

The Living Church

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

Twenty-five Million Slaves

Editorial

Page 8

Treasure Trove in Michigan

Gregory Mabry

Page 10

Episcopalians Are Spiritually Eager

The Abbot of Nashdom

Page 11

Reports of

Commission on Deaconesses

Forward Movement Commission

Page 7



LAYING ON OF HANDS

At consecration of Bishop Claiborne were (clockwise from left) Bishops Clingman, Carpenter, Tucker, Powell, West, Louttit.

LETTERS

The Church in Gibraltar

TO THE EDITOR: May I add a few details to your article? [L. C., May 1st].

The bishops of Gibraltar are all subsequently installed as deans of St. Paul's Collegiate Church, Malta. St. Paul's, built by the generosity of Queen Adelaide in 1841, is a fine example of classic architecture. It is now undergoing extensive restoration in order to house the war shrine to all the Units of British and Allied Forces concerned with the defence of Malta in the last war. . . . The Roman Catholics have their own War Shrine. For this, the shrine at St. Paul's, we have raised a large sum of money, over an appeal signed amongst others, by Gen. Eisenhower. We need altogether another £3,000.

Sufficient has come in to justify our carrying out a modified scheme. We badly need the balance, in order to carry out the scheme in its entirety.

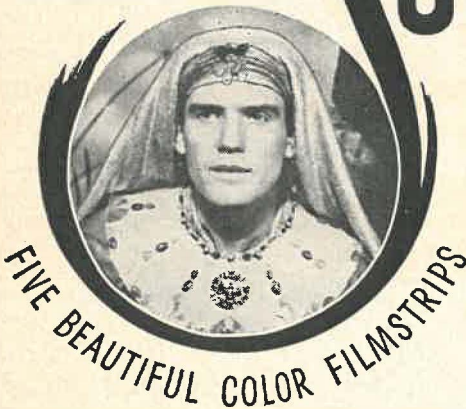
The Archbishop of Canterbury, Dr. Fisher, has just written to me to say that he will gladly accept my invitation to come out to Malta to dedicate the war shrine early in December. This is a great honour. I wish we could get the debt cleared before he comes!

Bishop Larned, in charge of American Churches in Europe, has shown concern and interest in our work. We had a conference together at Lugano last October and worked out ways in which the Episcopal Church in America might perhaps be able to help us and integrate our work with that under his care, wherever that was possible without loss of identity.

The situation, in a nutshell, is that my diocese and its chaplains minister to American Episcopalians and others in many parts of Southern Europe. In chaplaincy after chaplaincy we have joint committees of Anglo-American complexion, so as to finance our churches. Your people are most generous.

In several of our chaplaincies we could not carry on without American aid. For this very reason, and for the deeper one of real unity and fellowship, I invited Bishop Larned to visit our churches in Athens,

"LIFE OF Joseph"



1. JOSEPH SOLD INTO EGYPT
2. FROM PALACE TO PRISON
3. JOSEPH'S DREAMS COME TRUE
4. JOSEPH MAKES HIMSELF KNOWN
5. THE FAMILY REUNITED

Order from your church supply house or send to

Cathedral Films

The beloved story of Joseph, the shepherd boy who became ruler of Egypt, now can be taught with new effectiveness through these five filmstrips produced by Cathedral Films. The Old Testament story is vividly and authentically presented in full color photographs. Children will learn with delight. Adults will enjoy seeing the all-time favorite story of Joseph and his coat of many colors.

Each colorstrip	\$5.00
All 5 colorstrips	\$22.50
Black & white strip	\$3.00
All 5 b & w strips	\$12.50

1970 CAHUENGA BOULEVARD, HOLLYWOOD 28, CALIFORNIA

THE END OF AN AGE

William Ralph Inge

The essays included in this book by the former Dean of St. Paul's present the problems facing our era. The title essay examines the opinions of contemporary European writers discussing the present as a turning point in history or as a step in the natural progress of civilization. The other essays, all displaying Dean Inge's clarity of style and thought, include "The Sickness of Christendom," "The Curse of War," "The Twilight of Freedom," "The Philosophy of the Wolf State," "Escapism," and "The Population Problem." \$3.00.

at all bookstores

MACMILLAN
60 Fifth Ave., N. Y. 11

ALL CHURCH CRAFTS
Studios of George L. Payne

American Productions in Stained Glass, Lighting Fixtures, Woodwork, Altar Ornaments & Tablets
Genuine Carillons

Also Representing
J. Wippell & Co., Ltd.
Exeter • England
English Church Art

Address Inquiries
GEORGE L. PAYNE
ONE LEE PLACE • PATERSON 7, N. J.

Clergy and Choir VESTMENTS
ALTAR HANGINGS and LINENS
Chasubles-Albs-Amices-Copes

J. M. HALL, Inc.
14 West 40th Street New York 18, N. Y.
Tel. Chickering 4-3306
American Distributor of Stained Glass Windows for James Powell & Sons (Whitefriars) Ltd., London, England

KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leathertette. Few and Common cushions in various types of coverings. Inquiries Welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. Editor
PETER DAY Executive Editor
ELIZABETH McCracken Associate Editor
PAUL B. ANDERSON Associate Editor
PAUL RUSCH Associate Editor
REV. CARROLL E. SIMCOX Book Editor
EDGAR O. DODGE Advertising Manager
MARY MUELLER Credit Manager
WARREN J. DEBUS Subscription Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

Istanbul, and Ankara. He has just sent me his report. I am delighted that he was able to go. He held Confirmations in our churches and ministered to the congregations. He has expressed the view that our Malta project would be of great interest to American Churchpeople. I am therefore hopeful that we may get interest and support in that project, shortly to be dedicated by the Archbishop.

Turning to your column once more, I see you do not single out Portugal for any specific mention, but we have chaplaincies at Lisbon, Estoril, Oporto; whilst Madeira (Funchal) comes back again to the jurisdiction of this diocese at Michaelmas this year, by direction of the Archbishop of Canterbury, who is our Metropolitan.

I am holding a synod of the clergy of this diocese this year; it will be the first to be held for 20 years. It will have to be held in England, the most convenient spot for my clergy to meet from July 5th to 7th, and it will be followed by our annual diocesan festival in London on July 13th. We are to begin with a celebration of the Holy Eucharist in the SPG chapel. That will be followed by a full sung Eucharist in St. Margaret's Church, Westminster, by kind permission of the rector, Canon Charles Smyth. In the afternoon there will be a meeting in the Caxton Hall, Westminster, for all friends and supporters of the diocese.

✠ CECIL DOUGLASS HORSLEY.

Gibraltar.

Educational Crusade

TO THE EDITOR: Few Americans are aware of the extent to which the Christian work in the Holy Land has been disrupted by recent events. Following the liberation of the Holy Land from Moslem rule, which the British accomplished in 1917, the Holy Land became a place of refuge for White Russians from the Communists, Armenians from the Turks, Ethiopians from the Italians, Greeks from the Nazis, as well as the vast number of Jewish sufferers from Hitler.

Now the creation of the State of Israel has overwhelmingly reduced the number of Christians in the Holy Land. Bishop Stew-

art wrote from Jerusalem [L. C., April 17th], "All the secondary schools formerly run by the missionary societies have been closed, and it remains to be seen how far they will ever be able to open again under the regulations of the Israel government." Among the greatest sufferers in the Holy Land have been the Hebrew-Christians. These people had been persecuted in Hitler's Germany because of race and they were boycotted in Jerusalem because of religion. The British removed these doubly threatened people, just before the partition of Palestine, in a relief program known as Operation Mercy.

The seven hundred and fifty thousand refugees from the Holy Land, who are the victims of the military success of the Zionists, have had their homes and their bank accounts seized. Consequently, the relief program for their mere existence is so vast as to require the United Nations to perform it. But the refugees naturally feel that such relief is only a form of political patronage. They are thankful for the crumbs; yet cannot be expected to regard these crumbs as justice from the rich man's table.

The Grace Cleveland Memorial Foundation has been incorporated to educate the American public as to the deplorable condition of the Christian minority of the Holy Land, and our responsibility for this condition, as well as to secure aid for the freedom and well being of voluntary Christian education in the Holy Land.

