

The Living Church

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

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ST. PAUL'S CHURCH, KEY WEST, FLORIDA

The two spires of St. Paul's, one of the oldest churches in Key West, can be seen from any point on the island.

What's Wrong with us Christians

We like to talk to other business men. We do it frequently. In these difficult days business men like to get in huddles, for out of such conferences come ideas and encouragement. BUT, just let one CHRISTIAN business man mention God, or the Holy Name of Jesus as having anything to do with business, and they shut up, and their faces take on that condoning look they use for the foibles of young children, or the senile, and they MEAN the latter.

Quite evidently, not too many Christians bring God down town with them, openly, that is. They have Him tucked away in them somewhere, in those in-between-Sunday days (when they need Him most), but rarely do they let His name be mentioned, and NEVER as having any part in their business. Never do they even infer audibly that they even believe He knows anything

about business. He apparently is just something to pray to, and a sort of fire escape when death comes, but to bring Him into their business affairs, to invoke His aid and guidance in them—Heavens, NO! They are ashamed of their God, afraid their "self-made," rugged business friends will think they are sissies.

What wonderful disciples some of us are, then, aren't we? Never poke at St. Peter's denial again, and don't be too rough on Judas. A lot of us don't have too much up on even him.

Well, God knows more about business than we'll ever know, and in these days when things seem tight, stop being silly and decently acknowledge your Father before men, and invoke His help and guidance.

And that goes for women, too, don't forget!

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BOOKS

REV. C. E. SIMCOX, Editor

Bed-Side Book

INKY BLOSSOMS: By C. B. Mortlock. Introduction by Sacheverell Sitwell. London, MacDonald and Evans, 1949. 8/6.

This "collection of round-about papers" by "Urbanus," of the *Church Times*, is described by its publishers as a perfect bed-side book. Not quite perfect. There is too much learning concentrated in each two-page essay, and too much wit in most of them to allow for the requisite drowsiness and ultimate dropping off. Whether Mr. Mortlock is settling definitely which Bishops are to be called "Your Lordship," or remembering London nights in the blitz, or ticking off the over-rated pleasures of breakfast in bed, the reader will be pleased, and the publisher pleased to be wrong.

FRANK L. SHAFFER.

Humility The Key

SUCH IS THE KINGDOM. By Lord Elton. New York: Macmillan. 1949. Pp. 95. \$1.50.

A more descriptive title for this book might well be "Personal Reflections," because the author investigates, by essay and sermon, a mysterious recollection of his childhood in the light of some mystic poetry, the New Testament, and the lives of some saints and heroes. "The key," he concludes, "to that Kingdom to which both saints and children are admitted, is humility, greatest and most neglected of virtues, which not only ultimately distinguishes the really great but must be recaptured by all who would re-enter the Kingdom."

HOWARD L. FOLAND.

Liturgical "Reasons Why"

OUR OFFERING: *Some Notes on the Liturgy*. By Loren Gavitt, West Park: Holy Cross Press, 1949. Paper bound, Pp. 50. 85c.

One has the feeling in reading Fr. Gavitt's booklet that he has from time to time tried to give his people of Grace Church Parish, Albany, N. Y., an adequate explanation of "the Eucharistic liturgy," and that his booklet is the result of his labours. Although it was designed to give the layman an understanding "of the reasons why," the booklet should by no means be restricted to laymen; indeed, those priests of the Church who are not (or dare not be) Eucharistic-minded will find the booklet quite helpful. Much of the booklet is based on *The Shape of the Liturgy*; and the treatment is thoroughly Catholic.

H. L. FOLAND.

LETTERS

Southern Negro Leadership

TO THE EDITOR: Your editorial "Lost Opportunities" [L. C., May 29th] asks the question, "What's Wrong?"

In attempting to answer that question, let me say that something is being done, not only to provide "real leadership" for the Southern Negroes in the next generation, but now.

The inclosed picture of the 1949 Life and Work Conference held at Fort Valley College Center shows delegates from every state-controlled college in the South except the state of North Carolina. The North Carolina and Virginia delegates attended a similar conference at St. Paul's Polytechnic School, Lawrenceville, Va. The Lawrenceville conference is an outgrowth of previous conferences held at Fort Valley. Because of these conferences begun six years ago, Negro Episcopalian students are usually the only ones holding firm to their faith in the face of the national effort of the Roman Church to proselytize students from all communions.

In the field of education, Negro Episcopal graduates are on the preferred list for principals of Negro high and training schools—the same is true in colleges whether as teachers in Liberal Arts, Home Economics, or Business Administration. For instance, Dr. Lanier, president of Texas Negro University, is a Churchman; Prof. Alva Tabor, supervisor of Negro Vocational Agriculture in the state of Georgia, is a Churchman; Prof. Otis S. O'Neal, founder of the National Negro Ham and Egg Show who on May 16th received the Superior Service Award from the United States Secretary of Agriculture, is a Churchman and superintendent of the Church school at the Fort Valley College Center; Miss Ruth Stevenson, superintendent of the Georgia State Training School for Negro Girls is a Churchwoman and helped found the new St. Matthew's Mission for Negroes in Macon, Ga.; Dr. Forrester Washington, president of the Atlanta University School of Social Work, is

a Churchman and senior warden of St. Paul's Church, Atlanta.

I hold no brief for "Bishops," "Churchmen," etc., yet I am free to state that with the resources that the Church makes available for Negro work, they are getting results. The same is true of the American Church Institute for Negroes. I think that we at times become discouraged not because nothing is being done but rather because the rank and file of Church people do not know what is being done. Every communion except ours, including the Roman, has an efficient publicity agency that plays up in the national Negro press every bit of news dealing immediately or remotely with its work among Negroes.

There is no need for the Church to lose hope. Those of us working among the grass roots of the Negro population in the south, in cities, and in the farm belt know that with more men, women, and tools to do the job, the Church need have no fears for consecrated Negro leadership tomorrow and the day after tomorrow.

(Rev.) J. HENRY BROWN.

Fort Valley, Ga.

Advent Antiphons

TO THE EDITOR: To the article on "The Great Advent Antiphons" by Ethel Dane Roberts [THE LIVING CHURCH, Dec. 12, 1948] should be appended:

1. Their use is still suggested in the English *Book of Common Prayer* by the rubric "O Sapientia" in the Calendar for December 16th.

2. Our great hymn "O come, O come, Emmanuel," No. 2 in *The Hymnal 1940*, is but a paraphrase of the Great O's, inverted in order. Stanza one is derived from the 7th antiphon, stanza two from the 1st, stanza three from the 2nd, stanza four from the 3rd, stanza five from the 4th, stanza six from the 5th, and stanza seven from the 6th antiphon.

(Rev.) LEONARD ELLINWOOD.

Washington, D. C.



FUTURE LEADERS: Delegates from every state-controlled southern college, except North Carolina attended Life and Work Conference at Fort Valley.

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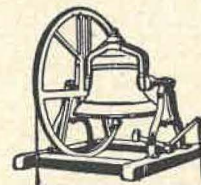
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Which is Most Important?

WHEN you hear people asserting they believe our lessons should be Church-centered; or child-centered, or Bible-centered, or any other thing-centered, they are merely trying to tell you what they think is the most important emphasis in religious education. They propose that if your interest is in one or another center, that shows your personal bias and "philosophy of education." It is true that many people, either temperamentally or by their training, believe that you must "teach the Bible," or "make Churchman out of them." Others, closer to childhood, work out their plans around the needs and potentialities of growing children.

There are five areas of interest which can be thus defined, or perhaps better described as *foci* of certain forces which must be dealt with in Christian teaching. To understand all five of them, and keep your head and your balanced teaching-attack amidst them all is an outcome to be desired. If you stress any one, you are apt to be off-center [eccentric] if not in danger of being a heretic.

Here are the five. First, the Church, as the active agent in promoting the teaching of the Gospel, or the Christian life, however you define it. Christian teaching is not done by volunteers (ideally) but by chosen ones, entrusted and authorized. Specifically, we see the *ecclesia docens*, the teaching Church, functioning in the home parish: appointing and training teachers, setting up schools, selecting lesson courses, and the like. It is the Church which teaches, and, thank God, is now waking up, on the national plane, to her inherent responsibility to promote and direct the process. This first area is *authority*.

Second, and originating in and from the above, there is the *content* of the Christian tradition, seen in its crystalized literary forms of creed, ritual, Bible canon, and prayer book. From these spring the more fluid expressions of theology, customs, interpretations, and approved conduct which form the rich mental and emotional atmosphere in which the Christian life is spawned, nourished, and perfected. To know well all of this mass of content is impossible for many, but teachers have the responsibility to becoming increasingly expert in it, and to know how to present it effectively in the *ad hominem form*.

Third, there are our pupils, young and old, for whom the whole program of teaching is devised. It must fit them, touch and start them, as they are, toward what they should be. They are the field in which we work, the soils which we plow and seed. So, we must know all the psychology of child life we can. We must study and have at our finger tips the expected interests, capacities, limitations, and characteristics of every age level. But this theoretical knowledge must also be daily vitalized by knowing our own pupils, as persons, not merely types. Here comes all the new interest in character training. The danger of overstressing this area is that we forget the content and goals of the Christian way in focussing on persons, and become secular.

Yet authority, Church lore, and psychological insight are inoperative without the living persons of teachers. The fourth area is the teacher-band, the faithful few who actually carry on the process. The teacher is the key person in all human advance, but particularly in the advance of the Christian religion. Top-teachers must produce under-teachers who, in their own persons, and in their own private way, are the teaching Church. It calls for right motives, devotion, real religion, intelligence, and ingenuity. And it calls for a right attitude toward the two preceding—content and the pupil. Frankly, teachers, ask yourselves: Which is more important, the lesson materials, or the inner life of my children?



The fifth area arises from an inspired and activated teaching group. Teachers must employ *methods*. The teaching heart has to find the tested teaching ways. All the arts of dealing with people are called for: motivat-

ing, informing, instructing. The know-how of drill, of directed conversation, and of physical activity are the tools.

Five areas; but until all are operative, there is no vital program of education. If I were required to outline a grand strategy for the Church, I would start with emphasis on the fourth point, the teaching craft. Then I would work both ways, feeding them content, child study, and vital methods.

There is a sixth area only now appearing on the horizon: parental coöperation in day-by-day teaching. But that will prove to be an enlargement of the function of the teacher.

SECOND SUNDAY AFTER TRINITY

GENERAL

GEN. CONVENTION

Commission Recommends Aid Continue to Russian Orthodox

On the grounds that the present Russian situation is temporary, the Joint Commission on Assistance to the Russian Orthodox Church in its report to General Convention, has resolved to maintain its liberty of action pending results of further efforts toward reconciliation.

The resolution said that the Commission, as an outsider, should be free for the present to continue its assistance to any body that it considers to be effectively aiding in the enrichment and strengthening of the Russian Orthodox Church. [See page 14.]

Commission Urges Support of Human Rights

The Church must support legislative efforts that will promote recognition of civil and human rights for all men, it was stated in the report to General Convention of the Joint Commission on Social Reconstruction. Bishop Carpenter of Alabama registered dissent from one item of this section.

The Commission revealed in its report plans to produce another book this fall. The title will be *The Christian Demand for Social Justice*.

The Commission urges greater lay participation and interest in its work, the strengthening of diocesan departments of



Fr. TURNER: To be assistant to Overseas Department director.

Christian social relations, and the establishment of committees on social relations in parishes and missions.

