

The Living Church

June 15, 1952

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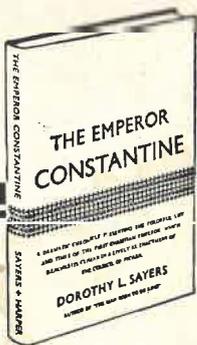


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CORNERSTONE for collegiate chapel in Dallas was model for cathedral cornerstone in England [see page 22].

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

P. 12: **Why Remain a Churchman?**



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School's Out — With No Hope

THE Diocese of Lebombo in Portuguese East Africa is going through very lean times, and unless much additional help can be secured there will be no alternative to giving up valuable and hard-won work in many parts of the diocese.

I am wondering whether any of your readers could possibly help us out with, for instance, the central Boarding School for Boys of the Cathedral. It has been



closed two months through lack of funds. Other boarding schools went earlier last year. It was a terrible blow to have to close this, our last one. Those attending came from remote places of the African jungle, and they have had to return to the jungle without any hope of education. It would be a great help and encouragement to all of us here to get that school reopened.

We get no Government grants because we are not Roman Catholic.

Needed is \$700 to run the school each year. If 700 good people would send a dollar green-back each, we could reopen at once.

The enclosed snap [see cut] as the last of the boys went off speaks its own language.

(Ven.) FRANCIS BOATWRIGHT, Vicar General.

Portuguese East Africa.

Editor's Comment:

Gifts for the purpose may be sent through THE LIVING CHURCH RELIEF FUND. They may be marked "Boarding School for Cathedral Boys, Lebombo."

Segregation, Sub-Christian

I AM disturbed with the statement credited to Bishop Sterrett on the matter of segregation [L. C., April 6th], especially with the words "I wish that we might amend that part of the report to express the idea that we do not consider people who practice segregation in some circumstances as any less Christian."

THE LIVING CHURCH itself has answered that by definition of the word "segregation" at the bottom of the same page. There is genuine danger that Christian people may take the Bishop's statement to mean that segregation as we know it is not pertinent to Christian thinking and Christian living—not to mention Christian loving.

The statement begs the real question.

Rather, we should ask, is segregation sub-Christian? Like, for instance, slavery. We can grant that 100 years ago slaveholders were Christians; but certainly we would not say that their Christianity was up to the standard of our Lord in retaining chattel slavery. That was a sad blind spot. In that respect they were not Christian.

Or take the comparison of the dishonest politicians. It may be that some communicant Episcopalians will be embarrassed by the current exposures in Washington. We shall admit they are still Christians, but in that particular area of their life they are not conducting themselves as Christians; they are sub-Christian.

Or, take church attendance and the Holy Communion. Quite a few Episcopalians don't measure up at all in this respect. They are Christians, yes, but certainly sub-Christian in this respect and open to reproach and guidance, and no one would think of defending their position. Most certainly we have a right to consider segregation as "less Christian," North or South or California, and whether practiced by Caucasian or Negro.

(Rev.) HOWARD R. KUNKLE, St. Andrew Church.

Fort Scott, Kans.

Be Glad for Light

I AM grateful for your publishing of Fr. Gavitt's letter [L. C., December 9th] on the American Missal Revised. Many, no doubt, like myself, have been waiting for an uncompromising statement in defense and appreciation of that blessed book. I, too, have had some ideas in my mind clamoring for expression.

Why should we have any doubts that the Mother of God appeared and was seen at

Infantry . . .



Lillian Kaplan

AUXILIARY PRESIDENT

"Please, no motions until we've had our discussion."

LETTERS

Guadaloupe or at any other place? We know she has been concerned about the humble and the meek on this earth, and we believe on the testimony of others that she has come many times and in many places to comfort and cheer them—just as we believe, on the testimony of others, that on the day of our Lord's crucifixion many bodies of the saints which slept arose and appeared unto many.

And why should we not be glad for the light some one has received as to our



Lord's Heart being a Eucharistic Heart? There is no evil in these things. On the contrary they bring a new joy into life and add color and vitality into the daily worship of both priests and congregations.

The germ of it all was in the Apostolic Faith. Its expression is like the Nicene Creed, not contradicting but making explicit the Creed of the Apostles.

(Rev.) EDWARD LEONARD,
Holy Innocents Church.

Racine, Wis.

Commercialized Holy Days

PREPARATIONS for various holidays by local stores have brought to mind my resolution to do something locally about the excessive commercialization of Christmas in this community.

An item [L. C., April 6th] indicates that this same determination is active in other communities.

As immediate past president of the Palo Alto Chamber of Commerce, I feel hopeful that my influence can be effective along these lines and I should like to have as soon as possible any helpful suggestions and information. These should be sent to me at: Box 1239, Palo Alto, Calif.

W. STANLEY PEARCE.

Palo Alto, Calif.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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The Trustees of Keble College have secured the 24-acre \$3,000,000.00 former United States Merchant Marine Officer's Training School, as the location for this new College foundation.

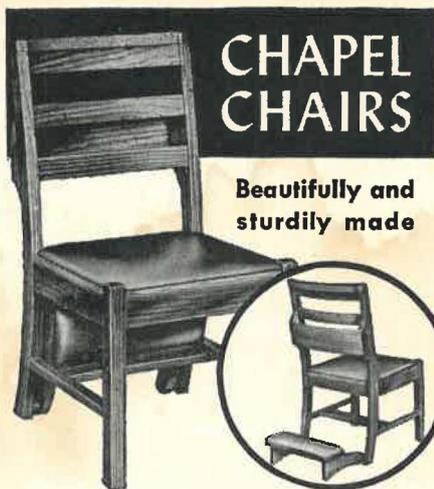
Keble College has new fireproof dormitories, and class buildings, a fresh water swimming pool, a small crafts harbor, its own white sand beach, a modern gymnasium, all located on the semi-tropical Gulf of Mexico, 57 miles from New Orleans, in Pass Christian, Mississippi.

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Repeat or Carry On?

A QUESTION asked at nearly every teachers' institute is, "Should I teach the same course again, or go on with my pupils and teach them the next course?" Old book with new pupils, or the old pupils with a new book?

There is no final answer, for the decision depends upon several factors, all of them important.

If the teacher (and the school authority) believe in developing experts in each grade, they may have reached a decision to ask teachers (that is, all teachers who are invited to teach another year) to give the same course over again, receiving a new group of youngsters of the same grade. This is especially wise if the parish has made up its mind on an interim curriculum, with a settled list of texts for all the grades. It will be increasingly helpful when (at long last) the New Curriculum of our Church comes out, and we shall use in each grade the same books, readers, and parents' guides. Then the emphasis will be upon understanding the real aims and possibilities of each year's course, and improving on the procedures year after year. This is one of the great hopes for a new and standard curriculum. To uniform, official texts we will add official teachers.

A teacher committed to this policy soon becomes an expert in the fifth grade course, or the kindergarten, or whatever. Each year he or she will do it better. Experience notes, pictures, materials, new stories, will increase her stock for teaching, and the class will be more and more effective. "It's fun to be in her class. She has us do so many interesting things."

Moreover, such a teacher will not only know the single course thoroughly, but will come to have a wide experience of a certain age pupil. Though you may teach, say, third grade year after year, yet no two class groups will be the same.

The teacher who thus sticks to one age becomes an expert increasingly in that course and in that age children. Though each year's group may differ, the same general characteristics are recognized and expected in them all. You come to understand third graders, know their abilities and limitations, how little they can read or write, what is on their minds, their real interests, problems, and needs.

The above case for repeating the

course and teaching different pupils each year has often been reviewed. It used to be the common advice and policy. To this was added the claim, "Since we have at least this one good teacher, it's only fair that all our pupils should have her for at least one year, as they pass through our school."

The last point is often played up, about this time of year, by some parent who urgently suggests to the superintendent, "Miss Williams has been such a wonderful influence on my child this year. Won't you let her continue with the same class?"

The advantages of this latter policy are great, and open a new line of approach in our work. Although the above parent may have been selfish in asking the best teacher for her child, there may be good reason to consider it. Briefly, teachers may grow with their pupils, and once they have created a vital fellowship of the class group, they can carry on better another year. Teachers are, indeed, in the place of parents—God-parents, or their representative—and so may well become the permanent Christian friends and companions of certain children. If a vital and successful



teacher continues with the same pupils, over a period of their lives, tackling new courses together, building on past successes and methods, this may well be a strong policy for the school. By it, a continuing experience in the faith, without any change of persons or of emphasis, would be given to this group at least.

With such an example in the parish, a new teacher, faced with the decision whether to repeat or carry on, might decide to become the permanent teacher of the group, and to live with them for several years to come. Every such case would tend to stabilize our teaching force. It is, indeed, the pastoral ideal for the parish priest, who serves the same people year by year better, as they grow older and wiser together.

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

BOOKS	19	FOREIGN	9
CHANGES	23	GENERAL	7
DIOCESAN	16	LETTERS	2
EDITORIAL	14	SORTS	6
EDUCATIONAL	21	TALKS	4

Things to Come

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

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

June

15. 1st Sunday after Trinity. Washington Provincial Conference, Hood College, to 21st.
16. Church of England Assembly, summer session, London, to 20th. North American Assembly on African Affairs, NCC, Springfield, Ohio, to 25th.
22. 2d Sunday after Trinity.
23. Cumberland Forest Festival, University of the South, to August 23d.
24. Nativity of St. John Baptist.
29. St. Peter.
30. American Guild of Organists, biennial convention, San Francisco, to July 4th.

July

4. Independence Day.
6. 4th Sunday after Trinity.
13. 5th Sunday after Trinity.
20. 6th Sunday after Trinity.
25. St. James.
27. 7th Sunday after Trinity.
30. Graduate School of Theology, University of South, to September 3rd.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

THE STRONGEST PLEA OF ALL...

A Baby Begs for a Chance in Life!

A little face upturned . . . a little hand, outstretched . . . a baby pleads for the chance to get his start in life. Warm clothing, nourishing food, a dry place to sleep, surely these are the birthright of every baby throughout the world. And yet *he* has never known any of these things in the meagre six months of his life. Instead, a few threadbare garments, food barely nourishing enough to sustain his little body, and the floor of an unheated room for a crib.