We seek 250 Christians who will give one hundred dollars to secure the future of Christian education in the Holy Land. This appeal is to all Christians. The Christian schools, weak and small as they are, nevertheless, are the one moral force for racial understanding and United Nations' idealism in the Holy Land.

Contributions, large or small, should be sent to Grace Cleveland Memorial Foundation, c/o F. F. Bowman, Jr., Treasurer, 1102 Lincoln Street, Madison 5, Wis.

(Rev.) FRANCIS J. BLOODGOOD.

Madison, Wis.

Making Use of What We Have

TO THE EDITOR: No one will deny that there is a real shortage of clergy in our Church. But can it be that we are not making full use of the men we have?

Of course, missions have to be started and small parishes need attention but to have able-bodied men with no other work than to look after from 50 to 200 communicants where growth is limited is not using the clergy wisely.

Then, too, we might think twice before we go into every village and hamlet where there are more than enough churches and start another struggling one that becomes an economic parasite in the eyes of thoughtful people.

We can get all the men of sub-mediocre ability we want. But young men of ability are not going to be attracted by the ecclesiastical morgues we continue for the sake of statistical vanity or under the guise of missionary expansion.

The average number of communicants to each clergyman is only 254.

(Rev.) LOUIS F. MARTIN.

Fort Worth, Tex.

THE NERVOUS TEMPERAMENT

"The possessor of a nervous temperament must learn to live with it in society in such a way that it becomes an asset rather than a liability."

"Life must be taken seriously but never solemnly. Relaxation, play, humor are the natural foils to over-seriousness and they are necessary to emotional health and the avoidance of morbidity."

THE SOIL IN WHICH A PSYCHO-NEUROSIS GROWS

- (a) Nervous Mother or Father
- (b) Quarreling Parents
- (c) An Alcoholic Father
- (d) Broken Homes
- (e) Humiliation
- (f) Insecurity
- (g) Wrong Home Environment

RELIGION AND PSYCHIATRY

"Psychiatry without religion is an unfinished and frail thing, and religion without psychiatry lends itself to the vagaries of superstition and magic. Each needs the other and they must work together if they would bring the fullest help to suffering humanity."

A HEALING FAITH

"If a man cannot trust God, whom can he trust? Without trust he is alone in a hostile world and he lacks the wisdom and the strength to solve his great problems. Men must learn to trust their burdens and their problems to God and wait patiently for His solution."

[The quotations above were taken at random from The Rev. Henry J. Simpson's new book WHEN THE DOCTOR SAYS IT'S NERVES. Everyone will want to read this book if only for a clearer background of the subject. Clergymen will want to read and study it for it will be a companion volume to PASTORAL CARE OF NERVOUS PEOPLE.]

WHEN THE DOCTOR SAYS IT'S NERVES

By Henry J. Simpson

Price, \$1.25

MOREHOUSE-GORHAM CO.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods


CATALOG ON REQUEST

National CHURCH GOODS
SUPPLY COMPANY
827 - 23 ARCH STREET, PHILADELPHIA 7, PA.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1949
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.





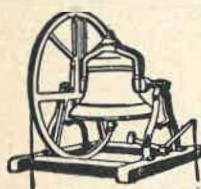
ENGLISH STAINED GLASS
Embroideries • Silver • All Church Crafts

J. WIPPELL & CO., LTD.
Exeter • England
Address Inquiries
George L. Payne
ONE LEE PLACE • PATERSON 7, N. J.

CHOIR VESTMENTS
Clerical Suits
Cassocks . . . Surplices
Stoles
Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

CHURCH HANGINGS
ALTAR LINENS

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.



**MENEELY
BELL CO.**
22 RIVER ST.,
TROY, N. Y.
BELLS



R. GEISLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS

Subscribe to The Living Church



Talks
With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



“But Our School Is So Small”

WHERE have you heard that expression: “But our school is so small”? Quite often at some diocesan institute or rally, when the teachers are comparing notes. Or, spoken by some priest from a small mission.

It arises when a grand plan has just been described at a large parish. The natural reaction of those from the smaller places is that, of course, with all your classes and equipment and trained teachers and departments and correct age groups, you can do everything. But we have almost nothing, so your methods don't apply to us.

Quite true in many cases. But if the impression is allowed to remain that the big school is *better* than the small one, or that its children get any higher quality of teaching, then the truth must come out. For the fact is that, allowing for all human differences between parish personnel, the teacher and the pupil in the smaller school have *more advantages*. If clergy, teachers, and parents in the small places would only realize this there would be a much happier time in hundreds of mission schools.

Without attempting in the least to make an artificial case for it, it can be stated positively that your children will be more likely to be well trained in a small church than in a large.

First, there is a sense of fellowship, of belonging to one closely united group working and worshipping together. Even the annoyance of having no privacy, and of seeing and hearing the other classes, tends to unite everybody in the feeling of a family. There is no distinction of ages or groups. No reference to “the little kids down stairs,” or “those noisy eighth graders,” or “the high school department.” Everybody belongs to the same school, and is patient with the others. Year after year you build up the delicious feeling of Our School.

EVERY CHILD COUNTS

The school moreover, is not a thing apart from adult services, but often immersed in the adult program, of necessity. You come nearer to family method in a small mission church with all ages fitting their interests and activities in a small space, and often at the same time.

Every child counts. Any child is missed when absent. A difficult child gets more special attention. The teacher is more apt to know parents personally and to con-

fer with them on their common problem. The teacher fits her materials to actual pupils. The large class is wholesale. The small is retail.

DISCIPLINE PROBLEMS

There are seldom problems of discipline, such as a gang of a dozen or more children getting out of hand and making the teacher strain to maintain outward control. With two or three, especially of differing ages, you have time to talk it out, to meet minds, to be at your best, to get results. You know when they are getting it. You know when they are not.

The pupil knows the teacher not as a taskmaster, or as a harassed disciplinarian, but as a friend and sincere Christian, trying to share the Faith. Such teaching takes on more nearly the character of *guidance* — the best of the new approach — than is possible in a big city church.

TEACHERS GET DOWN TO ESSENTIALS

Inadequate equipment doesn't matter so much when this teacher-pupil relation is thus simplified. Everything about the small church is informal, temporary, and folksy. It is more like a home than a school.

Here teachers get down to essentials. They cannot depend on set methods or procedures but must “teach with their bare hands.” And such teachers work harder and get better results. There is less pretense, more intimate sincerity. And finally, attendance is better in the smaller places. Statistics prove it. Above all, the priest knows his sheep, every one, and is known and loved by them.

The main thing is that clergy and workers in the mission school must realize their opportunity. They must stop envying the city church and begin to make the most of their real opportunities.

JERUSALEM CYCLE OF PRAYER

July

15. Melanesia, New Zealand: Sidney Gething Caulton.
16. Melbourne, Australia: Joseph John Booth, Archbishop; John David McKie, Coadjutor of Geelong.
17. Mexico: Efrain Salinas y Velasco.
18. Michigan, USA: Richard Stanley Merrill Emrich; Russell Sturgis Hubbard, Suff.
19. Mid-Japan: J. Kensuke Onishi.
20. Milwaukee, USA: Benjamin Franklin Price Ivins.
21. Minnesota, USA: Stephen Keeler.

FOURTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Claiborne Consecrated

The Rev. Randolph Royall Claiborne, Jr., was consecrated Suffragan Bishop of the diocese of Alabama on St. Peter's Day, June 29th, at 10:30 AM in the Church of the Nativity, Huntsville, Ala. He has been rector of that Church for the past ten years.

Former Presiding Bishop Tucker was the consecrator, with Bishop Carpenter of Alabama, and Bishop Powell of Maryland, as co-consecrators. The sermon was preached by Bishop Louttit, Coadjutor of South Florida.

The candidate was presented by Bishop Clingman of Kentucky and Bishop West, Coadjutor of Florida. The litany was read by Bishop Clingman.

The attending presbyters were the Very Rev. Alexander C. Zabriskie, dean of the Virginia Theological Seminary and the Rev. B. Scott Eppes, rector of St. John's Church, Ensley, Ala.

Tracing the function of bishops to the chief work of those set apart and trained by our Lord, Bishop Louttit affirmed of a bishop that "above all he is an Apostle, one sent to proclaim the glorious Gospel of the Triumphant Christ. In the primitive Church the Apostolate is an itinerant ministry, the missionary spearhead of the expanding church."

