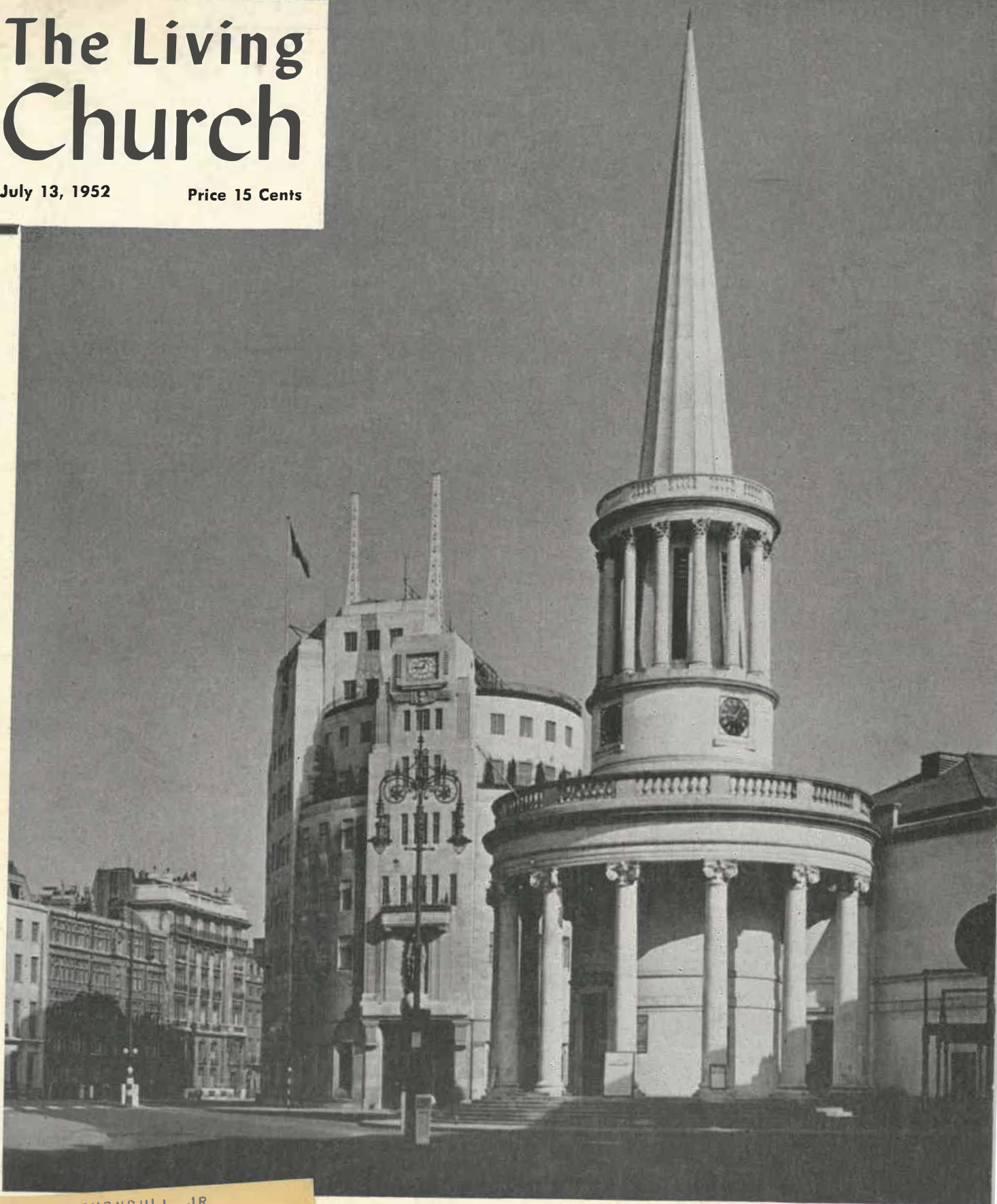


The Living Church

July 13, 1952

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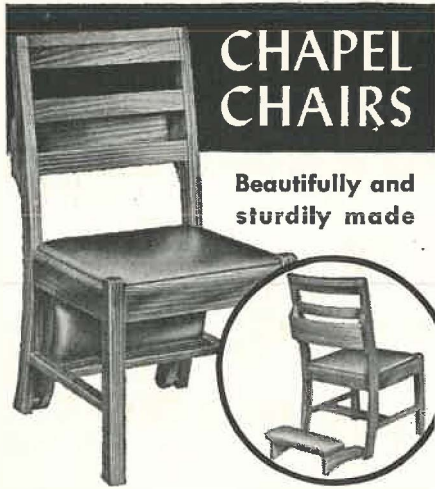


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P. 9: What are the Sacraments?



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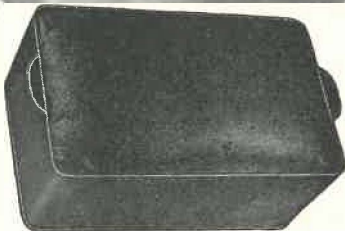
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Pray Away Envy

THE clergy of the diocese of South Florida receive each year a mimeographed list of names of all the clergy actively at work in the diocese. The names are arranged so that for each day of the month several should be prayed for. It is the bishop's suggestion that we recite the daily office for the intention of our fellow workers in the vineyard. Anent your editorial, "Building up the Clergy" [L. C., June 22d], this might carry a suggestion of value. If we pray daily for one another we may be less prone to the clerical vice of envy. (Rev.) JOHN CLARENCE PETRIE,
Church of the Holy Nativity,
Pahokee, Fla.

Women and the Vote

THE Report of the Joint Commission on seating women in the House of Deputies [L. C., June 22d] has serious misstatements and omissions.

Under the caption "Practices of the Anglican Communion," it states:

"In South Africa women have been made eligible for voting membership in the House of Laity only since 1950. A resolution to that end was adopted by the 1949 Synod and confirmed in 1950."

A footnote adds:

"We have this by word of mouth from the Embassy. Communication from Miss Anderson to the archbishop not acknowledged as yet."

Actually, women are not eligible for the House of Laity of the Province; there was no synod of 1949; and no resolution making women eligible was adopted in 1950. The facts are:

The Synod of South Africa meets but once in five years. In its session of 1945

a resolution was adopted to amend Article VI of the Provincial Constitution by omitting words which confined membership to male communicants. When the amendment came up for final action in 1950 it was defeated in the House of Laity, in which it was first considered, by nearly two to one. My authority: Mr. G. D. Abernethy, Secretary of the Province, in letters to me; and a dispatch to the *Church Times* (London) printed in its issue of December 8, 1950, p. 891.

The Commission's report does not state when it was that inquiry was made of the archbishop, or why "the embassy" (presumably the South African embassy to the United States) should be expected to have accurate knowledge of Church affairs.

A footnote to a statement on Australia reads:

"We have this from the Australian correspondent of the *Christian Century*. Communication to the Archbishop not acknowledged as yet."

One wonders when it was that inquiry was made of the two archbishops, and why the *Christian Century* should be expected to have accurate knowledge of Anglican affairs.

The report includes the Church of England as one of the Anglican Churches admitting women as members of its House of Laity, without stating that the Church Assembly, of which the House of Laity is correctly said to be a component, legislates only on business matters. The Convocations of York and Canterbury, which legislate on doctrine, discipline and worship, do not admit women, or lay men either. No argument either for or against the seating of women can be drawn from English practice.

In its statements on the practice of those

INFANTRY: Portraits of typical soldiers . .



VESTRY MEETING

"Well, of course, if you fellows insist on building me a rectory first . . ."



SERMON TIME

"And when I look at him like this, he forgets where he was and starts all over."

LETTERS

provinces which it mentions, the Commission gives no citations to Constitution, Canons, or Journal. Nor does it mention the Church of Ireland, the Province of the West Indies, or the Church in Japan.

In the Foreword, reviewing action in our own province to date, an entirely incorrect idea is given of the seating of Mrs. Dyer in 1946, by omission to state the facts recorded on pp. 218-219 of the Journal of 1946 in addition to those given on p. 102, to which the Commission confines itself. The omitted facts show that although Mrs. Dyer was seated, there was no recognition of her right to a seat: quite the contrary.

The Commission fails also to state that the resolution adopted by the Woman's Auxiliary in 1949 was far from unanimous: there was in fact a considerable minority vote against it.

SPENCER ERVIN,
Attorney.

(President, American Church Union).
Bala-Cynwyd P. O., Pa.

Beauty Contests

I WAS most interested and delighted to read the criticism of so-called "Beauty Contests" [L. C., May 11th] by the Metropolitan Pandeileimon of Thessalonica.

I would like to see this criticism published in every paper in the United States and Canada, as these disgusting exhibitions of the human body are now so prevalent in both our countries.

The Metropolitan truly remarks that "the candidates 'expose their bodies for praise and an award which they do not deserve' and he goes on to say "whatever they have is a work and gift of the Creator to whom they should be grateful and whom they should thank with humiliation and modesty."

FRANK V. DAVIES.

Toronto, Ontario.

in the Church militant.



Photos by Lillian Kaplan

NEW COADJUTOR

"I guess this thing is my Bishop's purse."

