

The Living Church

July 29, 1951

Price 15 Cents



Gustave Lorey

THE RT. REV. DAVID E. RICHARDS: Consecrated suffragan Bishop of Albany on July 19th. [See page 5.]

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

LETTERS

Request from a Princess

TO THE EDITOR: A letter from the aged Princess Higashi-fushimi, aunt of the Emperor of Japan, appeals for help to establish a Christian school for small children. Such a school had been started, but was forced to move. The leading spirit of the project, Mrs. Shibusawa, was recently confirmed.

Will THE LIVING CHURCH help raise something for this project? \$1500? It is terribly important because of the interest of this group of people "around the throne." They are all impoverished but their influence is great and never before have we been pulling them into the orbit of the Church.

I would start the fund off with \$100.

The Princess and her husband represented the Emperor at the Coronation of George V. Her husband was brother of the former Emperor and uncle of the present. This is what the Princess writes to me:

"I really appreciated your courtesy which you have shown to our school. I had been looking forward about the improving of school business, but very unfortunately trouble broke out among the members of the P.T.A. Mrs. Shibusawa and the committees had to resign their posts. . . . I believe they have done splendidly, although it was a very difficult case.

"Now they started to construct a new school for all children who left Zion, and for some other children who wish to enter the Episcopal school, by the help of Bishop Yashiro and Bishop Mayekawa of South Tokyo.

"A man who owns a big property in Kamakura donated land for this new school, and they are working collecting money for it with earnestness.

"The new school was named by Bishop Mayekawa, "St. Michael," and instructions were begun last April in a temporary building which is hardly adequate.

"Under the circumstances of economy of our country, it is very difficult, and I am afraid they might not succeed. So if I may, I want to ask your help. Please, Bishop Conkling, give them your favor. I am sure they will be encouraged with it and they will find the light in their way. I hope you will understand the situation.

Kane Higashi-fushimi"

(Rt. Rev.) WALLACE EDMOND CONKLING,
Chicago.

Editor's Comment:

THE LIVING CHURCH RELIEF FUND will be happy to receive contributions for this worthy cause.

The China Mission

TO THE EDITOR: The author of "Metallic Ores for Bread" [L.C., June 17th] has a good point but spoils it by exaggeration, and is unjust in making his thesis apply to the whole of the Chung Hua Sheng Kung Hui.

He is grossly overspeaking when he says that since 1927 there was anarchy of private opinion in our Church in China, with theology and catholic Churchmanship neglected, with people sloppily instructed in Christian truth, with humanitarianism replacing evangelism as our mission program, with training of theological students very

shallow, with the supernatural explained away, etc.

Some of these things might apply to "the church where I worked" but certainly do not apply universally. In North China, for instance, the work of the SPG missionaries and bishops has been careful and thorough, and has not been accommodated to worldly views. In Fukien (Bishop Michael Chang's Diocese), in South China, and in West China, where the CMS workers predominate, the workers have been most faithful and evangelical. As to theological training, an effort was made in 1946 to make sure of the most solid instruction possible in the Central Theological School of the Episcopal Church in China. A new dean was appointed who is a most thorough Churchman and disciplinarian. He was supported by western missionaries from England (SPG and CMS) and America, whose devotion to historic truth cannot be questioned. The author's remarks simply do not apply there.

Nor has the American Church Mission given metallic ores to such an extent as the author implies. We have failed badly in making Christians in China too dependent upon us for funds. As Americans we have probably measured success by the extent of self-support achieved by the churches there. But in the large our American missionaries have been devoted members of the historic Episcopal Church, whether as evangelists, teachers, or medical workers. The author says that few of them were interested in evangelism after 1927 and he probably bases this remark upon the reduced number of ordained Americans after that date. This was due to several causes:

(1) every effort was being made to increase the Chinese clergy, especially as it became evident that under the new government of China and during the war years, it was less possible for Americans to work in the towns and villages of China.

(2) 1927 was the peak year in mission work in China and since then there has been a gradual reduction in the numbers of all mission workers.

It must be admitted that there was a tendency in the institutions to go their own way, without direct supervision by the Church. But after 1945 the mission was doing its best to alter this tendency, with some hope of success, until the Communists came and virtually took control of all institutions.

Nor can the author's thesis be made to apply to all Protestantism in China. The picture coming out of China at present is not a happy one for the churches, but we are too well acquainted with the workers and Christians generally to believe that all is lost and that there is only a bare remnant of faithful people left.

Much depends upon the individual's strong and fearless devotion to Christ as Lord, whatever the nature of the Christian Church to which the individual belongs. Many of the staunchest uncompromisers are individuals of the fundamentalist type, who care little for the historic Church as we have received it. There is a terrible spirit of evil abroad which is

testing all churches and individual Christians. When the clouds clear, we shall be happily surprised to find a great many who were faithful under bitter opposition and suffering.

The author's attitude toward the ecumenical movement is extreme, also. Is the movement as bad as that? Is there no sincere desire to realize Christ's prayer for the unity, in Him, of all His followers? Do we not have the opportunity, among all the Churches of Christendom, to show our desire for unity and to help point the way, the historic way, to its fulfilment? The movement must not be judged by its past or present, but by its future, and by the opportunities it opens up for all manner of good.

All of us must confess, as Fr. Wood does [L.C., July 8th] to being very unfaithful stewards of God's mysteries and to accommodating ourselves too much to worldly interests. But, Fr. Wood a participant in the anarchy of private opinion, an accommodator to this world, untrue to his Lord and Church? *No!*

(Rt. Rev.) WILLIAM P. ROBERTS,
Retired Bishop of Shanghai.
Philadelphia, Pa.

Dogmatic Theology

TO THE EDITOR: Add my name to the list of those who wish to see the reprinting of Dr. Francis Hall's complete work, *Dogmatic Theology* [L. C., April 8th]. These views are echoed by at least a dozen priests in surrounding parishes.

(Rev.) G. W. HILL,
Franklin Square, N. Y.

Evil is Non-Essential

TO THE EDITOR: From your June 3d issue I gather that THE LIVING CHURCH considers it heretical (Pelagian) to believe in "the goodness of human nature." The alternative would appear to be to believe in the badness of human nature.

Yet when God had "created man in his own image," the Book of Genesis tells that He "saw everything that He had made, and behold, it was very good." And when "the Word of the Father . . . took man's nature in the womb of the blessed Virgin, of her substance" (Article II of the Thirty-Nine Articles), I do not believe THE LIVING CHURCH will contend that He took on Him an evil thing.

True, our nature has been "wounded and weakened" by sin. But its essence is not thereby destroyed, and that essence is good.

C. I. CLAFLIN,
Buffalo, N. Y.

Editor's Comment:

By Miss Claflin's logic, even the devil would have to be counted as "essentially good." All evil is the perversion from its right purpose of a part of God's good creation. Philosophically speaking, evil is strictly non-essential. However, we must agree that to describe human nature merely as bad seems to call in question God's good sense in trying to redeem it.

The Living Church

Established 1878

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

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Departments

CHANGES13 GENERAL 5
DIOCESAN13 LETTERS 2
EDITORIAL10 Q-BOX 4

Things to Come

JULY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4	
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29	30	31	

July

- 10th Sunday after Trinity.
NCC radio and television workshop, at Wooster, O. (to August 3d).
- Commission of the Churches on International Affairs, at Geneva, Switzerland (to August 1st).

August

- World Council Central Committee, at Rolle, Switzerland (to 11th).
- 11th Sunday after Trinity.
- Transfiguration. NCC radio and television workshop, at Indianapolis (to 31st).
- 12th Sunday after Trinity.
- Faith and Order Commission, Switzerland (to 18th).
- NCC workshop on religious drama (to 27th).
- 13th Sunday after Trinity.
- St. Bartholomew's Day.
- 14th Sunday after Trinity.

ACU CYCLE OF PRAYER

July

- Church of Our Saviour, Atlanta, Ga.
- St. John Evangelist, South Duxbury, Mass.

August

- Sisters of the Holy Nativity, Providence, R. I.
- Mt. Calvary, Baltimore, Md.
- Sisters of St. Margaret, New Hartford, N. Y.
- Convent of St. John Baptist, Ralston, N. J.
- St. Dorothy's Rest, Camp Meeker, Calif.

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

Member of the Associated Church Press.

SORTS & CONDITIONS

"FOLKS HERE are calling Father Baker 'Bubbles' since he was trapped in chest-high water in a Kansas City soap factory." So headlined the Atchison, Kans., Daily Globe, on July 18th. Fr. Baker had been called to active duty as chaplain of the 35th Division (National Guard) when it was alerted for floods in Topeka and Kansas City, Kans. In private life he is the Rev. Richard G. Baker, rector of Trinity, Atchison.

