patient, rich or poor, to receive care. He became very fond of the younger Chinese doctors who shared his views.

George T. Ballachey

George T. Ballachey, once described by his bishop as "the finest imaginable Churchman," died on June 26th in a Buffalo, N. Y., hospital after a long illness. He was 76.

He was a businessman, philanthropist, and a leader of laymen's work in the diocese of Western New York.

Last September Mr. Ballachey was awarded the Bishop's Cross as the "outstanding layman of the year" in the diocese.

For many years Mr. Ballachey was a vestryman of St. Paul's Cathedral, Buffalo, and more recently was made a warden of the cathedral. He was a lay reader and a member of the Laymen's Missionary League. For more than 20 years he conducted services in the Erie County Jail.

He was a member of the diocesan finance committee, a member of the diocesan standing committee, and five times deputy to General Convention.

William Burnell Stevens

William Burnell Stevens died at the age of 61 on April 25th. He had been ill two months. A resident of Memphis, Tenn., Mr. Stevens was known for his undaunted faith and his gentleness and kindness to everyone. He had long been a lay reader in the diocese of Tennessee. At the time of his death he was president of the Episcopal Churchmen of Tennessee, member of the Bishop and Council and of the Diocesan Finance Committee,

ACU CYCLE OF PRAYER

September

9. St. Clement's Church, Philadelphia (changed from the Sisters of the Holy Nativity, Los Angeles).
10. Sisters of the Holy Nativity, Los Angeles.
12. St. Paul's, Albany, Ga.
13. Grace Church, Newark, N. J.
14. St. Mary the Virgin, New York, N. Y.
15. St. Paul's, Savannah, Ga.
16. Church of the Resurrection, Richmond Hill, L. I., N. Y.

executive secretary of the Church Home in Memphis, and member of the vestry of Grace and St. Luke's Church.

Nancy Louise Walter

Nancy Louise Walter, a faithful and devoted communicant of Trinity Church, Portland, Ore., died at her home on July 11th, of a heart attack. She was the wife of Frank J. Walter, administrator of Good Samaritan Hospital, Portland, an institution of the diocese of Oregon.

J. Hunt Hendrickson

Judge J. Hunt Hendrickson died in Portland, Ore., on June 28th after a long illness. He was 63.

Judge Hendrickson was a member of the standing committee of Oregon and for many years diocesan chancellor.

Surviving are two sons and two brothers. His wife, Winifred Birrell Hendrickson, a devoted Churchwoman, died in 1947.

Annie Jane Lowe

Miss Annie Jane Lowe, who was a nurse on the mission staff in China from 1910 until she retired in 1937, died on July 26th in Fairhaven, Mass. Miss Lowe had had several years of experience nursing in Massachusetts hospitals at the time of overseas appointment. She went to China to relieve the over-worked staff of St. James' Hospital, Anking. Later she was attached to the teaching staff of St. Lois' School, Hankow.

SCHOOLS

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The CANON PRECENTOR, Cathedral Choir School
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CHANGES

Appointments Accepted

The Rev. Leighton P. Arsnauld, formerly rector of St. Paul's Church, Greensboro, Ala., and St. Wilfrid's, Marion, will on October 1st become rector of Christ Church, Twelfth and State Sts., Bowling Green, Ky., in charge of Trinity Church, Russellville.

The Rev. J. Reginald Butt, who was recently ordained deacon in the diocese of Long Island, is now vicar of Trinity Church, Whitefish, Mont., and associated missions. Address: 214 Second St.

The Rev. George F. Collard, formerly chaplain of St. Mary's School, Peekskill, N. Y., is now rector of St. Paul's Church, Columbia, Pa.

The Rev. Chester C. Hand, Jr., formerly assistant at Christ Church, Winnetka, Ill., is now vicar of St. Paul's Mission, Brookings, S. Dak. Address: 519 Eighth Ave.