Q - BOX

Conducted by the REV. CANON MARSHALL M. DAY

• Edward VIII abdicated because marriage to a divorced person whose spouse is living is not allowed in our Church. How does it happen that he was later married by an Anglican priest, the Rev. R. Jardine, Vicar of St. Paul's, Darlington, England?

Edward VIII was not married by the Church of England. The Bishop of Gibraltar, who has jurisdiction over all clergy and laity of the Church of England on the Continent of Europe, issued no license for the marriage and forbade any of his clergy to solemnize it. The Rev. R. Jardine at the last moment made a rather sensational flight to France and read the Prayer Book Marriage Service over Edward and Mrs. Simpson "because I cannot bear to have my King married without the blessing of his Church," but, as the reverend gentleman had no license to officiate in the diocese of Gibraltar and was acting in direct contradiction to the ruling of the Bishop, his act was not that of the Church and merely gave a personal blessing to a nobleman who had ceased to be King.

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Things to Come

JULY						
S	M	T	W	T	F	S
		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		

AUGUST						
S	M	T	W	T	F	S
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						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

July

- 5th Sunday after Trinity.
- General Board, NCC, New York City.
- 6th Sunday after Trinity.
- Race Relations Institute, NCC, Lincoln University, Pa., to 25th. Christian World Mission Conference, NCC, Lake Forest, Ill., to 25th.
- St. James.
- 7th Sunday after Trinity.
- Graduate School of Theology, University of South, to September 8rd.

August

- 8th Sunday after Trinity.
- Transfiguration.
- 9th Sunday after Trinity.
- 10th Sunday after Trinity.
- St. Bartholomew (11th Sunday after Trinity).
- 12th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 120 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.
 Member of the Associated Church Press.

SORTS AND CONDITIONS

THE RESIGNATION of the Rt. Rev. William Scarlett as Bishop of Missouri has been announced by Presiding Bishop Sherrill effective November 1st, a month after Bishop Scarlett's 69th birthday.

AS THE REPUBLICAN PARTY'S convention gets underway in Chicago six national religious leaders of various Churches have joined in urging both the Republican and the Democratic parties to adopt a "Fair Elections Practices Code" to eliminate racial and religious prejudices from the 1952 presidential campaign and setting up machinery to police violations. The Presiding Bishop, president of the National Council of Churches, is one of the signers.

NEW ANGLICAN BISHOP in Egypt is to be the Ven. F. F. Johnston, chaplain at Alexandria. He will succeed Dr. Geoffrey Francis Allen.

THE LEGITIMATE and duly elected head of the Philippine Independent Church is the Rt. Rev. Isabelo de los Reyes, Jr., according to a decision by the Court of Appeals of the Republic of the Philippines. The "Iglesia Filipina Independiente" was founded in 1900 by the late Bishop Gregorio Aglipay. Helen Boyle, Philippines correspondent for The Living Church, writes:

"THE CASE was originally taken to court by Bishop de los Reyes and Bishop Gerardo M. Bayaca and the Iglesia Filipina Independiente because Bishop Fonacier, the contending Obispo Maximo, refused to recognize them as the rightful heads of the Church and to surrender and give an accounting of his administration of all the temporal properties of the Church.

"BISHOP FONACIER held that he was the lawfully elected head of the Church and questioned the validity of the election of Bishop de los Reyes and Bishop Bayaca. He also questioned the right of Bishop de los Reyes to act as supreme head of the Church on the ground that he had received episcopal consecration at the hands of bishops of the Protestant Episcopal Church of the United States and had, therefore, renounced his affiliation and office with the Iglesia Filipina Independiente.

"BISHOP DE LOS REYES was elected supreme bishop of the Iglesia Filipina Independiente in September, 1946, and the court held that since he was elected by 37 delegates to the general assembly out of 48 required delegates, he is the legitimate head of the Church. It also held that despite his consecration at the hands of American Episcopal Church bishops, he was not required to take oath nor was accepted as a bishop of the Church and had not renounced his office and faith as head and member of the Iglesia Filipina Independiente.

"AT THE MEETING of the House of Bishops in Winston-Salem, N. C., from November 4 to 7, 1947, the petition forwarded to the Presiding Bishop by

the Philippine Independent Church requesting valid consecration for its bishops was received, considered, and approved. Subsequently, on April 7, 1948, Mons. Isabelo de los Reyes, Jr., Obispo Maximo, and Bishop of Manila and Quezon Cities; Mons. Manuel N. Aguilar, Bishop of Laguna; and Mons. Gerardo M. Bayaca, Bishop of Tarlac and Zambales received consecration to the episcopate at the hands of the Rt. Rev. Norman S. Binsted, Bishop of the Philippines, the Rt. Rev. Robert F. Wilner, Suffragan Bishop of the Philippines, and the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu."

ECUMENICAL services to chaplains of all denominations are reported by Bishop Larned on his return from a two-month stay in Europe. The bishop led a discussion on the World Council of Churches at Wiesbaden, Germany, and arranged for a visit to the Council's Geneva headquarters by General Carpenter, chief of Air Force chaplains, who was in Europe on an inspection tour. As a result of this visit, plans are being made for conferences for chaplains of all denominations at the Ecumenical Institute, Bossey, Switzerland.

A FULL discussion of the pro's and con's of extending the federal social security program to the clergy is made by Robert Worthington, executive vice president of the Church Pension Fund in a pamphlet sent out by the Fund July 1st. Contrary to popular opinion, Mr. Worthington says that the benefits of the federal program under its present rules will not in the long run be higher than the Church Pension Fund's system in proportion to the cost.

THE FEDERAL system, if we understand Mr. Worthington's analysis correctly, is financed out of current income, and the tax is low now because the pension roll is small. It will be higher when the number of pensioners is larger in proportion to the number of persons paying taxes, and at that point will be costlier than the Church's system, partly because the government's interest expectancy is 2.2% as contrasted with the CPF interest rate of 3 1/4 %.

BIGGEST reason for going along with the social security, Mr. Worthington suggests, is the fact that many other Churches have not been able to get from their congregations the full compliance necessary to an adequate pension system. These Churches would benefit from the element of compulsion in the government's system. But the Episcopal Church "is handling the problem far more effectively and cheaply than the government could" with respect to its own clergy. It is doubtful that any arrangement could be arrived at whereby some Churches would be covered voluntarily and others would not, since each vestry as the "employer" would be the deciding factor in each case, rather than General Convention for the whole group.

FIFTH SUNDAY AFTER TRINITY†

GENERAL



CONVENTION

No More Singles

After a recent meeting of the Massachusetts Diocesan Committee on Arrangements for the 1952 General Convention, the chairman, the Rev. Gardiner M. Day, announced that all the com-



BISHOP CARRUTHERS
For closer collaboration.

mittees reported their arrangements are going forward according to schedule.

The Housing Committee, under the chairmanship of John Buddington, said that it had already secured reservations for approximately 1700 people. More than 60 applications have been received for single rooms which cannot be provided in any of the Boston hotels. This means that these persons will either have to share a double room with another individual or reserve a double room alone and pay the additional cost, as all single hotel rooms allotted have been assigned.

The Rev. Alexander M. Rodger, Convention manager, reported that demands for exhibit space were so considerable that all the available space has been engaged, excepting space for two booths.

TUNING IN: †Gospel for Fifth Sunday after Trinity is a fishing story: a big catch is made by St. Peter (so big as to be miraculous) while our Lord is in his boat (St. Luke 5:1ff; Prayer Book, p. 196). This was an ancient selection for the Sunday

ANGLICANISM

Better Focus

The worldwide Anglican Communion is so big and so scattered that clergy and laity in its various parts often have a hard time focusing their understanding of its overall significance.

What is more, the various national and missionary Churches of the Communion find it difficult, by reason of their dispersion, to collaborate on policy.

To remedy both of these problems an Anglican Congress is being planned for 1954. The part to be taken by the Episcopal Church in America, where the Congress will be held, and the wherewithal for this part, will be discussed by General Convention next fall in terms of a report from Convention's Joint (members from both House of Bishops and House of Deputies) Committee to Arrange for the Anglican Congress. The report says:

Lambeth Conference Action

In its report to the 1948 Lambeth Conference, Committee IV upon the Anglican Communion stated:

"The Committee in their review of the Anglican Communion today, and while noting the rapidly changing conditions of the world, believe that for the future cohesion of the Church, something more than the Lambeth Conference is needed. The Pan-Anglican Congress in 1908 was a great inspiration and strength to many of the cooperating Churches. The problems both of expense and time of another such Conference have not been overlooked. But in spite of these and other difficulties the proposal is warmly approved because it would be of great educational value to the clergy and laity alike, many of whom find it difficult to see our Church in its world-wide significance. It would also provide the opportunity for closer collaboration of the Churches on larger issues of policy and development. This would be the case particularly where missionary areas are concerned.

"We recommend that there be proposed to the Churches of the Anglican Communion a Congress of representative bishops, priests, and lay persons of all dioceses or missionary districts of the Anglican Communion, to be held preferably in June, 1953, to witness to our common faith and to confer on matters of common interest."

before St. Peter's Day (June 29th). Collect originated at the time of the break-up of the Roman Empire. Its petition that "the course of this world may be so peaceably ordered by God's governance" is as timely as ever.