His parents and his four brothers and sisters are already in great need. There is often not enough for the family to eat or sufficient clothing to keep them warm. They have suffered through the worst miseries of war in Europe, and now they suffer an even deeper human misery . . . they are helpless in the face of his plea . . . they cannot give him his start in life.

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SORTS AND CONDITIONS

BISHOP DAVIS, retired Bishop of Western New York, died June 6th in Buffalo general hospital. He had been ill for three weeks. At the age of 78, he maintained a keen interest in Church affairs right up to the time of his final illness, as his article, *Shelving the Clergy*, in last week's issue of *THE LIVING CHURCH* shows. Bishop Davis continued as president of the Church Pension Fund after his retirement from his diocese in 1948. A detailed story of his many accomplishments in Church affairs will be published next week.

ELECTION of Dr. Edward McCrady as 11th vice-chancellor and president of the University of the South was the first order of business of Sewanee's trustees at their annual session last week. Dr. McCrady had left his position of head of the biology division of the Oak Ridge Atomic Energy Commission project last fall to serve as acting vice-chancellor during the academic year. Previously he had been for 11 years a popular professor in the university. He accepted his new post, it is reported, because he thinks liberal education is a more important work than his Oak Ridge task of developing peace-time uses of atomic energy.

CONSECRATION of bishops for the Chinese Holy Catholic Church is still a possibility, according to a personal letter from Hong Kong to the Rev. Montgomery H. Throop of Newark, N. J., formerly L.C. correspondent in Shanghai. The Rev. C. Y. Cheng, the letter says, was consecrated assistant bishop of Honan in April. He is identified as the son of Bishop Lindel Cheng, whose name is better known in this country with the spelling "Tsen," retired Bishop of Honan. Chief consecrator was Bishop Robin Chen of Wan-gan, chairman of the Chinese House of Bishops. Assisting bishops were T. K. Mao of Kiangsu; T. K. Shen, retired bishop of Shensi and dean of the Central Theological School in Shanghai; the new Bishop's father; and Francis Y. S. Tseng, bishop of Honan.

COMMENCEMENT at Nashotah House, Nashotah, Wis., June 5th, found the seminary dealing not only with the usual activities of graduating students and conferring degrees but also with the problems of selecting a successor to the Very Rev. William H. Nes, dean, whose resignation has previously been reported in *The Living Church*.

"**YOU MAY** be sure," said Bishop Hallock, coadjutor of Milwaukee and chairman of the committee to select a new dean, "that the committee will select and the board eventually appoint as dean a man who represents and has stood for the Catholic Faith as this Church has received the same. He will be a man worthy to stand in the long line of Breck, Cole, Webb, Ivins, Nutter, and now Nes."

PREVIOUSLY, in a newspaper interview, Bishop Ivins of Milwaukee, president of the board, had given assurance to those unfamiliar with the seminary's traditions that the trustees and alumni would see to it that the sem-

inary remained fully loyal to the Episcopal Church. Certain rigoristic views on doctrine and discipline generally regarded as leaning too much toward Roman Catholicism have from time to time been advocated by a minority group within the Catholic movement; and at the meetings associated with commencement both alumni and trustees sought to clarify the fact that Nashotah does not desire to serve as a breeding place for such views.

A STATEMENT summarizing action taken was made public. Its text follows:

"That Nashotah House will continue with the same principles of loyalty to the Catholic Faith of the Church as it has from its beginning was made evident Wednesday by the actions of both the Alumni Association and the Board of Trustees. At their meeting the alumni heard read a resolution from the Eastern Committee of its Convocation expressing their confidence in the Board of Trustees and then unanimously made that the resolution of the whole convocation. A further resolution regarding the contributions made by Dean Nes to the institution was unanimously passed.

"At their meeting Wednesday afternoon the Trustees spread upon their minutes a resolution expressing their deep gratitude to Dean Nes for his services as dean and voted him a year's salary. They also voted to discontinue temporarily the student council, because of its actions in recent events."

FIFTEEN MEN, seven of whom are in Holy Orders, were graduated from the seminary. The honorary degree of Doctor of Divinity was conferred upon Bishop Hallock as well as upon Bishop Grodowski of the Polish National Catholic diocese of Chicago, acting primate of his Church; the Rev. Thomas W. B. Magnan of the New York City Mission; and the Rev. Alexander Simpson, rector of St. Luke's Church, Racine. The degree of Doctor of Laws was conferred upon Richardson Wright, well known author and retired editor of *House and Garden*. A \$25,000 rehabilitation program for Shelton Hall was approved by the board of trustees.

MORTON O. NACE, general secretary of the Brotherhood of St. Andrew and probably one of the half-dozen best known laymen in the Episcopal Church, has resigned his Brotherhood job to take up diocesan youth and laymen's work in the development program of the diocese of Connecticut. During his two years with the national BSA he has organized or helped to organize nearly 100 new chapters, addressing approximately 700 area meetings in his travels around the country.

HOW BAD—or good—are things in New York City? The New York Times did a lively journalistic job reporting a YMCA dinner addressed by Mayor Impellitteri and Dean James A. Pike of the Cathedral. The Times gave the mayor's glowing praise of the city, nation, and world in alternate paragraphs with Dean Pike's more pessimistic view of the same. Bishop Donegan, at the institution of the Rev. Dr. John Heuss as rector of Trinity

parish, spoke to the same point as the dean, saying:

"**AT A MOMENT** when our city occupies a position of eminence unequalled in world affairs there have been revealed the most shameful conditions of corruption. It is easy to become apathetic about such disclosures. The danger is that we shall forget our responsibilities as Christians and citizens . . . to restore the lost moral prestige of our noble city." (See page 17 for picture and story.)

SACRILEGE is not a legitimate ground for censorship of movies, according to a Supreme Court decision reversing the judgment of New York state courts which banned the showing of *The Miracle*, an Italian movie. The film is about a deranged peasant woman seduced by a stranger whom she believes to be St. Joseph; it is regarded by American Roman Catholics, including Cardinal Spellman, as religiously offensive.

THE COURT'S opinion, written by Justice Tom Clark said, "The broad and all-inclusive definition of 'sacrilegious' given by the New York courts" set the censor "adrift upon a boundless sea amid a myriad of conflicting currents of religious views, with no charts but those provided by the most powerful and vocal orthodoxies."

NEW ARCHBISHOP of the ecclesiastical province of Ontario, Canada, is the Most Rev. Dr. Robert John Renison, Bishop of Moosonee. According to Canadian custom, he will continue to head the diocese of which he is bishop as well as serving as the head of the province. Four American bishops participated in his consecration as Bishop of Athabaska on January 6, 1932. Before a year was out he had resigned his diocese to become rector of St. Paul's Church, Toronto, regarded as the leading evangelical parish in Canada. He was born in Ireland in 1876.

TWO RELIGIOUS agencies have withdrawn from CARE (Committee for American Remittances to Europe), according to a Religious News Service dispatch. They are Church World Service, now a part of the National Council of Churches, and the War Relief Services of the National Catholic Welfare Conference, both of which now apparently believe that they can handle their packages for Europe better on their own. Ten other religious agencies remain on the CARE board (the Episcopal Church does not belong).

WOMEN may now serve as delegates to the synod of the diocese of Toronto, Canada. The motion passed by the narrow margin of 97 to 88 at the recent diocesan synod, according to RNS. If the anti-feminine-representation spokesmen we have heard in America are right, from now on the men won't have a chance because the women will (1) outnumber them, (2) outtalk them, (3) distract them. Gradually, things will get to the point where the women will even take over heaven and the men will have to smoke someplace else.

Peter Day

FIRST SUNDAY AFTER TRINITY†

GENERAL

EPISCOPATE

Bishop Retires, Stays on

After retiring as missionary bishop of Spokane the Rt. Rev. Edward M. Cross has been appointed as bishop in charge of the district. He will serve in that position until a new bishop is elected and consecrated. Bishop Cross reached his 72d birthday on March 1st, and had served as bishop of the district since 1924.

SOCIAL RELATIONS

Seeing History

With the Eyes of God

By the Rev. FRANCIS C. LIGHTBOURN

"History is the attempt to get out from under the 'I-Now-Here' to the 'They-Then-There,'" said the world-famous historian, Arnold J. Toynbee, in his three lectures at the Christ Church Con-

N. J., and Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, N. Y. Seminar leader (introduced by Bishop Phillips as "our schoolmaster") was Professor E. D. Myers of the department of philosophy, Washington and Lee University, Lexington, Va. Moderators were Dr. Francis P. Gaines, president of Washington and Lee, and Dr. Charles J. Smith, provost of Roanoke College, Salem, Va. Preacher of the sermon series was the Rev. Paul Scherer, D.D., Professor of Homiletics,[†] Union Theological Seminary.

Some 350 persons registered. This included local people and representatives from several states, mostly but not entirely from the South. Clergy and laity of several different Christian bodies (Baptist, Disciples of Christ, Presbyterian, Methodist, Lutheran, etc.,) were present. The Episcopal Church was represented by a number of laity and clergy, including this reporter.

Dr. Toynbee's lectures, "A Historian's

Dr. Toynbee underscored the impossibility of writing history at all on the basis of the chaotic theory—the view that there is no discernable pattern whatsoever to historical events. Only on the basis of some philosophical frame of reference could history be written, he said. The chaotic view, he thought, was really a way of criticizing the other two theories — the Babylonian-Hindu-Greek view of history as everything going round and round in endless repetition, and the Jewish-Christian view of the historical scene as directed by the will of God.

In treating of the historical circumstances in which the higher religions made their appearance, Dr. Toynbee said that there are only three beings a man can worship—nature, ourselves, and a being who is neither man nor nature.

The suggestion was made in a question period, by a member of the audience, that Christianity might be looked upon as a fusion of the essential truths of all three of these alternatives, through its



AT CHRIST CHURCH CONVOCATION, MARTINSVILLE, VA.: Frieze of the prophets.*

convocation held at Christ Church, Martinsville, Va., May 26th-29th.