Bishop Scarlett of Missouri is chairman. Other members are Bishops Carpenter, Loring of Maine, Nash of Massachusetts, and Tucker of Virginia, retired; the Rev. Messrs. Gordon E. Brant, John S. Higgins, John C. Leffler, Arthur C. Lichtenberger, Richard G. Preston; the Messrs. James Garfield, Clark G. Keubler, Spencer Miller, Jr., Albert Roberts, Jr., and Harper Sibley.

and from Nashotah House. He was ordained deacon in 1943, by Bishop Ivins of Milwaukee, for Alaska, and priest in 1944 by Bishop Bentley. His home parish was All Saints', Anchorage. He has been in charge at St. Peter's since his ordination.

ORTHODOX

Rhodes Metropolitan Elected Archbishop of New York

Metropolitan Timothy Evangelides of Rhodes has been elected Greek Orthodox Archbishop of New York, it was announced in Istanbul by the Holy Synod of the Ecumenical Patriarchate. He will have jurisdiction over all Greek Orthodox communities in North and South America.

The New York See has been vacant since Archbishop Athenagoras was elected Ecumenical Patriarch. [L. C., December 5, 1948.]

The Holy Synod also announced that Bishop Athenagoras of Boston, who had been serving as locum tenens of the New York archbishopric since Patriarch Athenagoras' departure for Istanbul in January, has been named Metropolitan of the ancient See of Philadelphia in Asia Minor.

Born on the island of Mytilene, or Lesbos, 69 years ago, Metropolitan Timothy was made archbishop of Rhodes in 1947 after having served for nearly 20 years as Metropolitan of the Greek Or-

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NATIONAL COUNCIL

Alaska Priest to Headquarters

Bishop Bentley, vice-president of National Council and director of the Overseas Department, announced June 9th that the Rev. Edward Mason Turner has accepted appointment as assistant to the director of the Overseas Department.

He will take up his new work around July 1st, or as soon as it is possible to place someone in charge of his present work as priest-in-charge of St. Peter's Mission, Seward, Alaska.

Though born in Chicago, Fr. Turner has spent most of his life in Alaska. He is 31 years old, attended high school in Anchorage, Alaska, then was graduated from Carroll College, Waukesha, Wis.,

Departments

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thodox Church in Australia, with his seat in Sydney.

His appointment to the see of Rhodes came when it had been restored to the jurisdiction of the Ecumenical Patriarchate after the transfer of the Dodecanese Islands to Greece under the Italian peace treaty. [RNS]

PRAYER BOOK

Library of Congress Display

Exhibit-of-the-week from June 4th to June 10th in the Library of Congress was the 1549 Book of Common Prayer.

The display, in the First Floor Exhibition Hall, commemorated the quadricentennial. Also exhibited were the 1662 Book owned by Thomas Jefferson, and an abridgement of the same work prepared by Benjamin Franklin in 1773 for Sir Francis Dashwood. The copy displayed was owned by the latter's sister and later by Thomas Jefferson. Both volumes were part of the library purchased by Congress from Jefferson to replace the volumes lost when the capitol was burned in the War of 1812. Jefferson was a vestryman of St. Anne's parish, Albermarle County, where Monticello is located.

Two other volumes displayed were the proposed Book of 1785 and the 1789 Book.

Liturgical Drama Revised for Anniversary

The liturgical drama, "The Book Beloved," was presented by parishioners of all ages at Otey Memorial Church, Sewanee, Tenn., on May 29th, in commemoration of the quadricentennial of the Prayer Book.

The drama, which combines elements of the liturgical mystery play and of the moralities, is the 1949 revision of "The Little Pilgrims and the Book Beloved," presented first in St. Agnes' Chapel, Trinity parish, New York, in 1906, and subsequently translated into foreign languages and presented in foreign lands. Its author, Marie E. J. Hobart, is credited with having revived the use of the old liturgical mystery in the American Church.

A booklet of suggestions for those presenting the drama stresses the fact that the "The Book Beloved" is distinctly a religious service, "and is for that reason most appropriately given in the church itself. It is not a pageant." Script and suggestions are available at Church Missions House, New York.

The 1949 version has been revised in accordance with the 1928 Prayer Book and enriched with the "Mime of the Services," processions and music, by Mrs. Hobart's daughter, Mrs. George B. Myers.



MR. GANNAWAY: To help train field officers.

LAYMEN'S WORK

W. T. Gannaway Accepts Consultant Position

The Presiding Bishop has announced that W. Ted Gannaway has accepted the position of Consultant to the Presiding Bishop's Committee on Laymen's Work to assist in training of associate field officers for the National Council.

The Presiding Bishop's Committee on Laymen's Work has been charged with the responsibility of recruiting and training a minimum of 500 laymen for this program of education and advance.

Mr. Gannaway of Charleston, S. C., is a member of the National Council and provincial chairman of laymen's work for the Province of Sewanee. He is connected with the Atlanta agency of the Berger Manufacturing Division of Republic Steel, and is taking a temporary leave of absence.

EDUCATION

First Post-War Convention Set for Toronto, 1950

The official "call" to the Thirteenth Quadrennial World Convention on Christian Education to be held in Toronto, Ontario, August 10-16, 1950, has been issued by the Rt. Hon. Lord Mackintosh of Halifax, England, president of the World Council of Christian Education, and Dean Luther A. Weigle of Yale University Divinity School, chairman of the Council. It is expected that approximately 5,000 delegates from over 75 countries will attend the sessions, which will be held on the campus of the University of Toronto and in neighboring churches.

This will be the first such World Convention to be held since the war, and the first of its kind to be held in Canada.

CONVENTIONS

WESTERN N. Y.

An Invitation to General Convention for 1952

Churchpeople of Western New York have been urged to look beyond their parishes and their dioceses and to move as a unit on a national and world-wide basis to accomplish God's work.

The appeal came from the Presiding Bishop, who addressed a joint session of the convention and the Woman's Auxiliary meeting in the First Baptist Church, Olean, N. Y., on May 17th. It was the first time that a Presiding Bishop had taken part in a convention of the diocese.

Bishop Scaife of Western New York pointed out that although in the last year he had confirmed 1,183 persons and had received 93 persons from other communions, the proportion of confirmations to communicants was only about one to 25. He said that the rate of growth must be more rapid if the Church is to grow and prosper.

The convention voted unanimously and enthusiastically to invite the General Convention of 1952 to meet in Buffalo.

ELECTIONS. Deputies to General Convention: clerical, E. R. Welles, Joseph Groves, N. Baxter, Jr., C. Davis; lay, W. C. Baird, W. I. Morey, E. D. Corson, A. Bull.

Standing committee for four years: Very Rev. A. R. Morrell, D.D., and Dr. Nelson G. Russell, Sr. Executive council for three years: clerical, J. T. Sanborn, J. J. Post, E. C. Rorke; lay, F. B. Henry, J. L. Rochester, B. H. Ritter.

SOUTHERN VIRGINIA

Church Pensions

Aside from a resolution requesting General Convention to make a study of the whole system of pensions as administered by the Church Pension Fund, most of the work of the council of Southern Virginia was devoted to diocesan matters. The council met May 10th and 11th at St. Andrew's Church, Norfolk.

The council gave its approval to a proposed agreement under which the diocese will reassume control of trust funds turned over to the Church Pension Fund in 1923. Under this agreement the income from such funds will not be given to vestries as a rebate on pension assessments, but will be paid to retired and disabled clergy and their widows and minor orphans.

Bishop Gunn, Bishop Coadjutor of the diocese, in the course of his address, urged closer observance of Prayer Book rubrics.

The board of managers of Camp Robert Hunt has arranged to purchase 300 acres of land for the proposed diocesan camp and conference center. The site is a few miles south of Virginia Beach on

the Atlantic Ocean and includes 30 acres of standing timber.

ELECTIONS. Deputies to General Convention: clerical, B. T. White, Moultrie Guerry, F. H. Craighill, N. E. Taylor; lay, Dr. Mason Romaine, H. M. Pinner, T. H. Willcox, G. R. Humrick-house.

Alternates, clerical, O. G. Harris, S. C. Walke, E. H. Hoy, G. R. MacClintock; lay, J. S. Darling, W. T. Mason, Maurice Bennett, L. J. Taylor.

Chairman of the department of Christian education: the Rev. J. F. W. Feild. Director of Christian education will be Mr. Donald Allen.

HARRISBURG

Clergy Salaries

A decided increase in the number of church school pupils, in church attendance, and in the number of communions made throughout the diocese was noted by Bishop Heistand in his address to the convention of the diocese of Harrisburg, meeting in St. Stephen's Cathedral, Harrisburg, Pa., May 24th and 25th.

The Bishop expressed his appreciation to the parishes and missions which year after year have increased the amount of their giving for missionary purposes. He also asked for increases in salaries of the clergy.

ELECTIONS. General Convention deputies: clerical, H. W. Becker, G. F. Burrill, E. M. Honaman, D. C. Means; lay, J. D. Denney, J. I. Hartman, R. L. Jardine, Lesley McCreath. Alternates: clerical, P. S. Atkins, R. C. Batchelder, T. H. Chappell, W. J. Reed; lay, R. L. Jacobs, G. L. Low, C. L. Miller, S. S. Schmidt.

Standing committee, clerical, T. H. Chappell, D. C. Means; lay, S. S. Heiges, G. L. Low.

Executive council, clerical, F. P. Davis, W. J. Reed; lay, E. M. Fleming, Laurence Woodin.

ERIE

Press Sunday

The largest convention of the diocese of Erie to be held in recent years met at Ridgway, Pa., on May 20th and 21st.

The convention adopted a slightly higher budget than last year and decided that the new diocesan publication, the *Pastoral Staff*, would be financed through donations and subscriptions and through the taking of special offerings in the churches on a Sunday to be designated as Press Sunday.

ELECTIONS: Executive council, clerical, F. B. Blodgett, L. E. Gressle, R. F. Cobb; lay, N. B. Howard, Frank Mallett, William Mohny, J. H. Chickering.

Woman's Auxiliary delegates to Triennial Meeting: Mmes. B. M. DuBois, John Byers, Frederick Benck, R. T. Orvis; Miss M. A. Stach. Alternates, Mmes. A. N. Warner, Birdell Schwartz, E. G. Potter, J. G. Campbell, Lawrence Taylor.

NORTHERN INDIANA

A.I.D. Condemned

Artificial insemination by donor was condemned in a resolution passed unanimously at the convention of the diocese of Northern Indiana. The convention

met May 18th at St. Andrew's Mission, Valparaiso.

The resolution held that artificial insemination by donor was "an act contrary to God's Will, of an adulterous nature, harmful to the sanctity of family and individual life, dangerous to society, by its very nature uncontrollable by human law, liable to produce more harm than good, and finally, by its depersonalization of sex, a means of reducing womanhood to the status of a mere breeding machine."

The convention heard reports that no parish or mission in the diocese is without a minister and that the diocese now has the largest number of priests in its history.

ELECTIONS. Deputies to General Convention: clerical, D. H. Copeland, H. G. Kappes, R. J. Murphy, L. S. Olsen; lay, B. B. Bouton, Dr. Kenneth Kintner, Frank Miles, A. L. Randall.

Standing committee, the Rev. Frs. D. H. Copeland, H. G. Kappes, R. J. Murphy, L. S. Olsen, W. C. Sheridan.