The Rev. Cameron Harriot, who was recently ordained deacon in the diocese of Los Angeles, is now curate at the Church of St. Luke's of the Mountains, La Crescenta, Calif.

The Rev. Leonard St. J. Iversen, formerly rector of Holy Trinity Church, Daytona Beach, Fla., is now canon sacrist of All Saints' Cathedral, 75 Elk St., Albany, N. Y.

The Rev. Franklin J. Klohn, formerly rector of Grace Church, Galion, Ohio, and the Church of the Good Shepherd, Mount Gilead, Ohio, is now rector of St. Andrew's Church, Akron, and Bronson Memorial Church, Peninsula. Address: 765 Thayer St., Akron 10.

The Rev. Sanford C. Lindsey, who was recently ordained deacon in the diocese of Southern Ohio, is now rector of St. Andrew's Church, Washington Court House, Ohio, and Trinity Church, London, Ohio. Address: 218 East St., Washington C. H., Ohio.

The Rev. Robert H. Platman, formerly curate of Trinity Church, Highland Park, Ill., is now curate of St. Michael and All Angels' Church, Colgate St. at Douglas, Dallas 5, Tex.

The Rev. David McA. Pyle, formerly a clerical master at St. Paul's School, Concord, N. H., is now rector of St. John's Church, Sharon, Mass. Address: 51 Summit Ave.

The Rev. Charles B. Shaver, formerly rector of St. Faith's School, Saratoga Springs, N. Y., is now in charge of St. John's Church, Delhi, N. Y.

The Rev. John N. Sinclair, formerly in charge of St. Andrew's Church, Providence, R. I., is now rector of Trinity Church, Bristol, R. I. Address: Hope St.

The Rev. R. Dunham Taylor, formerly dean of St. Mark's Cathedral, Salt Lake City, Utah, is now rector of Good Shepherd Memorial Church, Germantown, Pa. Address: 3826 Oak Rd., Philadelphia 29.

The Rev. John V. Thorp, formerly curate of St. Peter's Church, Albany, N. Y., will become rector of Emmanuel Church, Bryant and Main Sts., Wakefield, Mass., on October 1st.

The Rev. Thomas E. Vossler, formerly assistant of Grace Church, Mansfield, Ohio, will become rector of Grace Church, Toledo, on September 15th. Address: 604 Stickney Ave., Toledo 11, Ohio.

The Rev. Edwin E. West, formerly rector of the Church of St. John the Evangelist, San Francisco, is now rector of St. Mark's Church, 600 Colorado Ave., Palo Alto, Calif.

The Rev. Robert L. Zell, formerly graduate student at Union Theological Seminary and assistant at St. Augustine's Chapel, Trinity Parish, New York City, and at the Cathedral of St. John the Divine, will on September 17th become instructor in sacred studies at St. Paul's School, Concord, N. H.

Armed Forces

Chaplain (Capt.) William P. Barrett, formerly at Fort Worth, Texas, should now be addressed at HQ 19th Inf Reg, APO 24, c/o P. M., San Francisco.

Resignations

The Rev. George Benson Cox has retired from Holy Trinity Church, Valley Stream, L. I., New York, after a pastorate there of 23 years. Fr. Cox will reside at Holyrood, Ontario, Canada.

The Rev. G. Everett Knollmeyer, formerly rector of St. Peter's Church, Milford, Conn., is now rector emeritus. Address: 103 Maple St.

The Rev. Oreste Salcini, for 33 years rector of St. Rocco's Church, the Italian congregation in Youngstown, Ohio, is now rector emeritus. Fr. Salcini's address will remain: 128 Melrose Ave.

Changes of Address

The Rev. Martin J. Bram, suffragan Bishop-Elect of South Florida, formerly addressed in West Palm Beach, Fla., where he was rector of Holy Trinity Church, may now be addressed at 228 E. Central Ave., Orlando, Fla.

