

The Living Church

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

The Holy Communion and Holy Matrimony

*Bishop Campbell,
Coadjutor of W. Virginia*

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The Power of the Laity

Clifford L. Terry

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"Three's a Crowd"

Editorial

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THE FORGOTTEN CHILDREN

Schooling for mountain children is one of the projects of the Save the Children Federation [see page 9].

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LETTERS

Intercession for Peace

TO THE EDITOR: Christian people in America are sadly divided today on the matter of foreign policy. Episcopalians, like all the rest, hold views running all the way from what is violently denounced as appeasement to what sounds dangerously like preventive war.

But divided as they are on policy, Episcopalians certainly agree that every Christian should pray that total war may be averted and a stable peace attained. They do not believe in war; they do believe in prayer.

This letter is a plea that our Church-people, clergy and laity, should give our prayers for peace a larger and more effective place in our Church life. The Bishops in their fine Pastoral (I am at liberty to praise it since I was not present at El Paso) asked our people to pray. There must be a vast volume of petition going up to God daily. In all our churches prayers for peace are offered at regular services. And there are special peace services:

But cannot we do more than that? Cannot we, as a few parishes are doing (and I think one diocese), set aside in every parish a period each week when people are asked to come and join in corporate prayer for peace? The length and frequency of the service would have to depend on local conditions, but is there any church so small and so poor in leadership that for at least a half hour once a week a leader (clerical or lay) could not suggest topics for silent prayer, and from time to time during the half hour sum up in appropriate words the petitions of the worshippers?

The topics relevant to peace are many: guidance, leaders, governments, the United Nations, Russia, China, brotherhood, the armed forces, the suffering and dying, the sorrowing, and above all, God and His will.

Such services have a kind of sacramental value. They are outward and visible signs that we Christians mean business. They deepen the faith and clear the mind of those who pray. They witness beyond a doubt to ourselves and to the world that God comes first.

(Rt. Rev.) EDWARD L. PARSONS.
San Francisco, Calif.

First Negro Ordination

TO THE EDITOR: On May 13, 1874, George H. Jackson, a Negro, was ordained deacon by Bishop Green of Mississippi. Recently in an article in *Historical Magazine* I suggested that this might have been the earliest ordination of a Negro in the South. Several readers have agreed. Does anyone know of an earlier such ordination? I would like to hear from any southern dioceses as to the date of the first Negro ordination—and from any other diocese. Letters could be sent in care of the *New York Times*.

Incidentally, since the topic of segregation in education is now a lively one, it is worth noting that the Rev. Mr. Jackson took his theological course with white students at the Bishop Green Training School, Dry Grove, Miss., and the walls did not fall down.

NASH K. BURGER, Editor,
The *New York Times* Book Review
New York City.

SWORD OF THE SPIRIT

WHEN brother seeks a brother's death
The poisoned arrows of the mind
Their spiritual targets find;
Hatred infiltrates brain and breath.
What matter how the blood is spilled
When Love is killed — when Love is killed?

*Have we so little understood;
"This is my Body — this my Blood"?*

Sword of the Spirit, pierce again
The hands and feet — the souls of men.

G.

The Living Church

Established 1878

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

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May

20. **Trinity Sunday.**
Conventions Olympia (to 21st), West Missouri (to 22d).
22. Conventions Harrisburg, Minnesota (to 23d).
24. Retreat for Race Relations Secretaries, NCCC, at Seabury House (to 26th).
27. **1st Sunday after Trinity.**
30. Memorial Day.

June

3. **2d Sunday after Trinity.**
Radio and TV workshop, at San Anselmo, Calif. (to 8th).
7. Outgoing missionary conference, NCC, Hartford, Conn.
10. **3d Sunday after Trinity.**
11. **St. Barnabas.**
13. Outgoing missionary conference, Seabury House.
14. Conference for Men and Women in Industry, Bossey, Switzerland (to 19th).
17. Advanced Conference, Province of Washington, Hood College (to 23d).
SPG Sunday.
18. **4th Sunday of Trinity.**

ACU CYCLE OF PRAYER

May

21. St. Ambrose, Philadelphia, Pa.
22. Church of the Redeemer, Chicago, Ill.
23. St. Andrew's, Los Angeles, Calif.
24. St. Paul's, Alton, Ill.
25. St. Barnabas' Church, Omaha, Nebr.
26. St. Paul's, Peoria, Ill.
27. Calvary Chapel and St. Andrew's Mission, Tarboro, N. C.

SORTS AND CONDITIONS

ONE MORE diocese has granted equal rights to women members of the Church. The annual convention of the diocese of Newark ratified its action of last year permitting parishes and missions to elect women representatives up to 50% of each lay delegation. The diocese also went on record in favor of food for India, as a number of other dioceses have done in recent weeks.

WE HOPE that these resolutions, and expressions of opinion from individual Churchpeople, are getting into the hands of congressmen and senators. It doesn't do much good to address them to the empty air.

THE NEW TRIAL which the Rev. George P. Hetenyi won some months ago by appealing his conviction for second-degree murder resulted in his conviction last Saturday of murder in the first degree. The conviction carries a mandatory death sentence. Fr. Hetenyi, a former Roman Catholic priest, was charged with killing his wife in Rochester, N. Y.

GENERAL MacARTHUR has been asked by a former paratrooper chaplain to devote the rest of his life to the missionary work of the Episcopal Church, "especially in Japan." The Rev. Stanley Gasek, rector of Grace Church, Utica, and chairman of Central New York's armed services commission, told the diocesan convention that he had written the General to this effect. Similar suggestions, including the possibility that the General make speeches on behalf of Christian missions, have come from other sources.

THE LIVING CHURCH gets on the front pages of Roman Catholic papers every now and then, generally in rebuttal of something we have published. It is especially pleasing therefore to record that the Denver Register quoted our editorial and the Rev. C. E. B. Robinson's article on the Blessed Virgin in a front-page story entitled, "Episcopalians Called on for Devotion to Virgin" with the subhead, "'Living Church' Admits Assumption, Immaculate Conception Not Heresy." Of course, we don't think these beliefs are dogma, either, but it is gratifying to see ourselves cast in the role of strengthening the faith and quickening the devotion of the Roman Catholic faithful.

DISAGREEMENT with the vestry of St. Martin's Church, in Metairie, a suburb of New Orleans, La., over certain administrative policies, led to the resignation of the Rev. David C. Colony, rector, last month, according to an announcement by the vestry. The parish and rector are nationally known for their pioneering work in establishing a full-scale 12-grade parochial school, and Fr. Colony is president of the Episcopal Parish School Association.

CERTAIN members of the vestry of St. Martin's withdrew support of a bond issue being sponsored by the administration for the financial support of the school until a full statement of the parish and school finances could be offered. They claimed this was neces-

sary as the school was already heavily involved financially. Fr. Colony is said to have interpreted this action as a vote of no confidence, and to have tendered his resignation, which was accepted unanimously at a meeting of the vestry on April 13th. In announcing the resignation, the vestry has taken steps to insure, "with the strong support of the community" that there be no interruption in the conduct of the school.

THE BENEDICTINES "let no grass grow under their feet," as the Abbot of Nashdom, the Rt. Rev. Dom Augustine Morris, remarked last week at Three Rivers, Mich., while bulldozers literally put his words into effect. He announced that an anonymous donor had lately liquidated the mortgage of \$7,000 on the original priory property and that another benefactor had surprised the community by offering to pay for a new building which will be the monastery. Over 200 priests and laypeople had come to Three Rivers to take part in the consecration of the new chapel and rejoiced with the American Benedictines over these additional gifts.

THE ABBOT and Dom Gregory Dix left Three Rivers by plane the next evening, with England as their ultimate destination. With the 20-cell monastery already under construction, it seemed that the American community was thriving at last.

BISHOP PADEWSKI, Polish National Catholic missionary bishop in Poland, has died in prison, according to reports reaching this country. Something went wrong with his intestines. The Bishop had been imprisoned last January, and the American State Department had tried in vain to secure his release or even access to him. When all the records are in, it may well be found that more bishops were martyred in the 20th century than in any earlier century of the Church's life.

A SECOND suffragan bishop to assist in the administration of the Church's largest diocese was requested by Bishop Donegan at New York's annual convention last week. The consent of a majority of the bishops and standing committees is now being sought, in accordance with Church law. A diocesan and two assistants has been the normal complement of the diocese of New York for many years.

THE NEW YORK TIMES, in its story on the convention, referred consistently to Bishop Donegan as the "Presiding Bishop"—a term of dignity which the Times evidently thought was correct to distinguish him from a suffragan or coadjutor.

OUR CAMPAIGN for a circulation fund is coming along and coming along, but if you personally want the Church to have a strong national magazine of large circulation, won't you send your contribution today? It will take a lot of investment and a lot of effort to build up from where we are to where we ought to be, and we'll need your help!

Peter Day.

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By James Hastings Nichols



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• Can a good brand of wine bought in a drug store be used for sacramental purposes? I understand that a natural wine has an alcoholic content of only 12%, and that a higher percentage means that it has been fortified with spirits. Sacramental wines, (approved by the Archbishop of somewhere) contain from 18% to 21%, which means that they are fortified. What's the difference then between the ordinary commercial wines and the more expensive sacramental wines?

A good natural wine containing only 12% of alcohol is usable as an altar wine provided one can be sure that it has reached its condition by the natural process of aging and that it contains no artificial coloring matter or alcohol added (though only 12%) in order to shorten the process of fermentation. The trouble with wines of this alcoholic content is that, after the cask or bottle has been opened, the wine must be used up in a few hours or it deteriorates.

For this reason it is customary to use a fortified wine, provided that the added alcohol is obtained from a brandy distilled from the same wine. Unfortunately many commercial wines are fortified by

the use of grain alcohol, and some of the sweet wines are sweetened by the use of cane or beet sugar. These wines are usually entirely wholesome for human consumption, but as they are no longer the pure fruit of the vine, they are not proper matter for the Holy Sacrament. They are marketed under the standard names as "port, tokay, muscatel," etc., because that is what they look and taste like and in fact are—as far as is required for home use.

Most parish clergy are like myself, not expert enough to identify pure wines by taste, smell and texture, and do not know enough about the practice of the various manufacturers to identify the pure wines by their brand names. It is safer, therefore, to buy wines that have been certified by some ecclesiastical body sufficiently concerned with their purity to employ experts to inspect both the wines and the processes by which they are made. The only Church in this country that is able to maintain such a service is the Roman Catholic, and the clergy of other faiths feel that it is safe to buy wherever their certificate has been given. There is no saving in buying non-certified brands, for one would have to pay much higher to obtain the same age and degree of purity.

The Priority of the Faith

By the Rev. John O. Patterson

Headmaster, Kent School, Kent, Conn.

A SIGNIFICANT contribution to the reading of the Church, and one which brings again to our attention the work of the Guild of Scholars in the Episcopal Church, is *Christianity and Reason*, edited by Edward D. Myers (Oxford University Press. Pp. xiii, 172. \$3).

The guild was established in 1940 "to help to clarify the central tenets of historic Christianity, as embodied most adequately in the Nicene Creed and to exhibit the relation of the secular and the religious to one another." Its basic objectives have been approved by the House of Bishops at General Convention.

The essays in this volume reflect the concern of the Guild to urge the priority of the Christian faith and at the same time to promote in the Christian community due recognition of man's secular and humanistic achievement. They range, in approach, from Theodore M. Greene's reply to Walter Stace's widely read essay, "Man Against Darkness," to

a sound study of "The Wisdom of the Greeks," by Helmut Kuhn—a treatment of the problems of the relations of faith and reason.

An interesting feature of the book is the section by Howard D. Roelofs, summarizing and offering an over-all view of the subjects dealt with in the collection. He deals extensively with the matter of theology in theory and in practice, with the discussion of the validity and importance of personal "religious experiences" and of the Church as the source of religion.

John Wild's essay "The Present Relevance of Catholic Theology" will be helpful to many. It presents a Catholic interpretation of Anglicanism contrasting the ethos of this with both Romanism and Protestantism.

Other papers by Lewis M. Hammond, George F. Thomas, and Wilbur M. Urban make this a worthwhile statement of the thinking of scholars within the Church today.

TRINITY SUNDAY

GENERAL

EPISCOPATE

Bishop Dagwell Recovers

Bishop Dagwell of Oregon has recovered from a brief illness which confined him to Good Samaritan Hospital, Portland. His recovery was in time to permit him to attend the annual synod of Province VIII at Salt Lake City, and also in time for Oregon's centennial celebration.