Theme of the convocation, which was held under the patronage of Bishop Phillips of Southwestern Virginia, was "God in History." Lecturers, in addition to Dr. Toynbee, were Dr. Stanley Romaine Hopper, professor of Christian ethics, Drew Theological Seminary, Madison,

View of Religion," were a preview of his Gifford Lectures to be delivered December 1952—January 1953, and December 1953—January 1954.*

*The four remaining volumes of Dr. Toynbee's monumental work, *A Study of History* (vols. 7-10), are now in the hands of Oxford University Press, in typescript, and will be published in 1954. Volume 10 (Atlas and Gazetteer) is the work of Dr. E. D. Myers.

belief in a transcendent God, in the Incarnation, and in the sacramental system of the Church.

If some of Dr. Toynbee's conclusions failed to accord with traditional Christian teaching (he admitted that his conception of revelation was not orthodox), it

*Left to right: Dr. Fishburne, Dr. Price, Dr. Toynbee, Bishop Phillips, Dr. Hopper, Dr. Myers.

TUNING IN: †Anglicans number the summer Sundays "after Trinity." Roman Catholics number them "after Pentecost." On Anglican reckoning there may be anywhere from 22 to 27 Sundays "after Trinity" (this year there are 24). Emphasis

of the season is upon the teaching of Christ, the key events of His life having been covered from Advent to Pentecost. Liturgical color is green, symbolic of growth. †Homiletics is the art of preparing and delivering sermons.

became crystal clear that, speaking purely as a historian, he saw behind the historic process, controlling it, shaping it, the hand of transcendent God.

Dr. Hopper in his two lectures on "Christ and Culture" moved from a historical and philosophical approach to a theological framework.

"Our failure is the failure of love—to realize that 'God is love' (*agape*)" . . . The way back is not into the Garden of Eden, but into the future. Not looking at Christ, but identified with Him in His suffering, we look into the future. Only as we share in the fellowship of His suffering are we able to see history with the eyes of God."

Dr. Hopper's lectures were illuminated by frequent references to such writers as Karl Jaspers, T. S. Eliot, and W. H. Auden. An interesting side issue of his theme — one that this reporter wishes there had been time to discuss at greater length—was the wider interpretation he gave, in terms of the individual's spiritual experience, of "He descended into hell"—an article which Dr. Hopper said that his own Church, the Methodist, had been unwise to drop from its version of the Apostles' Creed.

Dr. Van Dusen, who lectured on the topic "God in Education," rang the changes, both historical and practical, on the theme of his book, *God in Education* [L. C., May 6, 1951], namely, that the organic nature of truth being what it is, and God Himself being the God of truth, any educational system that does not take God into account is to that extent unrealistic.

Two important points emphasized by Dr. Van Dusen were the divisions of Christendom as a factor in the apathy of college heads toward religion on the campus, and the absolute necessity that religion be presented in educational institutions by competent teachers.

It was not surprising, Dr. Van Dusen said, that college authorities appeared negative toward courses in religion, when there are some two hundred sects clamoring for recognition. And all too often in the past, he added, religion has been brought into disrepute in schools and colleges by "well-meaning, over-worked, and harassed" representatives of some religious groups.

An important part of the Convocation was the series of four sermons preached every night in Christ Church by Dr. Scherer. In these, Dr. Scherer, who is a master of the homiletic art, gave a strong presentation of Biblical theology in terms of a synthesis of both the sternness and the mercy of God.

On Wednesday morning a celebration of the Holy Communion was held in the

Church, to which all members of the Convocation were invited.

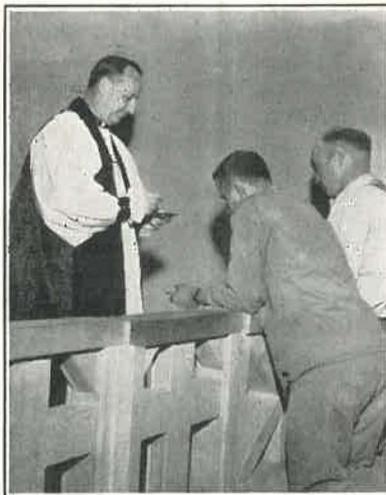
The Christ Church Convocations, of which this one was the third, are sponsored by the vigorous Laymen's League of Christ Church, which theoretically includes all of the men of the parish and averages 100 at its meetings. President of the League is Henkel M. Price, M.D. Rector of Christ Church is the Rev. Charles C. Fishburne, who came to Martinsville in 1935. After Dr. Fishburne's return as a chaplain from World War II the Laymen's League was reorganized "upon the simple basis of Christian fellowship and the search for the highest expression of Christian truth."

NATIONAL AFFAIRS

Colors Massed at Cathedral

More than 120 military, veterans, and patriotic organizations took part in the 25th annual massing of the colors service at the Washington Cathedral Sunday, May 25th. The ceremony, under the direction of the Military Order of the World Wars, honored the nation's war dead.

Leathernecks



Defense Department

While on tour of military installations Bishop Kennedy of Honolulu administered Holy Communion to flying Leathernecks of the 1st Marine Aircraft Wing's Group 33 in Korea. Included in the bishop's tour besides Korea: Japan, Formosa, and the Philippines.

NATIONAL COUNCIL

Cash in the Mail

Sometimes letters are sent to the National Council containing cash remittances for such items as subscriptions to magazines and pamphlets. A release from Council treasurer H. M. Addinsell says:

"It is practically impossible to insure the receipt by us of cash sent through the mail as the letters pass through a good many hands before they arrive here, and sometimes the cash that is stated to be enclosed has been removed somewhere between the place where it was mailed and its receipt here. Therefore, for your protection and ours, please send all remittances in the form of *either a check or a post office money order.*"

Idea Exchange Resumed

The Finance Department of the National Council was host recently to an informal group of men, most of them diocesan officials. The purpose of the meeting was a mutual exchange of ideas on matters of finance which are to be referred to the General Convention. The meeting, presided over by H. M. Addinsell, National Council treasurer, resumed a tradition which had been discontinued in recent years.

FAITH AND PRACTICE

First, Defend Truths

By MARION WIEGMAN

Because irreligious people regard religious people as superstitious and the religious people consent to being thus regarded, the first thing religion must do is defend its truths, Mortimer J. Adler said in his talk on "Religion and the Mind" at the annual meeting of the Church Club of Chicago. Over 400 people attended.

In his discussion of the role reason plays in religion Dr. Adler stressed first of all, that while the act of loving is more important in religion than the act of knowing, there can be no religion without both love (an act of the heart) and belief (an act of the mind).

Those who think that one cannot be both religious and rational, who would put religion in a water-tight compartment of its own, forget, he said, that the human mind itself is God-created. The idea that the truth of faith and the truth of reason are different truths and can co-exist, violates the notion of one God. Both are from the same source and have the same end and "any religion which

TUNING IN: ¶*Agape* is the Greek word used in the New Testament for the highest kind of love—the love of God for man and the love of man for God. ¶*Hell*, in the article in the Creed, means not the place of eternal punishment, but the intermediate

state, to which the faithful are assigned after death for such growth as will fit them for heaven. Christ, already perfect, did not go there for this purpose, but that He might preach the Gospel to the dead as well as to the living.

professes the truth of God must teach that which does not conflict with any other truth."

There are those, he said, who commit the error of exaggerating the role of reason in religion. They assume that the great mysteries of the Church and religion can be fully understood and that human beings can comprehend divine things as they can know human things.

The opposite error, he pointed out, is to assume that all truths of religion are



Walker Yeatman

MORTIMER ADLER*

"Sometimes reason closes the gap."

open only to faith. Those guilty of this error not only believe "even if it is absurd," but believe "because it is absurd."

Between these two extremes, he said, is the position that there is no conflict between faith and reason. Reason, he explained, works in the ante-chamber of faith. It establishes basic truths which then must be completed by faith.

As examples of the role reason plays in religion Dr. Adler considered four truths of the Christian faith: the existence of God, the immortality of the human soul, the Trinity, and the Incarnation. Of the first two, he said, it is possible for reason, by examining the nature of things, to come so near to proof that by calling upon the will to believe, belief can close the gap.

The last two, the Trinity and the Incarnation, reason would not dare to try to prove, he said. Assent to them, he added, is an act of supernatural grace entirely. Like other mysteries of the Church, these two are relatively unknowable to us but are of themselves entirely knowable.

The need, Dr. Adler[†] said in conclusion, is not to adore blindly but with heart and mind together to understand what there is to understand. Loving God can be done well only by the combined acts of the will and the heart.

*With Bishop Conkling and Mrs. F. W. Lickfield, wife of the rector of the Church of the Redeemer, Chicago, which Mr. Adler attends. Mr. Adler's wife and their two sons are Episcopalians.

TUNING IN: †Dr. Adler, professor of philosophy of law at University of Chicago, is best known through his "How to Read a Book" and his editorship, with Robert Hutchins, of the 54-volume "Great Books of the Western World," soon to

SOUTH AFRICA

Mission Stations in Danger

By the Rt. Rev. WILFRED PARKER[†]

A grave situation has arisen in Johannesburg, South Africa, as the result of the Group Areas Act which is one of the products of the Malan (Nationalist) government, and is part of its "apartheid" or separation policy.

Under this act the government has power to remove groups of people from one area to another. The Act is particularly designed so that non-Europeans may be removed from so-called "white" districts.

The district which is chiefly and immediately threatened is Sophiatown, a suburb of Johannesburg where non-Europeans have for many years owned property in freehold. But European-owned houses have been built nearer and nearer, and the demand is now made for the removal of so-called "black spots." The number affected is about 60,000; they have not been consulted, and no non-white person can serve on Municipal Councils. The Government has refused to grant freehold sites, to those who have had them in Sophiatown, in the new area to which the people are to be removed.