Delegates to Triennial Meeting, Mrs. P. W. Kerr, Miss Marian Dunn; Mmes. C. C. Hare, V. O. Tracy, D. H. Mitchell. Alternates, Mmes. Lewis Cole, Walter Crandall, R. W. Wilson, William McGahey, G. B. Wood.

RHODE ISLAND

Estate Given to Diocese

A 400 acre estate which might serve as a conference center and meeting place for the diocese of Rhode Island was accepted as a gift by the convention of the diocese, meeting in the Cathedral of St. John, Providence, on May 17th.

After acceptance of the Harris property, which borders on the Pascoag Reservoir and has a full complement of buildings, the convention authorized Bishop Bennett to appoint a committee to administer the property.

A resolution on membership of the diocese in the Rhode Island Council of Churches was referred to the diocesan council for study.

His Eminence, Mar Athanasius Y Samuel, Syrian Archbishop and Metropolitan of Jerusalem and Transjordan, addressed a session of the convention, asking for help for his people from American Christians.

ELECTIONS. Deputies to General Convention: clerical, A. F. Roebuck, J. B. Lyte, H. L. Hutton, H. C. Whitmarsh; lay, J. N. Brown, C. R. Haslam, A. E. Thornley, E. L. Freeman.

S. W. VIRGINIA

Dedication of Evans

Diocesan House

Dedication of Evans Diocesan House took place during the council of the diocese of Southwestern Virginia, which was held at St. John's Church, Roanoke, May 17th and 18th.

The building was the gift of Mrs. Letitia Pate Evans of Hot Springs. The

lot on which it stands at 1000 First St., S. W., corner of Highland Ave., was the gift of Mrs. Evelyn Fishburn Shackelford and Mrs. Louise Fishburn Fowlkes.

Among the extensive building going on in the diocese, Bishop Phillips mentioned the program being undertaken at the Virginia Episcopal School, Lynchburg, and at Boys' Home, near Covington.

ELECTIONS. Standing committee, clerical, Carleton Barnwell, W. C. Marshall, E. T. Ferrell, Jr.; lay, J. A. Waller, Jr., F. J. Gilliam, H. M. Sackett, Jr.

Deputies to General Convention: clerical, R. H. Lee, R. A. Magill, Frederick Griffith, W. C. Brooke; lay, C. C. French, J. A. Waller, Jr., B. F. Parrott, E. S. Mattingly. Alternates, clerical, C. C. Fishburne, Jr., Carleton Barnwell, G. W. Beale, R. R. Beasley; lay, J. M. Goldsmith, Robert Whitehead, C. P. Macgill, M. A. Smythe.

SOUTH CAROLINA

Representation for Negroes

Constitutional changes affecting representation in the diocesan convention were voted at the convention of South Carolina, held at Grace Church, Charleston, May 3d and 4th, but will have to be approved by next year's convention in order to become effective.

One of the two changes allowed for representation of Negro communicants in the diocesan convention; the other gave congregations representation according to communicant strength, with such representation varying from one delegate to a maximum of six.

Of at least equal importance were plans to relinquish the National Council's \$5,000 appropriation for Negro missionary work, making the diocese fully self-supporting in all branches of its work. The plan will be worked out by successive stages during the next triennium.

One mission was raised to parish status, the Church of the Messiah, Myrtle Beach.

A plan was approved to set up a board of managers for Camp St. Christopher, Seabrook Beach.

SAN JOAQUIN

Elections to General Convention

Clerical deputy to General Convention from the missionary district of San Joaquin is J. M. Malloch. Lay deputy is J. F. Scott. Clerical alternate is G. F. Pratt, lay is William Halstead.

Woman's auxiliary: Mmes. Henry Landers, Lester Stereet, Chester Cree, Joseph Davis, and Miss Maude Williams. Alternates, Mmes. S. A. Warson, H. B. Lee, Cecil Cousins, J. E. Frame, W. J. Lange.

Other diocesan conventions are reported on pages 17 and 18.

CHINA

C. P. Gilson Telephones

Telephone conversation between Charles P. Gilson in Shanghai and the National Council's Overseas Department on June 10th brought this information:

Mr. Gilson (mission treasurer) has been in personal touch with all the missionaries in the Shanghai district and has talked on the telephone with Arthur Allen in Hankow. Everybody in all the Church's missions, and in all the other missions, is well and happy, as far as Mr. Gilson could learn. St. John's University and St. Mary's Hall in Shanghai have reopened. All the mission institutions are operating and in general are having no difficulties.

The Rev. Charles Long, Jr., is still in Nanking but expects to go to Shanghai shortly and, as soon as transportation is possible, will proceed to the United States as previously planned; he is a deputy to General Convention. Mr. Richard Corsa who was in Soochow is now in Shanghai. Everyone is reported in good health. Mr. Gilson has been in touch with Dr. Harry B. Taylor of Anking, who reports everybody well and happy there.

No financial difficulties are experienced. The Shanghai Mission is using the new office at 221 Kiukiang Road, but for the present mail should be sent to Hong Kong, in care of Bishop Hall's office.

JAPAN

Churchmen, Romans Celebrate

On April 29th thousands of Churchmen in Japan began a 10 day celebration commemorating the arrival 90 years ago of Changing Moore Williams, the first Anglican missionary to land in Japan. Had such a celebration taken place during Bishop Williams' first 15 years in Japan all participants probably would have been beheaded.

Celebrators in Kyoto attended a memorial Eucharist at St. Agnes' Church, contributed over half a million yen as the 1949 Lenten thank offering, and marched in a two hour procession to participate in a memorial service at the monument to Bishop Williams which stands in Nyukuoji cemetery.

Festivities in Tokyo centered around St. Paul's University which grew out of the little St. Timothy's school founded by Bishop Williams.

ROMAN CATHOLICS CELEBRATE

A month later a Roman Catholic High Mass in Meiji stadium, Tokyo, marked the close of the Fourth Cent-



THANKSGIVING EUCHARIST, TOKYO: In commemoration of 90th Anniversary of Bishop Williams' arrival.

nary Celebration of the coming to Japan of St. Francis Xavier.

Upwards of 30,000 Japanese and Allied men and women and children filled the vast football stadium in the outer gardens of Meiji Shrine.

In his brief sermon, Norman Cardinal Gilroy, of Australia, Papal Legate said:

"I, as Cardinal legate, and the pilgrims who accompanied me, visited cities and towns made famous by being visited by St. Francis Xavier in person. . . . Civil and religious authorities vied with each other in honouring the sacred relic of the saint and the pilgrims who accompanied it.

"The entire population of the places visited received us with kindness and treated us with generosity that could hardly be excelled. We conclude these celebrations with gratitude in our hearts that will never be effaced."

ENGLAND

Tepid Interest in Quatercentenary

By the Rev. C. B. MORTLOCK

Interest in the quatercentenary of the Prayer Book has been surprisingly tepid. This may be due to the fact that celebrations were officially made to include such later productions as the revisions of 1552, 1662, and 1928.

Sunday, June 19th, was the day appointed to general observance of the anniversary in parish churches. Unfortunately the form of service put out by authority completely overthrew the basic principles of the first English Prayer Book, namely the ordered recitation of the psalter and the orderly reading of Holy Scripture. The official form is an assemblage of scraps, some from the old books and some newly invented.

It was hoped that the bishops might give permission for the use on June 19th of the 1549 Mass. This has not happened though here and there parish

priests decided to use the rite on that day. At St. George's Chapel Windsor Castle, which is a Royal Peculiar and exempt from episcopal jurisdiction, the dean, Bishop Hamilton, and the canons, decided to observe the quatercentenary by a sung Eucharist in which the liturgy of 1549 would be used to the full setting of the music expressly composed for it by John Merbecke. Merbecke was organist at the chapel.

ARCHBISHOP TO VISIT AUSTRALIA

The Archbishop of Canterbury is to visit Australia and New Zealand next year. He plans to leave England in October, 1950, and to spend November and December as the guest of the archbishops of Sidney and of New Zealand. His Grace has also accepted an invitation by the mayor of Christ Church, New Zealand, to be present at the centennial celebrations of the Province of Canterbury, New Zealand, in December, 1940, marking its beginnings 100 years ago by Church of England settlements sent out by the Canterbury (England) Association of which Archbishop Sumner was president. Dr. Fisher will be the first Archbishop of Canterbury to visit the antipodes.

DR. PROSSER'S SUCCESSOR

Before these lines are read the electoral college of the Church in Wales will have met to choose a successor to the late Dr. David Lewis Prosser, Bishop of St. Davids, as Archbishop of Wales. [See WALES, p. 9.]

The college, which consists of the diocesan bishops of Wales, three priests, and three laymen, is required by the constitution to select from the present diocesan bishops. The two senior bishops are Dr. John Morgan of Llandaff and Dr. William Thomas Havard of St. Asaph.

It is regarded as a *sine qua non* that

the archbishop should be Welsh-speaking. Indeed, that is also virtually a pre-requisite for election to any Welsh bishopric. The effect is, of course, to deprive the Welsh Church of a healthy flow of new blood, which is the more serious in view of the unchecked tendency of ambitious young priests to seek appointments outside the principality.

MISSIONARY STRATEGY

The Archbishop of Canterbury has called the attention of the Missionary Council to the proposal of the Lambeth Conference to set up an advisory council on missionary strategy. He has invited Canon McLeod Campbell, secretary of the Missionary Council, to serve as the "responsible officer" which, in the words of Lambeth report, "should be appointed in each national or regional Church to keep in touch with the different churches of the Anglican Communion and to secure a regular exchange of information."

BISHOPS RETIREMENT MEASURE

The Modern Churchmen's Union and other supporters of Dr. Ernest W. Barnes, Bishop of Birmingham, are organizing opposition to the bishops' retirement measure which is at present before the Church Assembly.

The measure provides for a tribunal of bishops to decide on the compulsory

retirement of a bishop on doctrinal grounds (among others).

They regard the measure as being covertly aimed at Dr. Barnes. If it passes the Church Assembly it will have to go before both Houses of Parliament and receive their approval before it can receive the Royal Assent. Much parliamentary lobbying may be expected. Most measures of the Church Assembly go through Parliament without debate. Parliament has no power to amend, but only to approve or reject.

HUNGARY

Government Captures Lutheran Church Offices

The Communist-dominated government of Hungary has succeeded in gaining control of the most important offices in the Hungarian Lutheran Church it was reported in a news release received from Budapest by the National Lutheran Council.

The release revealed that the government's "bringing into line" of the Lutheran Church has been "swift and effective" since the imprisonment of Bishop Lajos Ordass last fall.

As successor to Baron Albert Radvanszky, president or inspector general of the Church, the report said, the Com-

munist forced the election of Dr. Ivan Reok, leading left-wing member of the Small Landholders Party, and member of the Hungarian Parliament. Dr. Reok has pledged that he would destroy "the last bulwark of reaction within the Church."

Opponents of Dr. Reok, the release said, have pointed out that the Church president has no legal right to suspend ministers or to force them to leave their congregations, except in certain disciplinary cases. Yet in the move toward "purification" of the Church, Dr. Reok suspended Dr. Andreas Keken, supporter of Bishop Ordass.

Active politicians, according to the release, have been appointed to the presidency of the Lutheran Publishing House in Budapest, vice presidency of the Luther Association, and to the Lutheran Theological Faculty in Sopron. Communists also fixed the election of the bishop of the Tiscian diocese and of a pastor in Budapest.

LIBERIA

President Tubman Visits Convocation

His Excellency William V. S. Tubman, President of Liberia, flew to Cape Palmas with a plane-load of guests and attended the recent convocation of the district held at St. Mark's Church. He praised the work being done by Bishop Harris, not only for the Episcopal Church, but for the nation.