1952 CONVENTION

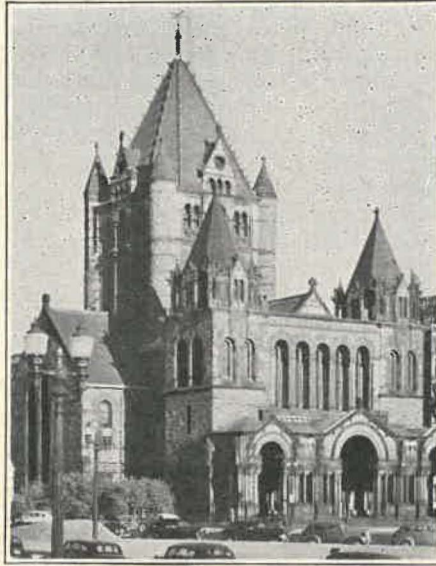
Arrangements

One of the most heartening and encouraging events in preparations for General Convention, 1952, according to the Rev. Gardiner M. Day, chairman of the Massachusetts committee on arrangements, has been the enthusiastic response to the appeal signed by himself and the chairman of the finance committee, H. D. Hodgkinson. As a result of the appeal and other gifts the committee now has \$15,000 on hand toward the necessary goal which is estimated to be \$55,000.

Mr. Day says that young people attending the Youth Convention, which will be held at Tufts College, will also be able to live at the college, through the invitation of the president, Dr. Leonard Carmichael. This will avoid the housing and transportation problems that have often attended the Youth Convention.

The Presiding Bishop's Committee on Laymen's Work will hold its special weekend for laymen from Friday, September 12th, through Sunday, September 14th. There will be a dinner Friday evening at the Statler Hotel at which the Presiding Bishop will be present, an outing with a Shore Dinner on Saturday, and a Corporate Communion Service followed by a breakfast at the Copley Plaza at which the speaker will be Senator Michael Mahoney of Oklahoma. Mr. Francis Parker, representative for Province I on the Presiding Bishop's Committee, will be in charge of the arrangements for the weekend.

The Rev. Gardiner Shattuck, assistant minister in Trinity Church, Boston, has accepted appointment as chairman of the committee on arrangements for the opening service which will be held in Boston Garden on the opening day of Convention, Monday, September 8th. Mr. Shat-



TRINITY CHURCH, BOSTON. *It will be busy in 1952.*

tuck has secured the services of two of the Church's most distinguished organists, Francis Snow of Trinity Church, and Everett Titcomb of the Church of St. John the Evangelist, who will collaborate in arranging for the music and choirs for this service.

Two innovations in the Convention program are a service in recognition of the children's triennial offering for missions and a devotional service in the daily schedule of the Houses of Bishops and Deputies.

The deputies will hold their meetings in Symphony Hall, and the bishops will meet across the street in Horticultural Hall. The daily joint devotional services will take place in Symphony Hall.

Schedule of events for the first week, as tentatively approved by the committee:

Monday (September 8th)

7:30 AM Communion service for bishops and deputies, Trinity Church.

10:30 AM, Opening service of Convention, Boston Garden.

2 PM. House of Bishops convenes for first session, Horticultural Hall; House of Deputies, Symphony Hall.

8 PM. Official reception to bishops; clerical and lay deputies, and delegates to the Woman's Auxiliary, and their families, Museum of Fine Arts.

Tuesday and Wednesday

10 AM to 1 PM. Joint Session for Na-

tional Council report, Symphony Hall.

Tuesday evening

Mass meeting on missionary work, Tremont Temple.

Thursday evening

Mass meeting on Ecumenical Movement, Tremont Temple.

Thursday through Sunday

Youth Convention, Tufts College, with Youth Service Saturday evening, Trinity Church, Boston.

Friday through Sunday

Laymen's Weekend

Sunday

3 PM. Service in recognition of Children's triennial offering for missions, Trinity Church.

WORLD RELIEF

International Development

A primary concern of the Churches is to remind the government and the public that even in times of national emergency humanitarian values must be kept in the forefront.

This declaration was made in a report presented to more than 100 Church and government officials who met in Buck Hill Falls, Pa., to discuss government-sponsored technical assistance programs, especially the Point IV program [L. C., May 6th]. The meeting was held under the auspices of the World Council's Department of International Justice and Goodwill and the Division of Foreign Missions of the National Council of Churches. The report also said that Church agencies in overseas areas may legitimately accept government grants-in-aid provided they do not in any way jeopardize the Church's independence.

The report warned that economic and social development programs may be "distorted and diverted to wrong ends" unless they receive "constant and effective support from the Churches."

Calling for "responsible planners at the policy-making level," it urged that counsel and cooperation be given by "scientists, engineers, businessmen, and Churchmen, as well as nationals of the countries involved.

"As Christians, we must seek to minimize partisan differences in regard to development programs," the report stated. "We are citizens who cooperate in many enterprises through local, state, and national government, as well as through

United Nations agencies and non-government institutions. We cannot keep our religion and our citizenship in wholly separate compartments."

The report listed as the first obligation of Christian citizens a "profound understanding of the needs and aspirations of the people of underdeveloped areas for economic and social development."

"Christians as individuals and appropriate agencies of the Churches have a chance to translate their concern for international development into effective political action," the report declared. "In this, as in other matters, words without deeds are like faith without works."

"We must communicate with representatives in government, letting them know the nature and the scope of the development program which the Churches support."

"Most of all," the report continued, "Christians should keep a sustained and abiding concern for and confidence in the possibilities of a comprehensive international development program."

"This is a task for at least the next 50 crucial years of history. Whether or not the program succeeds, with our help, may determine the choice between hope and despair, between a better tomorrow and world-wide disaster."

The conference flatly rejected any projects jointly sponsored by government and the Church, contending that the Church should be careful to maintain independent management and autonomy in the selection and direction of its own personnel.

It said that government grants should be considered mainly for projects which might contribute to the humanitarian goals of Point IV, and which are "limited and supplementary" to the main work of the Church.

Fields of service which might consider offers of government aid, the statement said, are schools, hospitals, and agricul-

tural and community centers engaged in the training of technical personnel.

"A main principle in the tradition of American Christianity," the report said, "is for the Church to stand unmistakably as a voluntary society, supporting its work by the contributions of its own members and not making itself as a Church subservient to the State."

"We believe any modification of this tradition would be perilous. We also believe that this tradition includes co-operation with government for service to the basic physical needs of humanity. The crises of our times and the purposes as expressed in the original Point IV program call for new and enlarged programs of co-operation."

In an evaluation of the Church's relation to the Point IV program, the statement stressed that the humanitarian and social phases of the program offered a "significant aid to the achievement of missionary objectives."

"Wisely used, they should make for improvement both in the physical welfare and in the spiritual estate of those to whom Christianity seeks to minister around the world," it said.

To help government achieve worthwhile objectives through the Point IV program, the statement suggested that missionaries be free to serve in advisory capacities to the government, assist in the recruitment of personnel, especially on the mission field, and in some cases, be willing to take leaves of absence to serve in government projects.

"The educational and technical services and tools which Christians have found useful in promoting individual, family, and community welfare should be made freely available to governmental or to voluntary agencies for this wider use," the conference report stated.

The statement urged that all Americans of "whatever political party or religious faith" support measures to make "our immense resources and technical

skills available to those nations which need them and which will cooperate in the wise administration and application of such resources to the urgent and unsolved problems of their people." [RNS]

SOCIAL RELATIONS

Labor, Management, and Church

By FREDERICK H. SONTAG

Labor-management relations as they apply on the local parish level were discussed at four forums held during April by the board of social relations of the diocese of Newark, the committee on social education and action of the Newark presbytery, and the institute of management and labor relations, Rutgers University.

Enrollment the first night was over 140, and it grew to 275 for the last forum. Of those attending, about 55% were Presbyterians, who are more numerous in Newark than Episcopalians, 35% were communicants of the Episcopal Church, and registration cards revealed that the remaining 10% were Jewish, Roman Catholic, and unaffiliated.

The Very Rev. Frederick J. Warnecke of Newark said that the series was "part of a Cathedral's job to teach." Last fall for five nights, 350 men and women attended a school of religion at the Cathedral, and it was felt that during the spring social problems confronting this heavily industrialized area should be discussed. As the Presbyterians were also planning a series, with religion as such to be discussed in the fall, and social problems in the spring, the two religious groups joined with Rutgers to produce one forum.

The joint series "has no significance regarding the discussed merger of the Episcopal and Presbyterian Church," Dean Warnecke said.

Continued and widespread press no-



BRIEFING: (left to right) Mark Starr, Dean Warnecke, Prof. Stillwell, Rev. Messrs. Aselford and Berry.

← WELCOME →

It is hard to drive into Cape May, N. J. without knowing that the "Episcopal Church welcomes you." The Rev. J. A. Schultz, rector of the Church of the Advent, Cape May, and his vestry, recently purchased seven of these signs from the Promotion Department of the National Council.

Three are located on the three roads leading into town (left), one is in front of the Church, another before the summer chapel, still another right on the boardwalk before the dance hall (right) where young men and women gather each evening. The last sign is still to be put up.

A Cape May policeman said, "We need more of this open house spirit. We'd have less troubles with youth, drunks, and pick-ups that way." A storekeeper remarked, "Never knew those Episcopalians would be friendly enough for that. It's good." A Baptist smiled and said, "Looks like evangelism in action, doesn't it?"

tensions that arise between management and labor and to seek the greater welfare of the community as a whole," said Bishop Ludlow, Suffragan of Newark.

The Rev. Lester Clee, president of the New Jersey State Civil Service Committee, said, "although the Church as an organization could not contribute directly to labor-management relations, it still had an important contribution to make in that field." That, he explained, "is to teach in the weekly messages by rabbis, priests, and ministers, the fundamental truths that will make men regard each other not as labor or management, but as human beings when negotiating."

"The problem today is to teach the truth about social and economic problems and the Church has an obligation to do this," said Joel Jacobson, research director of the New Jersey State CIO.

Edward Danneberg, industrial relations director of Tung-Sol Lamp works, Inc., said, "management realizes that the problem is not to get rid of unions, but to find an acceptable way to live with them." He asserted, however, that too often those employees who would make the best union leaders stay away from those positions because they are thankless tasks.

The forums were handicapped by the absence of young people among Church members attending, and the "above our heads" presentation by the clergy. Two constructive attitudes came out of the last meetings, whose final discussions grew too warm to quote, namely: (1) There would be continuing projects like this in other social fields next year. (2) Many asked, "What do we do about



ances and posters, both in Churches, labor meeting halls, and plants, resulted in the increasing attendance, it was said.

The Rev. Hermann Morse, vice president of the new National Council of Churches, spoke at the first meeting on "Why our Churches are concerned." In sketching the background of the Church and its interest in social problems, he gave a very scholarly presentation. During the question period, labor representatives stated frankly that it was so complicated that they could not understand it. Said one CIO leader, "Dr. Morse has given a fine talk, but like many other clergy he has forgotten that we never went to college and don't understand those big words. The Church, through its leaders, often talks way above people's heads." Dean Warnecke presided during the question period.

The second forum "Labor, what and why?" had as its speaker Mark Starr, educational director, International Ladies Garment Workers' Union, A. F. of L. Starr stated that unions had to exist and grow as a "defence against the abuses of management." In a well reasoned statement, he presented labor's claims for increased rights. The Rev. Marshall Scott, dean of Presbyterian Institute of Industrial Relations, New York, presided.

"Management, what and why" was discussed by H. Kenagy, vice president of Mutual Benefit Life Insurance Co., who said that management has reached the point where labor can safely trust it to make those decisions which will bring the best results for all concerned. "The whole problem is to decide what are the areas in which management must be free to make decisions." Bishop Washburn of Newark presided.

The last forum was a panel discussion on "New Jersey, a pattern for action." The Rev. Lansing Bennett, associate executive, Presbyterian Synod of New Jersey, presided over the hot discussion period.

"It is the Church's task to mediate the



it on the local level, and how can we get these ideas onto the parish level?" Effective answers to this question remain to be documented.

VISITORS

No One Branch

By ELIZABETH MCCracken

The Bishop of Gibraltar, the Rt. Rev. Cecil Douglas Horsley, M.A., landed at New York early on Friday, April 20th, just in good time to see the welcome given to General MacArthur by the City of New York.

In an interview on Saturday, he had much of unusual importance to say. Asked about Archbishop Lang, the subject of considerable debate at present because the comments upon the Archbishop in the Duke of Windsor's book,* Bishop Horsley said:

"The Archbishop was a wonderful Father in God to me, and to all of us. He encouraged me in every step that I thought it right to take. This was in 1934. Four years later [1938] he insisted upon consecrating me Bishop of Colombo himself, in Westminster Abbey, instead of sending me out to Ceylon to be consecrated.

"I shall never forget, when I was vicar of St. John's, and had to go to Lambeth Palace about some matter, finding myself the next after Ribbentrop, to see His Grace. Ribbentrop had gone at Hitler's express instruction, on this, the day before he gave up his post as Ambassador to Britain, to protest against the Archbishop's speech in the House of Lords, criticizing the policy of Hitler toward the Church in Germany."