WITH five other officers, he was clearing the Procter & Gamble Co. plant when all were trapped by rising water. All escaped. Fr. Baker, a champion swimmer, insisted on being the last one out.

OTHER FLOOD NEWS indicates that a number of churches have been hard hit. St. Paul's, Manhattan, Kans., has collapsed into its basement. In the rectory, everything that could not be moved to the second floor was damaged. The loss is expected to amount to \$20,000. Services on the 15th were held in the chapel of Kansas State College, and the Courser Funeral Home has offered its facilities for future services until the church is repaired.

CHURCHES in Kansas City, Kans., were above the highwater mark of the flood. These include St. Paul's and the Ascension. RNS reports that "Protestants, Catholics, and Jews across (Kansas and Missouri) opened their hearts, their churches, their purses, and their homes" to aid flood victims. The Kansas City Council of Churches "acted as a clearing house for donations which poured in with every mail." As reported on page 13, the Presiding Bishop of the Episcopal Church offered assistance to the bishops of the flooded areas.

JUST HOW FAR the Church has fallen behind in the inflationary cycle is hard to estimate. A symptom is the resignation of the Rev. Leland B. Henry as executive director of the Christian Social Relations commission of the diocese of New York to accept the rectorship of St. Mary's, Scarborough. Sharp budget cuts in the diocese's social relations work resulted from the failure of the missionary budget to meet its goal. Previously the Rev. J. Willard Yoder had resigned as diocesan religious education director.

MORE MONEY is probably going to diocesan and national Church budgets than ever before, but the inflated dollars don't buy as much.

LAST WEEK, the released-time program of religious education won a round in its legal battle when the New York state court of appeals (highest state court) ruled that the program was constitutional. The difference between the New York program and the Champaign, Ill., one which was previously declared unconstitutional is that at Champaign the school buildings were used, so that the program was more intimately related to school life.

Peter Day.

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In Korea: "Operation Kiddie Car"

gave little Chi Hie Suk her first plane ride—and saved her life.

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But what of the 18,000 boys and girls who have lost home and parents and are hungry and friendless in bombed out, devastated Korea? The parents of some of these newly



CHI HIE SUK

created orphans were slaughtered by the Reds because they were Christians. 439 Protestant pastors are known to have been murdered by the Communists.

Will you "adopt" a homeless Korean child? The cost is ten dollars a month and there is no obligation to carry the adoption beyond the first year unless you should desire to do so. The child will be admitted into one of the 13 CCF Korean orphanage schools and you will receive the child's name, address,

picture and case history. You can correspond with your child, if you wish.

Children may also be adopted in CCF orphanage schools located in Free China, Hong Kong, Japan, Philippines, Malaya, Burma, Indonesia, India, Pakistan, Lebanon and Finland.

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*Formerly, CHINA'S CHILDREN FUND, INC.

QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• *What is the customary fee to give to your rector for officiating at a funeral or a marriage? Also, what should be given to the sexton?*

There is no customary fee. It is entirely dependent upon local practice and upon one's means and the extent of gratitude that he may feel for the services rendered. By Anglican tradition the priest may not charge anything for his services. He should minister to anybody who asks him to, and should be perfectly content with "Thank you" if that is all the recipients of these services choose to give.

On the other hand, especially at weddings, such services make a large demand upon his time — quite beyond the ordinary course and requirements of his duty; and, if people who recognize this extra time and service wish to show their gratitude by a personal gift, it has always been regarded as a legitimate thing to do. To refuse such a gift appears discourteous and unkind.

The burial of the dead is on a little different footing, being in itself a work of mercy to which one is obligated by Christian charity. It comes also at a time when people are in great need of the priest's personal, as well as official, services. For this reason many clergymen used to refuse any gifts in connection with funerals, and it is doubly important to insist that they must give their services to the utmost with no thought of fees at all.

What is said above, however, about extraordinary demands upon one's time frequently applies to funerals as well; and in funerals, even more than weddings, the clergy are frequently called upon to render services to people with little or no interest in or connection with the Church. The gifts of such persons on these occasions are a kind of tardy recognition of their obligation to support the Church and its work.

The sexton's fee is a different matter. His duties, for which he receives regular and agreed compensation, involve the keeping of the church buildings clean, warm, and lighted for all normal uses. A funeral does not, generally speaking, add any appreciable extra work and does not, in my judgment, entitle him to a fee. He might as well expect a fee every time some of the parish societies has an extra meeting.

But weddings entail upon him extra cleaning to prepare for them, and even where the use of rice, confetti, etc., is successfully confined to the exterior of the building involve a vast amount of cleaning up afterward. It seems, therefore reasonable, that the sexton should have a fee.

TENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Richards Consecrated

The youngest bishop in the Anglican communion was consecrated on July 19th in All Saints' Cathedral, Albany, N. Y.

As Suffragan of Albany, Bishop Richards will assist Bishop Barry, the diocesan, by supervising the educational and social service departments of the diocese. He will also share in all episcopal work in the diocese, such as confirmations, ordinations, and pastoral guidance.

Bishop Richards, then archdeacon of the diocese, was elected suffragan of Albany on May 2d of this year. He had previously been elected, in May, 1950, but withdrew his name from consideration a few months later when four dioceses withheld consent for his consecration. He said at the time, in a letter to Bishop Barry, that he was gravely concerned that doubt had arisen as to whether democratic principles of the Church were followed at his election. After the second election, sufficient consents were received in little more than two months.

Bishop Richards reached his 30th birthday last January. This is the minimum age required for consecration.

Bishop Richards was consecrated by the Presiding Bishop. Bishop Barry and Bishop Campbell, retired, of Liberia were co-consecrators.

Bishop Barry celebrated the Holy Communion with Bishop Van Dyck of Vermont as epistoler and Bishop Gardner of New Jersey as gospeler.

The Death of Bishop Walker

St. Luke's, Atlanta, Ga., where Bishop Walker had been serving as rector for 11 years when he was elected to the episcopate, was the church where his funeral was held on July 18th.

The Bishop died in his sleep at his home in Atlanta on the morning of July 16th. His daughter, Mrs. Blake Tyler Newton of Centerville, Va., discovered his death when she took his breakfast tray to his room.

John Moore Walker was consecrated Bishop of Atlanta on September 29th,

1942. Atlanta is now without a bishop.

Bishop Walker was born in Macon, Ga., in 1888, the son of John Moore Walker and Clara Prunyn Roosevelt Walker. His mother was a distant relative of the late Franklin D. Roosevelt.

A graduate of the University of Georgia, Bishop Walker held the B.D. degree and the D.D. degree from Sewanee. He was ordained priest in 1914.

As a missionary in Georgia, he served churches in Pineora, Cordele, Jessup, Meldrim, and Statesboro until he became rector of St. Paul's Church, Albany, in 1917. There he served until 1926, when he became rector of St. Peter's Church, Charlotte, N. C. Five years later he went to St. Luke's, Atlanta.

Besides his daughter, Mrs. Newton, Bishop Walker is survived by a son, John Moore Walker, Jr., of Richmond, Va., and a brother, Roosevelt Walker, a professor at the University of Georgia.

The Bishop's wife, Julia Benedict Walker, died in September, 1948.

STATISTICS

Mighty Army Gains Three Million

In the United States the "mighty army that is the Church of God" has picked up enough recruits in the space of one year, 1950, to give it a net gain of nearly three million, reports the *Christian Herald*; in its annual report on Church membership in the U. S. A. An army that does that in these parlous times, comments the *Christian Herald*, is doing decidedly all right for itself.

While the population was increasing by 1.67%, Church membership in continental United States (to which the report is limited) chalked up a 3.56% growth in 1950. The Episcopal Church itself increased its number of baptized persons by 2.1% from 2,297,989 to 2,346,319. Although the percentage was less than average, the Church's membership remained seventh highest of all Churches, and sixth highest of the non-Roman Churches.

In 1900, only 34.7% of the population were members of organized religious

bodies in America, the *Christian Herald's* report says. Today the percentage is an unparalleled 55.9%.

The total net gain reported is 2,950,987, bringing the membership up to 85,705,280. Since the U. S. death rate amounts to nearly 1%, the report points out, Churches during 1950 had to win more than 800,000 new members merely to keep up with the year before. To achieve the reported net gain, then, Churches actually had to win almost four million new members.

If the rate of increase set in the past 50 years continues, at the close of the century three-fourths of the U. S. population will be members of Churches.

The *Christian Herald* polled 253 religious bodies, 220 of them Protestant.* The report is the only comprehensive annual survey of Church strength in the United States.

Roman Catholics make up 28,470,092 of the current total, with a net gain for the year of 859,784. Protestants number 47,737,549 with a net gain of 1,360,715.