In Sophiatown in the last 25 years the Church has built up a great work. The fine Church of Christ the King gathers a Sunday morning congregation of 1000 when hymns are sung in about six different vernaculars simultaneously. There is the Mission House of Ekutuleni, the "place of Peace" which is the headquarters of the Wantage Sisters, the House of the fathers of the Community of the Resurrection, and St. Cyprian's[‡] primary school with over 1000 pupils: If the people are removed the church property could not be used for other purposes.

One of the worst features of the act is that the government is not compelled to pay compensation to those whose buildings are rendered useless, or for the cost of reerection in the new area.

On the other side of Johannesburg the fate of another large mission station hangs in the balance, namely the headquarters of the Community of the Resurrection at Rosettenville. Here is the principal Theological College for Africans for the province of South Africa; and St. Peter's Secondary School, a large and flourishing institution for boys and girls. When the Fathers moved from Johannesburg to Rosettenville 40 years ago there was hardly a house within

sight. Once again Europeans have encroached; the estate is surrounded, and is now called a "black spot." To rebuild these two great establishments would cost probably much more than £100,000.

To turn to a happier topic, an astonishing revival is occurring amongst the African children in Lady Shelborne, a township outside Pretoria, where the Tumelong (the "place of Faith") Mission is situated. In Holy Week one of the women workers held a service for the children when they came out of school. About 150 attended. On Easter Monday a deputation arrived on the veranda asking for another service, and 80 children were found waiting at the Church. Next day 150 came, and now every day the big Church of St. Peter is crammed with nearly 800 children. Here, there is no "compelling." The children just come.

IRELAND

First Woman Seated

For the first time in the history of the Church of Ireland a woman took her seat in the General Synod. She is Mrs. G. A. Ruth of Milltown, Kerry County, a delegate from the diocese of Ardferit and Aghadoe. The Synod met recently in Dublin. The Primate of All-Ireland, welcoming Mrs. Ruth, said that the new qualifications for membership now enabled women to take part in the General Synod proceedings.

[RNS]

CHINA

Insufficient Confession

A former president of the World Council of Churches, Anglican priest Dr. T. C. Chao, has been removed from his teaching post in Yenching University, Peiping, China, according to a Hong Kong dispatch to the New York *Times*. The news has just penetrated the "bamboo curtain," although the Chinese Communist government's action took place in mid-March. Dr. Chao was one of three educators removed in spite of the fact that they had earlier declared their support of China's "new democracy." He resigned his World Council presidency last year with a blast against the Council's condemnation of Korea and of Red-sponsored "peace movements." Ecumenical Press Service says that the educators' "confessions" failed to live up to the requirements of the "ideological remodeling" movement.

appear. †The Rt. Rev. Wilfred Parker was consecrated Bishop of Pretoria in 1933. Present bishop is the Rt. Rev. S. Taylor. ‡St. Cyprian: the illustrious third-century Bishop of Carthage (in North Africa), martyred September 14, 258.

The Cry for

By the Rev. Reinhart B. Gutmann

Director of Neighborhood House, Milwaukee, Wis.

MORE than 7000 social workers, board members, and interested lay people from all over the United States, Canada, and European countries met in Chicago from May 25th to May 30th in the 79th annual conference of the National Conference of Social Work. This year's theme was "helping achieve Democracy's promise for all people."

Quite naturally the various sections and associate group meetings were chiefly concerned with the social work process itself as it applies to individuals and families, to individuals in the group setting, and to community relations. But there was this year increasing emphasis on the importance of interpreting the goals and methods of social work to the public at large, to clear away many of the misunderstandings in the public mind which so frequently conceives of the social worker (quite mistakenly) as a mere "do-gooder" who perpetuates by his work the dependence in which the individual may find himself as the result of social or economic circumstances.

Many meetings laid stress on the fact that the social worker's task is to enable people to help themselves, to develop in them the inner strengths which they need to function in the complicated society of today, and to realize for themselves that security which mankind is struggling for as the basic goal of human endeavor.

Furthermore many papers at the conference critically appraised not only the processes of social work but the goals which must be achieved by "social action" within the framework of a democratic society. There was considerable concern about the fact that frequently the social worker simply helps the individual to "adjust" to existing conditions, instead of combining with others to

bring about significant changes in the structure of society which will eliminate many of the causes of social maladjustment and bring greater dignity to man as a person, a child of God. There was real agreement that the social worker as a professional person, and as a citizen, and the social agencies through which he operates, must concern themselves critically with our whole "social climate" and that critical appraisal must lead to significant social action for the improvement of our society. This is, of course, a basically Christian concept. As Christians we must strive for that perfection of man as created in the image of God which enables him to fulfill his function of serving God in a society which treats him as of infinite worth because of His capacity for being redeemed by God.

CONFIDENTIALITY

The burning issue of the confidentiality of public assistance records loomed large in the conference. In his opening address on Sunday night Governor Stevenson of Illinois declared himself satisfied that the opening of assistance records in the State of Illinois had not so far led to any abuse or been detrimental to the client. On Monday night Lester Granger replied during his presidential address that the original passage of federal legislation safeguarding the confidentiality of records was the direct result of grave abuses in 1939. Opening the record will not eliminate "chisellers" from obtaining relief. But the open record may be embarrassing to those who really need the help of the community. It is simply a question of preserving the dignity of human nature. Christians ought to develop a much greater concern on this issue. This reporter discussed this question with a good many Churchmen in the course of the conference. Judg-

ment was frequently based on newspaper information only. There does not seem to be a sufficient awareness on the part of Churchpeople of the basic issues involved. Not only may the opening of relief records also open the sluice gates of political exploitation and corruption, but it is above all else a grave threat to the integrity of those who as the result of economic malorganization are forced to accept help from the community at large. They are entitled to anonymity in the name of simple decency!

One of the associate groups of the National Conference of Social Work is the Church Conference of Social Work, an affiliate of the National Council of Churches. In spite of its name it consists primarily of workers connected with Protestant agencies who are concerned with "Protestant Welfare Strategy" (I have not been able to discover what this high sounding phrase means).

On Tuesday and Thursday, the two days allotted to the associate groups, the Church conference had a variety of meetings of real value to social workers in Church-connected agencies, and also to clergy and lay people in community conscious congregations. There were papers on the great social problems of our time: alcoholism and narcotics addiction, problems which the Church cannot afford to ignore and which cannot be dealt with without the spiritual resources which the Church can give to the sick person. The Church's responsibility and opportunity in a changing society was brought out in discussion of the problems of migratory labor and its impact on the local community. A joint meeting with Family Service illustrated from case material the area of coöperation between pastor and social worker in helping with the solution of family problems.

A valuable discussion on Recruitment and Personnel Practices in Church-related agencies served as a reminder that religious social services must work in the community not only out of a sense of mission and to express the obligation to the community which is basic to the belief in the Incarnate Lord. In addition to this there is the obligation to render service by maintaining the highest pro-

Strength

Father who cares for His creation, she said. If we believe that, we are compelled to believe that man was created with the capacity to respond to God's love and ability to be partner with Him in carrying out the design of His Love. The social worker must believe that by God's grace the people he serves have the capacity to know something of the love of Christ and through it be able to overcome weakness and failure. If we are to work with God we need a definite set of values. For social work the dignity, worth, and freedom of the individual are the cornerstone of social ethics. Man's freedom must not be abridged unless it

cial Relations, the National Board of Episcopal Service for Youth, and the local agencies of the Church in Chicago. More than 160 people attended.

Spencer Crookes, the executive director of the Child Welfare League of America, and Ralph S. Barrow, executive director of the Church Home Society of Boston, spoke of the place of the private agency in the community and the special contribution which is made by church-connected social services.

They said there is growing recognition of the relation between religion and social welfare. This was evident at the Mid-Century White House Conference on children and youth. At present, however, the clergy use the social agencies more than social workers use the spiritual resources of the Church. In order to assure the future role of Church agencies they must establish three general policies: (1) There must be high standards for adequate service; (2) Church agencies must participate actively in community planning; (3) The service of the Church agency must meet a recognized community need. The listeners were reminded by Mr. Barrow that Church agencies are the children of the Church and that social work concepts are the result of Christian view of man as a child of God. Because of the close tie between the Church agencies and their constituencies it is possible for religion to be a significant part of the therapy ministered by such services.

Bishop Conkling of Chicago, the final speaker of the evening, likewise emphasized the close relationship between the agencies and the Church in his discussion of "the Church's responsibility to its agencies." Because of our belief in the Incarnation of the Son of God we have a far greater sense of the value of human life than can be found in non-Christian societies. The bishop warned against the danger of departmentalizing the work of the Church. All our work is one in Christ. Social work is the fulfillment of the implications of our worship in which we offer all of life to God, and it obtains its strength from common prayer. It is the fulfillment of the healing work of Christ. Moreover the Church can act as the unifying agent of the various disciplines of social work. Through the life of the Church social services can be coordinated for the common purpose of doing God's will. Unless social work is aware of this basic commitment to Christ it deteriorates into mere humanitarianism.

Bishop Conkling also spoke of the Church's duty to its agencies. The Church must support its agencies financially, it must safeguard the religious character of the agencies by controlling its properties and investments, it must stimulate vocations to the profession. Above all it must support religious social work by prayer.



IN CHURCH social work agencies,* greater value on human life.

fessional standards in the field and by assuring workers that Christian vocation shall not be penalized by having standards which are lower than those of comparable secular agencies.

SPIRITUAL RESOURCES

At a vesper service Katharine Lenroot, the former chief of the Children's Bureau of the Federal Security Agency, spoke movingly of "Spiritual Resources and Ethical Goals in Social Work." Although man has achieved increasing mastery over the physical resources of the universe, and in spite of ever greater knowledge of human behavior, "the cry of the human heart is still for strength." The chief aim of the social worker is to help people to develop such strength from within that they may be able to deal with the fears which assail them on all sides in this uncertain age. Such strength cannot be hoarded, she said, it can only be shared. The affirmation of inner strength depends on Faith in a living God. He is a just, compassionate, loving

seriously conflicts with the rights of others. On the other hand the social worker must be aware of the limitations imposed on human freedom by disease, poverty, economic exploitation, discrimination, and prejudice.