"I so well recall the Archbishop's chaplain saying to me: 'Ribbentrop is a very stupid man. He cannot get out of his head the notion that the Archbishop is a kind of head of the religious depart-

*A King's Story. Putnam, N. Y.

ment of the government. He will have a shock when he finds a Prince of the Church, clad in purple from head to foot.'

"I gathered that the interview was cold and short. For in a few moments I heard the study door open and hurried footsteps running down the long staircase. The great front door banged, and I looked out of the window to see a German Embassy car sweeping around the drive at tremendous speed. It was easy to see who had won in that interview.

"To return to the Archbishop: he was a man who, above all, sought to preserve the Church from lowering her standards in order to placate the world. A son of the manse, he had very fixed moral principles. Cautious though he was by nature, he would sometimes speak out from a sense of righteous indignation, in a way that his critics lost no time in seizing upon.

"But in the life of the Church, he was a true shepherd of souls. He cared for the poor just as much as he did for the rich, even though he was sometimes accused of paying too much attention to people in positions of importance. What he was at pains to do was to preserve the position of the Church in the eyes of the nation.

"Readers of his *Life* by Lockhart† know that he was a many-sided person. Only a few weeks ago, I was a guest of the Archbishop of York, at Bishopthorpe. Gazing at Sir William Orpen's portrait of Archbishop Lang, Archbishop Garbett quoted the remark of Sir William Orpen, made before beginning the portrait: 'I see seven Archbishops. Which shall I paint?' There are some men you cannot sum up in one sentence. Archbishop Lang was one of them."

The present Archbishop of Canterbury translated Bishop Horsley to the bishopric of Gibraltar in September 1947. Eleven countries are included in his jurisdiction.‡

Of the work in this vast field Bishop Horsley said:

"I have 28 full-time men, appointed permanently to embassies, legations, and consulates. There are also temporary holiday chaplains. Then there are the service chaplains, who are under the Archbishop of Canterbury, but look to me for Confirmations. On Malta alone, there are 14 service chaplains. In Gibralt-

ar I have four permanent chaplains on the Shore Air Force. The dean of Gibraltar is navy chaplain for the shore establishment. Every big ship carries its own chaplain.

"Our Mediterranean Mission to Seamen, which I am told is similar to your Seamen's Church Institute, is an important part of our work. There is less shipping in the Mediterranean than usual just now; but our chaplains find opportunities to be of use. At Trieste, they had the great opportunity to minister to American seamen, as well as at other points.

"St. George's Cathedral in Madrid is tremendously supported by Americans. There is no other Anglican church there, nor indeed any other church for them, and they value it. The only American Episcopal churches in my area are those in Rome, Florence, and Nice. I try, and my clergy try, to minister to Americans everywhere else in my jurisdiction."

In Asia, Bishop Horsley said, he has "seven Churches."

"There are the two in Istanbul: the British Embassy Chapel and the Crimean Memorial Chapel in Pera [a section of Istanbul]; also All Saints' in Moda; the Embassy Chapel at Ankara; St. John's, Izmir (Smyrna), All Saints', Buca (Smyrna), and the Church of St. Mary Magdalene at Bornova. Two chaplains have charge of them."

Speaking of vocations to the Religious life, the Bishop said:

"We rejoice in England in the growth of the religious orders, though it is not so great as we wish that it were. There is good growth in the Franciscan Orders; also at Wantage, [the Sisters of St. Mary the Virgin] and at East Grinstead [Sisters of St. Margaret]. The Religious Orders are absolutely essential to the life of the Church in this materialistic age. So also is the retreat movement for both the clergy and the laity."

The Bishop's convictions concerning the Church of South India, which he expressed with marked earnestness, are of peculiar interest and importance. He was Bishop of Colombo in Ceylon for nine years [from 1938 to 1947], during which period the Church of South India was under consideration and established. He said:

"During my nine years as a member of the Episcopal Synod of the Church of India, Burma, and Ceylon [Pakistan is now added], I consistently voted against the South India Scheme in all its stages, because I felt that it did not contain sufficient safeguards. It was not until Dr. Hubback [the Most Rev. Dr. George Clay Hubback, Bishop of Calcutta and Metropolitan of India, Burma, and Ceylon, 1945 to 1950] became Metropolitan in 1945 that I had the opportunity of preaching before the General Coun-

cil on the subject, in St. George's Cathedral, Madras in January 1947. It was too late to do more than lodge reasoned fears; which I did. My sermon was afterward printed.§

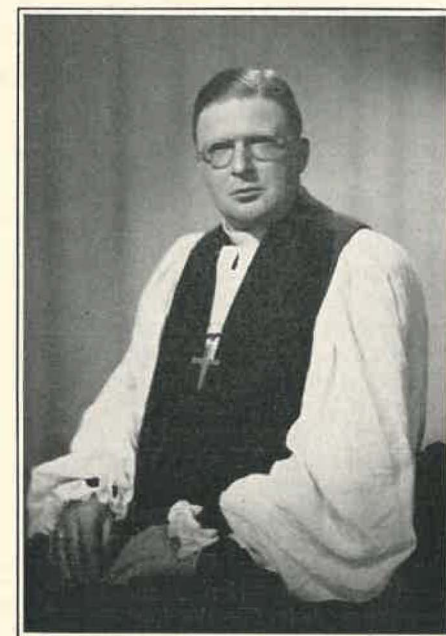
"My position now is this in a nutshell: that the Scheme was not a worthy enough matrix to be the prototype of schemes of union. Whatever people may say to the contrary, the fact remains that many will always argue in future that, if such and such was permitted in the South India Scheme, then it might be done elsewhere in the Anglican Communion.

"I am more hopeful than I was about its eventual outcome. That is all that I can say. We in Ceylon were quite convinced that we could not accept it for ourselves. Regional Churches are bound to suffer in the long run if there is a lack of an adequate theological background. I still feel that way."

He went on, "The reason why I am more hopeful than I was about the Church of South India is that, despite objectionable haziness and lack of theological precision in the Constitution itself, I am bound to admit that the forms of service put out for use in that Church are more satisfactory than I had dared to hope.

"I feel that the immense pressure of world events, as we see them in Europe, makes it imperative that all Christians get together, not in schemes for union but in unilateral action in every possible field of united witness. In the final account, we stand or fall together. No one branch of the Church, even the mighty Roman Catholic Church, is strong enough to stand by itself."

§*The Church Which Is His Body*. Dacre press. Westminster.



BISHOP HORSLEY: *Eleven countries.*

†*Cosmo Gordon Lang*. By J. G. Lockhart. Hodder & Stoughton. London. 1949.

‡Listed thus in the *Official Year Book of the Church of England* for 1951: "Gibraltar and its dependencies, spiritual supervision of English congregations in Spain, Portugal (including Madeira), Italy and Greece, Seaboard and Islands of the Mediterranean (except North Africa, Palestine, and Cyprus), the Black and Caspian Seas, the Adriatic and Greek Archipelago, Turkey, Rumania, Bulgaria, Yugo-Slavia, Albania, Southern Russia, and Asia Minor."



The Holy Communion

and Holy Matrimony

By the Rt. Rev. Wilburn C. Campbell

Bishop Coadjutor of West Virginia

EVERYONE is swayed by social convention. Social pressure can be invisible, yet very real. Not infrequently it robs even the Church of its distinctive witness. A wedding can exercise just this kind of pressure.

Conceived as they so often are by well meaning and well heeled mothers, many modern weddings would be the envy of pagan Rome, so far are they lacking in any distinctive Christian element. Yet, among those "things which a Christian ought to know and believe to his soul's health," are surely the matters pertaining to baptism, marriage, and burial. For these rites are not mere social questions of hatching, matching, and dispatching. They are high and holy moments in the life of a redeemed soul.

What should the Church person, as such, know about Holy Matrimony? Certainly, as an irreducible minimum, the sacramental character of that state. And this brings us squarely up against that great sacramental action, the Holy Eucharist. In this rite a divine union is held out to us mortals. Here at the altar rail we offer "our selves, our souls and bodies"—and this includes our hopes and dreams, our loves and desires, our marriage.

Before the altar we offer all that we are, all that we hope to be. And at the altar our Lord Jesus Christ takes our human life and touches it with sanctity, with His own eternity. Certainly, therefore, the precious union of two bodies and souls—which is Holy Matrimony—should be drawn into the great sacramental union of Christ and His faithful at the altar.

A sense of fellowship in the one Body of Christ was a marked characteristic of the early Church, and of this fellowship the Eucharist was at once both symbol and pledge. So, in the undivided Church, we find the Eucharist brought into intimate relation with all the great moments of life—with baptism, marriage, sickness, and death.

Thus the third-century Tertullian speaks of "the happiness of the marriage which is arranged by the Church, confirmed by the oblation [i.e. the offering

of the Eucharist], and sealed by the blessing." The celebration of the Holy Eucharist took the place of the sacrifice that had been a feature of the pagan form of the rite.

Somewhat later Pope Nicholas (858-67) speaks of the offerings that the newly married ought to make to God by the hand of the priest and of the nuptial blessing.

This same Christian practice and custom can be traced in the Gelasian and Gregorian Sacramentaries and in the *Sarum Use* of medieval England.

The first and second prayer books of Edward VI (1549 and 1552) had this rubric: "The new married persons (the same day of their marriage) must receive the holy Communion."

In 1662, partly in deference to the Presbyterians and partly because many were even then being married who were in no real communion with the Church, this was altered to its present form: "It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage." Thus, in the present Prayer Book of the English Church, the older ideal is upheld, for "convenient" here means "fitting."

Now I hold no brief for the objections of the Presbyterians, but I think we should recognize that many today are married who are in no true communion with the Church. Social pressure being what it is, it is fashionable to be married in an Episcopal Church. Our friends being what they are, many big weddings are attended by persons with only a Christmas-Easter acquaintance with any Church, let alone with the Episcopal Church.

I agree most emphatically that the Eucharist should not become a fetish, as in effect it so often has become in Roman practice. Nor do I think it essential to have a nuptial Eucharist at the time of the wedding. I hasten to add, though, that where the circumstances and background of priest, parish, parties, and people make this seem wise, it has my blessing.

Yet at most big weddings the crowd does not come as part of the Christian fellowship, nor with desire or preparation to share in the Holy Mysteries. Oftener than we like to admit they come for the side show; to see the bridesmaids, the flowers, the ushers, the bride; to observe the social niceties; to hear the music. In fact they can scarcely wait for the reception. "The quicker the better" sums up their general attitude.

Nevertheless, the bride and the groom do not feel that way—nor in their more serious moments do the parents and the immediate bridal party. I have had my share of so-called "fashionable" weddings, but I have yet to see a wedding party that is not instinctively moved by things serious and holy in connection with marriage. I have seen wedding rehearsals that were more like preparations for ordination.

Because of the lack of interest in such things of the larger crowd at a wedding, I do not suggest a Eucharist at the time of every marriage service. But I do ask, in all sincerity and out of the best experience of my ministry, that when two persons take each other in Holy Matrimony, they shall have already offered up their marriage before the altar of God in an act of oblation and sanctification. Some of the most cherished memories of my parish ministry are of couples who found in the Holy Eucharist, celebrated with special intention for their forthcoming marriage, a deeper meaning of their love for one another in Christ.

Indeed, it is in the Eucharist thus offered, using the collect, epistle, and gospel provided for the purpose (Prayer Book, page 267), that all of the Church's premarital teaching is summed up. The altar, with the Eucharist, gives relevance to such teaching. Tangibly the Church's message comes to make sense.

We all know of tensions between families that arise from marriages. I have known of few tensions that remained after the bridal couple and bridal party, with the parents of bride and groom, have knelt at the feet of Christ and presented themselves to Him, that He might ever dwell with them.

CHILDREN

are not EXPENDABLE

By John W. Mace

Associate Executive Director, Save the Children Federation

THE concern of the United Nations for the welfare, protection, and education of children is something comparatively new in world thinking. It couldn't have happened a half century ago. For children were commonly regarded as expendable.

A new concept of the child which the world today is taking seriously began only three decades ago, when a group of men and women met at Geneva, Switzerland, and launched the Save the Children International Union — now known as the International Union of Child Welfare. Thus was definitely chartered a new course in the conscience of the world — one that insisted children are *not* expendable.

The movement at the beginning was largely Swiss and British, but it has since become global in scope and now has member organizations in 30 countries. Among the societies are the Canadian Save the Children Fund, Red Barnet in Denmark, the Dutch Union for Child Welfare and Pikpa in Greece. In America Save the Children Federation is a member of the Union and its Executive Director, Dr. John R. Voris, the Vice President of the latter.

The Federation founded in 1932 could hardly have chosen a worse time for its beginnings than those dark days of the depression. The miracle is that it survived the ordeal.