Bishop Louttit admitted that the episcopate is not the most effective form of church organization. "The growth of the non-Episcopal churches in this country as compared to our own growth testifies to that." It is, however, the means of evangelism. Just as the test question for any priest or laymen might be, "How many souls have you brought to Christ?" so might the test question for a bishop be, "How many new churches have you established?"

The Holy Communion was celebrated by Bishop Tucker. Bishop Powell read the Epistle and Bishop Carpenter read the Gospel.

The certificate of election was read by the Rev. Ralph J. Kendall, secretary of the diocesan convention. The canonical testimonial was read by the Hon. M. M. Baldwin, chancellor of the diocese.

The Rev. William Marmion of St. Mary's, Birmingham, read the evidences of ordination. The consents of the standing committees were read by John L. Ebaugh, Jr., secretary of the standing



BISHOP CLAIBORNE: Suffragan of Alabama.

committee and the consents of the bishops were read by Bishop West.

The Rev. Robert Y. Marlow, rector of the Church of the Holy Comforter, Gadsden, Ala., was master of ceremonies, and Mr. Kendall served as deputy registrar.

In the procession, which formed in the church yard, were the choir, wardens, and vestry of the Church of the Nativity, lay diocesan officials, ministers of the Huntsville churches, clergy from other dioceses, and the clergy of Alabama.

Following a second processional cross were those who took some official part in the services, with the candidate preceding the presenting bishops, preachers, co-consecrators, and Bishop Tucker.

The entire city of Huntsville, where Bishop Claiborne has been loved by all who knew him, was conscious of the solemnity of the occasion. Crowds surrounded the church and onlookers filled windows in neighboring buildings.

Following the service a luncheon was given by the parish for the visiting officials and clergy and their wives.

One sidelight of the occasion was the remarkable performance of the choir, which was forced to carry on during a large part of the service without the

organ, as a power failure darkened the church and silenced the organ. Not faltering, the choir proceeded to sing a capella such musical portions as the *Veni, Creator Spiritus*.

Bishop Claiborne will take up residence in Mobile, from which point he will be able to carry out his specific duties of caring for the missionary churches of the diocese.

SOCIAL RELATIONS

New York Commission**Attacks Evils in School System**

The whole system of public education in New York City was brought under severe criticism by the diocesan Commission on Christian Social Relations in the June issue of its monthly bulletin, *Social Relations*. The publication charged that "public education in New York, from the kindergarten through the university, during the past few years has been involved in one incident after another which tends to raise grave questions concerning the quality of the system and the policies and practices of the Board of Education and the Board of Higher Education."

The Rev. Harold F. Hohly, rector of Christ Church, Bronxville, is the chairman, and the Rev. Leland B. Henry is the executive director of the diocesan commission.

Recognizing that the New York school system, with 800,000 pupils, 31,000 teachers, and an annual budget of over 200 million dollars, contains some of the finest schools in the world, the commission charges nevertheless that political influences and censorship affect school policies, some of the latter apparently inspired by articles in the *Tablet*, official organ of the Roman Catholic diocese of Brooklyn. "What is needed," says the bulletin, "is not a mere blast of criticism directed at the men who are currently responsible for our schools," but "an alert, intelligent citizenry," and "effective channels of communication between citizens and the men who administer our schools."

TEN-POINT CRITICISM

The bulletin directs its principal criticisms to ten instances of shortcomings or of "undue pressures from particular groups," as follows:

1. *Physical equipment*. "There is the

scandalous lack of adequate physical equipment, with some schools where not even the elemental requirements of decency are met — no soap and no towels in washrooms."

2. *Substitute teachers and Over-crowded Classrooms.* "Approximately 3,000 substitute teachers are employed in day schools. Many have been in this status for years, without tenure and without pension rights. Hundreds of classes are over-crowded to the point of seriously affecting the quality of instruction."

3. *The Bureau of Attendance.* "This bureau deals with the problem of truancy on what is practically a police court basis, with almost no real consideration of the human and social factors involved."

4. *The Bureau of Child Guidance.* "This bureau deals with many of the same children, and its humane, social approach results in a conflict of philosophy and practice within the system. Dr. Caroline Zachery was brought in to head this department, and died after a few tragic years of conflict and frustration."

5. *The Division of Children with Retarded Mental Development.* "Mr.

Richard Hungerford [*its director*] . . . has faced constant irritations and frustration, and is at the moment threatened with a reorganization which would rob him of authority over his department."

6. *Youthbuilders.* "After a year and a half of constant difficulty, created by the attacks of the *Brooklyn Tablet*, Youthbuilders has been eliminated from the school system. Its effective methods of democratic education are to be abandoned and its supervisory staff returned to classroom teaching. . . . This has taken place in spite of repeated assurances from the president of the board and the superintendent of schools that they approved and supported the program, and in the face of continued vigorous representations by the Protestant Council, the Board of Jewish Rabbis, the National Association for the Advancement of Colored People, the Public Education Association, and the United Parents Association," plus favorable comments in leading New York newspapers.

7. *Censorship.* "The censorship exercised by the Board of Education and by school principals has barred not only *The*

Nation, but *Gentleman's Agreement*, *One God*, and other material designed to instill friendship and understanding between racial and religious groups. The ban on *Gentleman's Agreement* was lifted after the embarrassing reports of anti-Semitism in Franco Spain. The ban on *One God* is especially revealing as this beautiful and reverent book on its jacket contains glowing endorsements from representatives of each of the three major faith groups. The only possible explanation is that it is banned because a sympathetic presentation of all three groups is not considered desirable."

8. *Queens College.* "The *Brooklyn Tablet* bitterly attacked the candidacy of Dr. Bryne Hovde for the post of President of Queens College, and Mayor O'Dwyer made a flagrant attempt to influence the action of the Board of Higher Education."

9. *The May Quinn Case.* "A shocking instance of racial and religious bigotry occurred in a Brooklyn school, where Miss May Quinn was found guilty, in a departmental trial of teaching which attacked the valor of certain racial groups during the war. She was fined several hundred dollars, but was returned to her classroom."

10. *Politics in the Board of Education.* The Mayor's failure to reappoint one member to the Board of Education after years of devoted service and his appointment of another, "allegedly for the purpose of affecting the election of the President of the Board, is another instance of the political atmosphere with which education in the city is surrounded."

Admitting the difficulty of providing a school system for a city with as varied racial and religious traditions as New York, the bulletin pointed out the duty of the school system not only to impart facts but to "educate for democracy." The bulletin says: "It is true that because of our divided culture, the public school cannot make effective use of the sanctions of religion. But at the very least, it should deal realistically with the great ethical problems."

Editor's Comment:

While we do not feel qualified to comment in detail on the charges made by the New York Commission on Christian Social Relations, we commend it for its courage in calling attention to situations that it believes to be amiss in the educational administration of our largest city. This is the kind of thing a diocesan social relations body should be prepared to do whenever and wherever it may be necessary. And we trust the New York exposure will lead to full investigation and constructive action to remedy such defects as may be found, and to remove the city's school system from political pressure and sectarian censorship.



THIS IS HIS LIFE. Bishop Washburn of Newark (right) greets 29-year-old Rev. Jack Geene, (seated left) of Nutley, N. J., who is making a comeback against multiple sclerosis, the "Lou Gehrig disease." The surprise reunion took place recently in Hollywood on the Philip Morris-NBC "This Is Your Life" radio program, which dramatized Mr. Geene's life. Bishop Washburn reviewed for the air audience the stages in the priest's disability from initial numbness, difficulty in writing and walking, to the time when the decision was made to send him to Kabat-Kaiser Hospital, in Vallejo, Calif., for treatment. Lack of funds left further necessary rehabilitation in doubt until Ralph Edwards (center) announced Mr. Geene's Philip Morris Future, which provided the funds. An appeal also was made for the 300,000 other victims of multiple sclerosis.

GEN. CONVENTION

Toward Clarifying The Status of Deaconesses

The Advisory Commission on the Work of Deaconesses will report to General Convention that it has given consideration to the fact that "there has been some desire that the status of deaconesses in the Church should be clarified and publicized," and will present the following statement:

"The General Convention of 1889 adopted a canon providing that an 'unmarried woman of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

"No woman shall act as Deaconess until she has been set apart by an appropriate service, to be prescribed by General Convention, or in the absence of said prescription, by the Bishop."