President Tubman is a Methodist, but has always shown great interest in the work of other Churches. Under his leadership the government has been subsidizing the work at St. Timothy's Hospital, Maasatin Leper Colony, and Cuttington College and Divinity School.

A Confirmation service was held during the convocation, and 101 candidates were presented by the Ven. S. B. Yudusie, archdeacon of Cape Palmas and rector of St. Mark's.

Liberia paid \$550 to the general Church program, its quota in full. It voted also to assume responsibility for \$500 of the Bishop's salary and to study ways and means to work toward further self-support.

ELECTIONS. Deputies to General Convention: the Rev. J. W. Pearson and Associate Justice Himie Shannon; alternates, the Rev. S. B. Yudusie and Counsellor Lafayette Harmon.

WALES

New Archbishop Named

Dr. John Morgan, Bishop of Llandaff, has been elected Archbishop of the Church in Wales to succeed the Most Rev. David L. Prosser, who is 80 years old. [SEE ENGLAND, page 8.] [RNS]

Russian Orthodox in Paris Honor English Priest



THE REV. P. E. T. WIDDRINGTON, (left) rector of Great Eaton, Essex, and Canon of Chelmsford, was the guest of the Orthodox Theological Institute of St. Sergius, in Paris on May 30th, where he was given the honorary degree of doctor of sacred theology. Dr. Widdrington is honorary secretary of the Russia Clergy and Church Aid Fund, of the Church of England, which since the opening of the Institute has paralleled the work of the Joint Commission on Assistance to the Russian Orthodox Church. [See Commission Report Page 14.]



Illustrations by Gedge Harmon

The Prize AT STAKE IN CHRISTIAN EDUCATION

By the Rt. Rev. Stephen F. Bayne, Jr.

Bishop of Olympia

WHAT is really at stake in this whole issue of Christian education? There has been wide discussion of it for years; and particularly since the publication of the acute and urgent report of the Director, Dr. John Heuss, in February, 1948. There is no question of the warmth of interest which his discussion aroused. There is no uncertainty about the mind of the Church in this matter nor of the solid support which the plans and program of the Department will receive in General Convention. A layman said to me after hearing Dr. Heuss speak about his plans, "He can write his own ticket in San Francisco, and the Church will certainly go along with him." That prediction may be over-optimistic, but it is certainly characteristic of the people who have read the report, or heard Dr. Heuss speak, and have been brought to think seriously about the problem.

But what will the Church hope to accomplish, if the proposals of the department are adopted and implemented? Why should we be so vigorous in our response to the lead which has been given so generously?

It is easy to put the whole matter on the level of reproduction — to say (as is clearly true) that the Church is not reproducing itself either in the clergy or the laity, and to say that, unless we pay more attention to holding and teaching our youngsters, soon there will be no Church at all.

I'm not sure how valid an argument this is. In the first place, the Church has lived for a good many years on adult "conversions" and keeps going, and will keep going on that basis, if for no other reason than that if there weren't an Episcopal Church, people would have to invent one to provide humane and liberal shelter for well-bred unrest with the distressing consequences of a secular world. I know that that is a gross falsification of the real mission and work of the Church. But I also know that by adaptation and skilful compromise the Church can be kept going until Doomsday; this kind of half-religion is our ever-present danger; and the fear of an empty church is not an adequate motivation for radical assault on the problem of ignorance in the Church.

In the second place, if fear of an empty church is to control our work in education, there is the gravest danger of simply reducing our teaching to an attractive sales-talk for an institution. Many clergy, including myself, have not too nice a conscience as to how people are gotten into a church; we can face even an Easter bunny without flinching; but the perilous enterprise of jacking up the Prayer Book and running an Eastern bunny in underneath it is another story. No: Whatever we teach and however we do it, it must be the historic Christian faith and practice. And the way to insure that is to start not from fear but from faith.

The longer I live, the more I am

aware that the primary problem in Christian education is not the children or their absence, but the adults. For example, Lambeth had this to say about one phase of the subject:

"Clearly an infant's natural parents must have the major share in its nurture, and the Church must recognize this and make use of it. Indeed in days when the State is assuming a continuously greater range of functions, it is important that we should do all we can to strengthen the institution of the family, and the home" [Lambeth Conference 1948: p. 113].

The development of regular habits of prayer and worship — the acceptance of a discipline of speech and reading and eating — the ready welcome to the Church's standards of marriage and the home — the simple secrets of social responsibility and common life — where else can a child gain any vital knowledge of these things but in his own home and among his own people? The Sunday School, in many ways, is a poor second.

It is easy to damn the Sunday School. The fact is that short of a major revolution, the Sunday School is, for the vast majority of youngsters, the only training-ground they will ever have until their maturity for the learning of Christian truth and the practice of the Christian life. And for adults it is by long odds the most exacting opportunity and responsibility of their Church life. And there too, as in the home, the clear duty of the Church is simply not being met.

So I find my own reasoning about Christian education starting with the needs of the adult — the parent and the teacher primarily. It is to them that the

first new work of the Department this past year has been directed: and the evident and immediate success of those first steps has been tremendously encouraging to amateurs like myself.

I go a further step now, to my feeling that the question "What to teach" comes with greater force the more we explore the ignorance of adult Churchpeople. It is important that they shall learn the elementary structure of their Church, so that they don't have to discover at 60 the shocking truth that the Prayer Book believes in the Real Presence, or that there are three orders of ministers in the Church. Enough of its history at least to match what they know about their country's history; enough of its polity so that they can get the Church's work done with dispatch; enough of liturgical skill to use the Prayer Book and the church building well — these are basic requirements, surely.

But how prone we are to stop when we have hardly done more than describe the tools! The task itself often goes undescribed in the minds of many — they do not see the mission of the Church in clear terms, nor do we help to unravel the tangled contradictions of Christian life in a secular world.

It is job-description which is at fault there. One of the most pressing tasks of a new Christian education will be to tackle the unfinished business — socially, economically, individually, politically — of 500 years and more, and help all of us to see more clearly what the work and mission of the Church is in these days, and how to use the tools we often know very well. It is the task of moral theology; and I may say that I hope with my whole heart that when we have finished



the first steps in reconstruction, the Church may begin to tackle in institutes and schools of graduate study, and in practical laboratory demonstrations, the urgent need for a Christian analysis in all the diverse fields of human life, and then the effective communication of that analysis to people.

It is useful to know about Bishop Seabury: it is important to know about what he represents: it is vital to know that "the right to happiness" is not the equivalent of "blessedness," and why. It is helpful to be familiar with the Church year: it is more significant to know how to use Lent so as to become more free: it is utterly imperative to know what happens to a world which acts as if man did live by bread alone. Christian education is always in danger of being most pleasant and most efficient at the least important levels: of making Church-participation attractive and interesting as an imaginative spare-time exercise, and failing to help us to see that the life of industry is a spare-time exercise in worship, rather than the other way around.

Job-description by all means: but perhaps even more than that, our need for a new and vigorous Christian anthropology is at stake. I'm not referring now to that tragic gap between Christian thought and the general run of the social sciences; that is a separate problem, at least for the moment. What I am aware of is the need to help us all see more clearly and persistently the Christian idea of manhood and what it means and what it costs. The place of Communion in human life: the commanding centrality of the Cross: the paradox of pride and selflessness: the depth of freedom — those great cornerstones of which now a majority of American people have never heard except by allusion — they must be made clear and persistently taught. They are not easy to teach in an 18-minute class of squirming children: and they were not intended so to be taught. They are learned at the dinner-table: they are learned in reading Milton and Goethe: they are learned by a parson teaching Confirmation classes.

And the busier our lives get, and the more circumscribed the areas within which the Church can work with any solidity and care, the harder it is to teach the things that really matter. That pause for refreshment between television shows which passes for "dinner" — that clutter of miscellaneous information interspersed between outside activities which is often all a desperate teacher has in high school to pass on the timeless secrets of humanity — what chance is there in the lives of so many youngsters to get any deep idea of themselves at all?

Small wonder that they cannot understand the Cross or death or sacrifice! They are not to blame that Easter has dwindled until it is little more than a cosmic parlor-trick played by an incom-

prehensible God for the purpose, apparently, of assuring all followers of the American way that they will survive after they die. It will be, perhaps, the chiefest task of Christian education to give us once again the real reasons for democracy and for the unalterable demands and illimitable joys of Christian brotherhood. It is not either panic or docility which will destroy atheism: it is the granite certainty that man is the



child of God and must so interpret his own choices and deal with his neighbor.

And all of this not simply because of Episcopalians' needs or hopes, but for the world's sake, and perhaps most of all for the sake of a reunited Christendom. What on earth would we bring to a United Church now? Chancel choirs and candlesticks? A general agreement that we will not believe that anybody knew anything until, say, 1910 or thereabouts? It is hard to see, sometimes, what the Presbyterians find in us to love — this genial caucus-race of assorted confusions which passes for "inclusiveness."

If a man has any right at all to give his allegiance to the Prayer Book and to the Anglican family, it comes from the prior claim of the Church to teach the historic Christian faith in a way fit for free men to know it and practice it. We do not pretend to final or exclusive truth: it may well be that conscientious men and women can find many other ways to encounter God and serve Him. But our way is for us peculiar and commanding: its insights are, for us, proven; it is our heritage and we believe that the truth can be deeply seen and served by it.

Whatever contribution we will give to the one Church of which we dream will be made in clarity and not in confusion. It will be by knowing *more* and not *less* that we shall serve out our historic responsibility. The false starts, the abortive negations, the disappointed hopes of past years — they are traceable, in sober truth, not to uncomfortable convictions or irreconcilable differences, but to unreasoned prejudices and to ignorance. A conviction leads to an answer: ignorant prejudice leads only to wounded feelings.

A united Church, if so God wills, with a clear doctrine of man and a clear understanding of what the Church is set to do and to be in this world — that is, at least in part, the hope and prize that Christian education holds before us.

Freedom and Power

IS the growing strength and power of the Roman Catholic Church in the United States a threat to American freedom? Paul Blanshard thinks so, and he has made out a convincing and well-documented case for his belief in *American Freedom and Catholic Power* (Boston: The Beacon Press, \$3.50).

The book is admittedly a controversial one. Some parts of it appeared originally in a series of articles in the *Nation*, where they provoked what the author describes as "an instant and fiery response from the [Roman] Catholic hierarchy throughout the United States," culminating in a bitter dispute over the barring of the *Nation* from the list of approved publications for New York public schools. The book itself has evoked a similar reaction. *America*, the able Jesuit weekly, is currently running a series of articles in reply to it written by the Rev. George H. Dunne, S.J., who began by describing it as "an unfortunate contribution to the cause of bigotry," and by entering a general denial. Nevertheless Fr. Dunne admits that some of the charges, taken from their context of alleged bigotry, deserve sympathetic investigation by Roman Catholics who are concerned with the problem of Church-State relationship.

Both the strength and the weakness of the book, it seems to us, is to be found in its method, which in turn is explained by the background of the author. Mr. Blanshard is a keen journalist and social reformer, whose talents were well shown in his exposure of Tammany practices while serving as head of the investigation department of New York City in the reform administration of Mayor LaGuardia. Now, as then, he is concerned to marshal all the facts on one side of the issue; not to make an impartial appraisal. He writes as a prosecuting attorney, not as a judge. As such, he makes out an excellent case for the prosecution; but the discerning reader must keep in mind the fact that there is also a case for the defense, with which the author is not particularly concerned.