The Rev. George C. Ashley, rector of St. James' Church, Hestonville, Philadelphia, has moved from 131 N. Fairview Ave., Upper Darby, Pa., to 847 Atwood Rd., Philadelphia 31.

The Rev. Lucius A. Edelblute, rector emeritus of the Church of the Holy Apostles, New York, may now be addressed at 4683 Forty-first Ave., N. E., Seattle 5, Wash.

The Rev. Randall C. Giddings, vicar of St. George's Church, Durham, N. H., and chaplain to Episcopal students at the University of New Hampshire, has had a change of address from 11 Edgewood Rd. to 15 Park Ct.

The Rev. S. J. Hedelund, retired priest of the diocese of Fond du Lac, has had a change of address from 1502 Jefferson Ave., to 1010 E. Sugnet Rd. in Midland, Mich.

The Rev. R. E. Lockwood, vicar of St. George's Church, 627 W. El Segundo Blvd., Hawthorne,

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COLLEGE GRADUATE with training in recreation and arts and crafts, or man with equivalent training as supervisor. Salary plus maintenance. Apply to the Rev. Robert H. Mize, Jr., Director, St. Francis Boys' Homes, Salina, Kansas.

IMMEDIATE OPPORTUNITY for priest in small, growing parish near Rochester, New York. Roomy, newly decorated rectory. Reply Box G-630, The Living Church, Milwaukee 2, Wis.

CURATE between 25 and 35 wanted, for moderate Anglo Catholic Parish near New York City. Salary twenty-six hundred. Reply Box J-531, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER—Position open in New Jersey Parish by the Sea. Sunday Masses and Weekday practice. Twelve hundred dollars stipend. Reply Box J-632, The Living Church, Milwaukee 2, Wis.

WANTED—Housemother for institution for 30 girls, situated in Virginia. Reply Box T-634, The Living Church, Milwaukee 2, Wis.

MAN with general knowledge of farm work and the details of the management of a Home for Boys as assistant supervisor for one unit. Salary plus maintenance. Address applications to the Rev. Robert H. Mize, Jr., Director, St. Francis Boys' Homes, Salina, Kansas.

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EXPERIENCED ORGANIST and choirmaster offering a progressive choral repertoire, plainchant, and highest standards of performance desires position in Boston or suburbs while doing graduate study. Reply Box A-633, The Living Church, Milwaukee 2, Wis.

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CLASSIFIED

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WE BUY USED BOOKS. Send list or ask about our purchase plan. **Baker Book House**, Dept. LC, Grand Rapids, Mich.

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LARGE CRUCIFIX of carved wood, 60 inches in length (5 feet). The work of the famous French woodcarver and sculptor, De Heu Drouin, and signed by him, circa 1913. Gold leaf nimbus. A museum piece. Selling because of retirement. Price, \$500.00. **Rev. Edward L. Reed**, 335 Locust St., Johnstown, Pa.

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RECTORY HOUSING in Washington, D. C. available October 1st for young man student or worker, or employed young couple, in exchange for assisting Rector. Reply Box S-635, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

CHANGES

Calif., wishes to receive all mail for the church and himself at that address.

The Rev. Donald C. Schneider, who is now in charge of Grace Church, Carthage, N. Y., may be addressed at 423 State St.

Ordinations

Priests

California: The Rev. Dr. Edgar Burke Inlow was ordained priest on August 8th by Bishop Block of California at Grace Cathedral, San Francisco. Presenter, the Rev. E. M. Pennell, Jr.; preacher, the Rev. Dr. F. A. Schilling. To be vicar of St. Mark's Mission, Pomona Ave., Crockett, Calif.

North Texas: The Rev. Porter H. Brooks was ordained priest on July 4th by Bishop Quarterman of North Texas at St. Andrew's Church, Amarillo, Tex. Presenter, the Rev. E. W. Henshaw; preacher, Mr. Gerald N. McAllister, a student at the Virginia Theological Seminary. The ordinand expected, after September 4th, to be chaplain with the 710th Antiaircraft Artillery Battalion, Fort Myer, Virginia. This assignment sends the new priest to a unit with which he had previously served. He was ordained deacon in January.