Episcopalians who attended the Conference met together for a celebration of the Holy Communion at St. James Church on Thursday. Bishop Street, the suffragan of Chicago was the celebrant, assisted by the Rev. Dr. Howard Kennedy, rector of the parish, and by the Rev. Dr. Almon Pepper, executive secretary of the Department of Christian Social Relations of the National Council. More than 60 people attended the service which was followed by a simple breakfast in the parish house. This service is an annual event during the National Conference.

Bishop Street also presided over the dinner sponsored jointly by the National Council's Department of Christian So-

*Bishop Ivins at Milwaukee's Neighborhood House.

The Heart



of the Matter

PERSONAL crises, sorrows, joys, struggles, and victories are the heart of the matter in religion, but they cannot always be made abstract and general for publication in a magazine. This trio of letters says some things, pro and con, about the problems of living a Christian life in the Episcopal Church, that are too personal to be turned into generalizations, too universal to be left unsaid.

Dear Sir:

I am herewith returning your subscription form for renewal of **THE LIVING CHURCH**. Please do not solicit me for any further renewals, as I am to be received into the communion of the Roman Church.

Why? I recall A. S. M. Hutchinson's quotation introducing the theme of one of his novels of a few years back, *If Winter Comes*: "If the trumpet give an uncertain sound, who will gird himself for the battle?"

I believe that our Lord Jesus Christ is true God and true Man. And that He founded a Church to perpetuate His teachings and to give sacramental grace to His followers.

I am rather tired of explaining (even to myself) why Unitarians[¶] and Rabbis are invited to preach in our pulpits.

I am tired of trying to understand how ours can be a true Church when our priests can be allowed to speak with impunity of their disbelief in the deity of our Lord, in the pulpit, and to teach this and other weakening doctrines in the Church schools.

I am tired of the constant strain of wondering if, some day, even in my lifetime, our Church will not suddenly align itself with Churches of Protestant or Liberal theological leanings wherein such association our priests will have to offer, at best, some woolly belief in an eons-distant Creative Mind. I believe that Catholic teaching is nearer the Truth than any non-Catholic teaching can possibly be, and that

only the Roman Church offers this teaching in doctrine and practice with undeviating drive.

I made my Easter confession in my own parish church on Good Friday, and then, on Sunday, went to Mass in a small mission where the congregation was advised that that particular church was faced with the possibility of closing, after Eastertide, unless greatly increased offerings were made by the limited and uneasy communicants of the parish. I wondered how and why a church of God could thus, wholly dispassionately, be suspended from operation on the whim of a diocesan who is probably somewhat annoyed with the work of its Catholic-minded vicar.

I am dismayed that our seminaries are not supported and governed by a central authority, rather than by the offerings and endowments available through private sources; and that these seminaries may teach a diversified and contradicting and mutually-exclusive theology, one against another.

As a Roman Christian, I will not be wholly satisfied. I do not approve of the Latin tongue; I believe it nullifies and defies the liturgical conception of an ordained priesthood and a lay priesthood mutually offering up the Holy Sacrifice. I believe the use of the Latin tongue increases inattention and irreverence in the pews, and tends toward the conception of a magic rite in the minds of the congregation.

I will not, as a Roman, accept as necessary for salvation the superstitious beliefs and practices of Neapolitan peasants. Vice and cruelty and worldliness will probably continue to invade the Vatican. However, Rome has kept the Faith. The bad Popes have defended orthodoxy with the same vital urge as the best.

I shall feel the pull of Anglicanism as I leave: the beautiful prose of the Book of Common Prayer (the language of my forefathers now to be replaced by a new devotional language); the intellectual quality of Anglican sermons and literature, the

matchless choirs and liturgy (where available).

However, I must find in my Church a unified voice if I am to continue the practice of religion in an organized Christian body. Hence my decision to take the only stand openly consistent with my conception of the Church of Christ.

I appreciate the high literary and intellectual quality of **THE LIVING CHURCH**, and wish continued success for it as the strongest voice (tempered with mercy and common sense) in the Episcopal Church in the U. S. today.

Very sincerely yours, _____

P.S. I wish with all my heart that some voice might be able to dissuade me of my conclusions.

Dear Mr. _____:

The decision on Church affiliation is perhaps an even more deeply personal question than the decision about choosing a wife, and little thanks is earned by one who attempts to give advice on either question.

However, I do feel emboldened to comment by the postscript to your letter in which you say, "I wish with all my heart that some voice might be able to dissuade me of my conclusions."

No one can be unmoved by the magnificent testimony of the Roman Church to the orthodox faith. Even though one Pope (Honorius) has been condemned by later generations as a heretic; and even though some recent unilateral definitions of dogma by the papacy may eventually be overthrown by the Catholic consensus, the fact remains that the Roman see throughout its history has had an enviable record of fidelity to central Christian doctrine.

In this respect, however, it closely resembles the Pharisees of our Lord's own time, who were the pillars of Old Testament orthodoxy. Some Jews might have been in doubt whether to tithe the wild herbs that grew in their back yards — the

TUNING IN: ¶ Unitarians are Christocentric, theistic, or humanist. The first deny the threefold personality of God and the deity of Christ, but recognize Christ as the religious leader of mankind. The second, while unwilling to give such place

to Christ, believe nevertheless in a transcendent God (i.e. one greater than His creation). The third (which seem to be on the increase) more or less identify "God" with nature, or perhaps with the sum total of values.

mint, and anise, and cumin—but not the Pharisees; similarly, Romanism removes all doubt about whether you may receive Holy Communion after cleaning your teeth or taking a pill.

On the other hand, our Lord taught that there was some better thing in religion than rigid adherence to clear-cut rules. In fact, He said, those who kept all the rules but did not have the right spirit within were like whitewashed tombs enclosing a rotten corpse.

Well—all Churches have their Pharisees and all Churches have their humble, penitent sinners. But all have the same spiritual problem: how to produce the right mixture of external rules and freedom to express and nurture the inward disposition—how to produce the Christ-like character, the life-in-Christ which would make it possible for man to follow St. Augustine's¹ radical advice: "Love God, and do what you please."

One of the biggest hindrances to development of the "life-in-Christ" is a majority psychology.* One of the biggest assets to its development is a minority psychology. Anglicanism, stemming out of the historical situation of the English Reformation, has always been hindered by its majority psychology, even in places where it is a tiny minority. And the Protestant Churches in this country have a large dose of majority psychology.

ROME ON ITS METTLE

In this country, Romanism has the opposite psychology, in spite of its large numbers. It feels that it must be on its mettle, must prove that it practices what it preaches. In Italy, Spain, and Latin America, the reverse is true. Spiritual heroism, strong discipline, concern for the downtrodden, are the gifts of God to the Church when it feels itself to be weak, but they have a way of evaporating when the Church feels that the situation is under control.

As you know, Anglicanism in the 18th century was on the verge of becoming a polite Sunday recreation, and a convenience for the community celebration of such natural events as birth, marriage, and death. This drift into oblivion was halted by two movements—the evangelical revival associated with the Wesleys, and the Catholic movement.

The call for increased personal dedication to Christ and the call for increased loyalty to, and participation in, the life of the Church are two halves of the same whole; and the two movements together have completely altered the situation and prospect of Anglicanism. Nowadays there

*The majority psychology of Anglicanism and American Protestantism was thus described by Maynard Kniskern in the *Christian Century* for September 19, 1951: "Protestants' belief that they are a majority explains their behavior. Only a majority can proceed without reference to public opinion. Only a majority dares to substitute rancorous negations for loving-kindness. Only a majority prefers activism to evangelism, openly espousing justification by muscle, by bricks and mortars, by dollars and cents, by more and more numbers. Only a majority indulges its own spiritual indolence by condoning easeful preachments and shallow legalisms."

TUNING IN: ¶St. Augustine of Hippo (354-430), author of the "Confessions" and "City of God." Not to be confused with St. Augustine of Canterbury, who died about two centuries later. ¶An *apologia* is a reasoned defense of the Christian po-

is no question that the Episcopal Church is a Church which produces saints; that God's grace is at work in and through the Episcopal Church; that its clergy, as a whole, are leading their people forward and upward into a more orthodox, more vital, and more Christ-centered life.

There are parishes, perhaps even dioceses, where this fact may not be as obvious as in others. Along the eastern seaboard, the old majority psychology had a stronger hold than in the western parts of the country, where the Episcopal Church is not so strongly entrenched, not so well endowed with buildings and investments.

But I do not believe that any other Church in Christendom is so strongly characterized by the yeastiness of stirring life as the Episcopal Church. There is a real chance that the Episcopal Church of today can be a leaven to society—a far greater chance than that of any other Church I know.

Now, in addition to Evangelicalism and Catholicism, there is a third movement within the Episcopal Church which marks it off more clearly from Rome—that is, the spirit of Liberalism. If that spirit is all bad, then Rome is better than Anglicanism. But if it is mostly good, then Anglicanism is better than Rome. It is this movement which drives us into ridiculous and impossible unity schemes; which lets us hear heresy from the pulpit without doing anything about it; which causes us to smile upon Unitarian and Rabbinical preaching in our pulpits.

Just how heavy a load of misbeliefs and malpractices can be safely carried down from the past is a matter on which it is difficult to judge. But I think that the Roman customs surrounding the granting of indulgences are as much of a stumbling block to salvation as listening to an address by a Rabbi. The Roman fundamentalist interpretation of the Bible would lead to all kinds of spiritual mischief were it not that the Old Testament is simply not read by the Roman laity—and perhaps that omission is pretty mischievous in itself.

If you agree that the superstitious beliefs and practices of Neapolitan peasants are harmful to the Church, then you have to agree to some features of Church life which, in scraping off those beliefs, occasionally dig down into the main fabric of the Church itself. The question is whether the Church itself is being whittled away.

LESS DANGER TODAY

This is a question not of black and white, but of proportion. Looking back over the long term, I see the Episcopal Church growing stronger in the Faith, more devout, more vitally and intelligently Christian and Catholic, year by year. Some damage is done to the Church, sometimes, by its over-enthusiastic Liberals. But there is far less danger of serious damage today than there has been for the past generation or more.