Although the American branch is a part of the international movement, its first work was not abroad but in isolated rural areas of our own country which lack adequate social agencies and whose children too frequently are forgotten.

Over the course of 20 years Save the Children Federation has been helping children in such areas to attend school, has been providing clothes, and has been organizing community effort in behalf of these children. One of the practical measures is the sponsorship of small one- or two-room schools in the Cumberland and Ozarks. Many of the readers of THE LIVING CHURCH have been liberal supporters of this work.

The Federation's most recent effort in America is its Indian service — first to

the children of the Navajos, where it entered the Reservation at the invitation of the Bureau of Indian Affairs in Washington, and more recently to the Papagos, who are also located in the Southwest. It found among the Indians a rich field for the introduction of its program of sponsored schools, children, and babies. One of the finest services has been the distribution of clothing which in the great blizzard year a few years ago was the means of saving considerable life.

BRITISH NURSERIES

The readers of THE LIVING CHURCH may not fully realize their contribution to the nursery work in Britain during the war. Through the Federation one of the finest of England's seven hundred nurseries, Barton Place, near Exeter, was supported. It was an inspiring experience to visit this haven for children and see the loving care given them.

The testimony of eye witnesses such as the late eminent American, Henry J. Allen, of Kansas, and Clifford P. Morehouse, the editor of THE LIVING CHURCH, is eloquent in describing the amazing reclamation of tots who had passed through the ordeal of battle from the sky. During the entire war the LIVING CHURCH RELIEF FUND through its generous donors sponsored Barton Place.

In Britain's wartime nursery effort no institutions were more notable than the "Around the Clock" conducted by the Save the Children organization in collaboration with the *London News-Chronicle*. These houses, located in Stoke-on-Trent or the Black Country of England, never closed their doors, serving the mothers in the war plants, whose children could be left there any hour day or night.

Another project of great importance in which LIVING CHURCH readers contributed generously was the sponsorship of individual children, sometimes orphans, more often children of men in the services where the mother was having a hard time to hold the home together. Altogether 12,000 of these children were sponsored and it is pleasant to know that



CHILDREN OF THE NAVAJO: No clothing in a blizzard.

today many of the American sponsors are corresponding with the children they helped.

As Britain's battle eased it was possible for the SCF to direct its energies into other areas of Europe's wartime need. The immediate need was in neutral Sweden which had generously given asylum to tens of thousands of refugees from every corner of the continent. Working with our sister Save the Children agency, Raedda Barnen, we sponsored nearly a thousand children and here again LIVING CHURCH readers gave generous support. Also, with clothing desperately needed, we made a shipment of 25 tons.

OCCUPIED COUNTRIES

When the hostilities were over it was possible to enter the countries which had suffered in the occupation and whose children were in dire need. Our service was not mass relief but a constructive specialized assistance to schools and individual children, together with the distribution of clothing and layettes for babies. Occasionally a town was sponsored, as Fougere, France, by Kalamazoo, Mich., but in general we followed the pattern of our American work, especially the sponsorship plan for schools.

Norway, Belgium, Holland were countries that the Federation entered before restoration began and where, in the order named, it withdrew as conditions bettered. The Norwegians had their fisheries to bolster their economy, and with a fine magnanimity gave way to neighborhood Finland, which was so much worse off, especially in the north country. Belgium could soon take care of itself. The Dutch with characteristic industry and, of course, the help of the ECA, fought their way back.

A word might be said about the present child need in countries such as France, Italy, and Austria, where a

gratifying recovery has been attained, a part of what Paul Hoffman rightly calls "the most courageous come-back in history," a recovery, however, which has not caught up with the neediest people.

Many necessities, particularly in textiles, are beyond their reach. The situation can be very deceiving to the average American visitor, who sees an apparent plentitude of everything, even luxuries on display. The shop windows on the boulevards of Paris give a false impression, as do the fine cars in Rome. To grasp the true picture and to see the real need you must get off the main traveled roads which the average tourist naturally doesn't do.

I was in Europe when the Iron Curtain was first being used to describe, as it does so aptly, what separates the countries under Soviet Russian domination and the free world. I was also meeting Americans who had failed, through no fault of their own, to see existing human need. In the nature of things they were not where need was commonly to be seen. So I cabled back to America about the Tourist Curtain and what lay behind it.

The curtain is there, today. If you have lately been out into the villages of Italy even near Rome you know what I mean, but you probably do not know that there are thousands of Italian children who cannot attend school for lack of clothing or the school supplies which their parents cannot afford.

DEEP MARKS OF WAR

In Austria one may attend the Summer Musical Festival in lively Salzburg and be totally oblivious of the grim fact that only a few short miles away are thousands of DP's housed in wretched quarters. What a way for children to begin life! As I sat one morning in the lobby of the Louvre Hotel in Paris, which so many Frenchmen pass on their way to work, I sensed recovery and found it difficult to remind myself that there were many undernourished ill-clad children, even in the environs of Paris,

and the region of LeHavre, where the war left deep marks.

BLD WHITE

The European country that at present arouses the greatest sympathy is Greece. Just emerging from 10 years of war, enough to exhaust a great power and to annihilate a little country, the nation is bled white but, with the help of the western world, is still a free people and ready to rebuild.

There is much to rebuild in this country which resisted Mussolini, starved under Hitler's occupation, and fought the Balkan Communists. There are countless school buildings without a roof and thousands of school children without clothing. A Greek school boy told me that he coveted a pair of shoes more than anything else in the world.

When I talked with the Greek Minister of Education he said that he had several thousands of one- and two-room schools desperately needy, for which American sponsorship would be a God-send. I am glad that more than a hundred are now being sponsored. True it is only a fraction of the whole, but the worst philosophy is to do nothing because you can't do everything.

The number of layettes needed by mothers among the half million homeless people up in the north of Greece, where the fighting has been going on, is unlimited. The Save the Children Federation has distributed 6,759 layettes, many of them made by church women or paid for by 10-dollar gifts of LIVING CHURCH readers. The latter have also contributed liberally to the Federation's Clothing Fund which has made possible the shipping of tons of warm durable clothing to meet the needs of people in rags, or those who, as John Alexopoulos, our representative in Athens, says "have no clothing at all."

American Christians who go to Athens this year on the pilgrimage which is planned will be impressed with the construction and with the increase on the

farms of food production. It is to be hoped, however, that they will see something of what the war has wrought, not just in material destruction, but in human deterioration.

Korea is the most critical world situation today, not just military but human. Three million refugees have grown to six million and will continue to increase. These people, driven from pillar to post as the tide of battle changed, make a tragic picture. The condition of the children is tragic. It is now possible to get clothing to them and in this endeavor the Save the Children Federation has a part. Shipments forbidden for a time by the chaotic situation are now on their way and dollars are needed to expand the effort.

Children are still expended because of stupidity, greed, and man's inhumanity. Slowly, however, the world is coming to believe that they are not expendable. Increasing laws for their protection, education, and welfare is proof of this fact. The Save the Children Federation in America and the Union to which it belongs invite everyone to help create a world-wide conviction *Children Are Not Expendable*. We greatly appreciate the staunch support which across the years THE LIVING CHURCH has given to our endeavor. It has been, and continues to be, an inspiration to us.

THE LIVING CHURCH RELIEF FUND

Okinawa Discretionary Fund

John Townsend	\$ 20.00
E. W. G.	10.00
Rev. Alfred G. Miller	10.00
Rev. Harry S. Musson	10.00
Helen E. Troxell	10.00
Rev. Charles S. Champlin	5.00
Mrs. Dorothy Dwyer	5.00
Rose M. Rainey	2.00
	\$ 72.00

Christ Church Pro-Cathedral Rebuilding Fund, Sendai, Japan

Previously acknowledged	\$ 120.00
Rev. and Mrs. Wm. F. Draper	50.00
	\$ 170.00

SSJE in Japan

Previously acknowledged	\$ 117.45
Rev. and Mrs. Wm. F. Draper	25.00
	\$ 142.45

For Korea

Previously acknowledged	\$1,069.54
H. B.	5.00
M. A. C., Chicago	2.00
	\$1,076.54

St. Paul's University, Tokyo

Previously acknowledged	\$ 158.20
Rev. and Mrs. Wm. F. Draper	25.00
	\$ 183.20

New Guinea Mission

Previously acknowledged	\$3,168.36
Billy Nalle	20.00
S. H. C.	10.00
Mrs. John Hobkirk	10.00
Mrs. Geo. K. Taylor, Jr.	10.00
	\$3,218.36



CHILDREN OF GREECE: No clothing at all.

“Three’s a Crowd”



THE Doctrine of the Trinity, which the Church celebrates this Sunday, is often regarded as one of the most incomprehensible teachings of the Christian Faith. Most of the great heresies down the ages have been efforts to render this doctrine simpler and more understandable; but the mainstream of Christian thought has always adhered uncompromisingly to the belief that the God whom we worship is three distinct persons in one substance — that God is not just an individual but a society.

The doctrine is not, of course, a creation of the human mind: it is a concise statement of the Christian *experience* of three distinct divine persons, Father, Son, and Holy Spirit. It is a description of the God we know through His own revelation of Himself. And once that revelation is accepted and, like other facts of experience, made a part of the data upon which thinking is based, it is found to have an inexhaustible wealth of meaning.

That God is not one person, or even two, means that God is truly a society. When two children play together, they are usually quite happy; but when a third enters the scene, there is usually a division of two against one. This well-known fact of human experience — characteristic of grownups as well as children — is summed up in the old saying, “Two’s company, but three’s a crowd.” Hence, there is a special significance for human life in the fact that the Holy Trinity is a unity of three. The divine love which binds together this unity is not the uncomplicated relationship of two persons but the welding together of that which seems to worldly life to be the essence of discord. Human love unites two but divides three because it fails to imitate the energizing and all-embracing love of the Father for the Son and the Spirit, the Son for the Father and the Spirit, the Spirit for the Father and the Son, without jealousy or envy, without possessiveness. Human love is all too often self-centered love. Divine love has as many centers as there are selves to love. Only when human love is transmuted into the love of Father, Son, and Holy Ghost, will it be truly possible for men to love their neighbors as themselves, and for the world to become a harmonious society.

Plug the Leak

WE hope the congressional hearings on the MacArthur controversy are enlightening the American public. At the same time we fear that they are giving a good deal of aid and comfort to the enemies of our country.

The controversy over whether or not the hearings

should be public was supposedly solved by making them private, but immediately releasing the full text of all testimony, with only the minimum of censorship to avoid giving vital information to the enemy or endangering military codes. But this minimum of censorship, necessary for the security of our forces in Korea, has been violated in at least two instances by the action of an unnamed senator who gave the press important information withheld from the published testimony.

This leaky senator should be plugged, in the interests of the welfare of his country and the lives of the men fighting in Korea. And his name should be made known to the public, so that appropriate action can be taken at the polls and, if the evidence warrants it, impeachment or other appropriate constitutional and legal action can be initiated.

“Suffer Little Children . . .”

ACCORDING to the latest audit of THE LIVING CHURCH RELIEF FUND, readers of the magazine contributed \$5298.77 to various good causes through that fund in 1950, bringing the total, since establishment of the fund in 1914, to \$491,251.43.

That is not a staggering figure, when compared with government relief sums or those expended by large foundations; but it represents a steady concern on the part of members of THE LIVING CHURCH FAMILY for the suffering and the distressed whose needs are brought to their attention through our columns.

THE LIVING CHURCH RELIEF FUND is an unusual sort of agency. It is not an organized foundation, and it has no permanent capital. It is simply a means of transmitting contributions from readers to causes in which they are interested, thus translating their faith into practical works of mercy. The publishers gladly pass on these funds to recognized agencies best fitted to accomplish the purposes of the donors.

Not one cent is deducted by the publishers for the expense of collection or distribution, all such incidental expenses being our own contribution. And it is safe to say that for every dollar sent through THE LIVING CHURCH RELIEF FUND, scores or perhaps hundreds of dollars are sent by our readers directly to the various relief agencies concerned.

One such agency, in which our readers have shown a particularly generous interest, is the Save the Children Federation. It was through this agency that THE LIVING CHURCH FAMILY had the privilege and pleasure of maintaining a nursery shelter at Exeter for British “under-fives” during World War II. For

that reason, we asked Mr. John W. Mace, associate executive director, to tell our readers something of the story of the relationship between the Federation and THE LIVING CHURCH in the past, together with an indication of the work being done by the Federation today among children of many lands. The result is the article, "Children Are Not Expendable," published in this issue.

Children are always the principal sufferers in any war or its aftermath, and in any kind of social dislocation. Thus today Greek children are in desperate need of clothing and shelter, for the civil war in that country which has proved a bulwark against Communism has left thousands of them destitute.