However, the *Christian Herald* explains that the Roman Catholics count as members of their Church all baptized persons, from infants up, while most Protestant Churches count only those who have come into full membership, from the age of around 13. An exception is most Lutheran Churches, which include children in their count. "If a more accurate comparison were to be made, either approximately 25% should be deducted from the Roman Catholic figure, or at least 20% added to the Protestant figure."

Adding to the total number of Protestants the totals from the Episcopal Church, the Orthodox Churches, the Jewish congregations, and other non-Protestant Churches tabulated by the report, reveals an approximate ratio of one Roman Catholic to every two non-Romans of America's Church population.

The seven largest non-Roman Churches† have a combined strength (29,806,187

*221, according to the report, which counts the Episcopal Church as Protestant.

† In order of size: Methodist, Southern Baptist, National Baptist Convention, U. S. A., National Baptist Convention of America, Presbyterian (USA), Episcopal, United Lutheran.

TUNING IN: † An archdeacon, in modern usage, is not a deacon but a priest who is in charge of the missions (non-self-supporting churches) of a certain area. Sometimes other clergy (priests or deacons) work under his direction, sometimes not.

‡ Death is a transition from this life to the next. Christians are virtually unanimous in believing that some intermediate state exists between, and the Church prays that souls in this state may grow in God's love and service. (Prayer Book, page 75.)

members) greater than that of the entire Roman Catholic Church (28,470,092) the report points out.

As to be expected, the report says, most of the large numerical gains came from the bigger Churches. "Again the Southern Baptists led, by an increase of 318,624. . . . The Methodist Church, America's largest non-Roman Church, came up with a net gain of 143,078. Third largest increase was made by the African Methodist Episcopal Church, which grew by 100,000, almost 10%. Churches of Christ made a sizable gain of 88,800. The National Baptist Convention, U. S. A., increased by 60,399. The Episcopal Church was 48,330 ahead of last year, and the Presbyterian Church, U. S. A., 46,747. Several of the Lutheran Churches made generous strides, but their figures cover a two-year period.

"Although the larger Churches accounted for a lion's share of the increase numerically, Churches with memberships of under 10,000 were growing proportionately faster, 1950's statistics show. Churches with memberships of 50,000 and above gained 2.8%; those with 10,000 to 50,000 gained 1%; those with under 10,000, 8%."

JAPAN

American Churchmen Take Part

By PAUL RUSCH

A number of distinguished members of the Episcopal Church, are playing significant roles in Japan, as the date of the treaty-signing, September 4th, draws near.

The contributions of Gen. MacArthur were pointed up on July 6th by Churchman Thomas E. Dewey in Tokyo before 500 Japanese leaders at the America-Japan Society's luncheon.

Another Churchman helping in the job of building a new Japan is R. Gordon Wasson of New York, treasurer of the American Council for St. Luke's International Medical Center.

Currently meeting with Japanese Churchmen in Japan and visiting military chaplains of the Church, is Bishop Kennedy of Honolulu. Accompanied by the chief of Far East Air Force Chaplains, Col. John C. W. Linsley (a priest of the Church), Bishop Kennedy spent a week with forces in Korea. On July 1st he preached at St. Luke's Chapel of the Army General Hospital (the Church's St. Luke's Hospital), and visited wounded service men from the Korean front with Chaplain Major Julian Ellenburg, who is from Upper South Carolina.

The Primate of Japan, the Rt. Rev. Michael Hinsuke Yashiro, has completed plans for a nation-wide welcome for two other prominent American Churchmen. Dr. Clark Kuebler, president of Ripon College and member of National Council was expected to arrive by air July 27th for a month's visit around the Japanese Church. Bishop Emrich of Michigan and Mrs. Emrich are scheduled for arrival September 6th after a visit to the Church in Hawaii and the Philippines.

According to Bishop Yashiro, Bishop Donegan, and a party of Churchmen from New York, and Bishop Block of California are considering autumn visits to the Nippon Seikokwai.

A significant part of Dr. Kuebler's visit will be his speech at the ground breaking service for St. Matthias' Cathedral at Maebashi City, the See City of North Kanto diocese, as a memorial to the late Bishop John McKim.

The five million yen now in hand to begin the erection of the cathedral which will replace the bombed out pre-war church, was made possible by the efforts of the Rev. Canon Gilbert Symons, former editor of *Forward Day by Day*, and by gifts raised by Japanese Churchmen.

Bishop Emrich's tour of the Japan

Church will include dedication of the St. John's Rural Library-Parish House unit of the Kiyosato Rural Center which was entirely contributed by St. John's Church, Detroit.

Henry F. Budd, Japan liaison representative of the National Council, is arranging gatherings of all Anglican missionaries with the visitors from overseas. Mr. Budd is coördinating and expediting the restoration of the financial program of the Japanese Church.

Anticipating an early return of the main buildings of St. Luke's International Medical Center to its Japanese medical mission work after six years of American Army occupation, plans are being made to invite leading American supporters to visit Japan.

NATIONAL COUNCIL

A Move

The Greenwich address of National Council's Christian Education Department became effective on July 20th. The entire staff of the Department has made the move from New York City, and may be addressed at 28 Havemeyer Place, Greenwich, Conn.



"We have no need or use for nominal Episcopalians in this diocese," said the Rt. Rev. A. Ervine Swift in a moving sermon which he delivered after being enthroned as Bishop of Puerto Rico. The Bishop pleaded for coöperation with both Roman Catholic and Evangelical Churches, but pointed out that on the island there must be a distinctive, qualitative type of Christianity, such as "only our Church can give."

The cathedral in the capital city of San Juan, where the enthronement took place, was filled to over-flowing despite torrential rain which had fallen over the entire island for 24 hours before.

All the mission churches had an early celebration of the Holy Eucharist that day so that clergy and lay people could travel to the capital in time for the enthronement.

Bishop Boynton flew from New York to act as inductor on behalf of the Presiding Bishop. Bishop Boynton was Bishop of Puerto Rico until he was elected Suffragan of New York last January.

Bishop Swift is pictured ending the service with the blessing.

TUNING IN: ¶ St. Luke's International Medical Center, Tokyo, Japan, founded by the Episcopal Church, is at present occupied by American military government personnel. Before the Korean conflict, unsuccessful efforts were made to secure its

return to the Japanese Church. ¶ Enthronement of a Bishop is a ceremony of welcome to his cathedral and public recognition of his status. The service is also called an "installation." Not to be confused with a bishop's consecration (see page 5).



A PARADOXICAL TASK*

The Function of the Church Today as both Conservative and Revolutionary

By Theodore M. Greene

Professor of Philosophy, Yale University



IN this mid-century year, the Church faces a task which the blind will fail to notice, which the self-righteous will ignore, which the timid will evade, but which all honest, discerning, and resolute Christians will meet with humility and courage.

This task can be described in several ways—in terms of the anxieties and frustrations of our secular society, in terms of the Church's own limitations and failures, and, finally, in terms of God's call to a lost mankind and to the Church dedicated to His service.

Whoever is sensitive to the mood and temper of contemporary culture is aware of its tragic perplexities and mounting fears. These are, of course, perennial. Mankind has always been threatened by death and disaster, by loneliness and meaninglessness; men have always been fearful, in their more thoughtful moments, that their loyalties would betray them, that they would be engulfed by social upheaval or physical violence, that death would be for them and those they love annihilation and ultimate defeat.

In our times, these fears have all been greatly intensified—by wars and the threat of wars of unprecedented ferocity; by the gradual disintegration of meaningful communities; by widespread demoralization and corruption in high places and in the body politic; by the emptiness of a secular culture which has prided itself on its self-sufficiency; by a growing inability on the part of many millions, at home and abroad, to have and to hold a vital religious faith. Ours is an age in which most men and women are acutely lonely and afraid, incapable of

ultimate loyalty and heart-warming belief in anything, empty, drifting, and completely at a loss to know where to turn for leadership and help.

Can the Church of Christ comprehend this hunger, this widespread frustration, and fear? Can it reach the lonely crowd and find these solitary souls that constitute our secular society? If so, can it honor whatever is valid in contemporary secularism and then, without patronizing complacency, undergird its weaknesses with Christian dedication and fortitude?

THE CHURCH'S FUNCTION

Ultimately, of course, what we face is God's eternal confrontation of wayward men and a wayward Church. Even as ordinary mortals we know, or we can know, our finitude, our insufficiency, our hatreds, and our despair. But, as Christians, we are persuaded that the universe is not indifferent to our necessities; we know and do confess our faith in a God who so loved the world that He sent His only begotten son to suffer and die and rise again for us and for all men.