Thereafter, the Lambeth Conference adopted Resolution No. 87:

"The Conference welcomes the suggestion that a Congress representative of the Anglican Communion be held if possible in June, 1953, and respectfully requests the President to take steps toward this end."

General Convention Action

The 1949 General Convention [resolved that] "an invitation for such a Pan-Anglican Congress to meet in the United States



BISHOP GRAY
Anglicans from all the world.

in 1953 be extended, by the Presiding Bishop through the Archbishop of Canterbury, to all dioceses and missionary districts of the Anglican Communion, and also that a Joint Committee of two bishops, two presbyters, and two lay persons be appointed to make the necessary arrangements, should such invitation meet with general acceptance."

A Joint Committee was appointed . . . *
Joint Committee Action

Bishop Gray of Connecticut was elected chairman, and the Rev. Dr. Frederic S. Fleming, vice chairman (being succeeded in that office by the Rev. Dr. John V. Butler, Jr.). Robert T. McCracken was elected secretary.

Effective October 4, 1951, the Rev. Rich-

*Bishops Gray and Carruthers; the Rev. Drs. John V. Butler, Jr., and A. Vincent Bennett; Robert T. McCracken; Mrs. James S. McCulloh.

ard Elting, III, of Meriden, Conn., was appointed assistant to the Chairman.

While the General Convention adopted the name "Pan-Anglican Congress of 1953," it has been found advisable, following a conference with the Presiding Bishop and the Archbishop of Canterbury, to alter the name to that of "Anglican Congress" and to set the date as August, 1954, to conform with the changed dates of the World Council of Churches, since many delegates of the Anglican Congress will also be attending the World Council of Churches session in Evanston, Ill., afterwards.

Eight meetings of the Committee have been held.

Program Committee

The Bishop of South Carolina (the Rt. Rev. Thomas Neely Carruthers) was appointed chairman of the Program Committee and the following were appointed by the various sections of the Anglican Communion to represent their area:

Canterbury, the Rev. Prof. Leonard Hodgson.[†]
 York, the Rev. Canon Alan Richardson.
 Wales, the Very Rev. C. Witton-Davies.
 Scotland, the Rev. Prof. Donald MacKinnon.

Ireland, the Archbishop of Armagh.
 South Africa, the Rev. L. A. Davies.
 West Indies, the Archbishop of the West Indies.

China, the Rt. Rev. Y. Y. Tsu.
 Japan, the Bishop of Osaka.

To represent missionary dioceses, the Bishop in Egypt.

India, the Bishop of Bombay.
 Canada, the Rev. Dr. S. K. Seeley.
 Australia, the Bishop of Armidale.
 New Zealand, the Bishop of Nelson.

In addition, a Program Sub-Committee in the United States was organized. . . †

The Joint Committee, upon recommendation of the Committee on Program, has adopted the following agenda for the Congress:

Time Schedule

Friday night—Opening Service.

Saturday morning — Introductions and Greetings.

Saturday afternoon—Beginning of prepared presentations of main topics to entire Congress.

Sunday—Services.

Monday — Prepared presentations of main topics to entire Congress.

Tuesday, Wednesday, and Thursday—Meeting in five sections, each section to deal with one of the main topics.

Friday and Saturday—Reports, findings, resolutions, etc. to entire Congress.

Sunday—Closing Service.

We shall, of course, plan celebrations of the Holy Communion, and we are thinking of two or three great evening "mass meetings."

[†]Members: The Very Rev. Drs. James A. Pike, Lawrence Rose, Percy L. Urban; the Rev. Messrs. Samuel M. Shoemaker, Thorne Sparkman, Anson P. Stokes, Jr.; Mrs. Charles E. Gifford; Messrs. Clifford P. Morehouse, George Thomas.

Program

Topics:

I. Our Vocation: (1) Our Place in History. (2) Our Theological Position. (3) Structure of the Anglican Communion. (4) Our Place in Christendom.

II. Our Worship: (1) The Nature of Worship. (2) The Development of the Prayer Books. (3) Liturgical Freedom and Responsibility. (4) Liturgical Trends and Criteria for Future Development.

III. Our Message: Salvation for all men and Redemption of the world through



DEAN ROSE

For old seminary, new purpose. (p. 7)

Jesus Christ: The Individual. Home Education. Race. State. Work. Science. National Movements. International Relations.

IV. Our Relations to Other Communion: (1) Fellowship and Coöperation. (2) Intercommunion and Reunion.

V. Our Work: (1) The Missionary Task and Anglican Strategy. (a) Sharing of resources and leadership within our Communion. (2) Organization and Methods (in different parts of the Church): Rural work. Urban work. Social service. Christian education. Evangelism. (3) Responsibilities of the Clergy and the Laity.

Place and Date of Congress

Upon invitation of the bishop and diocese of Minnesota, the Presiding Bishop has appointed Minneapolis, Minn., as the place of the Congress, and the date has been set for August 7 to 16, 1954.

Plans

Notices of tentative plans for the Congress have been sent to all bishops of the Anglican Communion and, in accordance with the recommendation of the 1951 meeting of the House of Bishops, efforts have been made to have the various dioceses and missionary districts of our Church in the United States serve as hosts and sponsors of delegations from the other sections of the Anglican Communion.

Participation

It is planned that the bishop or bishops,

one priest, and one lay person from each diocese[†] and missionary district[†] will be invited to come as delegates. In addition, others may be present (but not participating) in sessions to the extent of the capacity of the places in which the Congress may meet.

Finances

The work of the Committee so far has been financed by a grant from the Discretionary Fund of the Presiding Bishop, by a contribution from Trinity Parish, New York, and by members of the Committee, no funds having been provided for the work of the Joint Committee by General Convention or the National Council. Needless to say, the Congress will entail large costs if it is to be a success. This cost has been made lighter by the great generosity of the diocese of Minnesota and the people of the city of Minneapolis; but your Joint Committee hopes that in addition to the heavy burden of detailed work carried on by its members there will not be laid upon it the sole responsibility for raising necessary funds.

Budget

We have adopted a tentative budget as follows:

<i>Anticipated Disbursements:</i>	
Speakers (those who are not delegates), travel and incidental expenses	\$ 5,000
Publicity (includes estimated cost of press, radio, and television coverage of the Congress; and also pre-Congress publicity)	15,000
Program Committee (operating expenses)	1,000
Assistant to the chairman (salary and travel expenses)	2,500
Printing (secretarial services, etc. including the printed report of the Congress)	10,000
Delegates, assistance for travel for approximately 250 people (this figure is in addition to aid to be received by the delegates from the several sponsoring dioceses)	100,000
Miscellaneous (expenses relative to music, exhibits, entertainment, pageantry, local transportation, public address systems, etc. incidental to the Congress)	8,000
Contingency Fund	8,500
	Total \$150,000

<i>Anticipated Receipts:</i>	
General Convention Assessment	\$ 50,000
Contributions	100,000
	Total \$150,000

The Joint Committee on Arrangements for the Anglican Congress of 1954 recommends the adoption of the following resolutions by General Convention:

Resolved, The House of . . . concurring, that the General Convention authorizes and directs its Committee on Expenses to make provision in the amount of \$50,000,

TUNING IN: †Canon Hodgson was from 1925-1931 professor of apologetics at General Theological Seminary, New York. He is also a former literary editor of *The Living Church*. He has held various ecclesiastical positions in England, and is now

regius professor of divinity at the University of Oxford. †Dioceses are self-supporting, missionary districts are not. In some parts of the Anglican Communion the term "missionary diocese" is used for the latter.

through assessments of \$25,000 in 1953 and \$25,000 in 1954, towards the support of the budget of the Anglican Congress previously authorized by this Convention, such monies to be expended under the direction of the General Convention's Committee on the Anglican Congress, for the work of the Congress.

Resolved, The House of . . . concurring, that this General Convention authorizes the Presiding Bishop and the President of the House of Deputies to appoint a Solicitations Sub-Committee for the budget of the Anglican Congress, which Sub-Committee shall consist of two bishops, two presbyters, and two lay persons; and further authorizes the Solicitations Sub-Committee so appointed to appeal to the Church for contributions towards the budget of the Congress.

At its meeting in April, 1952 the National Council of the Church adopted the following resolution:

Resolved, That the National Council endorses the request of the Committee on the Anglican Congress made to the General Convention to authorize its Committee on Expenses to make provision in the amount of \$50,000, through assessments of \$25,000 in 1953 and \$25,000 in 1954, towards the support of the budget of the Congress.

Central College for Communion

The Very Rev. Lawrence Rose, dean of General Theological Seminary in New York is to confer with the Archbishop of Canterbury and the warden and members of the council of St. Augustine's College[†] in Canterbury. This is a result of his appointment to that Council by Presiding Bishop Sherrill. The purpose of his 20 day stay in England is to discuss plans for the newly established Central College of the Anglican Communion at Canterbury, which is expected to become a leading theological and conference center for the Anglican Churches of the World.

The new college is a unique development in the history of the Anglican Church, as it is a theological college to be jointly financed, supervised, staffed, and attended by the Churches of the Anglican Communion.