A further cautionary note is contained in a review in the *Federal Council Bulletin*: "The reading of the book will raise the question in many minds as to whether the author does not tend to overlook the dangers of secular nationalism, which are quite as real as the dangers of ecclesiastical bigotry."

One of the paradoxes of the Roman Catholic Church is that on the spiritual level it is capable of producing saints, and does so in every generation; while on the political level it has produced simultaneously some of the most sinister and despicable figures in history. The record of the Church as an institution cannot be understood without taking into account both Francis of Assisi, and the Borgia Popes. But Mr. Blanshard reaches back to the tenth century for an

example of papal villainy, with no corresponding excursion in history to find examples of saintliness.

Moreover, in his attack on Roman Catholicism, Mr. Blanshard is constrained to espouse all sorts of causes ranging from congregationalism in the religious field, through secularism in the political field, and culminating in the un-Christian practice of euthanasia, which he describes as "a humane practice that many high-minded physicians and clergyman accept as entirely moral." One is justified, therefore, in speculating as to the nature of the state to which the author would give his approval, as compared with that which responsible American Roman Catholics would consider as wholly acceptable. Frankly, we should not like to live in either one!

Nevertheless, Mr. Blanshard has performed a genuine service in gathering together, in readily accessible and well-documented form, the facts in the case against the efforts of the Roman Catholic hierarchy to shape the American scene nearer to their ideal. If that ideal is most closely approximated today by Spain under Dictator Franco, whose high commendation by the Pope is conspicuously quoted in a text-book for parochial high school students, Mr. Blanshard's *caveat* is timely and vitally important.

We are glad this book has been published. The charges made in it are grave ones, and it is well that they should be brought into the open, for they are of the utmost concern to every man, woman, and child in this country, whatever his religious or political affiliation. The burden of refutation of those charges is placed squarely upon the Roman Catholic Church, and that refutation, to be convincing, must take the form of constructive action along democratic lines; it is not enough to raise the counter-charge of "bigotry."

Meanwhile, one lesson that we of the Episcopal Church may well learn from Mr. Blanshard's book is a new appreciation of the treasure that we have in our own heritage of the Catholic Faith in a form that is not only compatible with American democracy but that holds the key to a genuinely Catholic society free from the domination of foreign ecclesiastical dictatorship and unconfined by the rigidity of the obsolete and unscriptural system that is inseparable from the medieval conception of the Papacy which still dominates Roman Catholicism. Would to God that we really had the courage to live up to the full implications of the free and scriptural Catholicity that is ours through our Apostolic Succession and our reformed tradition! Perhaps some day we shall awake to the Catholic power of that heritage, which could make an even greater contribution to American freedom in the future than it has in the past.

The Name of the Church

THE Protestant Episcopal Church in the United States of America is not the only branch of the Anglican communion that has name troubles. North of the border, the Rt. Rev. W. T. Hallam, Bishop of Saskatoon, writes in the *Canadian Churchman* that the title of the Church of England in Canada has led to misunderstanding, hinting as it does of "something less than complete autonomy."

Bishop Hallam wants to call the Canadian Church by the title, "Episcopal Church of Canada." He argues: "This has the merit of being a definition as well as a name. It refers to a distinctive feature of our heritage and organization. It is reasonably conceivable that this would not be contested."

We think Bishop Hallam's plea has genuine merit. The name proposed would be accurate and descriptive, simple and non-argumentative.

We might well do the same thing in this country. An "Episcopal Church in the United States," or, better yet, "American Episcopal Church," would also be simple and accurate, descriptive and non-argumentative. There is no reason for the Canadian Church to continue to protest its Englishness, nor for the American Church to protest its Protestantism, in its official title.

Bishop Hallam writes: "It has been well said that the Church of England is an incident in the life of the Church Catholic. We must remember that our Church in Canada also is such an incident." So is the Church in America. Our title is only a convenient designation; the real name of the Church is to be found in her Creeds: the One, Holy, Catholic Apostolic Church.

Economy — True and False

PRESIDENT TRUMAN was quite right when, in his speech at Little Rock, he designated the current attempt in Congress to curtail appropriations for the foreign aid program as false economy. The policy represented by the Economic Coöperation Program represents a considered plan to alleviate the economic and political confusions of Europe, and to establish the kind of atmosphere in which fear and distrust can give place to stability and democratic recovery. If that is no longer to be our policy, it should be openly repealed; to render it worthless through financial starvation would be short-sighted indeed.

But there is another kind of economy that is real and imperative — the kind that is indicated in the report of the bi-partisan Hoover Commission on the reorganization of the executive branch of the Federal government. There are other steps, too, that ought to be taken by Congress to curb the sky-rocketing expenses of the national government. Unless something is done along these lines, and soon, there can be no final result except national bankruptcy. Neither a gov-

ernment nor an individual can live indefinitely by borrowing, and there is a limit to what can be raised by taxation without ruining the national economy. The current business recession may be an indication that that limit is being approached.

Let's not have false economy, Mr. President; but let's begin to think a bit about real economy, and to take steps to accomplish a considerable measure of it.

New CARE Opportunities

CARE — the Coöperative for American Remittances to Europe (and Asia) — has a new "thrifty package" which can be sent abroad for only \$5.50. It contains ham, rice, cheese, milk, and other staples that are greatly needed in Europe. Like all CARE packages, delivery to the addressee in Europe is guaranteed, and the shipping costs (on which ECA assists) are included in the quoted price.

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A booklet describing all of these packages may be obtained from CARE, 20 Broad St., New York 5, N. Y. (In Canada, address Canadian CARE, Ottawa, Ont.) You may designate the individual to whom the parcel is to be sent, or you may indicate the country and one of the CARE agencies will find a recipient.

If you would like to send aid to one of our fellow-Churchmen of the Old Catholic Churches with which the Episcopal Church is in communion, and thus strengthen the bonds between our two Churches, send a contribution marked "CARE for Old Catholics," to THE LIVING CHURCH RELIEF FUND. Such contributions are acknowledged weekly in our columns, and in due time you may also hear directly from the recipient, as the names of donors (in \$10 units) are sent along with these packages.

Since Japan has now been added to the countries to which CARE packages may be sent, we are also adding a new relief fund: "CARE for Japanese Churchmen." Funds so designated will be used to send CARE packages to the Japanese bishops and priests of the Nippon Sei Kokwei (Japanese Holy Catholic Church), or to Churchmen whose names are supplied to us by the authorities of the Japanese Church.

All checks should be made payable to THE LIVING CHURCH RELIEF FUND, with clear indication as to the particular fund for which they are intended, and should be addressed to 744 N. Fourth St., Milwaukee 3, Wis.



RUSSIAN THEOLOGY SEMINARY: *It is a cultural center for Russians in Paris.*

Russian Church Aid—1946-1949

Report of the Joint Commission on Assistance to the Russian Orthodox Church.

THE Joint Commission, by action of General Convention, represents our Church in aiding the Russian Orthodox Church to maintain its high calling of worship and instruction. The Commission was especially authorized to operate in close contact with the similar organs of the Church of England and of the World Council of Churches. The funds at the disposal of the Joint Commission have been primarily composed of a 15 per cent allocation from the Good Friday offering, in accordance with the action of successive General Conventions. Private contributions have also been authorized and received.

The Russian Orthodox Church has, for centuries, followed the spread of Russian colonists or emigrants, later of refugees, to all parts of the world. A Russian Orthodox Mission was thus established in the United States over a century ago, and at present there are some three hundred parishes in North America. During the 19th century chapels or churches were erected in the major capitals of Europe. With the dispersion of over a million Russians, which followed the 1917 Revolution, these centers of Russian Orthodoxy were increased, and supplemented with numerous institutions, and organizations for the maintenance and development of the Christian faith and life in harmony with Eastern Orthodox traditions. Of first importance among these institutions was the Orthodox Theological Institute (Academy of St. Ser-

gius), established at Paris in 1925, at a time when schools for theological training did not exist in the USSR.

It was not unnatural that, in so wide a dispersion, with many social and political trends, strong personalities of contradictory opinions, and extraordinary

difficulties of communication, diverse groupings should appear in the Church. After World War II, in the prevailing mood of anxiety among the allied nations and peoples, and with the revival of the Patriarchate in Moscow, it appeared for a time as if considerable reconciliation among these groupings would take place. The Metropolitan Eulogius in Paris and the Metropolitan's Council of Bishops in North America for a time moved strongly in this direction. With the changing situation, the mood also altered, and at present the different groupings seem to be strongly entrenched in their several positions.

The Moscow Patriarchate has reconstituted its diocesan and parish structure, and reestablished three higher theological schools along with several pastoral training institutions in the Soviet Union. Russian hierarchs, usually with the title of exarch, represent the Patriarchate in Paris, Berlin and New York; supervising small minorities of the Russian dispersion in these areas. The great body of the Russian Orthodox faithful abroad recognize other hierarchs who stand in various degrees of temporary separation from the Mother Church. Even these bodies are in disagreement and their jurisdictions overlap. The three chief groupings are:

1. Those under the Metropolitan Theophilus in North America;
2. Those under the Metropolitan Anastasy and the Council of Russian Bish-

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Christ Church, Noshiro, Japan

Rebuilding Fund

Previously acknowledged	\$ 115.25
Woman's Auxiliary, Good Shepherd Church, Wichita Falls, Tex.	50.00
C. W. Barker	10.00
Mrs. C. A. Bolles	10.00
Rev. Wm. N. Wyckoff	10.00
	\$ 195.25

Save the Children Federation

Previously acknowledged	\$2,638.98
Mrs. James Dunn (For Finland)	200.00
Claire G. Anderson	10.00
David N. Kirkby	5.00
	\$2,853.98

Bishop Chang's Work

Previously acknowledged	\$4,206.29
Mrs. John D. Cheshire	5.00
Helen W. Deming	5.00
	\$4,216.29

ops abroad, chiefly the Displaced Persons in Germany and the countries of their resettlement;

3. Those under the Metropolitan Vladimir in Paris (embracing the vast majority of Orthodox in Western Europe), who holds temporarily a Russian exarchate for the Patriarchate of Constantinople.

The Joint Commission has followed closely all developments among the Russian Orthodox, has sympathetically considered their needs, and has taken a position of friendliness to all, expressed in the following resolution:

"To maintain our liberty of action pending results of further efforts toward reconciliation, on grounds that the present situation is temporary, and we, as outsiders, should be free during this period to continue our assistance to any body that we consider to be effectively aiding in the enrichment and strengthening of the Russian Orthodox Church."

This resolution was similarly adopted by the Russian Clergy and Church Aid Fund of the Church of England, and constitutes the basis of common agreement and coördinated operations of the two Churches. The World Council of Churches in Geneva has followed the same line.

In the spirit of this resolution, and within the means at its disposal, the Joint Commission has, during the present triennium, provided assistance as follows:

1. Undertakings shared by all three jurisdictions:

(a) Publication of Orthodox religious education material in Paris.

(b) Work among students and in boys' and girls' camps in France and Germany.

(c) Home Mission — Action Orthodoxe — in France.

2. For the patriarchate in Moscow:

(a) Shipment to Moscow of Russian Orthodox Theological books published abroad (since World War I).

(b) Support of the Orthodox Institute of St. Denis in Paris.

3. For the Exarchate of Metropolitan Vladimir:

(a) Support of the Russian Theological Academy (St. Sergius) in Paris.