Any unity scheme that involved a compromise on Catholic fundamentals would be promptly and resoundingly defeated by General Convention. Some people are con-

cerned about the possible implications of our Church's membership in the National Council of Churches. But this is a question of strategy, not of the Faith. The tide of orthodoxy is rising throughout the Christian world, and the people who are in real danger of having their beliefs changed by such coöperative associations are the Protestants, rather than the Catholics!

I have not commented so far on the Catholic life, as lived in the Episcopal Church, because I know that you are fully familiar with it. The Church has brought it to you, and made it a necessity for you. You did not invent it yourself, and you do not have to look elsewhere to find it. Temporarily, anybody may find that a particular parish church has changed, or been closed; but for every one that changes downhill, three are changing uphill; for every one that is closed, four are opened. It will not take the individual long to relocate, or the parish long to regain its lost ground.

This is not an effort to present an orderly or logical apologia¹ for the Episcopal Church. It is merely a series of comments on things that cross my mind as I consider the question which you raise. If it is in any way helpful to you in your problem, I shall be glad.

Sincerely yours,
THE LIVING CHURCH.

Dear Sir:

In reply to your letter let me say, herewith, that everything was "right" in that communication except the inference in the first paragraph that possibly I might not welcome your advice.

On the contrary, I very definitely solicited it in the footnote to my letter, and I am deeply grateful that you have been moved to comment on the particulars and minutiae of my problem.

As a matter of fact, your statement of your conception of the "living Church" was, and has been a lifelong conviction of mine, up to and including the last 15 months, during which latter period I have been shaken by a series of emotional and economic storms which have left me hanging desperately to the ropes of a life-raft of my central Faith. I am going to come through with a whole skin. I can never be content with any but a liberal Catholicism, and I can never be content without it.

Although I might very well have come through the storms without your help, yet it has served as a wonderful tonic in my distress and weakness. I shall continue to be disturbed by the individual witnessing of sentimental ecumaniacs, and of humanists, and of others along these lines, but I shall continue to remain an Anglican fighting for the central Catholic Faith of the Book of Common Prayer, not as a spike, but as a Christian first (and a Catholic conception of that Faith, of course), last, and always.

So let me repeat an expression of my gratitude for your sympathetic and intelligent counsel. I shall re-read your letter many times, with thanksgiving.

Yours very sincerely,

sition—like St. Paul's speech in Acts 22, which, in the original Greek, is actually called by that name (v. 1). Because saying "I am sorry" often involves giving reasons in defense of oneself, the word gives us "apology," in its everyday sense.

Whittaker Chambers and the God of History

"I fled Him down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind . . ."*

AT THE HEART of every period of civilization are its folk tales, expressing ideas and relationships that lie below the level of conscious thought. A favorite of the middle ages was the tale, appearing in many guises, of the woman who pried into her husband's secret identity, and thereby set in motion a long, weary process of repentance and atonement as she sought him through the world—climbing the glassy hill, wringing the bloody shirt, crossing the well of swords, and finally winning to her husband's distant home in tatters and rags, in hunger, in pain, and in great fatigue.

Modern America has its folk tales, too. Nowadays they are novels and movies, and even biographies that touch those unconscious strings of folk experience. One of the most persistent, told by many different authors and in many different settings, is the tale about the ordinary guy who somehow becomes involved with the bad guys for reasons that are not really to his discredit. On realizing how evil the bad guys are, he begins a long process of flight and disentanglement. His relationships with the police and the forces of virtue are equivocal. The forces of evil know him and are powerful enough to spread a web to destroy him. With feats of cunning, of concealment, and of desperate courage, he hides and runs until, cornered, he suddenly attains the goal of vindication of his motives—which were good all the time—in tatters and rags, in hunger, in pain, and in great fatigue.

This story affords an obscure glimpse into the secrets in the soul of modern man. It is a story that has poetic truth in it. And there is a certain strangeness in reading an autobiography on the same theme—Whittaker Chambers' *Witness*.† Mr. Chambers is a man who really did fall into a twilight world of ruthless men and women working to destroy civilization. He really did make the brave and difficult decision to disentangle himself from it. And he really did hide and run, with feats of cunning, of concealment, and of desperate courage until the moment came when he stood up as a witness for the right. The tatters and rags and hunger are all there, the equivocal relationship with the forces of civilization, and most especially the great fatigue.

Folk tales, like dreams, present problems and relationships, desires and fears, in symbolic and disguised

form. The medieval folk tale tells of a small wrong done resulting in a long quest of expiation. In contrast the modern folk tale insists that no intentional wrong was done and that the struggle is a flight, not a quest. Nevertheless there is in both a basic emotional similarity, a sense of the stupendous and fatiguing involvement connecting the past and the future. Yet there is something profoundly dissatisfying about Whittaker Chambers' folk tale come true, his nightmare which does not go away when morning comes. One feels somehow that Mr. Chambers does not understand the inner significance of his own story. It would have been better, perhaps, if he could have put his biography into one book and his ideas into another.

Different reviewers have commented upon literary, political, and philosophical shortcomings of the book, each from his own point of view. Most of them have agreed that *Witness*, by drawing a line between the believers in God and the believers in man and consigning the man-believers to the Communist side, presents false alternatives. A religious magazine, agreeing with Mr. Chambers that the question for or against God is the most fundamental question a man can face, must still agree with the secular reviewers that the issue between God and Communism, as stated in the book, is oversimplified and even distorted.

BUT behind all the literary and philosophical and social, and even the theological objections voiced by the reviewers there lies an unspoken but felt objection which can only be expressed in a round-about way: Mr. Chambers would have us believe that the nightmare universe of flight and conspiracy and stratagem and counterplot is the real and significant universe, unseen but present everywhere—in government, in the magazine office, in the summer resort, in the homes of rich and poor; and he has reams of documentation to prove it—808 pages, including the index. But no matter how much he proves it, we still won't believe it.

There is a universe of candor, frankness, fearlessness, friendliness, and decency, built up little by little out of the determination of men to count on these qualities in their fellowmen. That universe cannot be destroyed by a group of malevolent, skulking plotters, however large; it can only be destroyed by a decision on the part of the candid, fearless, friendly, decent people to stop showing these qualities and to become secretive, fearful, suspicious, and vindictive.

The extreme reluctance of a large part of the American public to believe Mr. Chambers' charges against Alger Hiss represents the faith in men at their face value which is the cornerstone of American social relationships. It is a healthy manifestation of

*Francis Thompson: "The Hound of Heaven." Copyright, Dodd Mead and Company.

†Random House. \$5.

the solidity of our civilization, not a weakness, that we do not suspect our next-door neighbor of Communism and spy on him to find out what he does when we are not looking. The greatest horror of Communism is the fact that even within the inner circles its adherents do not trust each other but conduct their affairs with spying, purges, and assassinations.

But, to the theologically minded reader, it is not Mr. Chambers' view of relations between man and man but his view of relations between man and God that is incomplete. He is aware of God as an inner voice and source of strength, sustaining and guiding him through trials that most of us would shrink from. His is a true and vital faith, with the ring of deepest sincerity. Yet it is a faith that seems to stop short of recognition that God is the God of history.

THE discovery that God is in absolute control of historical processes, causing civilizations to fall when they fail to meet His requirements, and replacing them with new ones, is one of the primary insights of the Bible. To a fully developed Christian worldview there is no reason for worry that the forces of evil might defeat the forces of good; the only cause for worry is that what we think is good will not be found good enough in God's eyes, so that He will allow it to be swept away by historical forces to clear the field for something better.

Yet Mr. Chambers seems to regard Communism as a new and crucial challenge to God's power; at times he seems to be deeply pessimistic as to the possibility of defeating Communism; at other times he seems to think that the defeat of Communism is the only political responsibility a Christian has. Those who are hailing Mr. Chambers as a 20th-century prophet do not seem to realize that the Biblical prophets were most unpopular among their fellow-members of the Jewish Church because they regarded the equivalent of Communism in their day — the Babylonian and Assyrian empires — as God's instruments to punish His people for their sins.

The issue, as seen by Christianity, is not God or Communism. It is God's will for justice, charity, and brotherhood among men against any philosophy, religion, or social custom which seeks to block His will. The secular reviewers are, unfortunately, quite right in pointing out that the agents of God's will for justice are frequently people who are not identified with Christianity, or perhaps any form of religion; and that some of the most anti-human and benighted organizations of society have been officially blessed by those who regarded themselves as God's spokesmen. One of the most controversial points of Christ's teachings was His insistence that, "Not everyone who saith unto me Lord, Lord, will enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Communism is so obviously anti-Christian both in theory and in practice, and so menacing in its pres-

ent posture athwart half of Europe and Asia, that it represents a subtle and dangerous temptation to the cause of Christ. The temptation is to condone our own sins because those of the Communists are so much worse. Yet from the Christian standpoint, the danger of Communism is the measure of the ineffectiveness of our civilization in carrying out the will of God. This is not merely, nor even primarily, an economic matter. It is much more a matter of relations between races. It is still more a matter of such a family life as that experienced by the author in his childhood — a disunited family that let its children grow up believing that friendship and camaraderie were not to be found in ordinary social intercourse, with the result that one son, after tasting the meaningless wild parties of the lost generation, committed suicide; and the other, looking for brotherhood and acceptance, turned to the conspiratorial and fervent fellowship of the Communist party.

Communism in present-day America is often motivated by the individual's sense of not belonging to a happy, normal social group in which he is able to find recognition and fulfillment. And one of the greatest contributions Mr. Chambers is making to the war against Communism is the deeply devoted family life which he shares with his wife and children.

The medieval tale of the long quest to restore the right relationship which had been broken for some trivial motive can easily be read as a parable of the fall of man and atonement in a civilization universally conscious of its need for God. Perhaps the modern tale of the long flight expresses the same sense of struggle and weariness in terms of a civilization that seeks to flee from God. For it is only in nightmares that modern man needs to run and hide from the forces of evil. In the daytime, he is running and hiding from the source of all good — the all-too-possessive love of God. As he runs, he may point to Communism as the source of his fear and insecurity; actually, however, the fear and insecurity come from within: they are generated by the soul that does not dare to open itself to the insistent urging of absolute righteousness and absolute love. Even in his dreams, modern man wants himself to be identified as at heart a "good guy." In the daytime, he shouts it from the rooftops, and yet he cannot quite believe it.