Although St. Augustine's dates far back in English history as one of the leading theological colleges in England, it was only at the 1948 Lambeth Conference that it was unanimously agreed to recharter it as the Central College for the Communion. Hereafter, it is to be a post-ordination training school where promising clergy from all Anglican Churches may go for advanced study and research.

In July, 1951, the first warden of the college was appointed, the Rev. Canon C. K. Sansbury, formerly warden of Lincoln Theological College in England.

TUNING IN: †St. Augustine's College is appropriately named after the first Archbishop of Canterbury, sent as a priest to England by Pope Gregory I (A.D. 597). Not to be confused with the other St. Augustine, Bishop of Hippo in North Africa,

Canon Sansbury is expected to take up his new position this summer. Dean Rose, in his meetings with the new warden and with the other members of the Council, will discuss the possibility of having the American Church represented on the staff of St. Augustine's, since it is desired that the teaching staff be as representative of the entire Communion as is the enrollment.



RNS

YOUNG AFRICAN CHRISTIAN
She may help break a barrier.

PENSIONS

President Elected

Bishop Washburn[†] of Newark has been elected president of the Church Pension Fund board. He succeeds the Rt. Rev. Cameron J. Davis, retired bishop of Western New York, who died June 6th. Bishop Davis had been president of the board for 12 years since 1940, and Bishop Washburn has been vice president since 1941.

SOCIAL RELATIONS

Resisting Conformity

Resolutions urging the Churches to lead in resisting discrimination in Africa was adopted by the North American Assembly on African Affairs. The assembly was sponsored by the National Council of Churches, and met in Springfield, Ohio.

One resolution said that African Churches under the auspices of Ameri-

can and European missionary societies in particular should "set a Christian standard" of non-discrimination in all phases of social relations as well as in the Church.*

"Missions working in territories where racial discrimination is strongly practiced, as for example in Southern Rhodesia, should be especially careful to avoid conforming to the world," it said.

Freely-chosen representatives of the African people should be allowed to take part in national and international bodies dealing with Africa, delegates to the conference suggested.

A recommendation to this effect was drawn up by the 40 attending delegates from 17 African countries. Some of these countries were represented by native Africans and some by American missionaries, both white and Negro. [The Episcopal Church was represented by Fenton B. Sands and Mr. and Mrs. William D. Travis, all of Cuttington College, Liberia.]

The statement called upon Churches throughout the world to help "mitigate or eliminate the evil effects of the present political, religious, and other divisions imposed on the African people."

Another resolution proposed that more interracial councils of churches be organized. Such councils now are found only in certain sections of Africa.

The delegates urged that a timetable be established for turning over Church authority to African Church leaders.

Asserting that African women could be of great value in "breaking down the barriers between missionaries and Africans," another resolution urged mission boards to raise the level of their education for girls and women and to send more women missionaries to work with African women's groups.

The assembly also approved the setting up of a wide-scale program aimed at wiping out illiteracy in Africa and enlarging the volume of Christian literature for the increasing number of people able to read. [RNS]

Religious Groups Lose

The McCarran Immigration Bill was enacted into law by Congress over President Truman's veto.

The bill had been strongly criticized by numerous Christian bodies. In his veto message, Mr. Truman said that the discrimination against certain national groups in the measure "repudiates our basic religious concepts." [RNS]

*Anglican Provinces of South Africa and West Africa are independent and have their own archbishops. Other Anglican dioceses in Africa are in jurisdiction of Archbishop of Canterbury.

who lived about a couple of centuries earlier. †Bishop Washburn (No. 383 in the succession of American bishops) was born 1887 in Bethel, Vt. He was consecrated bishop coadjutor of Newark in 1932, and became the diocesan in 1935.

SOUTH AFRICA

Fighting Fire with Fire

The Archbishop of Cape Town, South Africa, Dr. Clayton, has strongly condemned the Act for the suppression of Communism.

"People are being deprived of their freedom of movement and freedom of speech because of the opinions which they are said to hold, and not because they have been found guilty of any offence against the law," he said. "This seems to me to be an invasion of the rights of the individual which is altogether deplorable. It is being done as a defense against Communism. But the main objection to Communism is that it is tyrannical, and deprives the individual of his rights. The effect of the methods at present adopted can only be to drive Communism underground, and, by doing so, to render it more dangerous and more likely to spread.

"We need to show people that we have got something better than Communism. And we do not do that by imitating Communists' methods. The Church is concerned with this matter because it seems that injustice is being done to individuals in being deprived access to a law court; because people are being punished for their opinions and not for their actions; and lastly because the Church is much concerned that Communism, which is an anti-Christian system, should not spread, and the methods at present adopted seem likely to spread it."

Under the Act the government Minister can "name" any individual, and so deprive him partially of the right of free movement and attendance at public gatherings, apart from those which are religious or recreational. Already one Member of Parliament and a member of the Cape Provincial Council have been ejected from the two bodies; and others including non-Europeans have been named.

First, Learn the Language

The new Bishop of Lebombo, the Rev. Humphry Beevor, after being consecrated in England on St. James' Day, planned to leave for Portugal in order to learn the language, before going to his See, where he will probably arrive at the end of the year.

Under new government regulations services in Church may not be held in the vernacular,[¶] which, for Anglicans, means that they must be conducted in Portuguese.

TUNING IN: ¶Services in vernacular (language commonly spoken) are an accepted principle of most Christian bodies, including Eastern Orthodox. In practice, however, time-honored forms are not readily abandoned, so that even the Book of

CZECHOSLOVAKIA

"To Pray for Bloody War"

A new campaign against religious groups in Czechoslovakia was foreshadowed by Information Minister Vaclav Kopecky.

The address, made to the opening session of a congress for "spreading po-

The Cover



Reduced to a shell during the London blitz, All Souls Church, Langham Place, has been completely rebuilt. The 128-year-old church was designed by John Nash, prominent Regency architect. Its spire has 17 sides, all slightly concave, and is topped by a three-foot bronze cone. Considered by most a thing of beauty today, the spire was heaped with insults when it was designed and called "a deplorable and horrible object and a disgrace to the Metropolis."

litical and scientific knowledge," was reported in the official Czech Communist newspaper *Rude Pravo*.

According to the newspaper, the Communist leader said, "We shall not hesitate to punish these traitors and to trample on the so-called sacred ground of churches and monasteries to smoke them out of their dark holes."

Offering his own explanation for the fact that churches are crowded in Czechoslovakia, Mr. Kopecky said. "They are attended by reactionaries on behalf of American fascists whose only aim is to demonstrate their hatred for the people's democracy and to pray for a new bloody war." [RNS]

Common Prayer is no longer 100% in vernacular. ¶Apologists write to defend Christianity on intellectual grounds. In a broad sense there have been many in every age. Best known, in English-speaking circles today, is probably C. S. Lewis.

Antioch to Sewanee

A PRIEST of the Church, the Rev. Robert M. Grant, will be editor-in-chief of a series of commentaries on early Christian apologists[¶] to be published in Amsterdam, the Netherlands, according to recent announcement of the University of the South, where Dr. Grant is professor of New Testament in the School of Theology.

While in the Netherlands for seven months last year, studying on combined Fulbright and Guggenheim scholarships, Dr. Grant began work on the series with four Dutch scholars from the Universities of Leyden, Utrecht, and Nijmegen. Only a few weeks ago he was asked by his Dutch colleagues to be editor-in-chief of the series which will include commentaries by scholars from various countries. Publication will be in English.

Currently in the hands of the Amsterdam publisher is the first volume, written by Dr. Grant, on Theophilus, bishop of Antioch (ca. 180 A.D.).

Last year Dr. Grant studied at the University of Leyden, founded in 1575, and worked on a book on the relationship of early Christianity to the natural science and miracles of the time.

Books Received

MEN AS TREES WALKING. By Margaret T. Applegarth. Harpers. Pp. 282. \$3.

JOURNEY TO THE FAR PACIFIC. By Thomas E. Dewey. Doubleday. Pp. 335. \$4.

ENGLISH DISCOVERY OF AMERICA TO 1585. By Franklin T. McCann. King's Crown Press, Columbia University. Pp. xiv, 246. \$3.50.

LYRICS AND MEDITATIONS (Poems). By Leonard K. Smith. Pageant Press. Pp. 96, \$2 [author is a retired priest of the Church].

DYNAMIC PSYCHIATRY. Edited by Franz Alexander, M.D., and Helen Ross. University of Chicago Press. Pp. xii, 578. \$10.

GEORGE WASHINGTON'S RULES OF CIVILITY. Quill Calligraphy by Robert Gillam Scott. Illustrations by Leo S. Stoutsenberger. Lewis Glaser, Box 123, New Haven 1, Conn. \$2.50.

A DICTIONARY OF LITERARY TERMS. By Charles Duffy and Henry Pettit. Revised Edition. University of Denver Press. Pp. viii, 133. \$2.50.

IT is quite evident, even to those whose acquaintance with the Episcopal Church is casual, that ours is a sacramental Church. We stand squarely in the stream of life that flows from our Lord Jesus Christ down the centuries, that orthodox and apostolic Church that is rooted in history.