As members of the Church of Christ, clerical and lay, we realize our high calling, corporately as a Church, and individually as its several members. We know what God offers us in understanding and forgiveness, light and power. We also realize, in our candid moments, how we ourselves, severally and communally, have ignored or rejected the divine initiative, how we have lapsed now into worldliness and now into pious self-righteousness. We know that we have

been and are unprofitable servants—that we have all too often failed to make God's Church the honest, reproofing, healing, sanctifying haven for sinful men which it is its true destiny to be.

If we are to meet even partially the opportunity that confronts Christians today, we must keep steadily in mind the Church's distinctive function as the institutional vehicle of the Christian Gospel, the distinctive temptations which assail it, and its distinctively creative task. We must never forget that its function is essentially conservative, that it is uniquely tempted to lapse into the idolatries of pious orthodoxy, and that it is its very special responsibility to be creative and exploratory in all its multiple activities.

1. The Church of Christ must, first of all, by its very nature, be conservative because it witnesses to and proclaims, as does no other world religion, the historical event of Jesus as the Christ. This event we Christians accept as *the* turning point in human history. We believe that this event was prepared for by many centuries of Hebraic vicissitude and triumph—by solemn covenants, abject betrayals and healing reconciliations, by ceremony, psalm, and prophetic utterance.

We believe that this event was recorded and preached in the Gospels, interpreted in the Epistles, debated and formulated in successive Councils, celebrated in an evolving ritual, witnessed to by the saints and the blood of the martyrs, honored in secret piety and

*The substance of the commencement address at Seabury-Western Theological Seminary, Evanston, Ill., June 1951.

TUNING IN: †Secularism is the outlook on life which ignores God and religion. A generation ago it was optimistic, regarding the supernatural as unnecessary to successful human life. Now thoughtful secularists are, as Dr. Green points out, perplexed

and fearful, but still unready to turn to religion. This is the problem to which the article is addressed. †The Church, here defined in terms of its function, is discussed in terms of its nature in this week's editorial section.

public charity. Unlike all other faiths, ours is uniquely a confessional, witnessing, and proclaiming community of believers.

It is, then, our first task to face our contemporaries not as original speculative thinkers, or as ingenious social architects, or as creative geniuses, but as humble and grateful recipients of grace, as sinful men and women who, like our predecessors, seek to witness to what they and we have encountered and heard and received. It is the first responsibility of the Church of Christ today to perpetuate its ancient confessional tradition, to proclaim the Gospel of Jesus Christ and him crucified and risen from the dead, to preach the revealed Word to all the peoples.

2. Our second great responsibility is to be penitential in the face of our multiple idolatries, to acknowledge our besetting sin of deifying our finite and fallible creations and thereby worshipping the idols which we ourselves have made, instead of the God whose servants we profess ourselves to be.

As students of mankind we cannot fail to note man's inveterate tendency, in all cultures and all historical epochs, to worship false gods by absolutizing the relative and by relativizing the one and only Absolute. But we must also acknowledge that our own theologians have, for two thousand years, insisted on the radical distinction between God and all His creatures, between the Infinite and human finitude, between God's perfect righteous and sacrificial love and man's unrighteousness and egoistic love of self.

As Christians we are all aware, in our more lucid and reflective moments, that God alone is worthy of our reverence, our absolute loyalty and our unqualified concern, and that all our thoughts of Him, our rites and rituals devised for His worship, our efforts, individual and corporate, to obey His commandment to love one another as He first loved us — indeed, the very Church that bears the name of his only begotten Son — are *all* inevitably warped by our inescapable finitude and gravely perverted by our incorrigible sinfulness.

This continuing temptation to pious idolatry is our distinctive cross as members of the Church of Christ. It is a temptation so subtle that we can hope to recognize it for what it is only in prayerful contrition and penitential humility. It is so easy for us to absolutize a Church which we believe was founded by God Himself. It is so easy to idolize a sacrament which we believe was instituted by our Saviour Himself in the upper room. It is so easy for us to literalize a Scripture which we believe was

inspired by the Holy Spirit. It is so easy to suppose that our own interpretation of the Gospel is as valid and as true as the Gospel itself which we and our predecessors have sought to comprehend and preach. It is so easy to believe that Christianity, as an historic religion, is superior to all other religions, that our human response to the divine initiative in man-made creed and man-made cult and human conduct is somehow as holy and as worthy of reverence as is the God whom we stumblingly and fumblingly acknowledge.

3. Our third great task, if we are to respond to the eternal Word of an ever-living God as we, His creatures, can and should respond, is to transform our Church into the vital and effective vehicle of Grace which it is its proper destiny to become. Our faith is, in very essence, incarnational, not only in its anchorage on *the* Incarnation of God in Jesus Christ, but by virtue of the fact that God has also revealed Himself to mankind throughout the course of history, and the further fact that men can and should receive, celebrate, and obey this timeless Word in terms of the total existential situation in which they find themselves in different cultures and in successive historical epochs.

As Paul Tillich has so convincingly shown us in his prophetic writings, revelation, however authentic and luminous it may be, regarded as God's own self-disclosure, is not truly consummated save in so far as it is truly received by men in all their space-bound and time-bound finitude. Our living God demands of us vital response, and our response can be vital only in so far as it arises out of our contemporary situation and need, only if it expresses itself in a language and a ritual, a doctrine and a social program, which are meaningful because they are our own and not the sterile forms and artifacts of a dead past. As Tillich puts it, we must receive the ever contemporary Christ in our own contemporary way, employing whatever artistic forms, liturgical patterns, theological concepts and social diagnoses can best enable us, here and now, to reencounter the God of history and to reapprehend and actually receive His eternal, time-oriented Word.

This means that we must not only know our traditionalistic orthodoxies for what they are — historically conditioned expressions of earlier insights, creations, and resolves; we must either somehow revitalize them, so that they may become as meaningful and efficacious for us as they were for men and women in other centuries, or else we must discard them in favor of our own creative ventures in theological interpretation, religious art, ecclesiastical polity, and social reform.

Let no true Christian brand this obligation and this venture as heretical or iconoclastic, for Christian doctrine has consistently declared that God has given man his mind and body, his reason, imagination and will, to use — not to abuse, but also not to leave idle and unemployed.

Our Christian anthropology has again and again expressed our faith in human reason, however finite; it has praised human creativity, provided only that man's creative artifacts were not deified into a calf of gold; it has stimulated our wills to serve our fellow men in ministry to their actual and present needs, and with the aid of whatever social strategy and tactic might best translate true love into real service.

It is our task, in short, to be not only conservative but creative with every facet of our being; to use our rational, imaginative and social talents, not to bury them; to respond to the living God of ongoing history as contemporaneously as did our fathers at their humble, confident and creative best.

AN INESCAPABLE DEMAND

Here we are face to face with one of the many paradoxes of the Christian Gospel — the apparently inconsistent demand that we be simultaneously *both* conservative *and* progressive. This is God's inescapable demand upon His Church today, as always, but never more than now. It is indeed the Church's duty to recall its lengthy past and to fix its eye upon Jesus the Christ as God's uniquely transparent revelation of Himself; to cherish and proclaim not a new Gospel but one as old as God's traffic with mankind and one never so clearly exemplified as by our Saviour.

Yet it is also the duty of the Church of Christ in every age, not excepting our own, to apprehend and interpret, celebrate and obey this self-same Gospel always in a contemporary mood and temper, not because the present, with its special forms and thoughts and effort, is intrinsically superior to the uniquenesses of other periods, past or future, but simply because each living generation *must* receive and respond to God's everlasting Gospel in terms that are meaningful, intelligible, and expressive to itself. God does not change, but mankind does, embedded as it is in the irreversible forward-moving course of history. Man's basic needs, to which the Gospel speaks the good word of salvation, do not change, but these perennial needs manifest themselves in ever new institutional structures, new social tensions, new temptations, new variants of arrogance and cruelty, loneliness, and despair.

(Continued on page 12)

TUNING IN: ¶ **Confessional** here means making a declaration of belief, such as a creed. ¶ **The Gospel** ("good news") means first the facts of the person, teachings, and work of Christ, second the telling of the facts, third the New Testament record

of the message. ¶ **The Incarnation** ("enfleshment") is the teaching that Jesus Christ is one person with two natures — both God and Man. ¶ **Idolatry**, to Christians, is not only worship of images, but putting anything in the place of God.



The Three Vocations for Women

A Picture and its Meaning

By Barbara Simonds

THE woman who has had the greatest influence in all history led a quiet and generally hidden life — Mary, the Mother of Jesus.

There are three great vocations for women through which the nature of the Holy Mother is revealed, and her position in the Church.