Even worse is the plight of Korean children, for the war in their country has surged back and forth,

destroying their homes, killing their parents, and leaving them in tragic plight. One of the latest and most important projects of the Save the Children Federation is the shipment of clothing for children to the parts of Korea under United Nations control. But at the same time, the Federation is meeting conditions calling for help in many rural areas and on Indian reservations in our own country.

Our Lord promised a special blessing to those who help children: "Whoso shall receive one such little child in my name receiveth me." And from the first Gospel for Whitsunday, which many heard only a week ago, we recall that other promise of His: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Victory in Their Souls

By PAUL B. ANDERSON

IF you take the road from Dortmund in Germany going south you pass through Hagen and soon begin to climb through the wondrous fields and forests of the Sauerland. Some of the villages lack color or style, but others blossom with geraniums and gingerbread houses. Husky farmers follow ploughs drawn by even mightier horses, while on the highway the weakness of modernity shows itself in stalled trucks with leather-jacketed drivers looking mournfully at burned-out cylinders, blown tires, or overturned trailers. In autumn the colors in the oaks, birches, and chestnuts are spaced with the greens of carefully planted and tended firs and pines.

Over the ridge, after two hours of delightful driving, you descend into the Siegenland, following a small stream which provides water power for numerous small factories. The town of Siegen once had a quarter of 16th-century cross-beam houses. Two huge, stern, and not very beautiful castles still crown its hilltops. In Siegenland the great Peter Paul Rubens was born, and there is a small memorial stone saying so.

To get a real experience in Siegen, however, you have less need of a Baedeker than of a Bible. Even though this is the country of William of Orange, the man who withstood Spain to give the Netherlands their liberty, Siegenland is known for the working of the Holy Spirit in its people of the present rather than for any arms of prowess of its past.

A hundred years ago a shoemaker became enthralled in the might and glory of the Gospels. He was convinced of the salvation given by Jesus Christ, and was renewed and quickened in mind and soul at a time when society was secular and the Church was preaching dry and pointless sermons, uninspired by God and uninteresting to man. Neighbors came to share the joy of the shoemaker. They formed a little group for study of the Bible and to relate its message to their life in common. They referred to themselves as a *Gemeinschaft*, a community. Soon other groups were formed, and still others in the surrounding farms and villages of the district. They worshipped in the State Church and partook of its Sacraments, but their religion they got from the Bible and the Holy Spirit.

That was a hundred years ago. The men of the *Gemeinschaft* told me all of this as we sat at table in the *sehr gemütlich* hotel, eating local venison and drinking the good wine of the country (these people are pious but not Puritan).

Then they took me to a meeting in a nearby town, attended by men, mostly young men, coming from 60 of their "communities." They have a great hall of their own, capable of holding 400 persons. The well elevated lectern, was flanked on one side by a choir of 50 girls and on the other by 60 men, with 30 trumpeters between.

The trumpets are characteristic of the Evangelical Youth Movement in

Germany. They told me that two years ago, at a festival in Wuppertal, 30,000 boys and men came together, and 6,000 trumpeters blazoned the singing of "A Mighty Fortress." Surely the children of Israel had nothing to compare with this music.

The chairman opened the meeting, and a young man read the first ten verses of the 103d Psalm. He spoke of the meaning of God's salvation in his own life. Then the chairman invited any others to say what these verses meant to them. Four hundred young people were in the room, sitting and standing. For an hour, one after another, they gave their testimony: clerks, farmers, tradesmen, school teachers.

The driver who took me back to Hagen was one of the *Gemeinschaft* people. He told me that they not only testified and prayed and trumpeted, but that they were constant in good works. Every one of the sad-faced prisoners of war returning from Russia, whether Evangelical, Roman Catholic, or free-thinker, had been greeted by a delegation as soon as he came, and given a bundle of clothes to substitute for his rags, and baskets of food to restore his body. Their method is not so much to preach as to testify. He told me that the name of the town, Siegen, does not derive from *Sieg* (victory), but from the name of the little stream that flows down the valley and turns the water-wheels of the factories. But there is victory in the air, and there is victory in the souls of these people.



The Power of the Laity

By Clifford L. Terry

THE power of the laity is a sacramental thing—something to be cherished and nourished. The beloved community is the combined effectual working of priest and people—of priest and laity—toward the goal of the fullness of Christ. The task of the Church of Christ in this world is rightly likened to a battle—not to a battle between priest and people, as some seem to think, but to a battle by priest and people against the forces of the devil.

Israel defeated the Midianites, when Moses, with two friends to hold up his hands, prayed all through the battle. Therein is power, and privilege—to hold up the hands of the parish priest. The power of the laity is a power that is all wrapped up in prayer. The power of the priest and laity is a power that can overcome Satan just as the Israelites overcame the Midianites.

It is certainly true that our Church by canon law and tradition has given the laity an important place in the scheme of things. The laity is entrusted with the financial responsibilities of operation. The laity is entrusted with the care of the fabric of Church property. I think it a fair statement, don't you, that because we have the burden of these material things placed upon us, we have neglected the spiritual mission with which we have also been entrusted? And that is serious—something over which to ponder thoughtfully and prayerfully.

All of us know men who wouldn't think of missing a vestry meeting or a meeting of the finance committee. These meetings seem to be a field day for them. They can strut their stuff. Vestrymen and finance committee members assume that by right of their election or appoint-

ment they become financial wizards and architectural geniuses, and, too often, liturgical experts! Great responsibility has been invested in them. But these same men, many of them, think it is a trivial matter if they miss the Holy Eucharist on Sundays.

The fastest growing organization in our Church today is the National Guild of Churchmen—a 100% lay organization. During the past five years it has compiled one of the largest lists of Episcopalians in every state and sends regularly to these persons brief, well-written tracts by some of the Church's best scholars. It is a teaching movement that has developed into a great missionary effort, and those men and women who give hours of their time each week in its behalf are Churchpeople who know the Faith and are out to propagate it with intelligence and enthusiasm.

Readers of THE LIVING CHURCH are acquainted with the Presiding Bishop's Committee for Layman's Work. This, too, is a mighty program of endeavor that without doubt will bring numbers of men into active work in the Church.

SELLING THE CHURCH

It is the first time, to my knowledge, that the National Council has presented a program that is definitely humble in its appeal. I say "more power to it." I truly believe it will do much to bring men and women of all types of Churchmanship to the middle of the road, down which we will march together, and that, I am sure, is what our Presiding Bishop wishes for the program.

The program of the Laymen's Committee is a program of salesmanship—a program of selling the Church. I admit to feeling somewhat uncomfortable with this idea of selling the Church, although, since selling is my business, I ought not to disparage it. But with the Church it is different. The Church is the Body of Christ. I don't have to remind you that Judas Iscariot sold the body of Christ for thirty pieces of silver, and that his name has gone down in the foulest ignominy.

If we could fuse together in complete accord the power of the priesthood and the power of the laity, no salesman would be needed for the Church. I have always thought that the Gospel of Christ was something to be given away and not a commodity to be sold. Nevertheless, the

Presiding Bishop's Committee for Laymen's Work is bringing into clearer focus the importance of allegiance.

GIVING OF OUR BEST

Most people, women as well as men, give the Church the residue of their time. The Church must demand the best of our time and the best of our effort. But here I am talking as though all of this is a brand new idea. It probably is to some people—more's the pity. But converted Catholic Christians should not need to be told that their first obligation is allegiance to the Beloved Community—the Body of Christ on earth—His Holy Church.

Oh, there are all kinds of jobs that the layman can do in the parish. These tasks can run the gamut from pumping an organ in a small mission church to lay-reading, or even the exacting duties of a master of ceremonies in a larger and more imposing congregation. There are jobs all right, but for the most part they are only jobs. We haven't been trained well enough for the really important work which is before us.

In one of his books the Jesuit liturgist, Fr. Ellard, says that the Mass is "Men at Work at Worship." You can take up the offering on Sundays, you can call on the sick, you can spend long hours canvassing your parish, but unless you have learned that your full-time job is kneeling before God's altar, then these other tasks you take on are of little significance at all.

"Men at Work at Worship." Converted men, convinced long since, and consecrated to the Lord Christ in a peculiar service. This is the only program that will save the world, whether from the onslaught of Communism or the vicious plague of fascism. And, gentlemen, it is the only program that will save the Episcopal Church from falling apart. It would be a simple program for the Presiding Bishop's Committee to adopt and perhaps they will.

What I would like to see, is not more conferences at Seabury House, but the Blessed Sacrament reserved on the chapel altar there. That could happen, you know, and some day it will happen. Time is relative, but Episcopalians seem to rely too much on that premise. We have work to do—daily and on Sundays—and the harder we work the greater our witness.

In the Thick of It

IF one would read of rugby at Oxford in the nineties, of the battle of Jutland (as told by one who was in the thick of it), or of the hospitality of African chieftains—all from the point of view of a passionate devotion to the Church of England as at once scriptural, evangelical, and catholic—he will find it in *Good-Bye to my Generation*, by Bishop Walter Carey (Mowbrays. In America: Morehouse-Gorham. Pp. 105. \$3.15).

Bishop Carey, onetime Bishop of Bloemfontein, is perhaps best known to American Churchmen through the first two of his dozen or more books, *My Priesthood* and *Prayer and Some of Its Difficulties*. Retired as a diocesan since 1934 and now in his 76th year, he and Mrs. Carey have gone back to Africa, where the bishop has become a missionary anew.

Good-Bye to my Generation, comfortably devourable in one evening, combines Catholic conviction, evangelical enthusiasm, and a sense of humor described best of all as "choice." The pictures of the bishop, whether in cope and mitre or in ski togs, add to the story.

Of Interest

THE fourth-century St. John Chrysostom composed, among his voluminous writings, "An Address on Vain-glory and the Right Way for Parents to Bring Up their Children," now translated into English, for the first time in its entirety, by M. L. W. Laistner in his *Christianity and Pagan Culture* (Cornell University Press. Pp. vi, 145. \$2.50).

Dr. Laistner's work is a documented historical study containing chapters on Pagan Culture in Its Decline, The Training of the Christian Convert, and The Higher Education of Christians, with Appendix, Notes, and Index. Based on lectures delivered October 1950 at the University of Virginia. Dr. Laistner is John Stambaugh Professor of History in Cornell University and Honorary Fellow of Jesus College, University of Cambridge.

Alcuin of York (735-804) was an Englishman engaged to promote learning among the Franks. His first full-length biography in a number of years, *Alcuin, Friend of Charlemagne*, has been written by Eleanor Duckett, who is John M. Greene, Professor of Classics emeritus at Smith College (Macmillan. Pp. xii, 337. \$5).

This fine piece of historical writing

will, it is hoped, be reviewed more fully in a later issue.

A 13th-century work on homiletics might appear to have little relevance today, but *Treatise on Preaching*, by Humbert of Romans, fifth Master-General of the Dominican Order, has been translated by the Dominican Students, Province of St. Joseph, and edited by Walter M. Conlon, O.P. (Newman Press. Pp. xiii, 160. \$2.50).

The claim is made in the preface that the volume, being concerned with basic principles, is unlikely to become outmoded.

Said not only to convey Dante's meaning, but to sound like Dante, Jefferson Butler Fletcher's translation of *The Divine Comedy of Dante Alighieri* has just come out in a fourth printing. An attractive volume in clear type (Columbia University Press. Pp. xi, 471. \$3.50).

For those who follow Latin and those who don't *The Missal in Latin and English*, edited by J. O'Connell and H. P. R. Finberg, is a most attractive edition, in small but clear type, of *Missale Romanum*. All scripture passages are from the Knox version (Sheed & Ward, 2d impression 1950. Pp. 1640. Black leather, red edges, \$10; black leather, gold edges, \$12; black morocco, gold edges, \$15; black sealskin, gold edges, \$25).

Eighth of the projected 10 titles of "Great Religious Festivals Series" is *Great Catholic Festivals*, by James L. Monks, S.J. (Schuman. Pp. 110, \$2.50).

Festivals discussed are Christmas,

Epiphany, Easter, Pentecost, Corpus Christi, and Assumption of the BVM. Ten illustrations.

Another Blanshard blast that neither Roman Catholics nor Communists will like is *Communism, Democracy, and Catholic Power*, by Paul Blanshard (Beacon Press. Pp. x, 340. \$3.50).

"The fundamental resemblance between the Vatican and the Kremlin, and what should be the policy of western democracy toward such institutions."

Described as a Baedeker to Kierkegaard is *The Wings of Faith*, by H. V. Martin (Philosophical Library. Pp. 132. \$2.75).

Based on the Maurice Lectures, 1948, *F. D. Maurice and the Conflicts of Modern Theology*, by A. M. Ramsey, aims not so much "to provide a systematic account of Maurice's teaching . . . but to trace the theological conflicts which Maurice faced and to relate them to the chief theological tendencies of the last 150 years." (Cambridge University Press. Pp. 118. \$2).