We believe in the validity and importance of the sacraments. The sacramental principle — that spiritual life is mediated to man through material things — lies behind our Prayer Book, our thinking, our teaching, and our practice. This Church possesses and administers the two greater sacraments of the Gospel — Baptism and Holy Communion. And it possesses and administers the five so-called lesser sacraments of the Church — Confirmation, Orders, Matrimony, Unction, and Penance.

The Prayer Book defines a sacrament as "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and



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Ewing Galloway

What are the Sacraments?

By the Rev. Don H. Copeland

Rector, St. James' Church, South Bend, Ind.

a pledge to assure us thereof" (Offices of Instruction, p. 292).

A sacrament is an outward and visible sign. It is something objective. It is material, of this world, visible; it can be seen and identified; it is a sign. A sign is something that tells us of something else. A sign points to something. It is not that thing itself.

An octagonal shaped board along a highway is a sign that a stop road is at hand. It is not the stop road itself, but points to its imminent nearness. The American flag waving in the breeze over a building is a sign that such building is under the jurisdiction of the United States or is within United States territory. But the flag is not the United States, although we will fight to keep it from contamination as we will fight to preserve the nation which it symbolizes. An insulated wire is a sign. It is a sign of an invisible and inward reality or force, the power of God in nature that we call electricity.

Now if our Prayer Book definition of a sacrament stopped here we should be in exactly the position of Protestant Christians, who minimize the importance of sacraments in general and of the

Blessed Sacrament[¶] in particular. A sacrament would be a sign, simply that and nothing more; a symbol[¶] of another reality not itself, a reality separate and apart from the outward and visible elements of which it is compounded. Such, however, is not the case with the classic, Catholic definition of a sacrament as given in all Anglican Prayer Books. There is more to the definition.

The definition goes on to say that a sacrament is not only an outward and visible sign of some inward and spiritual reality, but that it is also a means whereby we receive this grace, this reality. This is a tremendous addition — one that lifts the nature of a sacrament to a much higher level than if it were a sign and a symbol only.

A sacrament is a means whereby we receive this grace. A pipe entering your home underground, through the basement wall, and running to various parts of the house is a sign of a supply of healthful and life-giving water, available for your use and your needs. But the

pipe is much more than the sign of present water. It is the actual means whereby this gift of God in nature is brought to you for refreshment of thirst and cleansing of body.

Similarly the insulated wire is not only a sign of the availability of electricity, it is the actual means whereby this intangible reality is brought to you, focused for your need and made available in a bulb as light, in an iron as heat, in a dynamo as power. The outward and visible wire is both the sign and the means whereby we receive the power of God in nature that we call electricity. So it is with the Blessed Sacrament of the altar. That which is outward and visible, the bread and wine are not only signs of an inward and spiritual grace: they are the actual means whereby we can and do receive this grace.

But there is still more. The outward and visible is a sign of an inward and spiritual grace; it is the means whereby we receive this grace; and it is a pledge

(Continued on page 13)

TUNING IN: ¶The Blessed Sacrament means the Holy Communion as the sacrament par excellence. ¶A symbol, in ancient usage, is something that not only points to another reality, but is somehow a real part of it. The word is from

Greek "syn" ("sym-"), "together," and "ballo," "to throw." In a symbol two realities are thus "thrown together" in a unity. Thus the sacraments are often spoken of as "effective symbols"—symbols that actually accomplish something.

Con and Pro

TWO recent publications of the National Council of Churches deserve editorial comment.

The one, *A Sunday Evening With the Martins*, "sets forth some typical aspects of the widespread program and united impact of 29 Christian Church bodies working together in the National Council."

The story takes the form of a Sunday evening conversation of a typical family and some of their friends, in which everyone becomes glowingly enthusiastic as the work of the Council is unfolded to them:

"By the time all lights were out, each member of the Martin family realized that on a single Sunday evening . . . there had been felt and expressed something of the breadth and the depth and the lift of Christian discipleship, Christian fellowship, and Christian faith in action."

The booklet, the work of Dr. Robbins W. Barstow of the NCC staff, is attractively produced and decorated with interesting line-drawings. For the average Protestant, who thinks that religious doctrines are relatively unimportant, and for whom presumably the booklet was primarily written, it will no doubt serve as a good introduction to the kind of integrated missionary effort that to him makes sense.

It is unfortunate, however, that a booklet otherwise so well conceived, should be quite inadequate to use in the Episcopal Church. Churchpeople who grasp the relationship between evangelism and the Nicene Creed won't need it. And the great mass of not too well informed communicants will be left with the impression that all Christian outreaching beyond the local parish is either interchurch or inconsequential.

The other pamphlet, *Narcotics*, was prepared by NCC's Departments of Pastoral Services and Social Welfare.* It presents the extent and seriousness of the dope menace, tells what is being done and can be done by way of treatment, and shows the unique contribution the Churches can make.

The pamphlet rightly emphasizes the need to get at the underlying causes of addiction, which are unsatisfied emotional needs accentuated by the strains and stresses of the times in which we are now living.

It is at this deeper level, according to the pamphlet, that the Churches are singularly equipped to help, as they "proclaim the universal Fatherhood of God, the infinite worth of each of His children, their essential Brotherhood, and the availability to each individual of spiritual assets for the living of a satisfying life."

We believe that this study can be recommended

*Part I consists of a statement approved by NCC's General Board. Part II is a brief analytical study, prepared by the Rev. Paul L. Tilden, Associate Executive Director, NCC's Department of Pastoral Services. On advisory committee were two priests of the Church, the Rev. C. T. Bridgeman and the Rev. Armen D. Jorjorian.

unreservedly to clergy, Church workers, and indeed all who would have a part in eradicating this monstrous evil.

The Clerical Viewpoint Among Women

WE have favored editorially the proposed eligibility of women to serve as deputies to General Convention [L. C., June 22d].

We feel, however, that there is an angle to this question that ought to be faced and discussed in advance: are there certain classes of women who ought not to be chosen for deputies?

By present canonical legislation two groups of males who by training are eminently suited to represent the Church at its highest legislative body are forbidden to do so: candidates for Holy Orders and deacons.

In regard to the former the feeling presumably is that, while they as yet have no ordained status and are purely and simply laymen, their viewpoint is nevertheless clerical and would result in undue clerical weight in the lay order. Thus the parliamentary balance of the House would be seriously disturbed. As for deacons, there are but few of them, most of them serve in a temporary capacity, and they are excluded by the provisions of the Constitution, which limits deputies to "presbyters" and "laymen."

Assuming the eligibility of women to serve as deputies, we wonder whether a similar situation would arise were clergy wives to be elected. They have no ordained status, yet their viewpoint almost inevitably reflects their husbands'. We are inclined to think that their presence in the House of Deputies would be not dissimilar to that of candidates for Holy Orders. Particularly would this be true of the wives of bishops, for this would involve an overlapping of influence as from House to House.

Then there are deaconesses and members of religious orders for women. It would seem incongruous to admit deaconesses and to continue to exclude deacons. It might be held that deaconesses could serve in the lay order, though this hardly squares with the view that they do have a definite ordained status. But even if they were counted in the lay order for purposes of representation at Convention, they too have the kind of specialized training and associations that makes the viewpoint of candidates for Holy Orders essentially clerical.

The same is true of members of women's religious orders. No one would hold that these have ordained status, yet again their outlook is largely clerical.

Should these groups of women, whose interests parallel those of the clergy rather than the laity, be excluded from serving as representatives of the lay order in the House of Deputies? Or should the question be left up to the diocesan conventions which elect them?

ERIE — The procession from the chapter house to St. Paul's Cathedral, Erie, Pa., for the consecration of the Ven. Wm. Crittenden, was two blocks long. The associate dean of the cathedral, the Rev. Joseph Harte served as master of ceremonies. He was assisted by five marshals. In the procession were bishops, dignitaries of the diocese and of other Churches.

Archdeacon Crittenden was consecrated as the fifth bishop of the diocese of Erie on June 26th.

The Presiding Bishop was the consecrator and the co-consecrators were Bishop Hobson of Southern Ohio and Bishop Tucker, retired, of Ohio. Presenters were Bishops Heistand of Harrisburg

Opportunity was provided for Communion for those attending the consecration at two celebrations of the Holy Eucharist at the Cathedral.

The clergy of Southern Ohio, of which Bishop Crittenden was archdeacon, presented him with his pectoral cross. The clergy of Erie gave the bishop money for a complete set of Episcopal vestments. The episcopal ring was presented by a Southern Ohio parish, and St. Michael and All Angels parish in Cincinnati presented Bishop Crittenden with his cope and mitre.

MAINE — Creation of the office of archdeacon and reorganization of the department of rural work took place at



BISHOP CRITTENDEN (center)
In two-block-long line of dignitaries.

and Armstrong, suffragan of Pennsylvania.

The attending presbyters were the Rev. David R. Thornberry, rector of Grace Church, Cincinnati, Ohio, and the Rev. James E. Clarke, rector of Christ Church, Glendale, Ohio.

The litanist was Bishop Scaife of Western New York; the epistoler, Bishop Burroughs of Ohio; the gospeler, Bishop Powell of Maryland.