In the picture entitled, "The Three Vocations," marriage is represented as central, for it is natural, right, and in accord with God's holy ordinance. The mother is shown enthroned with a Bible on her lap, and her children are gathered around her. The twin boys with shovel and lamb are reminders of little Cain and Abel. They reveal aspects of the nature of their parents. Every boy is also a young Adam, and every girl is a young Eve. As a child she plays with dolls; and it is normal for her to expect and look forward to following a pattern of life set by her mother and her mother's mother, all the way back to the beginning of time and to her Mother Eve.

But the little girl may for various reasons break that tradition and instinct for motherhood. In the Church there are two other vocations which she may follow; that of the single woman in the world, serving in innumerable ways, and that of a religious, taking vows, and fortified by group strength.

Women who follow the Three Voca-

tions represent the Holy Mother in various aspects of her nature. Single women, as virgins, are the primary type of Eve; and therefore the primary prototype of Mary, the Second Eve. Women who follow the marriage vocation are representatives of Eve as wife and mother; and likewise represent Mary as the wife of Joseph and the Holy Mother. Women following the religious vocation represent sorrowful Eve after the death of Abel, who was a prototype of our Lord; and they are also post-types of Mary as the Holy Mother of the Apostles, Saints, and Martyrs.

The prototype and post-type of the Holy Mother, standing in balanced positions in the picture, give to the marriage vocation spiritual and eternal significance. As a mere individual the significance of a mother's life is within time and space, bound by birth and death. But the Christian mother has far greater meaning for she represents Eve, whom Adam called "the mother of all the living." He thus identified her with the earth from which he had been created.

The Christian Mother also represents Mary, who in a more exalted sense is "the Mother of all the living." In the early Church, Mary was compared to the virginal soil from which the Lord God called forth life in the garden of Eden. He is the giver of all life; but beyond mere physical existence, His Holy Spirit brings to men life more abundant.

When in art an apple is shown in the hand of Mary, as in some of Dürer's pic-

tures, it recalls her humility and obedience. Likewise her position is suggested as the advocate of women for all time, and it serves as a reminder that through her the judgment on Eve was reversed, and the prophecy fulfilled of the Lord God in the garden of Eden. Woman's enmity with evil has ever inspired man to crush the head of the serpent — even to the Way of the Cross and His own wounding.

The single woman represents all women, "the total Eve," standing in her own right and dignity as created by God. She is subject to His judgment, and is capable of playing a unique and vital part in preparing the way of the Lord, in a manner somewhat akin to that of St. John the Baptist.

Represented as offering an apple to the Christ Child, she symbolizes woman's desire to acknowledge the pride and fear which lies at the root of the sin of the world, in order that it may be brought to light, forgiven and absolved.

When her self-offering to God and to the service of mankind is accepted by the Church with thanksgiving, negative values in her life are transmuted into positive, and the vocation to which she is called indeed becomes representative of "the Blessed Mother of the Evercoming One."

While Christian wives and mothers are like the fertile ground, women who remain single are in spiritual matters generally like small and more or less hidden springs, and the religious orders are like reservoirs, walled about, and through prayer and service bringing the water of life to many. All three have significance in manifesting Christian love and virtue.

TUNING IN: ¶ *Vocation*, in Church usage, means a life to which a person is called by God. Vocation to the ministry is only one of the many Christian callings. ¶ *A type*, in Christian Biblical study, is a person or event looked upon as a pattern of

God's purpose and plan for other persons and events. A "prototype" in the Old Testament foreshadows an "antitype" or fulfillment in the New, and Christian meditation sees "post-types" in God's will for modern men and women.

Festival of Britain

Editorial Correspondence from London

LONDON with lights is very different from the London of the past ten years. As the train from Southampton neared Waterloo Station, the lights of the South Bank Exhibition, the focal point of the Festival of Britain, gave this ordinarily drab city a gay appearance that seemed at first to be out of keeping with her dignity.

But as the taxi passed floodlit buildings — the Houses of Parliament, St. Margaret's, Westminster Abbey — one saw in a new beauty these historic landmarks that have played so prominent a role in history.

Not that austerity is really a thing of the past. The weekly meat ration is still barely enough to cover "a bit of a joint" on Sundays. "Sweets" for the children still call for coupons. And the best goods in the shop windows are still marked "For Export Only." But Britain has decided to put its best foot forward in this festival year, one hundred years after the great exhibition at the Crystal Palace, opened by Queen Victoria on May 1, 1851.

This year's Festival of Britain actually takes in the entire United Kingdom, with regional exhibitions in Glasgow and Edinburgh, Belfast and Cardiff; with arts festivals at Stratford, Canterbury, Liverpool, and a score of other places; with a festival ship making the rounds of coastal ports and a land travelling exhibition touring the inland cities. The entire country, it seems, is on exhibit, for the benefit both of natives and of visitors from overseas.

The South Bank Exhibition itself is reminiscent of world's fairs at New York and San Francisco, but it is arranged in far better fashion than was either of those. The buildings are so planned that the visitor who goes through them in order begins with the remote past, comes through English history to the present, and then glimpses something of the shape of things to come.

Perhaps these are symbolized by the tall column of light, mysteriously suspended by delicate-looking but quite sturdy cables, and by the Dome of Discovery — the successors to the trylon and perisphere of our own "Century of Progress" exhibition a dozen years ago.

The most important religious phases of the Exhibit itself are the representations of the Saxon and Norman churches in the "People of Britain" building; and the brief sketch of early Christianity and the exhibits of early Bibles and literature from Chaucer through Shakespeare to T. S. Eliot, in the pavilion bearing the title "The Lion and the Unicorn."

But there is a Festival Church, St. John's, Waterloo Road, hard by the Exhibition grounds. And there are related exhibitions in Lambeth Palace and, I believe, at St. Paul's Cathedral and Westminster Abbey, while the Society for Propagation of the Gospel, which is celebrating its own 250th anniversary, has a ship exhibit visiting the principal port cities.

My two days in London, before continuing on to the Continent, have been busy ones, and I have been unable to gain more than a rather superficial impression of these things. But I like what I have seen; it seems to mean that Britain, or at least London, is awakening from the dull doldrums in which it languished for far too many years after the war.

Having licked its wounds — gaping ones, which are still apparent in the bombed-out areas — it is beginning to turn its back on the immediate past and look forward to the future. May God grant that the future may really be better than the immediate past, even though the daily papers give little hope of it.

Although my brief London visit did not include a Sunday, I was able to attend one festival service — the High Mass at St. Silas' Church, Pentonville, on its patronal festival. This is a live Anglo-Catholic parish in one of London's toughest districts, where the Rev. C. Edwyn Young and his assistants are carrying on a magnificent ministry in the best tradition of the pioneer slum ministrations of the Oxford Movement.

I leave now for Switzerland, to join the party traveling to Greece and Yugoslavia under auspices of the World Council of Churches, to pay our respects to leaders of the Eastern Orthodox and other Churches there, and to inspect the work being done by the Department of Interchurch Aid to assist in the religious rehabilitation of those countries, so seriously crippled by war and revolution, with their usual aftermath of hunger, sickness, and suffering.

CLIFFORD P. MOREHOUSE.

New Occasions Teach Old Duties

IT IS GOOD for a seminary graduating class to be warned against "pious idolatry." It is a salutary thing for all devout Churchpeople to be reminded that the holy things of religion itself can become barriers between God and men, if they are put in the place that belongs only to God. Hence, we are delighted to publish the stimulating commencement address of Dr. Theodore M. Greene, well-known layman and professor of philosophy at Yale

University, delivered to the students and faculty of Seabury-Western Seminary.

Dr. Greene's address belongs in the great tradition of prophetic speaking and writing. The Old Testament prophets frequently warned the people of Israel against absolutizing the sacrificial system and religious observances. Christ Himself denounced the Scribes and Pharisees for confusing the outward and variable aspects of religion with the inward and changeless aspects. He went farther and created a new Kingdom of Israel in competition with the Old, and for that act of rebellion He was crucified.

But Dr. Greene's address, it seems to us, might lead to a misinterpretation of the relation between the present-day Churchman and the Church to which he belongs, the Scriptures in which he believes, and the Sacraments by which he is spiritually nourished. The misinterpretation, if such there be, is rooted in the meaning of the Incarnation in the eyes of American Neo-Orthodoxy, as opposed to its meaning in the eyes of plain garden variety orthodoxy through the ages.

Simple orthodoxy labors under difficulties in theological discussion. It is not new, brilliant, challenging. It is the same old stuff, for which forms of sound words were developed more than a thousand years ago. He who holds it is suspected of being hide-bound, undiscerning, unreflective. He can only comfort himself with St. Augustine's dictum, *Securus judicat orbis terrarum*, which has been wittily paraphrased as "Anybody can shout with the crowd." So, to describe the Church as brought into being by a new covenant in Christ's blood seems to be a statement that has lost force by much repetition.