[A financial summary follows here. It is reproduced in full in the accompanying box.]

Correspondence and conversations with bishops from the Moscow Patriarchate have made it clear that the Orthodox Church in the Soviet Union has not felt in need of financial assistance from abroad. On the other hand, the books sent in, and the assistance given to the Institute of St. Denis represent actions specifically requested by the Patriarchate, and are more than a token of goodwill.

The Theological Academy of St. Sergius in Paris has received more than

FINANCIAL SUMMARY

Of the Commission on Assistance to the Russian Orthodox

The following is a summary of the statements submitted annually during the Triennium by the treasurer of the Joint Commission, Mr. S. F. Houston:

RECEIPTS

Balance January 11, 1946		\$ 8,273.60
Good Friday Offerings:		
Balance as of 1945	\$ 7,796.31	
1946 Collection	7,359.73	
1947 Collection	8,439.47	
1948 Collection (a/c)	7,988.00	31,583.51
Private Contributions:		
During 1946	1,024.20	
During 1947	669.00	
During 1948	341.70	2,034.90
Adjustment 1947		19.23
TOTAL		\$41,911.24

EXPENDITURES

Treasurer: Russian Theol. Acad. Fund, Paris		
During 1946	\$17,000.00	
During 1947	5,000.00	
During 1948	13,988.00	\$35,988.00
Survey Paris Dr. W. H. Dunphy, 1947	300.00	
Grant 1947 Publication Fedotoff's Book	150.00	
Grant 1948 Publication Fedotoff's Book	750.00	
Books to Patriarch Alexei, Moscow	500.00	
Treasurer Russ. Church Assistance Fund in USA	500.00	
Treasurer Russ. Cathedral, New York	500.00	2,700.00
TOTAL		\$38,688.00

BALANCE ON HAND MARCH 18, 1949.....\$ 3,223.24

In addition to the above, the Presiding Bishop's Fund provided \$24,000 in special grants during 1948, as follows:

St. Vladimir Orthodox Theological Academy, New York ..	\$ 3,000.00
Academy of St. Sergius, Paris	3,000.00
Institute of St. Denis, Paris	2,000.00
Relief of Orthodox Clergy, France	16,000.00

three-quarters of the funds allocated. This is in line with the original purpose of the Joint Commission, and corresponds to the extraordinary significance of this institution. In 25 years it has given theological training to more than 200 students, of whom half have been ordained and many more are teachers of religion, writers of religious literature, or are otherwise putting into Russian Church life fresh streams of devotion and instruction.

In 1949 St. Sergius has thirty-seven students under a staff of four professors and five assistants, several of the latter being themselves the product of the Academy. Among the students are seven Serbs and two from the ancient Patriarchate of Antioch. Since the War, the Academy has published, with the assistance of the Russian YMCA Press, four additional volumes of *Orthodox Thought* — symposia of theological articles by the staff.

Professors and students have taken a large part in the ecumenical movement.

The Rev. Alexander Schmemmann, a graduate and now instructor at the Academy, has been elected vice-chairman of the Youth Department of the World Council of Churches.

It is with both pride and regret that the Academy has announced the departure of the Very Rev. George Florovsky, D.D. on leave to become Professor of Patristics at the St. Vladimir Orthodox Academy in New York. The Academy is thus significantly multiplying its service to the Russian Church.

The home mission work conducted by the organization called Action Orthodoxe was under the presidency of the famous Russian philosopher Nicholas Berdiaeff until his death in 1948. It maintains a rest home at Noisy-le-Grand, near Paris where 260 persons stayed for an average of 16 days during the past year. Action Orthodoxe also conducts a course for lay readers, organizes assistance to Russians in prisons or mental institutions, and generally expresses the social and charitable

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spirit of Russian Orthodox in France. Social workers state that the need for physical relief among Russian refugees in Paris has been greater in 1948 than at any time since the mid 1930's.

Each year has added to the number of children and the generation of students among Russians abroad. The Joint Commission has assisted Russian Orthodox agencies striving to bring up their children and young people in the Orthodox faith, while at the same time helping them to adjust themselves to the life of the countries in which they may live. This work is done in Sunday or mid-week classes, boys' and girls' clubs and camps, student Christian movement circles and conferences, and meetings with corresponding groups of non-Orthodox Christians as at the Oslo World Conference of Christian Youth 1947 and at the Youth Session at Amsterdam 1948.

An important undertaking in which all jurisdictions are participating is the Orthodox Religious Education Project sponsored by the Russian YMCA Press in Paris. Three volumes have been prepared, one of which appeared in 1948 and two to be published in the spring of 1949. They are written by a "collective" of persons trained in religious education in Russia and abroad. The Christian Nurture series and other Anglican and Roman Catholic books were studied for method. The art work is superb. The wide use of the first books as well as favorable comments from bishops of the Moscow Patriarchate, the Russian Exarchate of Constantinople, and the Council of Bishops abroad show that the series actually meets the task set for itself in the preface; to present, "not only a knowledge of the catechism, but, so far as this is possible for a child's comprehension, a complete Orthodox philosophy of life."

Aside from these regular institutions and undertakings, modest grants are made for travel of theologians or students to ecumenical conferences, for emergency health needs of families at the Academy or at St. Denis Institute, and similar objects.

The Joint Commission functions in Paris through its treasurer, Benjamin S. Carter, Morgan and Co., 14 Place Vendome, and its local secretary, Dr. Donald A. Lowrie, managing director of the Russian YMCA Press. Dr. Lowrie is chairman of the Orthodox Advisory Committee which counsels the Joint Commission, the Russian Clergy and Church Aid Fund, and the World Council of Churches on aid to the Russian Church.

MEMBERSHIP

Bishop Scaife of Western New York, chairman; Dr. Paul B. Anderson, secretary; the Presiding Bishop; Bishop Barry, Coadjutor of Albany; Bishop Gray, Coadjutor of Connecticut; Bishop Pardue of Pittsburgh; Rev. Whitney Hale, Massachusetts; Rev. E. R. Hardy, New York; Edward K. Warren, New York; Samuel F. Houston, Pennsylvania.

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QUINCY

"The Episcopal Church"

A resolution that the official name of the Church in the United States be changed to "The Episcopal Church," in order that the unity of the church in many of its aspects be obtained, was passed unanimously by the 72d annual synod of the diocese of Quincy with the proviso that the resolution be referred to General Convention.

The synod also resolved unanimously its conviction that the six precepts of the Church designated by the Lambeth Conference should become the rule of life for each communicant of the Church.

A third resolution increased diocesan assessments 50% for 1950 and, wherever feasible, for the balance of 1949. This provision is to take care of the bishop's salary *in toto*. Bishop Essex, the diocesan, resigned St. Paul's, Peoria, in 1948, and received part of his salary from that parish prior to resignation.

At a board of missions meeting, an item of \$500 was added to the budget

for new St. Peter's church at Canton. The addition was approved by the synod.

The Woman's Auxiliary, presided over by Mrs. Dean B. Battles, revealed that the United Thank Offering received at the spring in gathering at Moline amounted to \$1,328.34.

Speaker at the synod service was Bishop Clough of Springfield.

ELECTIONS. General Convention: Clerical, C. F. Savage, J. K. Putt, E. J. Bubb, G. E. Gillett, Lay, B. E. Wrigley, W. H. Damour, Johnston Couch, Benjamin Potter. Clerical alternates, H. G. Holt, J. W. McCullough, C. B. Russell, G. B. Armstrong. Lay alternates, J. B. Williams, George French, John Brydon, Allen Seiffert.

Woman's Auxiliary: Mmes. Dean Battles, J. C. Brydon, W. H. Damour, E. J. Bubb, J. W. McCullough. Alternates, Mmes. J. B. Williams, T. R. Hughes, L. A. Welch, M. R. Beckstrom, Miss Harriet Todd.

BETHLEHEM

Parishioner Donates Parish House

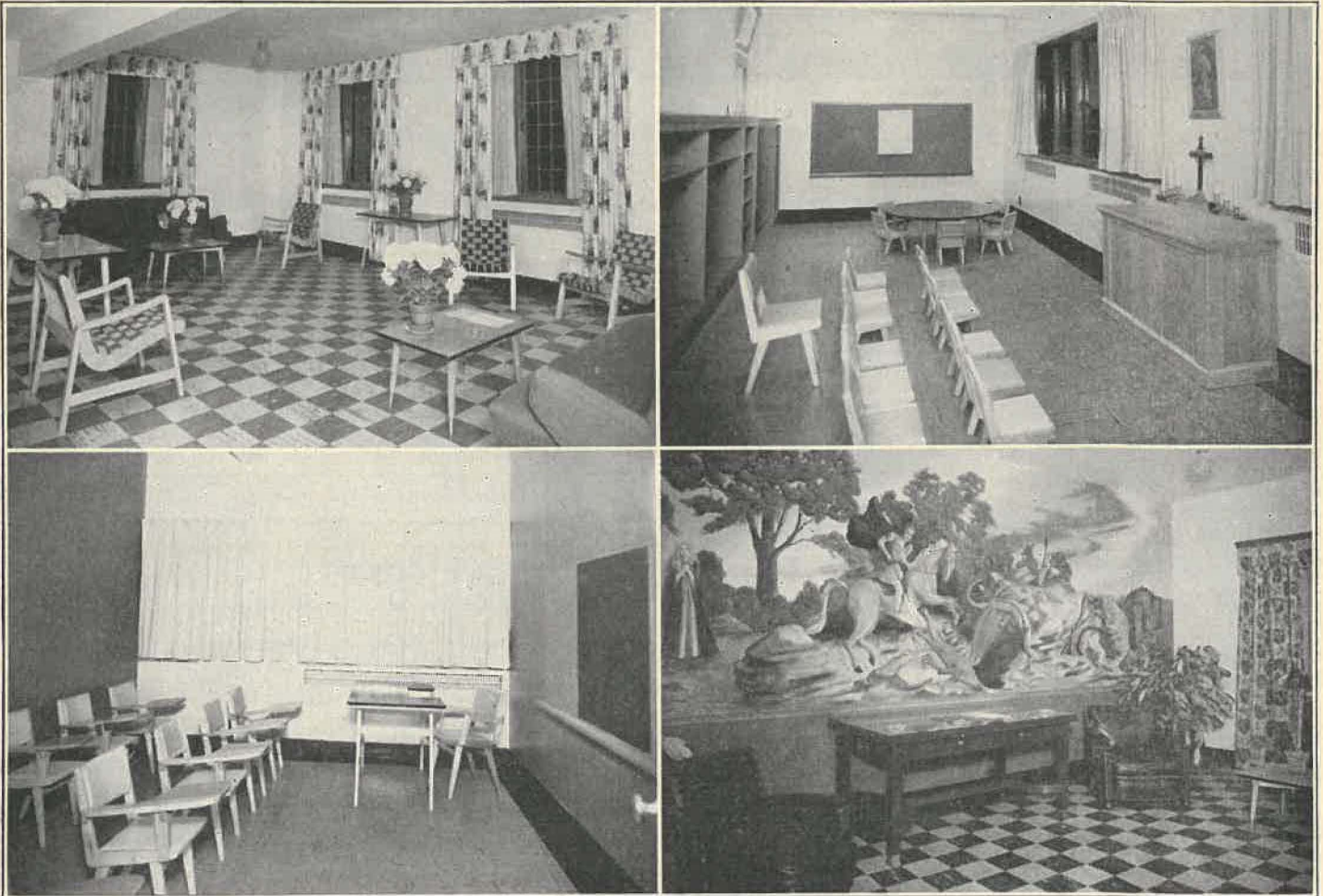
A mural of St. George and the dragon decorates the men's clubroom wall in the new parish house of Grace Church, Honesdale, Pa. The clubroom shares the second floor of the three-story, fire-resistant building with a ladies' meeting

room, young people's recreation room and kitchenette, six Sunday school classrooms (which can accommodate 80 students), and a choir room.