"The canon prescribed the duties that may be performed by a Deaconess; also that she may resign to the Bishop of the diocese or missionary district to which she is attached.

"The present canon (51) is substantially the same as original canon 10.

"A woman of devout character and proved fitness, unmarried or widowed, may be appointed Deaconess by any Bishop of this Church, subject to the provision of this Canon. Such appointment shall be vacated by marriage."

"A woman desiring reception as a candidate for the office of Deaconess is required to submit to the Bishop letters of recommendation from the rector and others. She must be a graduate of a high school, or a school with equivalent standards. She also puts herself under the supervision of the Bishop during her period of candidateship.

"Before admission to the office of Deaconess she is required to pass examinations in certain subjects as prescribed by this canon, such examination to be conducted by examiners appointed by the Bishop. She is required to submit to a thorough examination by a physician, which examination shall cover her mental and nervous as well as her physical condition. The form of medical report prepared by the Church Pension Fund shall be used for this purpose.

"When these requirements have been complied with, the Bishop, upon recommendation of the Standing Committee may admit the candidate to the office of deaconess, setting her apart by a service prescribed by General Convention, or by himself," as the case may be.

The report declares:

"An investigation into the work that Deaconesses are doing and the salaries paid them has revealed some shocking situations as to salaries and living conditions. It is the conviction of the Advisory Commission

that the minimum salary of a deaconess doing full time work should be not less than \$1,800 a year, and that, in addition, some suitable provision for comfortable living quarters should be made.

"Furthermore, inasmuch as deaconesses are not eligible for pensions through the Church Pension Fund, your Commission is convinced that it is a moral obligation on the part of employers of deaconesses that suitable provision be made for pensions or annuities in the case of disability and advanced age."

It is explained that through the Church Life Insurance Corporation, a deaconess 30 years of age can be assured of a retirement annuity at 65 years of age of \$50 a month, by making a monthly payment through the years of \$17.35. "It is obvious that a pension of \$50 a month is all too little; also that a charge of \$17.35 a month is a considerable amount to be deducted from even a larger salary than the minimum."

The Commission is of the opinion that at least half of the necessary monthly premiums should be the obligation of the employer or employing body, and asks that the House of Bishops concur in its statement as to the status of deaconesses; also that the House of Bishops shall concur in the Commission's opinion as to minimum salary and provision of financial security in case of disability or advanced age.

Bishop Randall, retired Suffragan of Chicago, is chairman of the Commission.

Forward Movement Editor Retires

The Rev. Gilbert P. Symons, will retire as editor of the Presiding Bishop's Committee on the Forward Movement, the Committee announces in its report to General Convention.

In the report Bishop Hobson of Southern Ohio says:

"The Rev. Canon Gilbert P. Symons has served as editor of the Forward Movement since 1934 when General Convention constituted the original Commission. Through 15 years he has given himself to this work by day and by night. His rare skill in writing and editing the English language has marked him as a literary craftsman. His deep humility and readiness for sacrifice have made him a true servant of the Master and His Church. His compassion, understanding, and spirit of love have gone forth to touch and uplift the lives of countless persons throughout the world. His loyalty to this cause, without thought of regard or recognition, has provided a leadership in the realm of the spirit which is unique through all of the years of our Church's history.

"Now that Canon Symons insists that the time has come when his successor must soon be chosen, it is fitting that the Church should be told of the spirit and service of this man who has contributed so greatly to our lives through the Forward Movement. When he reads what I am writing as my part of this report he will protest and ask



CANON GILBERT P. SYMONS: *The veil of anonymity should be lifted.*

me to refrain from my mention of his name. However, I shall insist that the time has come when the veil of anonymity with which he has always covered himself should be lifted, so that many throughout the Church may have the privilege of giving thanks to God for the life and works of Gilbert Prower Symons."

The report tells that *Forward — Day by Day* has had nearly eighty numbers, with an average distribution of about 400,000 copies, a total of over thirty million separate copies of the booklets. It tells also of the voluminous correspondence with people in trouble of every kind, who have turned to the editor for advice and help.

Attention is called to the new postal act, which if passed will make it impossible for the Forward Movement to carry on production of their publications without help. Heretofore the publishing of the Commission has been entirely self-supporting.

The Commission has developed a considerable work in the sending of food and clothes to needy overseas. Packages have gone to Japanese clergy and laity, Old Catholic clergy and laity, British clergy and laity, French clergy and laity, Viennese sufferers, Waldensians in Italy, to Greece and "Benelux," to the Philippines, China, Africa, and the West Indies. More than 5,100 packages have been sent.

The report tells that most of its publications have been anonymous, but reveals the writers in an appendix, a list of 150 bishops, priests, laymen, and women who have given freely of their time and talent for the production of Forward Movement publications of every variety.

Twenty-five Million Slaves

WHEN Abraham Lincoln promulgated the Emancipation Proclamation in 1863 there were estimated to be some four million slaves in the Southern states. Two years before Czar Alexander II of Russia had freed 21 million serfs, who had lived for centuries in a form of slavery often more onerous than that of the American Negroes. Thus within two years 25 million human beings were freed from the heavy burden of slavery — and most of us blithely assume that there has been no slavery, except perhaps in a few insignificant and remote corners of the world, since that time.

Nothing could be further from the truth. While statistics are difficult to assemble, it is reliably estimated that more than 25 million men, women, and children — as many as the combined slave populations of Russia and the United States in 1860 — are living today under conditions of slavery, forced labor, or peonage. A summary of this situation, based upon hearings conducted by the Commission of Inquiry Into Forced Labor, set up by the Workers Defense League, is published in the April issue of the (Unitarian) *Christian Register*. The article is written by Albert K. Herling, who has personally participated in the conduct of these hearings.

The worst offender is, of course, Soviet Russia. Charges recently brought against the Soviet Union by the American Federation of Labor, through UNESCO, have been answered only with abuse by the Russian delegate, Mr. Tsarapkin. In reply to a similar charge in the UN Assembly last October by Mr. Mayhew, the British delegate, who alleged that 20 million people were held in Soviet forced labor camps, Mr. Vishinsky did not even bother to deny the existence of such camps, but merely disputed the numbers cited.

Mr. Herling scales down the probable number of Soviet slaves to "somewhere between eight and fourteen million Russians in forced labor camps in the Soviet Union." This does not take into consideration the uncounted numbers of prisoners of war, who are forced to live and work under slave conditions. But though the numbers are uncertain, Mr. Herling is in no doubt as to the conditions under which these slaves are compelled to exist. He writes:

"I have heard the testimony of men and women who were in these camps. I have seen affidavits, hundreds of them, from people now in DP camps in Europe. I have seen the faces of people still bewildered by their experiences, people who still do not know what the charges against them were, who received no trial, no hearing, but who did receive a sentence to forced labor. Nowhere else in the world today but in the Soviet Union do we have a secret police entrusted with stra-

tegic economic power. Here we are faced with a situation wherein the MVD [*secret police*] supplies the manpower needed for the development of railroads, mines, canals, hydro-electric plants, timber cutting, etc. The suffering is tremendous and almost indescribable. And this system is part and parcel of the 'people's democracy.' Its wickedness travels to the states under Soviet domination."

Hungary, Bulgaria, Czechoslovakia, and Rumania follow the same pattern of official forced labor, according to testimony given to the Commission of Inquiry, and there is evidence that the satellite countries are required to supply a certain amount of labor to Russia itself. In the Soviet zone of Germany, according to material supplied by a former Communist official in that area, hundreds of thousands work in the mines and on the surface under conditions of incredible hardship. One young mine worker was quoted as saying: "When we come from the pit we are soaked with sweat, then we go out into the winter cold. I hope I'll get pneumonia quickly — that is the only way to escape from here."

Soviet Russia and the satellite countries are the greatest offenders in this respect, because their form of 20th century slavery is cold, calculated, and brutal. It is a vital part of the economic organization of the "people's democracy" that is painted in such glowing colors by misguided enthusiasts like the Dean of Canterbury and some of his American admirers. But it is by no means the only slavery in the world today, as Mr. Herling reports on the basis of the Commission's inquiries.