DR. Greene recognizes that in the Incarnation, God Himself became Man — once for all time — and that He founded a Church which was intended to be the vehicle of His grace. But his address does not bring out the intimate relationship between the life of Christ and the life of the Church to which the apostolic writings bear witness. To describe the Church merely as a "vehicle" rather suggests that it is like an ox-cart which was traded in for a horse and buggy as times changed, and which now is an automobile to be replaced by a new model every few years.

The New Testament picture of the Church on the other hand is a picture of a living organism, growing according to its own inner laws. It is compared to a vine, a body. It is something into which you are born. So intimate is the relation between Church and Spirit that the voice of the Church is the voice of the Spirit. "It seemed good to the Holy Ghost, and to us." Dr. Greene mourns the "disintegration of meaningful communities" and he is right; in fact, among modern Americans the very concept of a community has disintegrated into the idea of an association of individuals who agree on something.

In the American scene, one true community still exists, although sometimes in battered and debased form — the family. People still realize that the family is something into which you are born, of which you are an organic part. When you set about to "improve" your family you do not talk about modernizing it or fitting it to "our contemporary situation and need" and expressing its customs "in a language and a ritual, a doctrine and a social program which are meaningful because they are our own and not the sterile forms and artifacts of a dead past." You do not talk, about improving the *family* at all. You talk about improving the *life* of the family, of strengthening the relationship of love and helpfulness between its members, of getting them together to enjoy the benefits which flow from membership in the family. If there are sterile family forms and artifacts that need to be discarded, you do not look around the room to find them; when you stumble over them or dust them for the thousandth time you remove them regretfully to the attic, and do not throw away until their place has been taken by more family forms and artifacts — so many that there is no room for them.

SO it is, or should be, with the Church. It is not idolizing the Church to have the healthy respect for it that you would have for any growing and living thing, nor to have that humility before it which loyal members have before the traditions of their clubs and societies. The Church deserves the kind of allegiance we give to our nation — to its traditions, its constitution, its flag; more, it deserves that special kind of allegiance which belongs to it as a living organism whereby we are put in actual, physical touch with the Incarnate Lord — historically through the apostolic ministry; contemporaneously under the forms of bread and wine.

And yet, who can deny that the Church is marred by the sins of its members and even by failings on a world-wide scale — failings that can only be called defects of the Church itself? The very disunity of the Church, which weakens its witness and stultifies its action, is sufficient evidence of that. The Church does indeed constantly need reform. But that reform must be wholly and uniquely a greater loyalty of the Church to its divine constitution. The idea that it should be a conscious accommodation to the times is foreign to the Church's nature, except in the sense in which an army accommodates itself to the disposition of the enemy's troops. The essence of the prophetic message is not that of the well-known hymn, but the reverse: "New occasions teach *old* duties."

What, precisely, is the peril of idolizing the Church, the Bible, the Sacraments, the Creeds, forms of worship? Idolizing, as we understand it, is giving that which is not God the place which belongs to God alone. And it is true that, although God reveals Himself and comes to us in each of these ways, not one of them, nor the entire created world together,

can comprehend the greatness of His glory, the fire of His holiness, the splendor of His righteousness, the sweep of His love. We have seen in fundamentalism the idolizing of the Bible by those who did not recognize the voice of God in scientific discovery; we have seen the idolizing of the Church in a great religious communion that stoops to scandalous political maneuvers, including alliances with arrogant aggressors and with decadent dictators. When we say *God is no more than . . . or has no other voice but . . .* we are idolizing even the things of God.

So, we repeat, we are grateful to Dr. Greene for his timely address. But we think it would have had greater cogency if it had followed more closely the prophetic pattern of calling for greater loyalty to God's original purpose for His Church and looking forward to His coming in judgment. We think it would have had better balance if it had emphasized the fact that the Church is a living organism which cannot be cramped into any humanly designed mold, but must be permitted to grow in accordance with its own inner logic. Nevertheless, the address was an exciting theological event, worthy of one of the great lay theologians of the Church.

The Single Woman

THE article by Miss Simonds, which appears in this issue, draws our attention to the role of the

single woman in the life of the Church, and her place in ecclesiastical order, along with that of others called to special vocations.

Unlike the married woman, whose vocation it is to rear a Christian family, or the religious, dedicated to the threefold vow of "chastity, poverty, and obedience," the single woman seems to have no particular calling, so far as Church order is concerned. She is just one of the laity, undistinguished among all the women who sit in the pews, work in the Auxiliary, help in the Altar Guild, and perhaps take a class in the Church school.

Here is a problem for Church and society. It becomes urgent in communities or countries where women greatly outnumber men, as in Germany and other war-ravaged countries. It is a basic theological problem in all Churches. It is significant that Pope Pious XII has discerned this problem. He has also revealed the paucity of ideas on the subject when he refers to the single woman and her "mysterious vocation."

The illustration for the article, prepared by the author and her colleagues in the Cornerstone Library, keeps within the realms of the mysterious by using symbolism to present an idea. This is a fertile field for inquiry, recognition, and definition. Perhaps a great "third force" for Christian effort may be brought into being in this way.

A Paradoxical Task

(Continued from page 8)

It is therefore the Church's paradoxical task today to mediate the eternal Gospel to the present generation in a manner both conservative and revolutionary, and in a spirit both penitent and confidently creative. The Word of God must become available to man today if he is to receive it, and it can become thus available only through intelligible and meaningful doctrine and ritual, moral precept, and social action.

Mindful of its past and present idolatries, the Church must sadly acknowledge the temptations which all these mediating devices inevitably generate. But it dare not contemplate their abandonment, since a vigorous theology is the only corrective for obscurantism, an authentic ritual the necessary vehicle for worship, and moral and social effort the proper fruit of faith.

Our task is further complicated by the fact that many of the theological doctrines, sacramental rites, moral standards and social objectives which we have inherited from the past still possess an authenticity and a vitality which time has not been able to destroy. Witness the crucial doctrines of the Incarnation, the Trinity, and the Kingdom of God; witness, in our own communion, the rites

and sacraments conserved and prescribed in our Book of Common Prayer; witness the age-old injunction to comfort the fatherless and to deal with all our fellowmen justly and mercifully.

Simply to discard the rich achievements of our Christian heritage and to try to invent overnight a brand new theology, a wholly novel cult, an original set of private and public virtues would indeed be the most disastrous folly. We must conserve not only the central Christian Gospel but many of the concepts which have made it comprehensible, many of the rites in and through which communion has been valid, and many of the precepts which obedient Christians have tried to follow in their attempt to love their neighbors as they love themselves.

If we would honor God in this conservative and creative manner we must accept with eager humility whatever our secular culture makes available to us for the richer realization of God's kingdom on earth. We must welcome, though always with Christian discrimination, the wonderful achievements of modern science, the fresh expressive patterns of modern art in music and architecture, sculpture, painting and poetry, the mir-

acles of modern medicine, physical and psychiatric, the fruits of political experiment and judicial innovation, and, above all, the social passion for justice, equality and charity so bravely exemplified in areas of social tension and human exploitation.

We dare not forget that all these secular ventures and achievements are as subject to idolatrous perversion as are our own churchly enterprises and triumphs. We are not alone in our sinfulness and our temptation to sin. But neither are we capable of developing single-handed the concepts, forms and programs in and through which alone the Gospel can do its therapeutic work. In our continuing struggle against ignorance, ugliness, and cruelty we must make all the allies we can, employ all available expedients, use all of man's creativity and courage.

The Church today must not only minister to a sick society; it must welcome all the constructive genius and moral fervor — philosophical and scientific, artistic, political, and social — available to us, and we must do our utmost to consecrate these products of secular culture to the service of Him who is our Lord and Master.

DIOCESAN

KANSAS — WEST MO. — SALINA

—Emergency efforts to save life and property were added to the Church's regular work of saving souls, in the flood areas of Kansas, West Missouri, and Salina. Many churches in the disaster sections are on high ground, but those in Manhattan, the most seriously devastated of all Episcopal Church towns, Abilene, and St. Faith's House, Salina, Kan., are known to be flooded.

The Presiding Bishop sent telegrams of sympathy and offers to help to Bishop Fenner of Kansas and Bishop Welles of West Missouri.

The Very Rev. John W. Day, dean of Grace Cathedral, Topeka, replied that the National Church could help when the amount of destruction was known. He said that the Cathedral in Topeka, about 25 of whose families live in flooded areas, was caring for hundreds of refugees. The Red Cross, he said, was doing an excellent job.

At Salina, 42 persons found shelter in the gymnasium of St. John's School.

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CHANGES

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The Rev. Herman Anker, formerly rector of Christ Church, Streator, Ill., is now rector of Calvary Church, Lombard, Ill. Calvary Church became a parish in May. Address of rector: 241 W. Maple.