Springfield: The Rev. Ralph Eugene Krohn was ordained priest on June 29th by Bishop Clough

of Springfield at St. John's Church, Decatur, Ill. Presenter, the Ven. E. M. Ringland; preacher, the Rev. Dr. W. F. Whitman. To be rector of St. Bartholomew's Church, Granite City, Ill., and vicar of churches at Edwardsville and Glen Carbon.

Deacons

Texas: Claude Edward Guthrie was ordained deacon on August 12th in St. Luke's Chapel, Sewanee, Tenn., by Bishop McElwain, Retired Bishop of Minnesota, acting for the Bishop of Texas. Presenter, the Very Rev. Dr. F. C. Brown; preacher, the Rev. Dr. M. B. Stewart. To continue as an instructor in the theological department of the University of the South.

Religious Orders

From the Order of the Holy Cross comes the following news of changes:

The Rev. Vern Adams, OHC, formerly resident at Mount Calvary, Santa Barbara, Calif., is now resident at the Holy Cross Monastery, West Park, N. Y.

The Rev. Edward Harris, OHC, formerly resident at West Park, is now resident at Mount Calvary, Santa Barbara, Calif.

The Rev. Lincoln A. Taylor, OHC, formerly at West Park, is now on the mission staff of the

Holy Cross Liberian Mission, Kailahun, Sierra Leone.

The Rev. Alan Whittemore, OHC, formerly at Sierra Leone, is now at West Park.

Deaconesses

Miss Alice Wilcox Mayer was set apart as a deaconess on August 6th, the Feast of the Transfiguration, at Grace House-on-the-Mountain, Sandy Ridge, near St. Paul, Va. Bishop Phillips of Southwestern Virginia was the officiant at the service. Presenters, Deaconesses Maria P. Williams and Anne Newman; preacher, the Rev. G. T. Welsch, Jr.

The service took place out under the trees, near the chapel, high on the mountain top. More than 150 persons were present. For the past five years the new deaconess has been nurse and co-worker with Deaconess Newman at Grace House, working in the mountains of southwestern Virginia.

Marriages

The Rev. Rollin S. Polk, Jr., who is in charge of St. Paul's Church, Logan, Ohio, and the Church of the Epiphany, Nelsonville, was married on July 12th to Miss Betty J. Tolliver, formerly of Buchtel, Ohio, at St. James' Church, New London, Conn. Address: 199½ North St., Logan.



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 Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

—WASHINGTON, D. C.—

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; 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

—EVANSTON, ILL.—

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD also 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

—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

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun, 7:30, 10; Daily: as anno

—HOUGHTON, MICH.—

TRINITY Pawabic & Montezuma
Sun 8, 9, 11; Weekdays as anno; HD 7:30 & 10; C Sat 4-5.

—ATLANTIC CITY, N. J.—

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

—BROOKLYN, L. I., N. Y.—

ST. JOHN'S ("The Church of the Generals")
95th St. & Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

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 People's Fellowship.

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun Low Mass 8; Children's Mass 9:30, MP 10:45, Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

—NEW YORK CITY—

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

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 Morning Service & Ser; Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30; The Church is open daily for Prayer.

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 Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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; 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
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs C 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. & 53d St.
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

—NEW YORK CITY—

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; V 4

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. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

—TROY, N. Y.—

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

—CINCINNATI, OHIO—

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

—COLUMBUS, OHIO—

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP; 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced

—PHILADELPHIA, PA.—

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

—NEWPORT, R. I.—

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun 8-11:15 AM; MP; Wed & HD 11 HC

—SAN ANTONIO, TEXAS—

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

—MADISON, WIS.—

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