A communicant's manual evidently designed for the Parish Eucharist is *A Communion Book*, by Frank Bennett and Gwyn Rogers (SPCK. Pp. 44. 3/-. With collects, epistles, and gospels from 1662 Book, pp. 44, 189. 5/6).

A splendid job. Adaptable by the seasoned Churchman to our own rite until someone thinks of putting out an American edition.

Offered as "a statement of missionary theology," is *That They May Have Life*, by Daniel T. Niles, Chairman of the Youth Department, WCC (Harpers. Pp. 120. \$1.50).

Olga Marx has translated from the German of Gertrud von le Fort *The Song at the Scaffold*, the story of the guillotining of Carmelite nuns in the French Revolution. A second printing (Sheed & Ward. Pp. x, 110, \$2.25).

"On the surface a novel, *Music for God* deals with the life and work of the Austrian composer, Anton Bruckner, and describes his temptations, his struggles, and his final emergence as a great composer and a saintly man" (Philosophical Library. Pp. x, 276. \$3.75).

To teach the Mass by the paper-doll method, *Extension*, National (Roman) Catholic Monthly, offers *Father Peter Cutouts*, complete with altar equipment, celebrant, server, and vestments (25 cents the set).*

*Despite the fiddle-back chasuble, adaptable to Episcopal usage, until National Council or Anglican Society puts out a better.

A Nun's Life



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"There, Father, you can see the school from here."

The life of a nun may appear to be a rather humorless existence unless (1) you are one or (2) you have read *Two Little Nuns*, a book of cartoons by Bill O'Malley. Example above. (Extension, Chicago. 1950. \$1.)

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The Witness says: "The reader lays the book down with a sure and certain knowledge that the hero was a truly great apostle to the cold outposts of the north."

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PA.—Sin in general and gambling in particular were condemned by Pennsylvania's annual convention. Convention deliberated heatedly over a cumbersome resolution which had squeaked through executive council on a 16 to 14 vote, and finally remodeled it into two new resolutions. The first, which convention passed by a vote of 227 to 122, endorsed the House of Bishops' resolution warning against gambling in any form as a means of raising money for the Church. The second opposed all bills before the Pennsylvania legislature designed to legalize gambling in any form. Convention passed that one 206 to 142.

Pennsylvania is preoccupied with preparations for its Bryan Green Mission next December. Convention heard about plans for the nine-day mission which will center in Philadelphia's 14,000-seat Convention Hall. Regional meetings will be held in out-lying sections.

Much-loved senior suffragan, Bishop Remington, made his farewell address at convention. He and Mrs. Remington will live in California.

Bishop Hart suggested to convention that a diocese the size of Pennsylvania ought to produce 4000 persons for confirmation a year. The diocese is well on its way: there were 3404 in 1950 compared with 2998 in 1949.

The diocese is in healthy condition. Aided parishes have been reduced from 32 to 5. A parish closed in 1924 has been reopened. One mission became a self-supporting parish. Six church buildings are being reconstructed. Eight parishes have new or enlarged parish halls, five have new rectories, and land has been bought for a sixth. A house has been procured for the suffragan. New buildings have been erected by the Episcopal Academy and Church Farm School. Convention adopted a budget of over \$400,000, and learned that one quarter of a special diocesan advancement fund of \$400,000 has been subscribed.

ELECTIONS. New executive councilmen: the Rev. W. H. Aulenbach, E. L. Van Roden.

COLO. — St. Charles the Martyr* is the patron saint of a new parish in Fort Morgan, Colo. — the first parish, according to a report from the diocese, to choose Blessed Charles. Bishop Bowen elevated the mission, formerly

*King of England, beheaded under the Puritan regime (January 30, 1649) because he insisted on maintaining the constitution of the Church of England as against the Calvinists.

The 1662 Prayer Book inserted his name in the calendar as a martyr (the only post-Reformation name so honored), yet in the special service provided for annual use on the 30th of January described the day as a "day of fasting"!

The service was removed in 1859, and printers have since then omitted Charles' name from the calendar, though without authorization. It was restored in the calendar of the Scottish Episcopal Prayer Book of 1928, and is found in various unofficial books of devotion.

called St. Paul's, to parish status at the recent diocesan convention. The Bishop also announced that the 13th vicar of St. Paul's, the Rev. Marshall V. Minister, will be the first rector of the new parish.

ELECTIONS. New trustee: Rev. Harry Watts. New standing committeemen: clerical, W. O. Richards, E. C. Turner; lay, R. C. Shattuck.

WYO.—Studying steps toward becoming a diocese is to be the work of a committee called for by Bishop Hunter at Wyoming's convocation. The Bishop reported great property improvements throughout the district. He pointed out that more and more help from each parish and mission would be essential to self support for the district.

ELECTIONS. Executive board: clerical, C. A. Hopper, M. B. Hitchcock; lay, Frank Mockler, Carl Lund. Synod: clerical, E. T. Rodda, C. E. Wilson, R. H. Clark; lay, Allan Swan, Mike Clarkson, Mr. Lund.

ATLANTA — A guide to parking space within one block of the Church of Our Saviour, Atlanta, Ga., appears in the Ascensiontide issue of the parish bulletin as an aid to members who have trouble parking. A total of 132 parking spaces appear on the map. And according to THE LIVING CHURCH ANNUAL the Church has 191 communicants. The guide doesn't specify how many of these spaces are usually open during the times that people are arriving for services. But it does point out that the parking spaces are closer to the pews than the available spaces in Sears-Roebuck's lot are to its counters.

SALINA—No school for boy offenders has more home atmosphere than St. Francis' Boys Homes and probably not more than four of good size are operated by religious bodies, said the Rev. Robert H. Mize, Jr., in his report to the membership meeting and advisory council of the Homes. But all of the schools, except St. Francis, know where their next dollar is coming from, Fr. Mize added. Fr. Mize said, "Even though many a lad has failed to make good at St. Francis, all who have made good in residence have retained a name as good citizens after leaving."

SPRINGFIELD — An increase in confirmations unequaled by any other diocese in Province V is the record of Springfield during the two and one half years that Bishop Clough has been diocesan. The rate of increase is 6.05%. The only diocese showing a comparable increase is Indianapolis with 5.51%.

LOS ANGELES — On the Communist fete, May Day, a Russian sanctuary lamp was hung above the altar



Los Angeles Times.

A LIGHT from behind the iron curtain.

of St. Mark's Church, Altadena, Calif. Lighting the lamp on May Day, said the rector, the Rev. Edward Hailwood, served as a reminder that "the light of Christ still burns behind the iron curtain." Mrs. Alexander Smith brought the lamp with her from Russia where it originally hung in a church now destroyed. She gave it to St. Mark's in memory of her six-year-old granddaughter who died recently of leukemia. Fr. Alexander Kukulevsky, rector of the Russian Orthodox Church of the Virgin Mary, Los Angeles, offered the dedicatory prayers.

LExINGTON—Reactivation of the "theological seminary of the Episcopal Church in Kentucky" was called for by Bishop Moody at Lexington's convention. Convention unanimously endorsed his plan. The seminary was chartered in 1834 but has been dormant many years.

MISSOURI—Point four is a prodigious proposal to wage war against poverty, hunger, disease, and frustration, said Bishop Scarlett at Missouri's annual convention. He commended support of the program to the diocese and said, "Anyone who has the faintest idea of what is going on in our world knows of what cardinal importance this is."

Announcement was made to convention that three parishes had relinquished diocesan aid: Christ Church, Cape Girardeau, Holy Cross Church, Poplar Bluff, and Grace Church, Jefferson City.

ELECTIONS. New standing committeeman: the Rev. W. H. Laird. New diocesan councilmen: clerical, G. E. Lynch, C. H. Washburn, J. C. Tierney; lay, F. A. Peel, T. H. Wagner, R. C. Hyde. Honorary Canon, Christ Church Cathedral: the Rev. J. W. Nicholson.

KENTUCKY — Bishop Clingman confirmed and received 421 Roman Catholics during 1950, he told the Kentucky convention. This number is 29 less than in 1949, but it marks the second time in history that the total has ex-

ceeded 400. Total number of communicants increased 32% from 1935 to 1950, while growth of the Church nationally for the same period was just over 18%. Seven men in the diocese will be enrolled in theological seminaries in September, the largest number at any one time in the history of the diocese. Increases in clergy salaries have been greater in Kentucky in the last 10 years, than in any other diocese in the country, Bishop Clingman said. Even so, he said, some clergymen are poorly paid "and must have a very difficult time making ends meet."

ELECTIONS. Standing committee: clerical, R. C. Board, N. E. Wicker, W. B. Gentleman; lay, L. E. Cralle, Jr., G. E. Straeffer, E. J. Wells. Executive council: clerical, S. H. Garvin, H. C. McKee, Jr.; lay, F. T. Armstrong, H. J. Scheirich.

S. CAROLINA — Aid for small congregations in the atomic bomb plant area of South Carolina was asked of the diocesan convention by Bishop Carruthers. Convention voted to borrow \$15,000 from the trustees to build new churches and parish houses in Barnwell, Allendale, Denmark, and Williston. One new parish, St. Peter's, Naval Base, and one mission, St. Andrew's, Charleston, were admitted to the diocese.

ELECTIONS. Chancellor, Jack Wright. Treasurer, L. D. Simonds, Jr. Standing committee: clerical, H. D. Bull, M. E. Travers, T. S. Tisdale, E. B. Guerry, DeWolf Perry; lay, C. P. Summerall, H. P. Duval, B. S. Whaley, B. A. Moore, F. M. Kirk. Executive council: clerical, F. V. D. Fortune, Mr. Guerry; lay, W. T. C. Bates; lay, E. L. Willcox, Roy Attaway. Synod: clerical, Mr. Guerry, Mr. Tisdale, Mr. Perry, Mr. Travers, E. J. West, S. L. Skardon; lay, H. S. Reeves, R. S. Ellett, M. W. Tupper, N. I. Ball, Jr., W. Dukes, Jr., J. M. Jackson.

EASTERN ORE.—Doubled communicant strength and a revolving loan fund of \$25,000 by 1957 were goals set up for Churchpeople of Eastern Oregon by Bishop Barton at its convocation. The district will celebrate its 50th anniversary in 1957.

ELECTIONS. Executive council: clerical, Gordon Ashbee, E. E. Tayler, Albert Allen; lay, Claire Lutzer, Hugh Winstanley, James Patterson. Synod: clerical, Harold Parrott, E. O. Rebathan, C. T. Crenshaw; lay, Miles Gullingsrud, Harry Moody, Allyn Roberts.

INDIANAPOLIS — The damage which the 1937 flood of the Ohio River had done to the rectory of St. Paul's Church, Jeffersonville, Ind., was repaired. So on April 8th the Rev. George W. Moore was installed as rector. He and his family had been awaiting restoration of the old rectory since last summer when he was called to succeed the Rev. George Mackay, who moved to New Albany.

QUINCY—So that increasing missionary work can be accomplished in the diocese of Quincy, the diocese's annual synod added \$2400 to the missionary apportionment. This amounts to a 25% increase to all parishes and missions.

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COLLEGES

ICU, Non-Competitive

In a report to the National Council, Dr. Maurice E. Troyer, vice president in charge of curriculum and instruction of the Japan International Christian University, said the University would not compete with any existing educational institutions in Japan.

Existing colleges in Japan have no graduate departments, Dr. Troyer said. "Their excellent work is on the undergraduate level. They have very little or no work in Liberal Arts. The Japan International Christian University will have three graduate colleges. On the undergraduate level, we shall have a college of liberal arts.

"The international aspect of the university is important. With an international faculty, half the members Japanese and half of other nationalities, we can bring the democratic way of life into action. The university is founded upon the Christian Faith, but it is nonsectarian. It is also founded upon the highest academic standards. Every faculty member must have the degree of Doctor of Philosophy or its equivalent.

"Christian colleges tend to become Christian missionary schools. The missionaries try to serve the needs that they find, wherever they find them. So these colleges have not always maintained the highest academic standards, even when the faculties are of the highest grade. Ninety per cent of these Japanese contributors are non-Christians; but they see the value of such a university as we are planning.

"We plan not only living quarters for students but for the faculty. The faculty houses will be large enough for faculty and students to get together. Now, in colleges, the faculty come to classes after the students assemble, and leave before the students do.

"Students need association with the faculty outside the classroom. We want genuine Christians for our faculty; but we want no one who belongs to any organization which determines what he is to think.* We are looking for Christian characters.

"I hope that no one will look upon us as a competing institution, either for funds or as an educational institution, to anything in Japan. We are meeting an emergency in that country — the great need for a graduate Christian university. . . . For some years to come, our annual budget must come from outside Japan."

There was hearty applause when Dr. Troyer finished his address. The only

*EDITOR'S NOTE: A by-law forbidding such faculty members could be interpreted as excluding clergy of the Episcopal Church.

comment was made by the Presiding Bishop, who said:

"I hope that it is clear that the Japan International Christian University is not competing with our colleges, but strengthening them."