The Rev. W. Ross Baley, formerly priest in charge of St. Paul's Church, Columbia, Pa., is now associate minister of Christ Church, Greenville, S. C. Address: 606 Pettigru St.

The Rev. George W. Beale, formerly rector of Trinity Church, Rocky Mount, Va.; St. Peter's in the Mountains, Callaway; and St. John's in the Mountains, Ferrum, will become rector of St. John's Church, Bedford, Va., and St. Thomas' Church, Big Island, on September 1st. Address: Bedford.

The Rev. Edward B. Birch, formerly vicar of churches in the Lower Yakima Valley, with residence at Sunnyside, Wash., will become rector of Grace Church, Ellensburg, Wash., on September 1st.

The Rev. Warren Loring Botkin, formerly rector of Calvary Church, Sedalia, Mo., who has for the past year been resident in Long Beach, Calif., is now priest in charge of St. Andrew's Mission, Ojai, Calif.

The Rev. Charles O. Brown, formerly rector of St. Peter's Church, Springfield, Mass., will become rector of St. Mark's Church, Waterville, Maine, on September 15th.

The Rev. Osmond Henry Brown, Jr., who was ordained deacon in the diocese of Western New York in March, is now vicar of St. Mary's Church, Augusta, Ga., and St. Augustine's Church, Aiken, S. C. Address: 1116 Twelfth St., Augusta, Ga.

The Rev. Joseph M. Brownlee, formerly vicar of St. Andrew's Church, Darien, Ga., is now vicar of St. Paul's Church, Altus, Okla.

The Rev. Frank M. Butler, formerly vicar of the Church of the Redeemer, Avon Park, Fla., and priest in charge of St. Ann's Church, Wauchula, will become rector of the Church of the Good Shepherd, Lake Wales, Fla., on October 1st.

The Rev. Charles E. Canady, Jr., formerly rector of St. John's Church, Frostburg, Md., is now rector of St. Mary's Church, Emmorton, Md.

The Rev. Ralph M. Carmichael, director of Christian education of the Council of Churches in Buffalo, will on September 8th become canon in charge of education at the Cathedral Church of St. John, Wilmington, Del.

The Rev. John F. Caskey, formerly a student at the Philadelphia Divinity School and assistant on the staff of Philadelphia's Old Christ Church, is now curate at Trinity Church, Galveston, Tex. Address: 2216 H, Galveston, Tex.

The Rev. Edward Chandler, formerly fellow and tutor at the General Theological Seminary, is now assistant on the staff of Trinity Church, New York, with special assignment to new work on the Lower East Side. Address: 170 Monroe St., New York 2.

The Rev. Domenic K. Ciannella, formerly priest in charge of the Church of the Messiah, Central Islip, N. Y., and St. Mary's Church, Lake Ronkonkoma, and chaplain at Central Islip State Hospital, is now rector of St. Paul's Church, Patchogue, L. I., N. Y. Address: 31 Rider Ave.

The Rev. Earl L. Conner, formerly priest in charge of St. John's Church, Crawfordsville, Ind., is now vicar of St. George's Church, Indianapolis. Address: 230 W. Morris St., Indianapolis 25.

The Rev. Warren I. Densmore, formerly curate at St. Andrew's Church, Tampa, Fla., is now priest in charge of St. Mary's Church, 3318 Empedrado Ave., Tampa 9.

The Rev. Leonard D. Dixon, formerly priest in charge of St. Andrew's Church, Prineville, Ore., and St. Mark's, Madras, is now rector of St. James' Church, Sonora, Calif. Address: Box 575, Sonora.

The Rev. John Worley Duddington, formerly vicar of St. Mark's-in-the-Valley, Solvang, Calif., is now professor of New Testament at St. Andrew's Episcopal Theological Seminary and rector of Holy Trinity Church in Manila, P. I.

The Rev. J. Powell Eaton, who was recently ordained deacon in the diocese of Southern Virginia, is now in charge of St. James' Church, Boydton; Christ Chapel, Boydton; St. Timothy's,

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CHANGES

Clarksville; and St. John's, Chase City, Va. Address: Box 237, Boydton, Va.

The Rev. Clyde W. Everton, formerly vicar of St. John's-by-the-Sea, Bandon, Ore., will become curate at Trinity Church, San Jose, Calif., on August 1st. Address: 81 N. Second St., San Jose 18.

The Rev. Charles E. Fritz of Pasadena, Calif., is now priest in charge of Christ Mission, 8441 Melrose Pl., Los Angeles.

The Rev. John M. Gessell, formerly a student at the Yale Graduate School, New Haven, Conn., is now serving Emmanuel Church, Franklin, Va., and St. Luke's, Courtland. Address: 411 Clay St., Franklin, Va.

The Rev. Edmund Lee Gettier, Jr., formerly rector of St. John's Church, Huntingdon, Baltimore, is now superintendent of the Claggett Diocesan Center, Buckeystown, Md.

The Rev. Gerald F. Gilmore, formerly rector of All Saints' Church, Appleton, Wis., will become rector of St. Paul's Church, Yonkers, N. Y., on September 1st. Address: 636 Palisade Ave.

The Rev. John R. Green, formerly rector of the Church of the Advent, Lakewood, Ohio, and a member of the Cleveland Church Chaplaincy staff, is now a student at the Washington School of Psychiatry. He will do chaplaincy clinical work at St. Elizabeth's Hospital, Washington, D. C.

The Rev. Don H. Gross, formerly priest in charge of Trinity Church, Rochester, Pa., will become priest in charge of St. Peter's Church, Brentwood, Pa., on August 1st. Address: 1146 Prospect Rd., Pittsburgh 27.

The Rev. Stephens T. Gulbrandsen, who was ordained deacon in June, is now in charge of Christ Church (High Top Mountain), Dyke, Va., and St. David's Church, Wyatt Mountain, Swift Run, Va. Address: Mission Home, Va.

Armed Forces

Chaplain Alfred L. Alley, formerly at Langley Air Force Base in Virginia, may now be addressed: HQ 136th Ftr. Bomber Wing, APO 929, c/o P. M., San Francisco.

Chaplain (Lieut. i.g.) Samuel R. Hardman, who formerly served Grace Church, Anderson, S. C., may now be addressed at the Chaplain's Office, U. S. Navy Training Center, Bainbridge, Md.

The Rev. William C. Hewitt, for the past three years missionary in charge of St. John's Church, Sandusky, Mich., left early in July to join the Royal Canadian Air Force as a chaplain. The Rev. Mr. Hewitt came to Michigan from the diocese of Montreal, Canada.

Chaplain John T. Knight, formerly stationed in Bangor, Maine, may now be addressed at HQ and HQ SQ, Grenier AFB, 101st Fighter and Intep Wing, Manchester, N. H.

Chaplain James H. Martin, formerly at the Chaplain School at Carlisle Barracks, Pa., may now be addressed at HQ, the Chaplain School, Fort Slocum, N. Y.

Chaplain Charles W. Nelson (Comdr. USN) formerly at the U. S. Naval Hospital, Philadelphia, has been ordered to the Naval Air Station, Corpus Christi, Tex., as senior chaplain at this station. He and his family should be addressed at Quarters 12, Naval Air Station, Corpus Christi, Tex.

Chaplain Joseph W. Peoples, Jr., has had a change in APO number. He should now be addressed: HQ and HQ SQ, 437 Trp. Carr. Wg. M, APO 963, c/o P. M., San Francisco.

Chaplain William H. Weitzel, formerly addressed at HQ 190th F. A. Gp, North Camp Polk, should now be addressed: 947 Med. Clearing Co., North Camp Polk, La.

Resignations

The Rev. William R. Cook resigned as rector of the parish of the Good Shepherd, Hemet, Calif., on June 30th.

The Rev. Charles Jarvis Harriman of St. Paul's Church, Woodbury, Conn., retired on June 30th. Address: 303 A, Upsal Gardens, Philadelphia 19.

The Rev. S. J. Hedelund, formerly vicar of St. Mark's Church, Oconto, Wis., is retiring from the active ministry. He will serve the Church of the Incarnation in Detroit for a month during this summer; after that he will do supply work in the diocese of Michigan. Address after September: c/o William Hedelund, 1502 Jefferson Ave., Midland, Mich.

The Rev. James T. Kerr, rector of Grace Church, Waterford, N. Y., has retired from the active ministry. Address: Boght Corners, RFD 1, Cohoes, N. Y. (Loudon Rd., Route 9).

The Rev. Burdette Landsdowne has retired as rector of St. Mark's Church, Dorchester, Boston. Address: Meredith, N. H.

The Rev. John G. Larsen has resigned as rector of Christ Church, Eagle Lake, Tex., and is now rector emeritus. Address: Danville, Calif.