FOR the man who has really surrendered to God does not need to run away from anything. He is prepared for the worst that the forces of hate can do to him. That is why, in the midst of the totalitarian tide in Europe, whether of Hitlerism or of Communism, the Christian Churches have remained as the only champions of human freedom and dignity. The legislatures, the colleges, the schools, the labor unions, the army, the courts of justice — all other social institutions — are quickly captured by the prevailing ideology; but the Churches, drawing their hidden

(Continued on page 23)

DIOCESAN

SOUTHERN OHIO — An estate of more than 1000 acres has been given to Southern Ohio by Mrs. William Cooper Procter, widow of the founder of Procter & Gamble, soap manufacturers. Bishop Hobson of Southern Ohio announced the offer at the diocesan convention.

The gift will provide a source of income from livestock and farming operations and will provide a future diocesan conference center. The property is located near Washington Court House and the center of Church population. It has ample woodlands, good farm buildings, and a spring-fed swimming pool, and is operating as a successful farm. It will continue under present management. Facilities for conferences will be added from time to time.

The convention also learned of plans for a new diocesan house for the use of the bishop and staff.

ELECTIONS. Deputies to General Convention: Clerical, D. R. Thornberry, Phil Porter, R. E. Leake, A. M. Thorp; lay, H. D. Neill, Charles Holzer, F. G. Smith, R. R. Deupree. Alternates: Clerical, M. F. Arnold, R. S. Lambert, J. E. Clarke, F. X. Cheney; lay, James Brodhead, F. O. Schoedinger, Robert Hughes, Jr., L. C. Snook.

CONNECTICUT — Major gifts received in the past two months will provide for two of the eight vital objectives of the million dollar Episcopal Development Program underway in Connecticut.

Dr. Lewis B. Franklin, general chairman of the fund-raising campaign, reported at the annual convention of the diocese that a piece of property valued at more than a million dollars had been presented by one donor. This home in the greater Hartford area could be used for the future diocesan house.

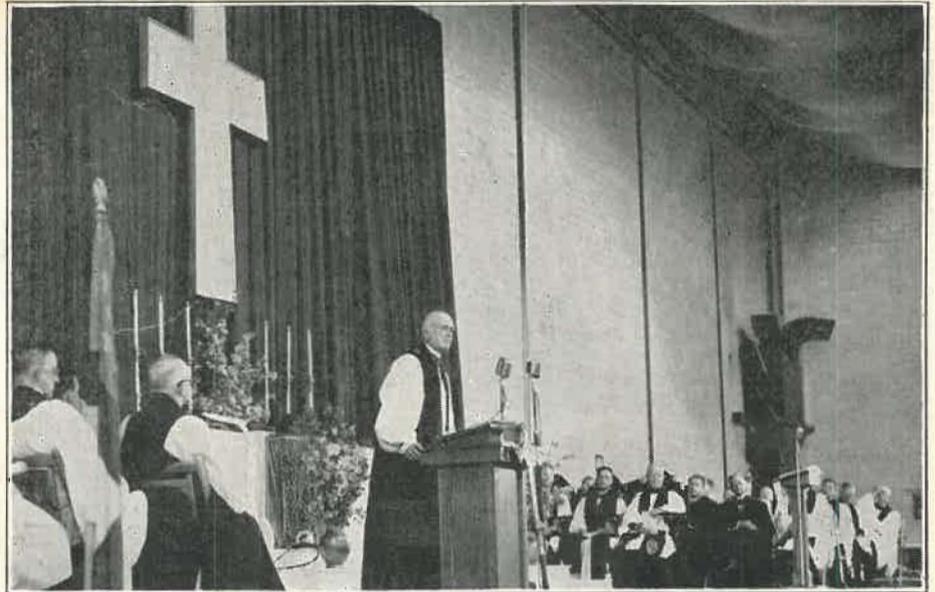
In all, contributions and pledges of \$607,000 have been received. The convention gave unanimous approval to a resolution stating that if the goal of one million dollars had not been reached by June 30th of this year than the executive council should continue the effort and employ such assistance as deemed necessary to cover all areas and insure complete success.

ELECTIONS. Deputies to General Convention: Clerical, L. M. Hirshson, R. D. Read, J. H. Esquirol, Richard Elting, III; lay, A. T. McCook, T. B. Lord, H. P. Bakewell, L. B. Franklin. Alternates: Clerical, R. B. Appleyard, J. A. Racioppi, W. E. Traub, C. L. Willard, Jr.; lay, W. C. Hutton, J. A. Coe, Jr., W. O. Mathews, R. S. Kaighn.

NEW HAMPSHIRE — Bishops from surrounding dioceses, as well as the Presiding Bishop, helped the diocese of New Hampshire celebrate its 150th anniversary at a special service. Visiting bishops included Bishops Van Dyck of Vermont, Loring of Maine, and Hatch of Connecticut. Bishop Sherrill was preacher at the service.

Close to 3000 people crowded into the Lewis Field House, Durham, which had been transformed into a temporary cathedral. The service was specially arranged for the occasion by the Rev. John Wallace Suter, custodian of the Book of Common Prayer. Dr. Suter participated in the service along with Bishop Hall, who became bishop of New Hampshire

The present rector, the Rev. Louis A. Parker, M.A., became rector of old St. Anna's in February of 1950. Almost immediately he set up a building program. When he took charge the Bishop of Louisiana asked him to raise \$5,000, but before 12 months had passed, there was more than \$22,000 in cash and pledges. Now the new building of buff brick and



BISHOP SHERRILL preaching in the Field House turned cathedral.

in 1948; Governor of New Hampshire Sherman Adams, who read the lesson; and the Rev. Robert H. Dunn, rector of St. John's Church, Portsmouth, who conducted part of the service.

A combined choir of over 400 voices accompanied by organ and trumpets arranged in tiers at the rear of the Field House provided brilliant choral anthems and a firm support to congregational singing and responses.

LOUISIANA — The cornerstone for the new \$65,000 church that is to house the congregation of the old parish of St. Anna's, New Orleans, La., was laid on May 25th.

The parish goes back to the days when New Orleans was a small but important port town at the mouth of the Mississippi River.

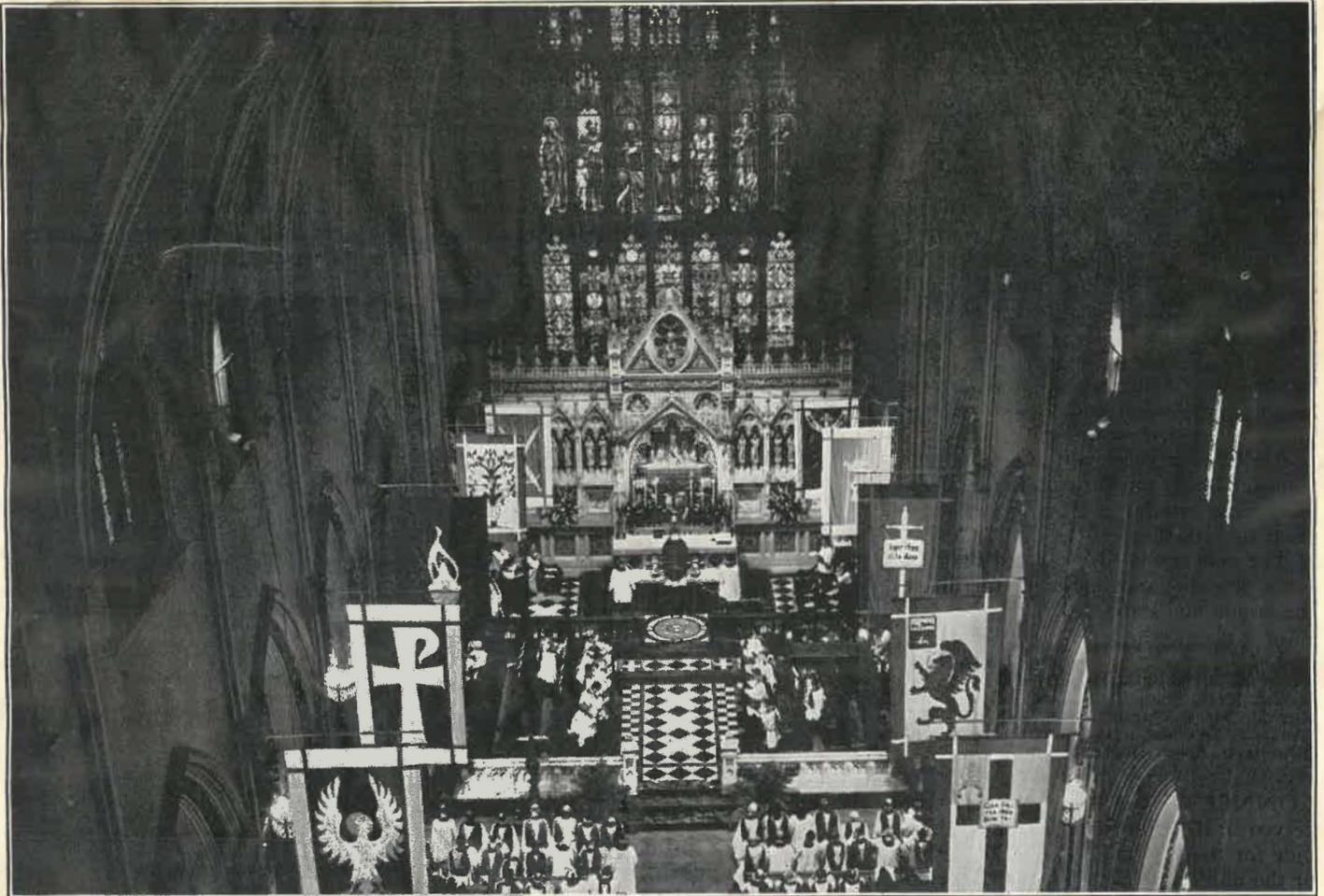
Then a chapel, located at the foot of Esplanade avenue near makeshift wharves where ships from all over the world tied-up, it did rescue work during the early 40's among seamen. Some years later the chapel and congregation moved to the 1300 block of Esplanade avenue. From 1869 until 1948 the congregation worshipped in a Gothic building on that site. In 1948, because of structural faults aggravated by the hurricanes of 1915 and 1947, the building had to be demolished.

limestone and Gothic in architecture has been taking shape.