Evidences of election were read by Enoch C. Filer, chancellor of Erie; evidences of ordination were read by the Very Rev. Francis B. Blodgett, dean of the Cathedral of St. Paul; consents of the standing committee were read by the Rev. Dr. Thomas L. Small, chairman of the standing committee of Erie; consents of the bishops were read by Bishop Gibson, suffragan of Virginia.

The Rev. John H. Fitzgerald, D.D., secretary of the House of Bishops served as chaplain and registrar.

Other bishops in attendance were Bishops Mallett of Northern Indiana and Kirchhoffer of Indianapolis.

the recent convention of the diocese of Maine.

Former "rural priest visitor," the Rev. Herbert S. Craig, became archdeacon. Sessions were held at the Church of St. Mary the Virgin, Falmouth Foreside, which was celebrating its 25th anniversary as a parish.

The convention voted overwhelmingly against any change in the Communion rubric, against taking the vote from retired bishops until it is also taken from suffragan bishops, and petitioned General Convention to delete the third sentence of Canon 4, Section 6 (d), dealing with the manner of allocating missionary funds.

ELECTIONS. Deputies to General Convention: Clerical, H. S. Craig, T. G. Akeley, R. H. Hayden, C. E. Whipple; lay, K. C. Sills, G. W. Soule, F. C. Scribner, Jr., R. G. Kennison. Alternates: Clerical, J. E. Gulick, E. O. Kenyon, H. J. Nargesian, W. D. Hughes; lay, C. C. Little, A. E. King, Charles McIntosh, Robert Whatley.

Woman's Auxiliary delegates: Mrs. Royal Boston, Jr., Mrs. B. E. Estes, Miss Louise Moody, Mrs. E. A. Birch, Mrs. G. B. Hamilton. Alternates: Mrs. K. Rice, Mrs. E. F. McKeen, Miss Sara Taylor, Mrs. A. N. Gosline, Mrs. Parker Monroe.



Lt. Colonel
Reginald R. Myers, USMC
Medal of Honor



A COMMUNIST FORCE of 4,000 men had seized the key hill overlooking Hagaru-ri in the desperate Chosin Reservoir fighting. The hill had to be taken.

Lieutenant Colonel Myers rallied clerks, cooks, and other service personnel, and led them up the snow-covered 600-foot hill. Lacking combat officers he ranged the entire attacking front himself, in the face of murderous fire. After 14 hours, the enemy was routed, the hill captured, and the route to the sea secured. Colonel Myers says:

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DEATHS

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

Samuel E. West, Priest

The Rev. Samuel E. West, D.D., for 22 years rector of St. James Parish, Wichita, Kans., died June 26th as the result of a coronary occlusion suffered two Sundays before. He was first stricken while celebrating at the High Altar during the regular Family Eucharist, June 15th.

In June 1951, Fr. West was awarded the Doctor of Divinity degree, "honoris causa," from Seabury-Western Theological Seminary for notable work as priest and pastor in parish, community, diocese, and national Church. At the time of his death he was president of the diocesan standing committee, and had been elected chairman of the diocesan delegation to the General Convention next fall in Boston. He had served on several commissions of the national Church. He had received public citations in Wichita for his work in numerous civic and welfare organizations.

During his rectorship the remaining indebtedness on the church building was liquidated, and he sponsored the building and completion in 1950, of a \$250,000 parish house. From the time of his arrival in Wichita and St. James Parish to the time of his death, the parish had grown from about 300 communicants to over 1800 active communicants.

Samuel E. West was born in Bellefontaine, Ohio, July 20, 1889. After attending the College of Wooster (Ohio), where he was a member of Beta Theta Pi fraternity, he studied at the General Seminary, and later was ordained to the priesthood by the Bishop of Wyoming. It was in Wyoming that he began his ministry as a missionary priest, as rector of the parishes at Buffalo and Sheridan, and for a time as canon of the Cathedral at Laramie. The Church Historical Society published his reminiscences of his Wyoming ministry a few years ago under the title of *Cross on the Range*.

In May, 1930, he became the second rector of St. James, Wichita, after spending five years as rector of Trinity Parish, Greeley, Col.

In 1914 Fr. West married Mabel Clevenger. In addition to his widow he is survived by three children: the Rev. Samuel E. West, Jr., assistant to the headmaster of Kent School, Kent, Conn.; Mrs. Jack Gardner of Silver Spring, Md.; and the Rev. Johnson E. West, vicar of the Whatcom County Mission with headquarters at Everson, Wash.; seven grandchildren, and three sisters.

Fr. West had made plans to present his son Johnson to the Bishop of Olympia on the Feast of St. John the Baptist for ordination to the priesthood in the Ca-

thedral at Seattle. This was prevented by his illness but he lived long enough to know that his second son had reached the priesthood.

Upon receiving news of his death, the wardens and vestry of St. James Parish immediately authorized a memorial fund in Fr. West's memory.

Gertrude D. Foley

Gertrude D. Foley, wife of the Rev. William D. Foley, Church of the Holy Comforter, Los Angeles, Calif., died May 23d at the Hospital of the Good Samaritan in that city.

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Sacraments

(Continued from page 9)

to assure us thereof—to certify to us that we do, actually and in truth, receive the grace spoken of by the sign and conveyed to us by the means. What a blessed assurance this is! We are not left in doubt.

A sign, a means, a pledge. But of what? "Of an inward and spiritual grace given unto us." We are all familiar with the power of God in nature. The power of God in nature is called force. Electricity, gravity, steam, atomic energy. These are examples of the power of God in nature. The world of nature is not the only place where the power of God is at work. The power of God works in the soul of man. The power of God working in the soul of man is called grace. Divine grace is a tremendous reality. It is as real as atomic energy. It is as invisible as electronic energy.

A sacrament, by Prayer Book definition, is a sign of grace. It is a sign of the power of God working in the soul.

A sacrament, by the same definition, is a means of grace. It is a means whereby the real and invisible power of God can work upon and within the soul of man.

And a sacrament is a pledge of grace. It is a pledge to assure us that the real and invisible power of God is at work within the soul.

What the Prayer Book calls "the most comfortable Sacrament of the Body and Blood of Christ" is a sign of the divine personality of Jesus Christ; it is a means whereby that divine life and person is given to us, is brought near to us, is made available for us and realizable by us; and it is a pledge that assures us beyond the shadow of any doubt that, when we come into the presence of that holy and ineffable sacrament, we are in the very presence of the living Christ Himself.

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CHANGES

Appointments Accepted

The Rev. Vincent R. Browne, formerly rector of Christ Church, Albion, N. Y., and St. Paul's Church, Holley, is now rector of Grace Church, Ridgway, Pa. Address: 216 Centre St.

The Rev. Henry Brevoort Cannon, formerly chaplain to Episcopal students at Princeton, will, on September 3d become rector of the Church of the Redeemer, Morristown, N. J. Address: 36 South St.

The Rev. Robert L. Darwall, formerly assistant of St. Alban's Church, Los Angeles, is now vicar of St. Thomas' Chapel, College Station, Tex., chaplain to Episcopal students at Texas A. & M. College, and instructor in Canterbury Bible chair there. Address: 904 Jersey St., College Station.

The Rev. William A. Driver, formerly rector of St. Stephen's Church, Seattle, Wash., will become rector of St. Edmund's Church, San Marino, Calif. on September 1st.

The Rev. Chester C. Hand, Jr. was instituted as first rector of St. Paul's Church, Brookings, S. Dak., on June 17th by Bishop Roberts of South Dakota. St. Paul's received its new status as parish at the recent convocation of the district in Deadwood. The Rev. Mr. Hand's address remains 519 Eighth Ave.

The Rev. James McClain, formerly rector of St. Mark's Church, Irving, Tex., is now curate of St. Matthew's Cathedral, Dallas. Address: 3721 Oaklawn.

The Rev. L. Dndley Rapp, formerly rector of St. Luke's Church, Catskill, N. Y., is now rector of Trinity Church, Asbury Ave. and Grand, Asbury Park, N. J.

The Rev. William T. Sherwood, formerly rector of Calvary Church, Menard, Tex., in charge of St. James', Fort McKavett, will on July 15th take charge of St. Mark's Church, Clark Mills, N. Y., and St. Peter's, Oriskany.

The Rev. Gardner Smith, formerly in charge of St. John's Church, Marathon, N. Y., and Grace Church, Whitney Point, is now curate of St. Matthew's Church, San Mateo, Calif. Address: Box 648.

The Rev. Herbert A. Wilson, former rector of the Church of the Ascension, Detroit, is now vicar of the Church of the Redeemer, Detroit. Address: 9359 Mendota Ave., Detroit 4.

Armed Forces

The Rev. Ernest M. Hoyt, former rector of Christ Church, East Norwalk, Conn., is now serving as chaplain, USAR, at Veterans Administration Hospital, the Bronx. Address: 130 W. Kingsbridge Rd., Bronx 68, N. Y.

Chaplain (Capt.) James W. Rice, formerly addressed at HQ 26th Sig. Constr. Bn., APO 301, c/o P. M., San Francisco, may now be addressed at HQ 7th Div., APO 7, c/o P. M., San Francisco.

Chaplain (Capt.) F. H. Wielage, formerly addressed at HQ Japan Log. Comd., APO 343, c/o P. M., San Francisco, may now be addressed at 3440th ASU, Fort Benning, Ga.