Plain, old-fashioned chattel slavery continues to exist, he points out, in Saudi Arabia and other Moslem countries. He estimates that "in the general area of the Persian Gulf alone not less than one million people are born, live, and die, as slaves and pass that slave heritage on to their children." In Ethiopia, despite the Emperor's proclamation of freedom in 1942, he estimates that there are some 800,000 slaves. China annually sells some three million children into slavery under a system called "mui-tsai," whereby children serve as slaves until they are 21, if they live that long. Altogether, he estimates that five million people live in chattel slavery today.

Peonage, the Latin American version of slavery, claims another five million in South America. Even in some parts of the United States this system is followed, though of course illegally. And the United Nations Trusteeship Council has reported exceptionally bad conditions in some colonial areas of Africa, notably those under Portuguese and French rule.

"It is indeed a sad commentary on the state of the world today," Mr. Herling concludes in his *Christian Register*

article, "that after centuries of struggle for liberation we are faced not only with the most elementary and brutal forms of bondage, chattel slavery, but with new and more horrible forms. It may be argued that we can only effect justice in our own country. It is not true that in this 'one-world' we must close our eyes to the rest of the world. Neither peace nor democracy nor justice can be built on the broken bodies of slaves, nor can it be built on the lies of those who would deny the existence of slavery while they wax fat and powerful on it. In the name of social justice we must become the voices of those who cannot speak, those voices silenced in the twilight of Siberian slave labor camps. . . . To remain silent is to ensure our own enslavement."

UNESCO and other United Nations agencies have barely scratched the surface in this matter. They have been hampered by the wall of silence and secrecy that surrounds the whole subject, and by the powerful opposition of Soviet Russia and its satellite countries, which are the worst offenders. But these agencies could smoke the situation into the open and begin the difficult task of eradication of human slavery if world public opinion were aroused and informed. Perhaps what we need is a new *Uncle Tom's Cabin*, with its scene set among the ice-floes of the Volga and with its bloodhounds in the uniforms of the political police.

A Prophet of Hope

WITHIN the space of four months the Abbot of Nashdom, England, Dom Augustine Morris, OSB, delivered 110 sermons, lectures, and addresses in America, besides spending half his time making an official visitation to St. Gregory's Priory, the infant Benedictine community situated near Three Rivers, Mich. He sailed for home May 19th. But like another distinguished monk and scholar of Nashdom, Dom Gregory Dix, who made a like tour through the Episcopal Church in 1947, the Abbot has left a rich blessing behind him.

In the many cities where he spoke he was joyfully received by large congregations, and the students of four of our seminaries were enthralled by his message. Certainly one of the great religious events in New York this year was when St. Thomas' Church was thronged to the doors on the evening of April 28th, predominantly by young people, to hear the Abbot lecture on "The Philosophy of Security." A like great audience had previously greeted him in Holy Trinity, Philadelphia. There is no doubt about it, the people heard his message gladly.

He has an exceptionally keen understanding of how the world arrived in its present state. Better still, he points the way out of our morass, by restating in current terminology the clear Christian philosophy of St. Benedict, which saved Western civilization after the collapse of the Roman Empire and which has an equally pertinent message for our day.

The Abbot's thesis may be summarized as follows. After man's terrifying experience of chaos in the Dark

Ages, in the Middle Ages he sought security in corporation — feudalism, which proved repressive. Both the Reformation and the Counter-Reformation were attempts to escape that excessive corporation. Man turned to the other extreme — individualism, subjectivism, and self-culture. He finds now that it, too, is not the answer. So man is at present in revolt against self, and is feverishly searching elsewhere for his security. Unaware of its previous betrayal he seeks it in the collective idea, more often than not in the State, of which both Fascism and Communism are extreme manifestations. The answer lies neither in individualism nor collectivity, but in Christ's Gospel, which, correctly understood, is a synthesis of the two. *Interdependence* is the basic law of society. "Our sick society will convalesce as *men re-think the principle and purpose of God*."

The Abbot's message is a great one, full of hope and encouragement, and we trust it will be spread far and wide. The people of the American Episcopal Church have reason to be grateful for his industrious proclamation of it within the Church's borders; and they will wish him godspeed, and an early return to our shores.

But the Abbot's primary purpose for visiting America was to evolve plans for expanding and strengthening St. Gregory's Priory, where men are being trained in the Benedictine life of prayer and study, for, again to quote him, "only prayer can teach us the meaning and right use of the vast scientific knowledge of our age, without which man will continue to fear his own achievement." [See page 11.]

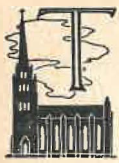
He has donated the offerings received on his American tour to the anticipated building program at St. Gregory's, in order to accommodate the young men who are knocking at its doors, desiring to be schooled in the message with which our Anglican Benedictines are encouraging so many souls, that they may herald it through America.

It is noteworthy that American youth is attracted to the Christian ideology when expressed in Benedictine terms. We trust that for our own sakes, and those of our bewildered modern society, many of our fellow-churchmen will rally to the Abbot's financial assistance by helping to make his modest plans for St. Gregory's a reality.

America needs St. Gregory's. That would be the sure way of expressing our thanks for the Abbot's visit.

New Managing Editor

THE LIVING CHURCH takes great pleasure in announcing the appointment of the Rev. Francis C. Lightbourn, now in charge of St. Barnabas' Church, Rumford, Me., as managing editor. Fr. Lightbourn will arrive in Milwaukee to undertake his new duties August 1st.



HERE is treasure-trove in Michigan. Few know about it yet. At the moment only nine men, out there digging like mad, have found shares of it. But others are seeking to join them.

In 1935 five Americans went to England for training in a well-tested technique of spotting hidden treasure, with the altruistic intention of making such training available in America. They returned in 1939, but at the time the world was preoccupied with watching the war clouds. Three went off on their own. But two stuck together, and in 1941 took a vow to Almighty God that they would devote their lives to setting up a school in America for seekers, come what may. Shortly America was in the war, and, perforce, Patience became their master.

The meanwhile Poverty lashed at them with its whip — for a time neither had so much as a bed to sleep in. But they worked hard and penny by penny saved up sufficient to take title in 1946 to a 125-acre eroded farm, with a cottage on it, in the hills of southwestern Michigan.

But their hardships had been too great for mortal flesh to bear. Hardly had they settled in when the health of one collapsed, leaving the other to keep the spark of their ideal alive, and, at the same time, care for his invalid partner.

But sacrifice ever attracts rescuers. One of their teachers in England learned of their predicament, and literally flew to their assistance. From the proceeds of a lecture tour he gathered sufficient funds to provide accommodations for a few students in the nascent school. Furthermore, their English *alma mater* lend-leased two of its faculty, to come over and get things started. The students appeared, and the school for treasure-seekers is now in full swing, crowded to capacity — nine.

Which things are a true story.

The treasure-trove is the kingdom of God. The training school for seekers is

Treasure Trove in Michigan

By the Rev. Gregory Mabry, D.D.

Rector, St. Paul's Church, Brooklyn, N. Y.

St. Gregory's Priory, situated seven miles out of Three Rivers, Mich., and about forty miles north of Elkhart, Ind. The two persevering pioneers are Dom Paul Severance and Dom Francis Bacon. The English college to which they went to learn their science is the Anglican Benedictine Abbey at Nashdom. The British teacher who came to their rescue is the noted Anglican scholar, Dom Gregory Dix. The two lend-lease teachers are Dom Patrick Dalton, who came over to be novice master (dean of men), but who is now also prior (superior), and Dom Maurus Benson, who is bursar (business manager.)

But what is important is that after ten years of hardship, sacrifice, and what must have been great anguish of mind and soul, St. Gregory's Priory is a reality, a going concern. More young men of recognized calibre are seeking admission than there is space for. Perhaps, all things considered, that is even more noteworthy than the courage of the two pioneers. The reason is plain.

Youth today seeks an ideology which will answer life's new problems, which are glaringly social. Youth demands that

the ideology be alive and aggressive. American youth is not deceived by the Communist ideology, but it is still undecided about the Christian. It is not Christian religion which makes it hesitate, but the type of social justice which has been meted out under its aegis in recent centuries. It refuses to be content with just a religion of worship, but demands the justice which Christ coupled with it. It is not to be blamed for looking askance at Christians. It knows nothing about the Christian doctrine of man, but obviously neither do many Christians. However, it is still open-minded about Christianity, for in its heart of hearts it wishes to be Christian, if possible. It only asks to be shown.