Donors of the parish house are Mr. and Mrs. Byron S. Miller. Mr. Miller became actively interested in the Church's life three years ago, and since that time has become chairman of the Laymen's Movement of the diocese of Bethlehem, which he has made, according to the Rev. Frederick O. Musser, rector of Trinity Parish Church, Easton, Pa., into one of the most fruitful activities in the diocese.

The first floor of the new parish house is occupied by rector's office, clergy sacristy, working sacristy, kitchen, and auditorium with stage. Victor Warner, who did the auditorium paintings, also painted the St. George mural. The third floor is a sexton's apartment with terrace.

Exterior walls of concrete tile with native ledge stone facing are constructed with Gothic lines to harmonize with the architecture of the church. The building has steel framing, steel bar joists, and poured concrete floors. Interior partitions



MODERN PARISH HOUSE: (left to right, above) women's club room, children's chapel; (below) class room, men's club room.

are of Gypsum block with plaster and sand-texture painted surface.

In furnishing the building, plastic materials were used wherever possible, to assure low maintenance and redecoration costs.

The Rev. William Frank Allen is rector of Grace Church.

INDIANAPOLIS

Preaching Mission Planned

The convention of the diocese of Indianapolis, held at St. John's Church, Lafayette, Ind., May 4th and 5th, marked the 10th anniversary of Bishop Kirchhoffer's episcopacy.

The convention instructed the diocesan council to make a survey and to report on opportunities for further expansion of work and also to plan for a diocesan preaching mission to be held in fall.

ELECTIONS. Deputies to General Convention: clerical, William Burrows, R. F. Thornton, I. M. Blackburn, Thomas Mabley; lay, G. B. Schley, Lawrence Dorsey, Richard Locton, A. G. Swanagan.

Alternates, clerical, T. A. Dixon, J. B. Love, L. H. Bruner, R. F. Pfeiffer; lay, Overton Sacksteder, A. Anderson, E. Strachan, John Fenstermaker.

Delegates to Triennial Meeting, Mmes. Lawrence Dorsey, E. A. Callanan, E. Schofield, M. Graham, K. Weyerbacher; alternates, Mmes. O. Sacksteder, H. Watts, C. G. Minton, R. Haymond, W. E. Gavin.

MONTANA

Voluntary Pension Increase Favored

Personal evangelism was emphasized both in the address of Bishop Daniels of Montana and in that of the guest speaker, Gen. John C. Lee of the Brotherhood of St. Andrew, at the convention of the diocese of Montana, meeting at the Church of the Holy Spirit, Missoula.

The convention adopted two memorials in regard to the Church Pension Fund. One approved the proposed pension increase to 15 per cent provided that the additional five per cent be a

voluntary assessment paid by those clergy wishing the additional protection. The other asked the inclusion in the scope of the orphan's benefit of those adopted children of the clergy who were adopted before September, 1946. An asking budget approximately \$3,000 larger than the 1949 budget was adopted.

ELECTIONS: Standing committee, clerical, T. W. Bennett, C. A. Wilson, W. Davidson; lay, R. S. Paulson, O. Sippel, R. J. Cottrell. Executive Council, Rev. Eric Wright and Messrs. John Harrison and Harold Longmaid, Jr.

UPPER SO. CAROLINA

Bishop Receives Pectoral Cross

A gold pectoral cross was presented to Bishop Gravatt of Upper South Carolina by clergy and laity of the diocese on May 25th, the tenth anniversary of his consecration to the episcopate.

Approximately 150 attended the celebration held in honor of the Bishop at Trinity parish house, Columbia.

A resolution passed by the standing committee stated:

"... that we express publically in open meeting and in print . . . our love and devotion to God's ambassador among us, and we pray that Almighty God will continue to bless his work and life in the years that are to come."

JERUSALEM CYCLE OF PRAYER

July

1. Llandaff, Wales: John Morgan. (*Newly-Elected Archbishop of Wales.*)
2. London, England: John William Charles Wand; William Marshall Selwyn, Fulham, Northern and Central Europe; Henry Colville Montgomery-Campbell, Kensington; Robert Hamilton Moberly, Stepney; Edward Michael Gresford Jones, Willesden.
3. Long Island, USA: James Pernet de Wolfe; Jonathan Goodhue Sherman, Suffragan.
4. Los Angeles, USA: Francis Eric Irving Bloy; Donald James Campbell, Suffragan.
5. Louisiana, USA: Girault M. Jones.
6. Lucknow, India: Christopher James Gossage Robinson.
7. Madagascar, Gerald Richard Vernon; Grosvenor Miles, Asst.

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SEMINARIES

Philadelphia Adds to Faculty

The Very Rev. Frank D. Gifford, dean of the Divinity School of Philadelphia, has announced additions to the faculty.

They are: the Rev. C. Edward Hopkin, Ph.D., assistant professor of systematic theology and ethics; the Rev. Charles W.

Lowry, Jr., Ph.D., lecturer in systematic theology; the Rev. Edgar C. Young, D.D., Th.D., S.T.D., faculty librarian with the rank of professor, and lecturer in the graduate department; the Rev. Thomas Tripp, Ph.D., lecturer in pastoral theology, and "the Town and Country Church."

The Rev. William W. Manross, Ph.D., librarian of the Church Historical Society, lecturer for a seminar in American Church history; the Rev. Robert J. Divine, S.T.B., chaplain of the Pennsylvania State Hospital and supervisor of the Council for Clinical Training, lecturer in clinical pastoral training; the Rev. A. Lester Worthey, S.T.B., lecturer in pastoral theology.

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COLLEGES

Dr. Terwilliger Goes to Poughkeepsie

The Rev. Dr. Robert E. Terwilliger, goes to Poughkeepsie, N. Y., on August 15th, to become rector of Christ Church and chaplain of the Episcopal Church to students of Vassar College. The appointment as chaplain was made under the new canon, "Of the Diocesan Commission of College Work," passed at the New York diocesan convention on May 10th. At the present time, 40 per cent of the students at Vassar are Episcopalians.

Dr. Terwilliger received the Ph.D. degree, in course, from Yale University, in the field of Christian ethics. On May 25th of this year, he received the degree of S.T.M. at the General Theological Seminary, where, for the past two years he has been a fellow and tutor; acting also as assistant at the Church of the Heavenly Rest. He was made deacon in 1942 and advanced to the priesthood in 1943. From 1943 to 1944 he was curate of All Saints' Church, Worcester, Mass.; and until 1947 assistant at Christ Church Cathedral, Hartford, Conn.



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VASSAR CHAPLAIN: Dr. Terwilliger.

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NOTICES

DIED

MEYER, Lt. Samuel Harrison, youngest son of Rev. and Mrs. Frederick F. Meyer, Essex, Maryland, killed April 30, 1949 in an air craft accident. Burial in Camden, New York, with full military honors.

MEMORIAL

OF YOUR CHARITY pray for the repose of the soul of Rosetta Adelaide Malcolm departed this life June 30, 1947. "Blessed are the pure in heart: for they shall see God." Memorial Mass at the Church of the Good Shepherd, Greenwood Lake, New York, June 30, 1949, at 7 A.M.

CLASSIFIED

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CHANGES

Appointments Accepted

The Rev. Benjamin F. Axelroad, Jr., canon of Trinity Cathedral, Newark, N. J., is now chaplain of the city mission of Newark. He is not giving up entirely his work at Trinity Cathedral. Address: 24 Rector St., Newark 2, N. J.

The Rev. C. Corwin Calavan, after graduation from the Church Divinity School of the Pacific, will become vicar of St. Matthew's Church, Portland, Ore., as of July 15th. Address: N. E. 102d Ave. and Skidmore St., Portland 13, Ore.

The Rt. Rev. Benjamin D. Dagwell, Bishop of Oregon, will also act as dean of St. Stephen's Cathedral, Portland, after July 1st. The former deacon of the cathedral, the Rev. Harry LeRoy Newton, will be a canon of the cathedral, as will the Rev. Joseph L. O'Rillian, who formerly served the convocation of American Churches in Europe.

The Rev. Weston H. Gillett, formerly priest in charge of the Church of the Advent of Christ the King, San Francisco, is now rector of the parish. Address: 162 Hickory St., San Francisco 2.

The Rev. E. W. Hughes, formerly vicar of St. Peter's Church, Albany, Ore., will become assistant to the rector of St. Mary's Church, Ore., on July 1st. Address: 2076 Agate St.

The Rev. James Hazelton Pearson, formerly a student at Nashotah House, is now assistant at Grace Church, Sheboygan, Wis., and vicar of St. Boniface's Church, Chilton. Address: 630 Ontario Ave., Sheboygan, Wis.

The Rev. George E. Rath, formerly vicar of All Saints' Church, Millington, N. J., is now its rector.

The Rev. Norman S. Rice, formerly curate at St. Luke's Church, Montclair, N. J., will become rector of St. Alban's Church, Cleveland, on July 15th. Address: 2431 Overlook Rd., Cleveland Heights 6, Ohio.

The Rev. Albert Sayers, formerly priest in charge of Calvary Church, Montgomery, W. Va., the Church of the Good Shepherd, Hansford, and the Church of the Redeemer, Ansted, will on July 1st become priest in charge of All Saints' Church, Anchorage, Alaska, and may be addressed there.

Resignations

The Rev. Francis T. Brown, rector emeritus of Grace Church, Tucson, Ariz., has again retired from the active ministry. For a little over a year he had been acting vicar of St. Paul's Mission, Phoenix. The Rev. Mr. Brown and his wife are this month observing their 50th wedding anniversary.

The Rev. Charles F. Nugent has resigned as rector of the Church of the Messiah, Rhinebeck, N. Y., as of April 1st, because of ill health. Address: Rhinebeck, N. Y.

The Rev. L. C. Wolcott has resigned from his teaching work at Canterbury College and after August 1st will be in residence as vicar of St. John's Church, Bedford, Ind. Address: 1318 M St.

Changes of Address

Chaplain C. W. Adams, formerly addressed at Box 182, Point Loma, San Diego 6, Calif., should now be addressed at 4821 Brighton, San Diego 7, Calif.

The Rev. David W. Barre, retired priest of the diocese of Southern Ohio, formerly addressed at Box 4056, Station H, Columbus, Ohio, should now be addressed at Box 532, Granville, Ohio.

The Rev. Godfrey W. Cadman, retired priest of the diocese of South Florida, formerly addressed at Winter Park, Fla., should now be addressed at 426 E. Michigan Ave., Orlando, Fla.

The Rev. John S. Cole, rector emeritus of St. Christopher's Church, Oak Park, Ill., formerly addressed at 2182 W. Third St., Waterloo, Ia., should now be addressed at 728 N. LaGrange Rd., LaGrange, Ill.

The Rev. R. R. Diggs, retired priest of the diocese of Louisiana, formerly addressed at Crowley, La., should now be addressed at 115 Jefferson St., New Iberia, La.