Resignations

The Rev. Dr. Frederick D. Butler, rector of St. Peter's Church, Ripon, Wis., will retire from the active ministry on September 15th. The Rev. Dr. Butler is president of the standing committee of the diocese of Fond du Lac and will continue to hold that office until next year. He was recently elected an honorary canon of St. Paul's Cathedral, Fond du Lac. Canon and Mrs. Butler have purchased a home at Route 1, Green Lake, Wis.

The Rev. Francis R. Nitchie, rector of St. Mary's Church, Northfield, Vt., has retired from the active ministry. Address: 144 Imperial Ave., Bennington, Vt. Communications for the standing committee of the diocese of Vermont should be sent in the future to the Rev. Harry H. Jones, 5 South St., Middlebury, Vt.

The Rev. Dr. Marshall Bowyer Stewart, professor emeritus at General Theological Seminary and lecturer in dogmatic theology, has retired from the active ministry. Address: Sewanee, Tenn.

Changes of Address

The Rt. Rev. Dr. Hamilton H. Kellogg, Bishop Coadjutor of Minnesota, formerly dean of Christ

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CHANGES

Church Cathedral, Houston, Tex., may now be addressed at 1409 Willow St., Minneapolis 3.

The Rev. Thomas E. della Cioppa, retired priest of the diocese of Pennsylvania, formerly addressed at Winter Haven, Fla., and at 7 Princeton Pl., Lakeland, Fla., should now be addressed at 1029 Euclid Ave., Lakeland.

The Rev. Kent L. Haley, vicar of St. Peter's Church, Portland, Ore., formerly addressed at 225 N. E. Eighty-Sixth Ave., Portland 16, may now be addressed at 905 S. E. Seventieth Ave., Portland 16.

The Rev. Raymond L. Holly, special assistant for rural work in the southern deanery of the diocese of Chicago, may be addressed at 305 W. Seminary St., Onarga, Ill.

The Rev. Benjamin V. Lavey, who recently became curate of the Church of St. Mary the Virgin, New York, may now be addressed at 144 W. Forty-Seventh St., New York.

The Rev. William H. Wheeler, of the Church of St. Mary the Virgin, Charlotte, N. C., formerly addressed at 2914 Hampton Ave., may now be addressed at Route 2, Box 335 R, Charlotte.

Priests

Washington: Several deacons were advanced to the priesthood on June 14th by Bishop Dun of Washington in Washington Cathedral. They included:

The Rev. David Nichols Harris, assistant of St. Luke's Church, Washington; the Rev. Harry Leon Mayfield, assistant of the Church of the Epiphany, Washington; the Rev. Charles Wesley Shike, assistant of St. Alban's, Washington; the Rev. Henry Howard Surface, Jr., assistant of St. Paul's, Rock Creek, Washington; and the Rev. William Donald Taylor, in charge of St. Mary's Chapel, Aspen Hill, Md., and St. Bartholomew's, Laytonville.

The Rev. Benjamin James Ridgley, who is in charge of Epiphany Church, Forestville, Md., was ordained priest by Bishop Dun of Washington on June 21st at that church.

Deacons

California: George Windsor Graydon was ordained deacon on June 7th by Bishop Shires, Suffragan Bishop of California, at Grace Cathedral, San Francisco. Presenter, the Rev. A. H. Olson; preacher, the Rev. Dr. C. F. Whiston. To be in charge of St. Peter's Mission, Morro Bay, Calif.

Central New York: Harold Dennison Avery was ordained deacon on June 11th by Bishop Peabody of Central New York at Grace Church, Syracuse. Presenter, the Rev. W. N. Welsh; preacher, the Rev. James Rockwell. To be curate of Trinity Church, Watertown, N. Y.

Chicago: a number of men were ordained to the diaconate by Bishop Conkling of Chicago on May 31st at St. James' Church, Chicago. The group included Robert E. Blackburn, Jr., Paul Dunbar Felton, Philip F. Lewis, and Carter Paris Temple; as well as several young men whose ordinations have been reported previously: Norman Hugh Barbour, Raymond Lyle Holly, Robert Gail Ruffie, and Rempfer Lees Whitehouse. The Rev. Robert E. Savage preached the sermon.

The Rev. Mr. Blackburn, presented by the Rev. Thomas Bellringer, will serve the Church of St. Raphael the Archangel, Oak Lawn, Ill. Address: Box 64, Oak Lawn. The Rev. Mr. Felton, presented by the Rev. E. K. Banner, SSJE, will be curate of the Church of the Holy Spirit, 872 Church Rd., Lake Forest, Ill.

The Rev. Mr. Lewis, presented by the Rev. R. A. Reister, will serve at St. Mark's Church, Chicago, under his presenter, acting director of Brent House. Address: 5540 Woodlawn Ave., Chicago 37. The Rev. Mr. Temple, presented by the Rev. W. B. Sutherland, will be curate of St. Thomas' Church, Chicago. Address: 3801 S. Wabash Ave., Chicago 15.

The Rev. Mr. Whitehouse has been appointed special worker on the west side of Chicago, assistant of St. Luke's, Chicago, and deacon at St. Timothy's in Chicago. Address after September 1st: 943 N. St. Louis Ave., Chicago 51.

Connecticut: Several men were ordained to the diaconate on June 17th by Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan of Connecticut, in Christ Church Cathedral, Hartford. The Rev. John R. Yungblut was the preacher.

Richard S. Beattie, presented by the Rev. Dr. V. O. Ward, to be vicar of the Church of the

Good Shepherd, Orange, and Christ Church, Bethany. Address: 52 Howe St., New Haven, Conn.

Daniel M. Chesney, presented by the Rev. E. K. Van Winkle, to be vicar of St. Peter's Plymouth, and St. Mark's, Terryville. Address: Plymouth, Conn.

John S. Cuthbert, presented by the Rev. E. R. Merrill, to be vicar of St. Andrew's, Marble Dale, Conn.

William S. Glazier, II, presented by the Rev. D. W. Betts. Assignment of duties will be made as of September 1st.

Elward D. Hollman, presented by the Rev. Samuel A. Budde, to be minister to Episcopal students at the University of Connecticut and vicar of St. Paul's, Windham. Address: Windham Center, Conn.

Hugh M. Jansen, Jr., presented by the Rev. Francis W. Tyndall, will become curate of St. Luke's, Darien, as of August 1st. Address: Noroton, Conn.

Arthur Robertshaw, III, presented by the Rev. Francis W. Tyndall, to be assistant minister of St. John's, West Hartford. Address: 679 Farmington Ave., West Hartford 7, Conn.

Georgia: Samuel Knox Kreuzer, Jr., was ordained deacon on June 8th by Bishop Barnwell of Georgia at Christ Church, Savannah. Presenter, the Rev. F. B. Tucker; preacher, the Rev. A. T. Mollegen. To be a prison chaplain, District of Columbia prison service. Address: 3321 Valley Dr., Alexandria, Va.

Harrisburg: Mark M. McCullough and James C. Stanley were ordained to the diaconate by Bishop Heistand of Harrisburg at St. Andrew's Church, Lewisburg, Pa., on June 9th. Presenter, the Rev. J. R. Deppen; preacher, the Bishop. To serve Christ Church, Newark, N. J., and Christ Church, Berwick, Pa., respectively.

Seven men were ordained to the diaconate and one Roman Catholic deacon was received by Bishop Heistand of Harrisburg in St. Stephen's Cathedral, Harrisburg, on June 11th. The Bishop was the preacher. Ordained were:

Stanley P. Gladfelder, presented by the Rev. A. G. Van Elden; to serve the Church of Our Saviour, Montoursville, Pa.

Harold H. Hayes, presented by the Rev. J. G. Hilton; to serve Trinity Church, Renovo, Pa.

Joseph T. Heistand, son of the Bishop, presented by Canon C. W. French; to serve Trinity Church, Tyrone, Pa.

John J. Johnson, presented by the Rev. W. R. Haire; to serve St. Mary's Church, Manchester, Conn.

Martin H. Knutsen, Jr., presented by the Rev. A. W. Kahl; to serve the Church of the Prince of Peace, Gettysburg, Pa.

Ernest A. Rich, presented by the Ven. H. P. Knudsen; to serve St. James' Church, Bedford, Pa.

Elmer H. Witmer, presented by the Rev. E. A. Keiser; to serve St. John's Church, Westfield, Pa.

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THE LIVING CHURCH

CHANGES

The Rev. Edward C. McCoy, deacon in Roman Catholic orders, was received. To be associated with St. John's Church, York, Pa., where his presenter, the Rev. E. M. Honaman, is rector.

Kansas: William Andrew Opel was ordained deacon on June 14th by Bishop Fenner of Kansas at St. Paul's Church, Leavenworth, Kans. Presenter, the Rev. Mack Leabo; preacher, the Rev. J. C. Hofmann. To continue his education. Address: 3 St. John's Rd., Cambridge 38, Mass.

William Earl West was ordained deacon on June 15th by Bishop Fenner of Kansas at St. Paul's Church, Manhattan, Kans. Presenter, the Rev. C. R. Davies; preacher, the Bishop. To be in charge of Grace Church, Chanute, Kans., and St. Timothy's, Iola. Address: Third and Lincoln, Chanute.