The young Episcopalians who have had a bare glimpse of the clear, unqualified Christian ideology as stated by St. Benedict are much drawn to it. The proportion of youth which came to hear the Abbot of Nashdom's lectures this spring is a convincing evidence of that. They have set to reading books on Christianity by Benedictines. They seek its philosophy. They discuss it. If you get into such a group you will hear some one say, "This is it," or "This is the real McCoy." They are probing it in the hope that it may supply them with the way of life they idealize, and yet will permit them to be Christians. They reason that St. Benedict's presentation of an unadulterated Christianity brought Western civilization through one long night of darkness, and that maybe its re-presentation can do it again. History encourages their hope.

There is at St. Gregory's a distinct ideology, a clear-cut philosophy, a pure Gospel way of thinking. There is a definite way of life, too, a *life* of prayer — of pulsating prayer. The men are unmistakably seekers, seekers after God, seekers after God in *corporate* prayer. They are men who are literally and earnestly trying to obey Christ's command, "Seek first the Kingdom of God and His Justice." They have no other motive. They have no other purpose. None of them plan to be missionaries, social work-



REFECTORY: "The eyes of all wait upon thee, O Lord."

Episcopalians Are

Spiritually Eager

By Dom Augustine Morris, OSB

Abbot of Nashdom



My first month in America was spent among my Benedictine brothers at St. Gregory's Priory. This was home — home in a deeper sense than fatherland is home.

Now leaving the hospitable shores of America for my other home in England, I look back to the four months in America when everything American was a source of wonder, and some alarm.

After the month's residence at the priory, my travels commenced. They extended within an area roughly bounded by Milwaukee, Cincinnati, Washington, and Boston. I spoke in almost every large city and in many smaller places. I was pleased by the size of the congregations and the much larger proportion of men than we — alas — usually have in England.

Out of a rich store of memory of my days in America I select three impressions which may be of interest.

Before visiting America I had always heard it said that the Episcopal Church was far too much the Church which conferred social standing. No doubt this criticism is still partly valid, but those who make it ought to direct their footsteps to the Cathedral Shelter in Chicago and spend an hour or so watching Canon Gibson and his splendid helpers at work among the destitute; and then wander 'round Chase House, the Church's social center next door. Of all the rich experiences which America gave me, this is one of those of deepest joy.

It is also often said that the American Episcopal Church has too few scholars.

This is not to depreciate those men who have placed not only the American Church but the whole Anglican Communion in their debt by their studies.

Doubtless there are reasons for the lack, one being that there is not enough inducement to scholarship. In England there are at least five positions in which scholars may thrive: the faculties of the theological seminaries, university chairs, canonries of cathedrals, country parishes, and the religious communities. In America the first of these stands almost alone in offering a position to a scholar — and not all scholars make good teachers.

A monk may be pardoned for thinking that the American Church has far too few religious. It is understandable enough that the growth of the religious life in the Anglican Communion should be slower in a new country than in England, which for close to a thousand years was studded with houses of religion, both for men and for women.

A substantial growth in the existing Religious communities, both through the deepening of their spiritual life and the increase of their numbers, would be one of the greatest gifts which the Episcopal Church could receive from the hands of God. But God does not act without man. There is far too much ignorance of the Religious life, and it may well be that many vocations have been lost through ignorance.

Clergy and lay people alike can mightily aid the religious by their alms. Above all, they can help by their prayers for the strengthening and stability of the communities, for God's blessing on the good



THE LORD ABBOT OF NASHDOM: *His impressions of the Church in America.*

works of the communities, and for the increase of vocations.

I believe immense opportunities lie before the Episcopal Church. I have caught a glimpse of the valiant efforts being made to grasp them.

Americans want to know!

If the Episcopal Church will satisfy this eagerness she will perform a wonderful service to God and mankind. She can, for in her Catholic heritage she has all the necessary means. Furthermore, in fulfilling this task, she can give greater stability to the character of a great people.

Thankfulness overflows my heart: thankfulness to so many Americans for their kindness; thankfulness for the interest and support I have received from them in the principal work I came to their country to perform — the furtherance of the American Benedictine Foundation; thankfulness for the prayers offered on both sides of the Atlantic which have sustained me in the fulfilment of an arduous schedule; thankfulness above all to God for condescending to use me at all. And a special thankfulness for the increase and development of the community at St. Gregory's Priory.

ers, scholars, or educators. They are there simply to perform the "Work of God." As for the rest, they trust God to use them as He wills. Anything else is by-product.

The seekers are busy men. St. Benedict saw to that. He loathed laziness. In his rule he writes, "Idleness is inimical to the soul; and therefore the brethren ought to be occupied, at fixed times, with

manual work and again at fixed times with study." Every monk, no matter who or what he is, does his share of the manual tasks about the monastery. And every monk either hears lectures or studies at least two hours each day, which accounts for the learning and scholarly achievements of many of St. Benedict's disciples. The life in a Benedictine establishment calls for a 16-hour day, more than a

third of which is spent in the "Work of God"—worship. Nevertheless, in yet another chapter of his Rule St. Benedict hopes that "we are going to establish nothing harsh, nothing burdensome." He didn't, for his followers are wholesomely gay, and not a few of them are memorable wits.

It should be further observed that five and a half hours of *corporate* prayer is

THE PAYNE-SPIERS
 * **STUDIOS, INC.** *
STAINED GLASS
 BRONZE TABLETS METAL AND WOOD FURNISHINGS
 MURALS
 PATERSON 16 NEW JERSEY
 SINCE 1869

**VESTMENTS
 CLERGY AND CHOIR**



Write for samples of materials and prices—select the material you like and send your measurements—the result—vestments which will entirely satisfy.


Ask for a general catalog

H. M. JACOBS CO.
 1907 WALNUT ST. PHILA. 3, PA.

The Eternal Awakening
 Richard T. Loring

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

Single copies5 cts. each
 10 or more copies3 cts. each
 100 or more copies2 cts. each



OSOBRENE
 Designers and Makers of the Finest
CHALICES
 Illustrated Book No. LC49C available ...
F. OSBORNE & CO. LTD.
 117 GOWER ST. LONDON W.C.1 ENGLAND

**SHRINE OF OUR LADY OF CLEMENCY
 CONTINUOUS NOVENA**


Write for Booklet

S. Clement's Church
 20th and Cherry Streets Phila. 3, Pa.

**MONEY FOR YOUR TREASURY
 OVER 1,500,000
 SUNFLOWER DISH CLOTHS**

Were sold in 1947 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Official
SANGAMON MILLS
 Established 1915 Cohoes, N. Y.



FOLDING CHAIRS
 FOLDING BANQUET TABLES
 IN STEEL OR WOOD
 WRITE FOR CATALOG
J. P. REDINGTON & CO.
 DEPT. 77 SCRANTON 2, PENNA.

work, hard work, as it is supposed to be. Beyond all else the "Work of God" is paramount in St. Benedict's rule, for he knew that prayer is the gateway of the Kingdom and the only access to God; and that unless the soul first finds Him in prayer it cannot truly recognize Him elsewhere. Furthermore, he commanded that the "Work of God" be *corporate*, for he knew too well the weakness of human nature to expect many to persevere alone in so arduous a pursuit. As would be expected, in all Benedictine families the Divine Office is offered with meticulous care and consummate skill and beauty, and with a courtesy as courtly as a knight's.

To the materialist such a "Work," and its consequent life, is foolishness and a sheer waste of time; even to some Christians it may be incomprehensible. But to experience its atmosphere is to know that it is "the Way." It is discipleship at its closest. To perceive its creative power, to admire it, to covet it for all the world, and to determine to share in it in whatever ways may be possible.

While St. Benedict laid his emphasis on *corporate* prayer as the "Work of God" and modeled his communities after the human family, the abbot being the father—*abba*, he described his monasteries as "Schools of the Lord's Service." Again, he was not being poetic, but starkly literal. He knew that such primary devotion to the fulfilling of the "First and great Commandment"—loving God—through the "Work of God" would automatically find tangible expression in the "Second, which is like unto it"—loving our neighbor, which finds expression in justice. Early in his rule he deals with justice at great length, enumerating 70 precepts of justice to God, to self, and to one's fellowman, and terming them "the instruments of the spiritual art," and denominating his families "the workshop wherein we may diligently effect all these works." So his monasteries became the "little red school houses"; the universities; the hospitals for the sick; the sanctuaries for the aged, the orphans, and the poor; hostels for the wearied and worried; retreats for the spiritually hungry and thirsty; and the social centres of their localities. Once inside the walls of a Benedictine house noble and serf were equals, both sons of God, brothers in the same family. By seeking *first* the Kingdom of God, inevitably one finds His justice, and unavoidably the disciple goes out into all the world to preach the Gospel, both by word and deed. St. Gregory's School of the Lord's Service will unavoidably produce what God wills, when He wills it.