Second Try for Funds

April 29th to May 6th was Japan ICU week. Last November Japan International Christian University Foundation abandoned its original campaign methods after it had, in a year and a half, secured only five hundred thousand dollars of its two-year goal of ten million dollars.

Results of the April 29th to May 6th drive are not yet available. The goal is still ten million dollars, but the time has been lengthened from two to five years. This year's goal is \$2,400,000. And the campaign is being conducted through the Churches, rather than by a non-denominational approach.

Although the Episcopal Church is one of the 20 endorsing Churches, National Council has made no appropriations to the Foundation. Nor has the Council appointed official representatives to serve on the Board of the Foundation, although at least one publicity piece put out by the Foundation asserts that the Episcopal Church is "officially represented on its board."

However, the Episcopal Church is one of 13 endorsing Churches*, having members elected by the Board to serve on it. Among the officers are these Church-people: Mrs. Harper Sibley, vice president; General Douglas MacArthur, honorary chairman of the fund campaign; and Joseph C. Grew, national chairman of the campaign.

At its December, 1949 meeting National Council adopted a resolution giving

*The other 12 are: American Baptist Convention, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed, Evangelical United Brethren, Methodist, National Baptist Convention, Presbyterian Church in the U.S.A., Reformed Church in America, Society of Friends, United Church of Canada.

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ing "wholehearted approval to the project for an International Christian University in Japan." The resolution wished the Foundation "every success in its forthcoming financial campaign," and commending it "to the members of the Episcopal Church in the hope that they may be moved to contribute generously to this undertaking." This resolution, is the official position of the Council in regard to the proposed University.

Under the original, now abandoned, campaign plan, which was agreed upon at a Foundation meeting in July, 1949, the campaign was conducted by a long-established fund-raising firm, with many successful university campaigns to its credit. By November, 1950, it became clear to the Foundation that:

(1) Raising funds for a university which has no alumni is different from raising funds for a university that has.

(2) Most clergy are not very receptive to causes that come to them from outside agencies, especially if they are not local.

So a new promotion committee, consisting mainly of representatives from promotional divisions of the 13 Churches endorsing the Foundation, with Dr. Stanley I. Stuber as director, was organized. Letters were sent to the Churches asking help in the campaign.

The Foundation itself was organized in 1949, and Churches contributed \$1,110,500 to get it under way. The Episcopal Church was not one of the contributing Churches.

That same year the Japanese people themselves subscribed \$450,000 in a nationwide campaign. Almost the whole amount has been paid in.

The Japan International Christian University is to have a 350-acre campus, with buildings which, when adapted to academic purposes, would be worth about \$4,000,000 on an American campus.

The University is planned to open in April 1952, with a College of Liberal Arts of limited enrollment and a graduate school of education. A graduate school of public administration is to be added the second year and a graduate school of social work the third year.

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In a drive for scholarship funds Daniel Baker College is appealing to parishes, individuals, and Church organizations.

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DEATHS

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

John Henry Brown, Priest

The Rev. John Henry Brown, director-chaplain of Ft. Valley College Center, Ft. Valley, Ga., died suddenly on April 22d.

Bishop Walker of Atlanta officiated at the funeral, which was held in the College Center Chapel on April 26th. He was assisted by Dean John B. Walther, and the Rev. Messrs. Cecil Allgood, Samuel Usher, Milton Richardson, Hugie Walker, of the diocese of Atlanta, and the Rev. Messrs. J. K. Satterwhite and David Brooks of the diocese of Florida. Bishop Barnwell of Georgia officiated at the graveside in Savannah, assisted by the Rev. G. H. Caution of Savannah.

For the past nine years Dr. Brown was director-chaplain at Ft. Valley College Center, an affiliate of the American Church Institute for Negroes. He was nationally known for his unselfish efforts in behalf of his own people.

Dr. Brown, who was 68, was born in New Bern, N. C. He attended the Eastern North Carolina Academy, Livingston College, and King Hall. In 1925 Morris Brown College, Atlanta, conferred upon him the honorary D.D. degree. In addition to his widow, who will make her home in Savannah, Dr. Brown is survived by three children.

George Floyd Rogers, Priest

The Rev. George Floyd Rogers, 73, retired rector of Trinity Church, Asheville, N. C., died in his sleep near Baltimore, Md., on April 11th, after a long illness. Death came while Mr. Rogers was on a train en route from Massachusetts to Petersburg, Va., his birthplace.

Mr. Rogers' long ministry, dating from his graduation from Virginia Theological Seminary in 1904, was marked by active mission work and social consciousness. He founded several missions in the hill country around Hampton, Va., Boys' Home in Covington, Va., and the Virginia Juvenile Protective Society. He had been president of the Conference of Charities and Correction of the State of Virginia, and during World War I he was a member of a committee appointed by the governor of Virginia to promote proper morals for the state.

Surviving are his widow, the former Miss Louise Zimmer of Petersburg, a sister, four daughters, one son, ten grandchildren, and several nieces and nephews.

Julia E. Stephenson, Deaconess

Deaconess Julia Stephenson died on March 10th in Cohoes, N. Y.

She was born in New York City in 1867. In 1906 she was graduated from the New York Training School for Deaconesses and was set apart as Dea-

coness in May of that same year. From that time until 1909 she worked at the parish of St. Mary, Mott Haven, New York City. From 1910 to 1929 she was in charge of St. Margaret's Home for Girls in Red Hook, N. Y.

Upon her retirement in 1929 she moved to Cohoes.

Courtenay Barber

Funeral services for Courtenay Barber, Sr., were conducted by Bishop Conkling, of Chicago, on May 7th, at the Church of the Redeemer, Chicago.

Mr. Barber died May 4th, at the South Shore Hospital, Chicago, after two weeks' illness. He was 63.

Mr. Barber sponsored more candidates for the ministry than any other layman of the Church. He was a trustee of Seabury-Western Seminary, and for more than a decade was a deputy to General Convention.

He was an active leader of the Brotherhood of St. Andrew, and was one of the founders of the branch at St. James' Church, Chicago. He had served as president and vice-president.

For the past 23 years he was an active treasurer of the American Committee for the Brotherhood of St. Andrew in Japan.

Mr. Barber served also as president of the board of trustees of Chicago's Cathedral Shelter.

He was familiar to downtown Chicago businessmen for his leadership in the annual Lenten noonday services in the Loop. For many years he was chairman of the traditional George Washington's birthday corporate Communion services. He was director of the Church Club of Chicago and former senior warden of the Church of the Redeemer.

Surviving are his wife, Leila Cook Barber; three children: Prof. Leila Cook Barber of Vassar College; Courtenay Barber, Jr., of Chicago, and Mrs. John T. Golding of Chestnut Hill, Boston; two sisters, and five grandchildren.

Frances Edwards

Frances Edwards, formerly of the National Council's Christian Education department staff, died on March 13th at her home, Star Hill, Upper Black Eddy, in Bucks County, Pa.

Miss Edwards, a descendant of Jonathan Edwards and of John Adams, was born in Rochester, N. Y., and was graduated from the Rochester Women's College. She joined the National Council staff in 1927 as secretary for curriculum. Later she was secretary for child study, in the education department. Specializing in research on child study, she took a doctorate in philosophy at Columbia University while working with the department.

CHANGES

Appointments Accepted

The Rt. Rev. Arthur Lea, 82, who was Bishop of South Japan from 1909 to 1935, and who has recently been acting chaplain to Episcopal students at Florida State University, Tallahassee, will on June 1st begin temporary work at the Church of Our Saviour, Mandarin, Fla.

The Rev. Lionel E. Beaudet, formerly at St. Andrew's Church, Harris, R. I., is now rector of St. Mary's Church, 385 Warwick Neck Ave., Warwick, R. I.

The Rev. Luther W. Gramly, formerly priest in charge of St. John's Church, Valentine, Nebr., will become priest in charge of St. Elizabeth's Church, Holdrege, Nebr., on May 15th. Address: 502 Sixth Ave.

The Rev. L. I. Greene, formerly at St. Paul's Church, Bound Brook, N. J., is now rector of St. Luke's Church, Gladstone, N. J.

The Rev. H. Newton Griffith, formerly vicar of St. David's Church, Rayville, La., will become rector of Grace Church, Lake Providence, La., on June 1st. Address: Box 252, Lake Providence.

The Rev. John C. Henry, formerly assistant rector at St. Paul's Church, Alexandria, Va., is now rector of the Church of the Incarnation, Ronceverte, W. Va., and Ascension Church, Hinton. Address: Ronceverte.

The Rev. Bruce W. LeFebvre, formerly assistant rector of St. Luke's Church, Atlanta, Ga., will become rector of the Church of the Holy Innocents, Henderson, N. C., on July 1st. Address: 218 Chestnut St.

The Rev. William F. Licht, formerly vicar of St. Elizabeth's Mission, Linda Vista, San Diego, is now vicar of St. Matthew's Mission, Baldwin Park, Calif.

The Rev. Joseph E. Livingston, formerly assistant at the Navy Family Chapel, Long Beach, Calif., is now vicar at Ascension Mission, Tujunga, Calif.

The Rev. Walter C. Middleton, who served for almost 20 years as rector of Trinity Church, Watertown, N. Y., is now vicar of St. Peter's Mission, Del Mar, Calif.

The Rev. Walter K. Morley, formerly assistant at Christ Church, Waukegan, Ill., will become chaplain to Episcopal students at Florida State University, Tallahassee, Fla., on June 1st. Address: 655 W. Jefferson St.

The Rev. Arnold F. Moulton, formerly priest in charge of Trinity Church, Whitefish, Mont.; Holy Trinity, Troy; St. Luke's, Libby; St. Michael's and All Angels', Eureka; and St. Matthew's, Columbia Falls, will become assistant at St. Paul's Church, Peoria, Ill., on June 1st. Address: 601 Main, Peoria 2.

The Rev. William D. Richardson, formerly missionary at Grace Church, Copenhagen, N. Y., St. John's, Champion, and St. John's Black River, will become curate at St. Paul's Church, Syracuse, N. Y., on July 15th. Address: 310 Montgomery St.

The Rev. William Landless Shannon, formerly assistant at Trinity Church, Galveston, Tex., is now rector of Calvary Church, Richmond, Tex. Address: Box 873, Richmond, Tex.

The Rev. Reuben W. Shrum, canon missionary of St. John's Cathedral, Jacksonville, Fla., is temporarily priest in charge of All Saints' Church, Jacksonville, where the rector is on leave of absence for military service. Address: 1228 Hendricks Ave., Jacksonville 7.

The Rev. Bennett J. Sims, formerly assistant rector at the Church of the Redeemer, Baltimore, is now rector. Address: 5603 N. Charles St., Baltimore 10.

The Rev. Richard U. Smith, formerly rector of the Church of the Saviour, Hanford, Calif., is now rector of St. Christopher's Parish, Kailua, Oahu, Hawaii. Address: 93 Kainalu Dr., Kailua, Lanakai, Oahu, Hawaii.

The Rev. R. Louis Sommers, formerly assistant at St. Thomas' Church, Toronto, Canada, is now curate at Grace Church, Utica, N. Y. Address: 193 Genesee St.

The Rev. John E. Stevenson, formerly assistant at St. Mark's Church, Houston, Tex., is now rector of Holy Cross Church, Houston. Address: 7522 Linden, Houston.

The Rev. Charles Robert Sutton, formerly rector of Sherwood Church, Cockeysville, Md., will become rector of Christ Church, Denton, Md., on May 15th.

The Rev. Martin R. Tilson, formerly rector of Christ Church, Lancaster, S. C., and priest in charge of St. Peter's Church, Great Falls, is now rector of Grace Church, Anderson, S. C.

The Rev. E. Kingsland Van Winkle, formerly rector of Calvary Church, Utica, N. Y., will become rector of Trinity Church, Hartford, Conn., on June 30th.

The Rev. Henry Ward Wiley, formerly rector of St. James' Church, Sonora, Calif., has for some time been rector of St. Paul's Church, Modesto, Calif. Address: 314 N. Wilson Ave.

The Rev. John P. Wilkins, formerly rector of Trinity Church, Bristol, Conn., is now assistant minister at St. John's Church, Bridgeport, Conn. Address: 768 Fairfield Ave.

The Rev. John E. Williams, formerly rector of Overwharton Parish, including Agua Church, Stafford, and Clifton Chapel, Widewater, is now assistant at St. James' Church, Richmond, Va. Address: 1201 W. Franklin St., Richmond 20.

Armed Forces

Chaplain (Capt.) William J. Barnett, formerly at the reception center at Fort Devens, Massachusetts, should, until June 7th, be addressed at the Chaplain School, Fort Slocum, New York.