Milwaukee: Andrew Edward Laabs and John Jerome Phillips were ordained to the diaconate on June 8th by Bishop Hallock, Bishop Coadjutor of Milwaukee, at All Saints' Cathedral, Milwaukee. Presenter, the Rev. W. P. Clarke; preacher, the Very Rev. M. DeP. Maynard. Addresses: 1123 W. Hadley St. and 1138 W. Center St., Milwaukee, respectively.

Ohio: Robert Miller Harvey was ordained deacon on June 10th by Bishop Burroughs of Ohio at the Church of the Holy Spirit, Gambier, Ohio. To be in charge of St. Paul's Mission, Conneaut, Ohio, and Trinity Church, Jefferson. Address after August 15th: 246 Buffalo St., Conneaut.

Rhode Island: John Tolson Townsend was ordained deacon on June 14th by Bishop Bennett of Rhode Island at St. Martin's Church, Pawtucket, R. I. Presenter, the father of the ordinand, the Rev. Dr. W. T. Townsend; preacher, the Ven. A. R. Parshley. To be vicar of St. Bartholomew's Church, Cranston, R. I. Address: 53 Felsmere Ave., Pawtucket.

Rochester: John Carlton Scobell was ordained deacon on June 11th by Bishop Stark of Rochester at St. Paul's Church, Rochester, N. Y. Presenter, the Rev. G. L. Cadigan; preacher, the Rev. Dr. E. C. Young. To be in charge of the Mission of the Good Shepherd, Webster, N. Y.

Several men were ordained to the diaconate on June 8th at Christ Church, Rochester, N. Y., by Bishop Stark of Rochester. The Rev. Dr. S. H. Edsall preached the sermon. The ordained included:

Edward Frederick Caldwell, presented by the Rev. D. H. Gratiot; to be in charge of St. Paul's Church, Angelica, N. Y., and St. Philip's, Belmont. Address: Angelica.

David Thomas Gleason, presented by the Rev.

D. H. Gratiot; to be in charge of Grace Church, Scottsville, N. Y., and St. Andrew's Mission, Caledonia. Address: Scottsville.

Alton Henry Stivers, presented by the Rev. Dr. Edsall; to be curate of the Church of the Ascension, Rochester. Address: 2 Riverside St., Rochester 20.

New Deacon



A Congregational pastor for more than 20 years, the Rev. Reynold Boden, 58, was ordained deacon in the Episcopal Church on June 23d by Bishop Bloy of Los Angeles. Mr. Boden is widely known in Church circles in Los Angeles and has been lecturing in the School of Religion at the University of Southern California for 16 years. He will be assistant to the Very Rev. John M. Krum, dean of St. Paul's Cathedral, Los Angeles.

Southern Virginia: Claude Charles Vache was ordained deacon on June 11th by Bishop Gunn of Southern Virginia at Johns Memorial Church, Farmville, Va., where the ordinand's father, who was his presenter, is rector. The preacher was the Rt. Rev. Dr. Henry St. George Tucker, Retired Presiding Bishop, whose nephew was ordained priest at the same service. The new deacon will be in charge of St. Michael's Church, Bon Air, Va.

Washington: Five men were ordained deacons on June 14th by Bishop Dun of Washington in Washington Cathedral.

Allen Farris Bray, III, who will be in charge of Christ Church, Accocek, Md., and St. John's Chapel, Pomonkey.

Harry Blackburn Datzell, who will be in charge of Christ Church, Chaptico, Md.

Charles R. C. Daugherty, who will be in charge of the recently established mission at Lexington Park, near the naval air test center on the Patuxent River in St. Mary's County, Maryland.

Leslie Robert Foutz, who will be assistant at All Saints', Chevy Chase, Md.

Charles Eugene Walden, Jr., who will be in charge of St. Philip's Chapel, Anacostia, Washington, D. C.

The following day William Ashby Beal was ordained deacon by Bishop Dun of Washington at St. Margaret's Church, Washington. He has been assigned to do college work at Maryland University as assistant to the Rev. N. C. Acton, vicar of St. Andrew's Chapel, College Park, Md.

Degrees Conferred

The Rev. Dr. John Vernon Butler, rector of Trinity Church, Princeton, N. J., received the honorary degree of doctor of sacred theology from General Theological Seminary in May, and the honorary degree of doctor of divinity from Amherst College on June 28th.

The Rev. Dr. John Heuss, rector of Trinity Church, New York, received the honorary degree of doctor of divinity from Trinity College on June 15th.

Corrections

The Rev. Frederick Q. Shafer was erroneously listed in a news story about the School of Theology of the University of the South in the issue of June 22d as having the degree of doctor of sacred theology. He writes to say that this should have been given as S.T.B.



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Sun 8, 9:15, 11; Daily Mass & V

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Rev. Francis Kane McNaul, Jr.
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ST. PAUL'S Rev. Justin Van Lopik, v
On U. S. 40
H Eu, 4th Sun 8:30, other Sun 6:30 & 11; Daily anno; C Sat 6:30-7:30 & by appt

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ST. LUKE'S Rev. H. B. Hannibal, r
111 Whalley Avenue
Sun 7:30 HC, 11 MP, 11 1st Sun Cho Eu

NORWALK, CONN.
ST. PAUL'S ON THE GREEN Rev. Sewall Emerson
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Thurs 9:45 HC & Healing; Tues, Fri 7 HC; C Sat 5-6

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Sun H Eu 9:30; Wed & HD 7

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

EVANSVILLE, IND.
ST. PAUL'S Rev. Imri M. Blackburn
301 S. E. First
Sun: 8 & 10; HD as anno

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from previous page)



FORT WAYNE, IND.

TRINITY Berry & Fulton Sts.
Rev. Geo. B. Wood, r; Rev. Geo. W. DeGraff, ass't
Sun 7:30, 9 Eu, 11 MP; Fri 9:30 Eu

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Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William L. Dewees, r
Sun HC 8; (Daily 8); Ch S 9:30, MP 11; Br. of St. Andrew 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8 & 11; HD 11

CAMBRIDGE, MASS.

CHRIST CHURCH Rev. Gardiner M. Day, r
Harvard Square
Sun 8, 11; Wed & HD 11

MARBLEHEAD, MASS.

ST. MICHAEL'S Rev. David W. Norton, Jr., r
Built in 1714
Sun 8 & 11; HD 8

DETROIT, MICH.

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

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

RIDGEWOOD (Newark), N. J.

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

SEA GIRT, N. J.

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

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven. George L. Packard, Supt.
Sun HC 8; Tues 7; Thurs 7; C Sat 8-9

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 HC, 11 MP, 1st Sun HC 11

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 Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat, 7:30-8:30 & by appt

FREDONIA, N. Y.

TRINITY Rev. Harry W. Vere, v
Day Street
Sun 8 HC, 11 Morning Service & Ser

GLENS FALLS, N. Y.

THE MESSIAH Rev. S. D. Jenkins, r
Sun 7:30, 9 HC; Daily 7 HC; North Church, Kattskill Bay, Lake George 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 MP & 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., r
Park Avenue & 51st Street
8 & 9:30 HC, 11 Morning Service & Ser; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10. Organ Recitals Fri 12:10. Church open daily for prayer.

NEW YORK CITY (Cont.)

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; 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 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 Tober, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 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; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles Pickett, c
Sun 8 HC; 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4; 11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP. Wed & Fri 8, HC. HD, 8 & 10 HC

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 Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt



CHURCH OF ST. MICHAEL MARBLEHEAD, MASS.

SYRACUSE, N. Y.

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

UTICA, N. Y.

GRACE Genesee and Elizabeth Sts.
Rev. Stanley P. Gasek, r; Rev. R. Louis Somers, c;
Rev. Halsey M. Cook, c.
Sun 8, 9:15, 11; HC Wed 7; Thurs 10; Fri 7:30; Lit daily 12:15

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 1S HC; Fri 12 HC; Evening Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
7th and Robinson
Sun 8:30, 10:50, 11; Thurs 10

TULSA, OKLA.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun H Eu 8, Mat 10:30, Sung Eu & Ser 11, EP 4; Daily: Mat 15 Min bf. Eu; Mon & Tues 7:45; Wed & Fri Eu 7; Thurs & Sat Eu 9:30; EP 5:30; C Sat 4 to 5 & appt

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Sun Mass with Ser during Summer 9:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

DENISON, TEXAS

ST. LUKE'S Rev. David A. Jones
427 W. Woodard
Sun H Eu 8, 9:30 (Cho); Daily 7, ex Wed & Sat; Wed 9:30; C by appt

HOUSTON, TEXAS

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

SAN ANTONIO, TEXAS

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

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S. Kerr, r
Sun HC 7:30, 9; Wed, Fri & HD, HC 8

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St.
Sun 8 & 11 HC; Wed & HD 9:30

MONTREAL P. Q., CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at Urban
Rev. H. L. Hertzler, r; Rev. B. D. Freeland, ass't
Sun: H Eu 8 & 9:15; Mat 10:15; Sol Eu & Ser 11, EP (said) 5. Daily: H Eu 7, also Wed & HD 9:30; MP 7:45; EP 5:30. C Sat 7:30-8