The Rev. Hugh W. S. Powers, who served for 40 years at the Church of the Holy Nativity, Baltimore, is now rector emeritus. Address: 8412 D-Greenway Rd., Towson 4, Md.

The Rev. Dr. Robert M. Redenbaugh, formerly rector of St. Thomas' Church, Denver, has retired. He suffered total and permanent disability as the result of a train accident in January. Address: 312 C-E. Palmer St., Glendale 5, Calif.

The Rev. Canon George St. George Tyner, formerly priest in charge of St. Martin's Church, Omaha, Nebr., and St. Luke's, Plattsmouth, has retired. Address: 1106 N. Thirty-Sixth St., Omaha.

Ordinations

Harrisburg: The Rev. Elmer Adam Keiser was ordained priest on June 8th by Bishop Heistand of Harrisburg at St. Luke's Church, Mount Joy, Pa. Presenter, Canon C. A. Best; preacher, Canon H. W. Becker. To be rector of St. Luke's Church, Mount Joy, Pa. Address: 211 S. Market St.

Kansas: The Rev. A. Donald Davies was ordained priest on May 8th by Bishop Fenner of Kansas at Trinity Church, El Dorado, Kans., where the ordinand will be rector. Presenter, the Rev. R. D. McKeown; preacher, the Bishop. Address: 324 W. Pine, El Dorado.

Maryland: The Rev. Charles I. Kratz, Jr. was ordained priest on May 26th by Bishop Powell of Maryland at St. John's Church, Hagerstown, Md. Presenter, the Ven. Dr. A. H. Lucas; preacher, the Rev. K. M. Gearhart. To be rector of St. John's Church, Frostburg, Md. The Rev. Mr. Kratz entered the priesthood after several years in the life insurance business. He also saw service in World War II as a lieutenant colonel.

Virginia: The Rev. John F. Chalker was ordained priest on July 1st at the Church of the Holy Comforter, Vienna, Va., by Bishop Goodwin of Virginia. Presenter, the Rev. B. B. Lile; preacher, the Rev. G. F. Tittmann. To be rector of the Church of the Holy Comforter.

Depositions

Isaac Ernal Brooks, presbyter, was deposed on June 28th by Bishop Hart of Pennsylvania, acting in accordance with the provisions of Canon 60 of General Convention.

Restorations

Henry Dymoke Gasson was restored to the priesthood on June 26th by Bishop Hall of New

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CHANGES

Hampshire, acting in compliance with the requirements of Canon 65, Section 2. The sentence of deposition had been pronounced in 1940 by the Rt. Rev. John T. Dallas, now Retired Bishop of New Hampshire.

Marriages

The Rev. Solomon N. Jacobs, priest of the district of the Panama Canal Zone and Miss Lynette Gwenelda Henry, daughter of Mr. and Mrs. George A. Henry of Silver City, C. Z., and Brooklyn were

married on June 23d at St. George's Church, Brooklyn, N. Y. Fr. Jacobs will begin work in Bluefields, Nicaragua, in September. Address thereafter: Box 13, Bluefields.

The Ven. H. Waldo Manley, archdeacon of the Litchfield archdeaconry in the diocese of Connecticut, and Miss Caroline Barker Templeton, daughter of Mrs. William E. Templeton and the late William E. Templeton of Kent, Conn., were married on May 21st at St. Andrew's Church, Kent.

The Rev. Robert Clafin Rusack, a recent graduate of the General Theological Seminary, and Miss Janice Morrison Overfield, daughter of Mr. and Mrs. Chauncey P. Overfield, were married on June 26th at St. Mark's Cathedral, Salt Lake City, Utah. Mrs. Rusack is a former president of the Woman's Auxiliary of the Province of the Pacific. Address: St. James' Church, Deer Lodge, Mont.

Degrees Conferred

The Rt. Rev. Allen J. Miller, Ph. D., Bishop of Easton, received the honorary degree of doctor of divinity on June 11th from the University of the South.

The Rev. Albert E. Campion, D. D., rector of the Church of the Mediator, Kingsbridge, New York, received the degree of doctor of philosophy from New York University on June 6th, having majored in Christian education.

The Rev. Lonis W. Pitt, D. D., rector of Grace Church, Manhattan, received the honorary degree of doctor of divinity from New York University on June 6th.

Lay Workers

The Rev. Harold B. Boughey, a former Methodist minister, is now lay reader in charge of Holy Trinity Church, Baltimore. Address: 2300 W. Lanvale St., Baltimore 16. Mr. Boughey, who has attended the Philadelphia Divinity School for several years, is rector-elect of Holy Trinity Church.

Several Windham House students have recently taken positions as full-time workers in the Church, having earned their master's degrees in Christian education at Columbia University and Union Theological Seminary, and their certificates from General Theological Seminary. They are:

Miss Edith Daly, who has been appointed by the National Council as college worker at Trinity Church, Iowa City, Iowa.

Miss Elinor M. Eccles, who will be director of Christian education at the Church of the Incarnation, Dallas.

Miss Joyce MacDonald, director of Christian education, St. Peter's Church, Auburn, N. Y.

Miss Mary Elizabeth Bard McNulty, who will become director of Christian education at Christ Church Cathedral, Hartford, Conn., after she returns from participating in the Drama in Education section of Great Britain's Festival Year.

Miss Margaret Joan Pearson, appointed by the National Council as college worker at the Church of the Good Samaritan, Corvallis, Ore.

Mrs. Dorothy Bennett Vaughn, director of Christian education, Calvary Church, New York City.

Miss Elaine Joyce Wiswall, who became Mrs. Darby Wood Betts on June 2d. Mrs. Betts will assist her husband, who is chaplain to Episcopal students at Columbia University.

Living Church Correspondents

The Rev. Thomas A. Madden, of St. John's Church, Milwaukee, is now correspondent for The Living Church in the diocese of Milwaukee. Address: 2612 W. Mineral St.

Corrections

Several new deacons were incorrectly listed in the issues of July 1st and 8th:

The Rev. Hugh E. Cuthbertson will not be on the staff of St. Mark's-in-the-Bouwerie, N. Y., with address at Tenth St. and Second Ave. He will be on the staff of St. John's in the Village. Address: 224 Waverly Pl., New York 14.

The Rev. Robert L. Evans of the diocese of Chicago will be curate at St. Mark's Church, 1509 (not 5109) Ridge Ave., Evanston, Ill.

The Rev. Steele W. Martin of the diocese of Chicago will not be tutor at Seabury-Western. He will be tutor and fellow at General Theological Seminary. The Evanston address is wrong. He'll be at 175 Ninth Ave., New York 11.

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NOTICES

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BULLENE, Lathrop Drew, Beloved Son of Colonel and Mrs. Lathrop Ray Bullene, Dear Grandson of Rev. and Mrs. Henry Lowndes Drew, departed this life July 29, 1950, in his eleventh year, a victim of Polio. "Suffer the little children to come unto me."

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Rev. John M. Young, Jr. r
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Sun 8 & 11 H Eu; Thurs 8:30 H Eu

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Rev. Osborne R. Littleford, r; Rev. H. William
Barks, Jr., c
Sun 8, 9, 11; Others posted

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OMAHA, NEBR.

ST. BARNABAS'
Rev. Theodore Yardley
40th & Davenport
Sun Masses 7:30 & 10; Daily as anno

ATLANTIC CITY, N. J.

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

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, Instruc-
tions; 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.

RIDGEWOOD, (Newark) N. J.

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

SEA GIRT, N. J.

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

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven George L. Packard, Supt.
Sun HC 7, 10; Tues 7; Thurs 10; Fri 7; C Sat 4-5

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

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

ST. ANDREW'S
Main at Highgate
Sun Low Mass 8; Sung Mass & Ser 10; Daily Mass
7 ex Thurs 10; C Sat 7:30

NEW YORK CITY

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

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

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

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

ST. IGNATIUS'
87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 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
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

RESURRECTION
115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS'
Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 S HC; Daily: 8:30 HC;
Thurs 11 HC; HD 12:10 HC

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

TRINITY
Rev. 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

SYRACUSE, N. Y.

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

TROY, N. Y.

CHRIST CHURCH
Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9 & 11; Tues 7; Thurs 10 (Healing)

UTICA, N. Y.

GRACE
Genesee & Elizabeth Sts.
Rev. S. P. Gosek, r; Rev. R. L. Somers, c
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30,
Thurs 10; Int Tues 12:10

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY
Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced

TULSA, OKLA.

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

ALBANY, OREGON

ST. PETER'S
Rev. E. James Kingsley, v
Rev. Queen Ave. at Unatilla St., where U.S. 99E
meets U.S. 20
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

PHILADELPHIA, PA.

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

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. MacCall, III, r
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

HOUSTON, TEXAS

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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