But, after all, St. Gregory's is a place. In the beginning it was only a six-room cottage. Through Dom Gregory Dix's lectures funds were gathered to purchase a quonset for a dormitory. A narrow passage runs straight through it. On one side

are four cells, each eight by eight, and a lavatory with showers; on the other, four more cells, a small lavatory, and a furnace room. A smaller quonset, designed by the army for a garage, is a dignified and jewel-like chapel, and is, as St. Benedict intended, both the family hearth and the main workshop of the community—the spring of its ideology, the source of its life, the generator of its good works.

But there is loud knocking on the door—men anxious for admission.

This problem prompted the Abbot of Nashdom, Dom Augustin Morris, to visit St. Gregory's last January. For until it attains its majority (a sufficient number of monks under life vows) it will remain a priory of Nashdom, and his responsibility. From his visitation and an extensive tour through the Episcopal Church, he faces these two facts: The service of St. Gregory's monks in prayer and ministration is eagerly sought. But they can do no more with their present numbers. On the other hand, more men are offering themselves for the training which would enable St. Gregory's to give the Church more of the service it asks. But there is no housing for them. He and his advisers can draw no other conclusion than that God is urging St. Gregory's to expand.

This is what should be done this summer:

A wing should be added to the cottage. It would provide space on the ground floor for a reception room and an adequate common room; while the second floor would be divided into eight cells, for the growing family, retreatants, and visitors. By inserting dormers in the attic of the cottage and insulating it, two work rooms, a lecture room, and lavatory facilities would be obtained. The present common room would become an adequate refectory, and the present refectory would be incorporated into an enlarged kitchen and service pantry. This work would cost \$15,000.

Since the chapel exactly holds the present family, that too must be doubled in size as soon as the dormitory and communal space has been provided. That, with a few more minor but equally imperative necessities, would cost \$10,000 more. The abbot asks, "Who will share in this promising school of the Lord's service—so obviously willed by God—by giving \$1,000, \$500, \$100, \$50, \$25? Who will organize groups and entertainments to produce some such amounts?"

"The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Two men did that, and behold, there is a new school of the Lord's service in the Episcopal Church! Other young men also desire to seek for the treasure that perisheth not. Who will deny them? Who will give them the tools for their work?

DIOCESAN

NEW YORK

New Statue

by John Angel Unveiled

The "Majesta," over the main portal of the Cathedral of St. John the Divine, was unveiled and blessed by Bishop Gilbert of New York on June 8th, after Evensong. The "Majesta" is the work of John Angel, who has done many of



MAJESTA: New sculpture by John Angel at the Cathedral of St. John the Divine, New York City.

the other sculptures adorning the Cathedral, including the trumeau (St. John as an old man). It is the gift of Mrs. John F. Riddell, Jr., of New York, in memory of her late parents, George Meade Sullivan and Anna Henderson Sullivan.

The sculpture was cut from a block of Indiana buff limestone, originally weighing eight tons, now reduced by carving to three tons. It shows God enthroned in majesty in the Heavens, resting upon the rainbow and bearing in the left hand the orb, and with the right hand extended in blessing. The figure is nine feet high and the circle of stone in which it is enclosed has a diameter of seventeen feet.

VERMONT

Auxiliary Elects President

Mrs. Donald Aspden of Chester was elected president of the Woman's Auxiliary of the diocese of Vermont at the annual meeting held at Burlington, May 24th and 25th. She succeeds Miss Louise M. Gridley of Rutland. One hundred twelve delegates in attendance made the convention the largest of recent years.

Among the speakers were Dr. Gloria

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy who wish to supplement the protection for their families given by the Pension Fund, and to lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place New York, 5

GERMS

Scientifically speaking, a germ is an embryo, and when properly planted will do its work of propagation. Episcopalians get very fussy about germs, especially those which supposedly gang up on Chalices, causing faint-hearted churchmen to avoid "the common cup," although no disease has ever been traced to "ecclesiastical" germs lying in wait for Episcopalians without faith enough to follow Our Lord's own method of Communion. Personally speaking, women's lipstick on Chalices is much more offensive, especially to other communicants, ruins expensive linens, and perhaps may even plant germs where none were.

But all that is a side issue. We get diverted by discussing non-essential germs. Well, what are ESSENTIAL germs, then? WE are essential germs.

Not only the propagation of human life resides in us, but even more important, the propagation of spiritual life germs is a Christian's function, planned by Jesus in order that His Kingdom might grow through us. It cannot grow otherwise. But we choose too frequently NOT to propagate human life germs, for we are too selfish to want children, many of us, and we choose just as definitely NOT to spread the germs of The Gospel. So far as the human race and the Family of God are concerned, we are not much better than impotents, then, are we? We all know that there is one certain column in the Book of Reckoning that is going to require some entries in it on the Day of Judgment. That column is headed "Personal Stewardship." What will we find entered there when we attempt facing Our Lord?

AMMIDON AND COMPANY

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church

We have just been able to evolve a lovely, not too large, brass processional cross with wood staff at \$45.00 and with an all brass staff at \$50.00, plus transportation.

ST. HILDA GUILD, Inc.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with references to the
adornment of Churches

Old Embroidery Transferred
Telephone: Eldorado 5-1058

Cloister Art Studios

Englewood, New Jersey

STAINED LEADED GLASS WINDOWS

Memorials in Wood, Bronze Tablets

The highest standard of artistic and technical
craftsmanship is guaranteed.

We invite your inquiries

Designs and Estimates on request.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The school has its own building and playgrounds in the close. Fee — \$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address: The CANON PRECENTOR Cathedral Choir School Cathedral Heights, New York City

St. Christopher's

SCHOOL FOR BOYS

One of the Church Schools in the Diocese of Va.
30 Acre Campus Reasonable Rates

FOR CATALOGUE

The Rev. John Page Williams, Box 20
St. Christopher's School • Richmond 21, Va.

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

PORTER MILITARY ACADEMY

An Episcopal School—Fully Accredited
Junior R.O.T.C.—Supervised Athletic
Program

Moderate Cost

Grades 4 through 12

Located in Historic Charleston
Climate mild enough for outdoor play
during winter months.

For catalogue write

The Registrar, Porter Military Academy,
Charleston 39, S. C.

COLLEGES

MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S.
degrees. Academic Programs, Home Economics,
Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college
with a limited enrolment of 350 students. It is
recognized as the Church College of Minnesota.
Address: Director of Admissions.

Carleton College
Northfield Minnesota

NURSING

A three year course in
NURSING
is offered to High School graduates
Scholarships available

Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High Street Newark 2, N. J.
Affiliated with Rutgers University

DIOCESAN

Wysner, of the New York Foreign Missions Conference; Miss Mary Jean Simpson, dean of women at the University of Vermont; and the Rev. Leland B. Henry, executive director of Christian social relations of the diocese of New York.

Delegates to Triennial Meeting: Mmes. Aspen, William Mills, E. A. Smith, F. W. Thayer; Miss Louise Reynolds.

OREGON

Miss Stitt Sets a Precedent

Miss Malinda Gertrude Stitt of Vancouver, Wash., was president of this year's senior class of Good Samaritan Hospital School of Nursing. The hospital is an institution of the diocese of



MISS MALINDA GERTRUDE STITT

Oregon at Portland. Miss Stitt is the first Negro woman to be graduated from the school and the first Negro nursing graduate in the state of Oregon.

At the 58th annual commencement exercises Miss Stitt was awarded the Alumnae and Lydia Frey award of \$50 for being the outstanding bedside nurse as voted by her classmates.

NO. MICHIGAN

\$500 for \$1,500

A gift of \$500 has been received for the new lake land conference center in Northern Michigan [L. C., June 19th] with the understanding that a minimum of \$1,500 be raised for the same purpose within the diocese, Bishop Page announced at the 54th annual convention of the diocese of Northern Michigan. The Bishop designated June 19th for the offering which it was recommended be taken for this purpose.