Chaplain William P. Barrett, formerly at Fort Benning, Ga., may now be addressed at 70 Mathe-son Rd., Camellia Apts., Columbus, Ga.

Chaplain (Major) Charles H. Urban, formerly at Camp Sendai, is now at the Nara Station Hospital, chaplain's office, Nara, Japan. This is his fifth change of location in as many months. Address: Nara Station Hospital, 8040th Army Unit, APO 40, c/o P.M., San Francisco.

The Rev. Roswell G. Williams is resigning as rector of St. Stephen's Church, New Hartford, N. Y., effective June 30th. He has been called to active duty with the National Guard.

Resignations

Canon Harold N. Arrowsmith has announced his resignation as canon in charge of the Cathedral of the Incarnation, Baltimore, effective August 31st. Canon Arrowsmith, who has thus far spent nearly all of his ministry in this one work, will leave after 35 years. He plans to continue in the pastoral ministry, but "in a place with less pressing duties."

The Rev. William Friend Day, vicar of St. James' Church, Deer Lodge, Mont., and St. Andrew's, Philipsburg, and chaplain at the Montana State Prison, will retire on June 1st. Address: 1508 W. Connecticut St., Bellingham, Wash.

Changes of Address

The Rev. W. Frank Allen, retired priest of the diocese of Bethlehem, formerly addressed at St. Petersburg, Fla., may now be addressed at Inlet, N. Y.

The Rev. T. M. Burleson, priest of the diocese

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NOTICES

DIED

GREENWOOD, Olive, sister of the Reverend Westwell Greenwood, Miss Ellen Greenwood, Mrs. Charles Line and Mrs. Earle Bainton, born in Lonsdale, Rhode Island; died in Milwaukee, Wisconsin, April 29, 1951. May she rest in peace!

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BEAUREGARD: Caution is urged in dealing with an attractive, well-dressed, middle-aged man calling himself Robert Beauregard. Speaks with a southern accent. Last reported in Baltimore. Probably moving north. Further information may be obtained from the Rev. Rex Wilkes, 707 Park Ave., Baltimore 1, Md.

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THE LIVING CHURCH

CHANGES

of Louisiana, formerly addressed at Cushing, Okla., may now be addressed at Box 1331, Tulsa, Okla.

The Rev. Edward B. Ferguson, executive secretary of the E. D. Farmer Foundation, Dallas, Tex., may be addressed at 5133 Lahoma St.

The Rt. Rev. Robert M. Hatch, now Suffragan Bishop of Connecticut, formerly addressed at 21 Church St., Waterbury, Conn., may now be addressed at 207 Farmington Ave., Hartford 5, Conn.

The Rev. Dr. Clyde Brown, who is serving St. Andrew's Church, Barberton, Ohio, has had a change of address from 611 W. Lake Ave. to 619 Robinson Ave.

The Rev. Clyde J. Miller, who is serving Trinity Church, Bonham, Tex., formerly addressed at 500 W. Eighth St., may now be addressed at 419 W. Ninth St.

The Rev. Robert H. Platman, curate at Trinity Church, Highland Park, Ill., has had a change of house number from 730 to 1014 Central Ave., as the result of renumbering.

The Rev. Quintin E. Primo, Jr., who is serving St. Simon's Church, Rochester, N. Y., has had a change of address from 192 Ormond St. to 128 Empire Blvd., Rochester 9, N. Y.

The Rev. George F. Schiffmayer, of Trinity Church, Baraboo, Wis., has had a change in mailing address. Since he has taken a box at the local post office, he may be reached at Box 203 Baraboo.

The Rev. Arthur W. Taylor, priest of the diocese of Southwestern Virginia, has left Sarasota, Fla., and may be addressed at Box 441, St. Petersburg 1, Fla.

Ordinations

Priests

Florida: The Rev. Merrill Arthur Stevens was ordained priest on April 25th by Bishop Juhann of Florida at St. Luke's Church, Live Oak, Fla., where the ordinand will be priest in charge. Presenter, the Rev. James Stirling; preacher, the Bishop.

Long Island: The Rev. William C. Godfrey was ordained priest on March 10th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I., where the ordinand will serve on the clergy staff. He was formerly assistant at St. Joseph's Church, Queens Village, L. I. Address: Cathedral House, Garden City, L. I., N. Y.

Louisiana: The Rev. Fred William Kneipp, Jr. was ordained priest on May 2d by Bishop Jones of Louisiana at the Church of the Good Shepherd, Lake Charles, La. Presenter, the Very Rev. J. W. Heyes; preacher, the Rev. I. B. Noland. To be priest in charge of Holy Trinity Mission, Sulphur, La., and All Saints', DeQuincy. Address: 500 Mustang St., Sulphur, La.

Louisiana: The Rev. Baker Jones Turner was ordained priest on April 23d by Bishop Jones of Louisiana at St. Mark's Church, Shreveport, La., where the new priest will be curate. Presenter, the Rev. Frank Walters; preacher, the Ven. J. L. Womack. Address: Texas Ave. at Cotton St.

Nebraska: The Rev. Paul Simeon Moss was ordained priest on May 1st by Bishop Brinker of Nebraska at Trinity Memorial Church, Crete, Neb. Presenter, the Rev. H. C. Gosnell; preacher, the Rev. Theodore Yardley. To be priest in charge of St. Stephen's, Ashland, Nebr.; Trinity Memorial, Crete; and St. Andrew's, Seward. Address: 204 N. Sixteenth St., Ashland, Nebr.

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PRIEST, Prayer Book Churchman desires work. Reply Box R-568, The Living Church, Milwaukee 2, Wis.

ORGANIST, CHOIR DIRECTOR, school music teacher with M.S. and eleven years experience desires opportunity for teaching in Church School and position as organist and choir director. Reply Box W-572, The Living Church, Milwaukee 2, Wis.

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LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H., Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250. season. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence 8, R. I.

WANTED

ENGLISH CLERGYMAN on visit to United States, anxious purchase second hand wire or tape recorder. Contact: H. S. Weeks, c/o Grace Line, 10 Hanover Square, New York 5, N. Y.

CHANGES

Pennsylvania: The Rev. Robert Nelson Back was ordained priest on December 9th by Bishop Hart of Pennsylvania. Presenter, the Rev. A. F. Fischer; preacher, the Rev. Dr. E. F. Salmon. Is now vicar of St. Peter's Church, Glenside, Pa.

Southwestern Virginia: The Rev. Robert Leroy Thomas was ordained priest on April 25th by Bishop Phillips of Southwestern Virginia at All Saints' Church, Norton, Va., where the ordinand has been deacon in charge. Presenter, the Rev. G. T. Welsch; preacher, the Rev. K. E. Heim.

Deacons

Michigan: Francis Cottle Bryant, who has been layreader in charge of St. John's Church, Bay City, Mich., was ordained deacon on April 21st by Bishop Hubbard, Suffragan Bishop of Michigan, at Trinity Church, Bay City. Presenter, the Rev. I. I. Curtis; preacher, Canon J. M. Shufelt. The ordinand will continue his work at St. John's.

Olympia: Johnson Edwin West was ordained deacon on May 1st by Bishop Fenner of Kansas, acting for the Bishop of Olympia, at St. James' Church, Wichita, Kans., where the ordinand's father is rector. Presenter, the Rev. J. H. Pruessner; preacher, the Rev. S. E. West, father of the ordinand. To serve in the rural field in Olympia.

Pennsylvania: The Rev. Francis Wiley Fowler,

a former Methodist minister, was ordained deacon on April 5th by Bishop Hines, Bishop Coadjutor of Texas, at Trinity Church, Houston, Tex. Presenter, the Rev. W. P. Weeks; preacher, the Rev. Arthur Knapp. To be minister in charge of All Saints' Mission, Galena Park, Tex. Address: 2104 Fifth St.

Pennsylvania: Howard T. Laycock was ordained deacon on April 28th by Bishop Hart of Pennsylvania at the Church of the Redeemer, Springfield, Pa. The new deacon will go to Alaska in July for missionary service.

Utah: Robert Claffin Rusack was ordained deacon on April 7th by Bishop Lawrence of Western Massachusetts, acting for the district of Utah, at the Church of the Reconciliation, Webster, Mass. Presenter, the Rev. S. W. Linsley; preacher, the Rev. Dr. P. M. Dawley. To be deacon in charge of St. James' Church, Deer Lodge, and St. Andrew's, Philipsburg, Mont. Address: 26 E. Main St., Webster, Mass., until July 1st.

Lay Workers

The Rev. Lisle Caldwell, a former Methodist minister, who is now a postulant for Holy Orders, is serving as lay reader at Christ Church, Manlius, N. Y., and St. Paul's Church, Chittenango.

Mrs. Dorothy Wilson Corning, formerly director of Christian education at Gethsemane Church, Minneapolis, will become director of Christian education at Trinity Church, Highland Park, Ill., in August. She will succeed Miss Mary Louise Donaldson, who resigned to enter the armed forces.

Living Church Annual Corrections

The Rev. C. Alfred Cole, who is serving St. Martin's Church, Charlotte, N. C., is correctly addressed at 1510 E. Seventh St., not at 1015, as listed on page 394.

The Rev. Charles T. Gaskell, rector of Trinity Church, 1818 Sixth Ave., Rock Island, Ill., must necessarily be addressed at 1818 Sixth Ave., not at 1818 Sixth St., as listed on page 405.

Credit

The cut of Bishop Kennedy and Bishop Quin used in the April 29th issue of *The Living Church* was from a United Air Lines photo.

The reviewer of *Science and Common Sense*, by James B. Conant, in the May 13th issue of *The Living Church* is the Rev. Roger Geffen, whose name was inadvertently omitted from the review of the book.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



—SAN FRANCISCO, CALIF.—

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6 Close to downtown hotels.

—WASHINGTON, D. C.—

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Low Mass, daily ex Sat, 7; Tues 7 & 9:30; Thurs 7 & 12; Sat 12; C Sat 5 to 6 & by appt

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

—DECATUR, ILL.—

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

—EVANSTON, ILL.—

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

—BALTIMORE, MD.—

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

—BROOKLYN, L. I., N. Y.—

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 10:15 & 11 MP, 1st Sun HC 11, 3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP; Wed & Saint's Days 7:30 & 10 HC

—BUFFALO, N. Y.—

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

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

—BUFFALO, N. Y. (Cont'd.)—

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

—NEWYORK CITY—

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:30 MP, 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

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

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1st & 3d Sun HC, 4 EP; Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11; Noon-day, ex Sat 12:10

—NEW YORK CITY (Cont'd.)—

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

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

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

—CINCINNATI, OHIO—

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

—COLUMBUS, OHIO—

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced.

—PHILADELPHIA, PA.—

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery School 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed & Fri 7:15 & 10:30

—NEWPORT, R. I.—

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

—SAN ANTONIO, TEXAS—

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

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8

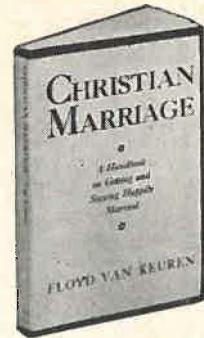


Books on Marriage

CHRISTIAN MARRIAGE

By Floyd Van Keuren

Toward a more thoughtful preparation of young people to meet the responsibilities and privileges of Christian marriage, this small manual is packed with a wisdom disproportionate to its size. It gives nine chapters of valuable insights into marriage, an appendix on wedding etiquette, an index, and an excellent brief bibliography. Price, \$1.50



AN OUTLINE OF THE CHRISTIAN SACRAMENTS

By Frank E. Wilson

"A marriage consists of the mutual consent on the part of a man and a woman to live together as husband and wife. A wedding is the ceremony by which the consent is certified and made public. The Solemnization is the blessing by which the Church sanctifies the union. Much confusion may be avoided by keeping this distinction in mind." Price, 70 cents

THE MARRIAGE SERVICE AND AFTER

By Hervey C. Parke

An explanation of the Marriage Service from the Book of Common Prayer. Suggestions as to appropriate ceremonies and the use of flowers and music are given. The booklet closes with a brief statement on the responsibilities of the couple after marriage, including their relationship to the Church. Price 50 cents

THE THRESHOLD OF MARRIAGE

This booklet is intended for young people about to be married. Its aim is to present to them simply the Christian standpoint of marriage in its social, physical, and spiritual aspects. Price, 30 cents

PRE-MARITAL INSTRUCTIONS

By James P. DeWolfe

A series of well-prepared outlines to assist the clergy in giving an introductory talk and three periods of instruction to prospective brides and grooms. Price, 15 cents



MARRIAGE SERVICE BOOKLETS

Each booklet contains the Form for Solemnization of Holy Matrimony from the Book of Common Prayer, together with pages for the signatures of bride and groom, bridal party, and guests, and a Marriage Certificate. In addition, No. 41 contains the new Declaration of Intention to be signed by the bride and groom.

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