The Rev. Emile S. Harper, retired priest of the diocese of Sacramento, formerly addressed at 792 Carroll St., Brooklyn 15, N. Y., should now be ad-

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RESIDENT TEACHER of Latin needed by Boarding School for Girls in Middle West. Reply Box K-304, The Living Church, Milwaukee 3, Wis.

WANTED by a medium sized Southern Parish a single person to act as Director of Religious Education and Parish Secretary. Please apply to the Rev. Albert C. Morris, St. James' Church, Greenville, Mississippi, stating qualifications and salary expected.

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POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, English background and training, over 20 years successful boy choir work in prominent Eastern parish, desires change to church with good organ offering adequate salary. Reply Box A-292, The Living Church, Milwaukee 3, Wis.

EXPERIENCED PRIEST desires to supply Church, in or near New York, during August, with living quarters if possible, and remuneration. Reply Box P-303, The Living Church, Milwaukee 3, Wis.

CATHOLIC PRIEST, married with family, 43, aggressive, desires Parish, either coast preferable, but not essential. \$3,600 and Rectory, usual allowances. Will consider less for right opportunity. Reply Box S-307, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIR DIRECTOR, B.A. Highest references, New York clergy. 15 years experience. Desires Parish in New York City or near North Shore, Long Island. Reply Box H-301, The Living Church, Milwaukee 3, Wis.

CATHOLIC CHURCHWOMAN desires secretarial or institutional appointment, opportunity to work with children or adult group. Reply Box F-294, The Living Church, Milwaukee 3, Wis.

CLERGYMAN would like to join staff as Priest-Organist. Reply Box L-302, The Living Church, Milwaukee 3, Wis.

PRIEST classified "unemployable" because "single and over forty" wants to serve God and neighbor for at least twenty-one years as curate, rector, or vicar in a church sponsoring week day activities. Reply Box R-295, The Living Church, Milwaukee 3, Wis.

AVAILABLE FOR AUGUST supply in vicinity of New York City or near coast. Reply Box M-300, The Living Church, Milwaukee 3, Wis.

WEST COAST PRIEST desires Eastern Parish. Prayer Book Catholic Churchman. Three grade and high school children make summer move desirable. Reply Box C-297, The Living Church Milwaukee 3, Wis.

PRIEST, Catholic, available supply August. Reply Box S-293, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

dressed at the Fairmont Hotel, Nob Hill, San Francisco.

The Rev. Arthur C. Kelsey, curate at the Church of the Advent, Boston, formerly addressed at 135 Mount Vernon St., Boston 8, is now residing at 4 Willard St., Cambridge 38, Mass.

The Rev. W. B. Kenworthy, Jr., retired priest of the diocese of Maryland, formerly addressed at Lake Worth, Fla., and the Virgin Islands, should now be addressed c/o C. W. Reed, Paris Island, S. C.

The Rt. Rev. Frank A. McElwain, Retired Bishop of Minnesota, will be in charge of St. James' Church, Burkehaven, N. H., during July and August.

The Rev. H. G. Purchase, formerly addressed at P. O. Box 95, Princeton Junction, N. J., should now be addressed at Box 578, Princeton, N. J.

The Rev. C. B. Wilmer, rector emeritus of St. Luke's Church, Atlanta, Ga., formerly addressed at the Hotel Mirasol, Tampa, Fla., should now be addressed at Rattlesnake, Fla.

Ordinations

Priests

North Carolina: The Rev. Hendry T. Rodman was ordained priest on May 31st by Bishop Penick of North Carolina at Christ Church, Walnut Cove, where the Rev. Mr. Rodman will be priest in charge. He will also serve churches at Mayodan and Germantown. The Rev. Thomas J. Smyth presented the candidate. The Rev. George Murray preached the sermon.

Panama Canal Zone: The Rev. Solomon N. Jacobs was ordained priest on May 21st by Bishop Gooden of the Panama Canal Zone at the Cathedral of St. Luke, Ancon. The Ven. Arthur F. Nightengale, archdeacon of Panama, presented the candidate. The Very Rev. Raymond T. Ferris, dean of the cathedral, preached the sermon. The former Archbishop of the West Indies and Retired Bishop of Honduras, the Most Rev. Dr. E. A. Dunn, took part in the laying on of hands.

Fr. Jacobs will be priest in charge of St. George's Church, Gatun, and the Church of St. Mary the Virgin, Silver City. Address: St. John the Baptist House, P. O. Box 23, Gatun, Canal Zone.

South Carolina: The Rev. John Quantock Crumbly was ordained to the priesthood on June 1st by Bishop Carruthers of South Carolina at the Church

of the Holy Communion, Charleston. The Rev. William L. Hargrave presented the candidate. The Rev. William W. Lumpkin preached the sermon. The Rev. Mr. Crumbly will be priest in charge of St. Alban's Church, Kingstree; St. Stephen's, St. Stephen; and All Saints', Manning. Address: Kingstree, S. C.

South Florida: The Rev. John A. Benton, Jr. was ordained priest on May 28th by Bishop Wing of South Florida at St. Andrew's Church, Tampa, Fla. The Rev. Harold B. Hoag presented the candidate. The Rev. Charles B. Wood preached the sermon. The Rev. Mr. Benton will be vicar of St. Michael's Church, Orlando. Address: 228 E. Central Ave., Orlando, Fla.

Upper South Carolina: The Rev. Martin Robert Tilson was ordained priest on May 27th by Bishop Gravatt of Upper South Carolina at Christ Church, Lancaster, S. C., where the Rev. Mr. Tilson has been deacon in charge. The Rev. A. P. Chambliss, Jr. presented the candidate. The Rev. E. Irwin Hulbert, Jr. preached the sermon.

Deacons

Long Island: Herman Elliott Blackman, David Given, Jr., William Graham Love, John Gladstone Mills, and Christopher Morley, Jr., were ordained to the diaconate on May 21st at the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. The Rev. Dr. Powel M. Dawley preached the sermon.

The Rev. Mr. Blackman, who was presented by the Rev. Charles C. England, will be curate of St. Augustine's Church, Brooklyn. Address: 700 Marcy Ave., Brooklyn 16, New York.

The Rev. Mr. Given, who was presented by the Rev. Rush R. Sloan, will be on the staff of Good Shepherd Navajo Mission, Fort Defiance, Ariz.

The Rev. Mr. Love, who was presented by the Rev. Llewellyn O. Diplock, will be a missionary of St. Marys Church, Siquirres, Costa Rica.

The Rev. Mr. Mills, who was presented by the Rev. Dr. C. Rankin Barnes, will be curate of St. Mark's Church, Glendale, Calif. Address: 138 S. Louise St.

The Rev. Mr. Morley, who was presented by the Rev. Clarence W. Jones, will be a fellow of General Theological Seminary. Address: 175 Ninth Ave., New York 11, N. Y.

Minnesota: Tally Herbert Jarrett, Jr., was or-

dated to the diaconate on May 26th at St. Andrew's Church, Louisville, by Bishop Clingman of Kentucky, acting on behalf of Bishop Keeler. The candidate was presented by the Rev. A. E. Anderson. The sermon was preached by the Rev. Dr. Paul Kramer, professor of systematic theology at Seabury-Western Theological Seminary. The Rev. Mr. Jarrett will begin his duties in the diocese of Minnesota this summer.

North Carolina: The Rev. W. Peter Katt, a former Presbyterian minister, was ordained deacon on May 28th by Bishop Penick of North Carolina at St. Saviour's Church, Raleigh. The Rev. I. Harding Hughes preached the sermon. Presented by the Rev. Boston M. Lackey, the new deacon will be in charge of St. Saviour's Church.

Theodore Hall Partrick was ordained deacon on May 29th by Bishop Penick of North Carolina at the Church of the Good Shepherd, Raleigh. The Rev. David W. Yates preached the sermon. Presented by the Rev. James M. Dick, the new deacon will be in charge of Christ Church, Albe-marle, N. C.

Levering Bartine Sherman was ordained deacon on June 2d by Bishop Penick of North Carolina at the Church of Immanuel-on-the-Hill at the Virginia Theological Seminary. Presented by his father, the Rev. Dr. Arthur M. Sherman, the new deacon will be in charge of St. Andrew's Church, Charlotte, and St. Mark's, Mecklenburg County.

Rhode Island: Charles L. Winters, Jr., was ordained deacon on June 1st by Bishop Bennett of Rhode Island at Trinity Church, Newport. The candidate was presented by the Rev. William M. Bradner. Bishop Scaife of Western New York preached the sermon. The Rev. Mr. Winters will study for his Master's degree at the Union Theological Seminary.

Tennessee: Curtis Benton Luck was ordained deacon on June 8d by Bishop Dandridge of Tennessee at Holy Trinity Church, Memphis, where the Rev. Mr. Luck will be deacon. He was presented by the Rev. A. Malcolm MacMillan. The Rev. Dr. James R. Sharp preached the sermon. Address: 1464 S. Willett St., Memphis 6, Tenn.

Diocesan Positions

The Rev. G. Clayton Melling, rector of All Saints' Church, Johnson City, N. Y., is now editor of the Church Messenger of the diocese of Central New York.



Church Services near Colleges

—BUFFALO STATE TEACHER'S COLLEGE—
ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sun 8, 11; College Club 1st & 3rd Mon 8

—COLUMBIA UNIVERSITY—
ST. PAUL'S CHAPEL New York City
Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat) 12 Noon; HC Tues, Wed & Thurs 8

—DUKE UNIVERSITY—
THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

—GEORGE WASHINGTON UNIVERSITY—
ST. JOHN'S Rev. C. Leslie Glenn, D.D., r
Lafayette Sq., Washington, D. C.
Sun 8, 9:30, 11, 7:30, Canterbury Club 8:30
Mon, Tues, Thurs, Sat, 12; Wed, Fri 7:30;
HD 7:30 & 12

—HARVARD, RADCLIFFE—
CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

—UNIVERSITY OF ILLINOIS—
CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; EV, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar

MILWAUKEE-DOWNER, STATE TEACHERS
ST. MARK'S Rev. Killion Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

—UNIVERSITY OF MISSOURI—
STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
7:30; 11 HC; Daily EP 5:15

—NEW PALTZ STATE TEACHERS—
ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

—PRINCETON UNIVERSITY—
PROCTOR FOUNDATION Rev. H. B. Cannon, Chap
Services in the Marquand Transept of the Uni-
versity Chapel
Sun 9:00—Breakfast served at Proctor Foundation
House following 9 o'clock Communion
Weekdays Tues & Fri 7:45

—PRINCETON UNIVERSITY (Con't)—
TRINITY CHURCH Rev. John V. Butler, D.D., r;
Rev. Haig J. Nargesian, c
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

—SANTA BARBARA COLLEGE—
UNIVERSITY OF CALIFORNIA
TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30, 9:30, 11; 7:30 Ev

—UNIVERSITY OF TEXAS—
ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily: 7, 5:30, Wed 10

—UNION COLLEGE—
ST. GEORGE'S Schenectady 5, N. Y.
Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11
Morning Service, Ser, Nursery; Daily: Eu 7; Thurs
10; HD 7, 10

—VASSAR COLLEGE—
CHRIST CHURCH Acad. & Barclay, Poughkeepsie,
New York
Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.;
Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30; 8; HD or Thurs 10, other days
9; College supper-discussion, Fri 6

—UNIVERSITY OF WASHINGTON—
CHRIST CHURCH SEATTLE, WASHINGTON
Rev. W. W. McNeil, Jr., r; Rev. D. R. Cochran, Chap
Sun 8, 11, 6:30 Ev; Wed & HD 7

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HD Low Mass 11

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