The 54th annual convention of the diocese met in Grace Church, Ishpeming, on May 24th and 25th. Bishop Gray, Coadjutor of Connecticut was the preacher at the pre-convention service of Evening Prayer on May 24th.

In his annual address Bishop Page of Northern Michigan recommended that the convention date be changed from May to the latter part of January and that instead of opening with an evening service a morning service be held.

ELECTIONS. General Convention: clerical, C. G. Ziegler, W. P. D. O'Leary, J. W. Robertson, J. G. Ward; lay, G. C. Drew, James Robertson, W. P. Chamberlain, G. B. Wilson. Standing Committee (new): Rev. S. M. Black. Bishop and Council (new): clerical, J. G. Ward, C. N. Middleton; lay, H. A. Kellow, Howard Holland.

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

The Rev. W. G. Christian, Rector
Box L, Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address:

THE SISTER SUPERIOR
Box 56, Mendham, New Jersey

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC KENOSHA, WIS.

MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:
Sister Rachel, Prin., O.S.H., Box 8, Versailles, Ky.

Saint Mary's School

Mount Saint Gabriel
Peekskill-on-Hudson, New York
College Preparatory and General Courses

Modified Kent Plan

For catalogue, address:
THE SISTER SUPERIOR

STUART HALL

Under 3 Episcopal Dioceses of Virginia

106th Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:

Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

EDUCATIONAL

SEMINARIES

Idea of a Parish

"We are no longer an English Church," Bishop Conkling of Chicago said June 20th in an address before the Urban Training Institute, at Seabury-Western Theological Seminary.

Speaking on the Church adapting itself to city conditions, Bishop Conkling said, "Although it used to be that an Episcopal parish could not — and would not — be started unless there was a British nucleus from which to work, this can no longer be the case what with growing foreign and Negro populations."

Yet, one English concept should be retained, and that is the concept of the parish, he said.

Bishop Conkling proposed that parishes organize somewhat on the basis as cities were organized for air raids during the war. Under such a plan, a captain and assistant would be assigned to several blocks within the parish area, who would be responsible for knowing the people in that section, who moved in and who moved out. "Begin with 10 blocks and 20 lay workers and see what happens," he suggested.

COLLEGES

Nine Honored at Kenyon

Bishop Washburn of Newark was one of nine men who received honorary degrees in the colorful Latin ceremony at the 121st commencement of Kenyon College.

The others included: Dr. Merle A. Tuve, the commencement speaker, who is chairman of the department of terrestrial magnetism of the Carnegie Institution in Washington; Howard Bruce, who recently resigned as deputy administrator of ECA; Erwin Canham, editor of the *Christian Science Monitor*; Charles E. Merrill, senior partner of Merrill Lynch, Pierce, Fenner and Beane; Pyke Johnson, President of the Automotive Safety Foundation. Also, the Rev. Maxfield Dowell, rector of Christ Church, Shaker Heights, Ohio; the Rev. Harry Hathaway, retired dean of St. Mary's Cathedral, Philadelphia; and the Rev. Eugene F. Bigler, rector of St. Paul's Church, Beacon, New York.

Paul G. Hoffman, administrator of ECA, spoke briefly on the success of the Marshall Plan in Europe. Mr. Hoffman is a trustee of Kenyon, and the father of five Kenyon students.

One hundred twenty seniors received the bachelor of arts degree and four students of Bexley Hall were given the bachelor of divinity degree — totalling the largest number of graduates in Kenyon's history.

DEATHS

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

Mrs. Frank VanVliet

Bessie Davis VanVliet, wife of the Rev. Frank VanVliet, retired priest, died March 12, 1949, at the family residence near Stow; N. Y.

Bishop Scaife of Western New York read the Burial Office on March 14th in St. Paul's Church, Mayville, N. Y. The Rev. Reginald C. Groff, rector of the parish, celebrated a Requiem Mass and Bishop Scaife officiated at the Absolution of the Dead. Interment was in Magnolia, N. Y., with Bishop Scaife and Fr. Groff officiating.

Mrs. Charles D. Broughton

Emily DeForest Brown Broughton, 67, wife of the Rev. Dr. Charles D. Broughton, rector of the Church of the Ascension, Buffalo, died on April 9th. She had been ill six months.

Bishop Scaife of Western New York conducted the funeral services which were held in the Church of the Ascension on April 11th. Members of the vestry served as pallbearers. Interment was in Oxford, N. Y.

CHANGES

Appointments Accepted

The Rev. William Capers Acosta, formerly assistant rector of the Church of the Incarnation, Dallas, Tex., is now rector of St. John's Church, Corsicana, Tex. Address: W. Collin and N. Fourteenth St.

The Rev. Frank R. Alvarez, formerly rector of Grace Church, Menomonie, Wis., will become vicar of St. Andrew's Church, Camden, N. J., on September 1st. Summer address: 1669 Onaway Dr., Miami 33, Fla.

The Rev. Clinton H. Blake, Jr., formerly of West Orange, N. J., will become associate rector of the Church of the Good Shepherd, Buffalo. Address: 938 Parkside Ave.

The Rev. Eugene E. Botelho, formerly with the American Friends' Service Committee, Overbrook Hospital Unit, is now at St. Christopher's Mission to the Navajo, Bluff, Utah.

The Rev. John P. Christensen, formerly vicar of St. Michael's Mission, China Lake, Calif., is now rector of St. Luke's Church, Merced, Calif. Address: 2000 M St.

The Rev. Morris B. Cochran, formerly priest in charge of St. Timothy's Church, Daytona Beach, Fla., and St. John's Church, Orlando, is now priest in charge of St. Margaret's Church, Dayton, Ohio. Residence: 407 Dearborn Ave.

The Rev. John R. Crockett, formerly rector of Christ Church, Riverton, N. J., is now rector of the Church of the Epiphany, Ventnor, N. J. Address: 23 S. Troy Ave.

The Rev. Don J. Curzon, formerly priest in charge of Trinity Church, Denison, Iowa, Trinity Church, Carroll, and unorganized missions at Audubon and Woodbine, is now priest in charge of Calvary Church, Lombard, Ill., and the Church of St. Mary Magdalen, Villa Park. Address: Box 42, Villa Park, Ill.

Depositions

The Rev. Robert Eugene Bateman was deposed from the priesthood on June 28th by Bishop Moody of Lexington.

CLASSIFIED

BOOKS

SECOND HAND AND NEW BOOKS. Liturgy ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for Lists. Francis, 29 Lower Brook St., Ipswich, England.

NEW CATALOG #44 ready for mailing. Free. Baker Book House, Dept. LC., Grand Rapids 6, Mich.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes — duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR SALE

TWO MANUAL KIMBALL Pipe Organ. Pneumatic, nine stops, electric blower. Worth reconditioning. \$400. Kemper Hall, Kenosha, Wis.

LINENS & VESTMENTS

PURE IRISH LINENS, pre-war qualities, D.M.C. imported embroidery thread, patterns, transfers, for all Altar and vestment needs. Also cassock cloth, books, etc. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

POSITIONS OFFERED

ASSOCIATE MINISTER for a Church of about 1,200 communicants, located in a deep South city of about 110,000 inhabitants. Liberal salary and living allowances. Low Churchmanship. Work, in part, to be among young people. Reply Box W-306, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER. Preferably priest, for Midwest Catholic Parish. Reply Box C-309, The Living Church, Milwaukee 3, Wis.

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

HOUSEMOTHER vacancy in Church secondary School for Girls. Reply Box K-305, The Living Church, Milwaukee 3, Wis.

PRIEST, young, wanted for growing parish in small Texas town. Excellent opportunities. Building program in progress. Salary: \$2,700 plus Rectory, Prayer Book Churchman desired. Position available September 1st. Reply Box B-298, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

SUCCESSFUL RECTOR, 42, single, desiring larger opportunity, would supply during August, in city or large town parish where there is possibility of Rectorship in Fall. Regarded as exceptionally good preacher, and youth worker. Central churchman. Good congregation preferable to high salary. Correspondence invited. Reply Box H-308, The Living Church, Milwaukee 3, Wis.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis. 12 days before publication date.