On the afternoon of May 25th, the congregation, together with Bishop Jones of Louisiana, and the other clergy of New Orleans, took part in a service of solemn Evensong, in the partially finished building at 1313 Esplanade avenue. After the service, there was a procession from the church to the site where the cornerstone was to be laid. This ceremony was conducted, according to its ancient rite, by the Grand Masonic Lodge of the State of Louisiana. Officiating was the Grand Master of the Lodge, Oliver H. Dabezies, with the whole Masonic entourage, from tyler to grand wardens. Bishop Jones is Grand chaplain of the Grand Lodge of the State of Louisiana.

INDIANAPOLIS — Young people in the diocese of Indianapolis will have the advantages of a new student chapel if they attend DePauw University or a new student center at Purdue. Both are included in next year's plans for diocesan college work, according to the Rev. Laman H. Bruner, Jr., chairman of the college work commission of the diocese of Indianapolis.

Other announcements made at the convention of the diocese included a request by Bishop Kirchhoffer of the diocese



AT TRINITY PARISH, *added brilliancy**

for development of a reconstruction and advance fund.

Total attendance of 341 at the convention and Auxiliary assembly was the largest in the history of the diocese.

ELECTIONS. Deputies to General Convention: Clerical, I. M. Blackburn, L. H. Bruner, J. P. Craine, Thomas Mabley; lay, William Caddick, Eli Lilly, Overton Sacksteder, Charles Thorne.

LEXINGTON — The title of dean of the diocese and of the Cathedral of St. George the Martyr was given to the Ven. Francis M. Cooper, archdeacon of the Ohio Valley and rector of Calvary Church, Ashland, Ky., at the convention of the diocese of Lexington. Bishop Moody of the diocese announced the appointment of the new dean, who succeeds the Rev. Paul D. Wilbur, new rector of St. James' Church, Danbury, Conn.

Lexington has its cathedral located in Lee County, near the geographical center of the diocese. The Cathedral Domain includes an open air chapel and shrine, two mountains, two valleys, eight cabins, and a new dining hall. This area, long in possession of the diocese, was set aside in 1948 and now boasts over one square mile of beautiful Kentucky wilderness, complete with swimming pool,

water system, and miles of colorful trails.

Dean Cooper has long been active in the planning and the programs of the Domain. Last year the Junior Chamber of Commerce of Ashland chose him as the individual who had done the most good for the city of Ashland and Boyd County.

Dean Cooper will continue his work as rector of Calvary Church and director of the Blue Grass Conference for young people held each summer at the Cathedral Domain.

NEBRASKA — A smaller grant has been accepted each year from the National Council in an effort to achieve complete self-sufficiency, the council of the diocese of Nebraska was told. Delegates in addition approved a tentative budget for 1953 in the amount of \$91,736, reflecting a \$3,000 increase over 1952 in Nebraska's pledge to the National Council.

Bishop Brinker reported a record year for confirmations, with a total of 774. Practically every parish and mission has

*Dr. Heuss celebrating first Holy Communion as rector of Trinity.

been remodeling and enlarging physical plants to care for growing congregations, he said.

Resolutions included a recommendation that the Church Pension Fund "study the feasibility of investing part of the funds supporting the retirement plan in equity investments, to the extent of not exceeding 50% thereof, so that fixed incomes from present investments may, by this plan, be increased to take care of the increased cost of living."

ELECTIONS. Deputies to General Convention: Clerical, W. E. Post, Theodore Yardley, W. P. Barnds, W. E. Craig; lay, P. F. Good, R. D. Neely, A. D. Mapes, E. L. Coryell.

NEW YORK — The Rev. Dr. John Heuss was instituted as 13th rector of Trinity Parish, New York City, on June 3d with the traditional Office of Institution, performed with memorable beauty and splendor. The day being Whitsun Tuesday, red vestments, the red stoles of the clergy in the long procession, and the red flowers in the sanctuary gave added brilliancy.

Bishop Donegan of New York, in scarlet convocation robes, was the institutor.

In his sermon the bishop paid high tribute to two late rectors of 255-year-

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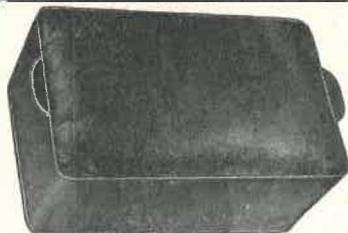
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DIOCESAN

old Trinity, Bishops Hobart and Manning.

After the celebration of the Holy Communion, at which he was the celebrant, Dr. Heuss was conducted to the main doors of the church, where members of the great congregation greeted him and wished him Godspeed.

HARRISBURG—Approval of recommendations contained in the report of the Joint Committee to Study Structure and Organization of General Convention was voiced by the convention of the diocese of Harrisburg at St. John's Church, Carlisle, Pa. Bishop Heistand of the diocese is chairman of this committee.

The host parish was celebrating its 200th anniversary. Next year's convention will meet at St. John's Church, Lancaster, in connection with the 100th anniversary of that parish. The diocese itself will be 50 years old in 1954.

ELECTIONS. Deputies to General Convention: Clerical, H. W. Becker, L. O. Diplock, W. J. Reed, E. M. Honaman; lay, J. D. Denney, R. L. Jardine, J. I. Hartman, S. S. Schmidt.

CANAL ZONE — It was 44 years ago that the young teacher from Bridgetown, Barbados, Arthur F. Nightengale, arrived in the Canal Zone to carry on his profession, at Culebra, Red Tank, La Boca, and Ancon. Thirty of those years have seen him as rector of St. Paul's Church, Panama City, from which he will retire in September, 1952, because of ill health.

In 1913 he came to the Bishop Payne Divinity School, Petersburg, Va., where he was graduated in 1915, returning to Panama to become priest in charge of St. Alban's Church, Paraiso.

His various activities in the Zone have included acting as chaplain of the Leper Colony, Palo Seco, and of the hospital at Corozal, diocesan secretary, archdeacon, examining chaplain, a member of the council of advice, provincial synod delegate, special editorial writer for the Panama newspapers.

As a result of his efforts in behalf of the West Indian people, he received the honor of M.B.E. (member of the British Empire) from the late King George V in 1934; he has also served on various commissions of British West Indies.

A service to mark his retirement was to have been held on the evening of Ascension Day, May 22d, in St. Paul's, Panama City. The actual retirement will not take place until September, when he will visit his son in New York City.

SOUTH CAROLINA—The hydrogen bomb plant in the atomic area of the Savannah River has brought about new conditions and opportunities. Delegates to South Carolina's diocesan convention

therefore recently appropriated \$15,000 for new mission work in that area. The convention met at St. Michael's Church, Charleston, where the parish is this year celebrating its 200th anniversary.

Bishop Carruthers of South Carolina announced that the diocese has relinquished all aid from the National Council for its work among Negroes and would therefore no longer be classified as an aided diocese.

ELECTIONS. Deputies to General Convention: Clerical, H. D. Bull, L. A. Haskell, M. E. Travers, DeWolf Perry; lay, Jack Wright, B. A. Moore, T. W. Thornhill, H. S. Reeves.

SOUTH FLORIDA — A request that all foreign relief funds advanced by the Church be handled through the Anglican or Old Catholic Churches was voiced by the convention of South Florida. A memorial to that effect was adopted for presentation to General Convention.

Similar action was taken on a request for evaluation of the half million dollars in the General Church budget for the Department of Christian Social Relations.

ELECTIONS. Deputies to General Convention: Clerical, M. T. Carpenter, W. F. Moses, J. L. Duncan, S. C. Fleming; lay, A. E. Carpenter, A. Roberts, Jr., E. Whigam, L. C. Cooke.



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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

American Religion

J. PAUL WILLIAMS, who is professor of religion at Mt. Holyoke College, has, in *What Americans Believe and How They Worship*, given a readable account of the Churches that make up the religious life of America (Harpers. Pp. x, 400. \$5).

With an unusual objectivity, the several chapters describe in turn the leading religious bodies, plus the more recent groups like the Mormons, Christian Scientists, Jehovah's Witnesses, etc. There is also a chapter on non-ecclesiastical spiritual movements, such as astrology, naturalistic humanism, and nationalism.

The author believes that religion is a major force in any society, and one which will invariably play a leading role in determining American destiny. He believes furthermore that it is "a misconception to equate separation of Church and state with separation of religion and state."

Dr. Williams also considers that de-

mocracy must be taught as a religious faith and that

"Americans must be brought to the conviction that democracy is the very law of life and that conduct in accord with that law will in the end prove more satisfying than conduct that runs counter to democracy."

A BOOK on a similar theme, but treating it more from a historical point of view, is *Religion in the Development of American Culture, 1765-1840*, by William Warren Sweet (Scribners. Pp. xiv, 338. \$3.50).

This work is Volume II of a proposed four-volume *History of Religion in America*, of which *Religion in Colonial America* was Volume I (Scribners 1942).

In *Religion in the Development of American Culture* Dr. Sweet traces the part played by organized religion in the movement westward of the pioneer American, through the revolutionary and post-revolutionary period. One is carried along the religious controversies of the predominant Congregationalist-Presbyterian groups of the revolutionary period through the changes that

these groups underwent as settlers moved westward. We see what happened to the Episcopalians and why. We see the interplay of political, social, economic, educational, and religious forces.

The space devoted to the Episcopal Church is small in proportion to that given to the Presbyterians, Congregationalists, Methodists, Baptists, etc., but in the period following the revolution the Episcopal Church was just getting on its feet and was seriously handicapped in its dealings with frontier problems. It was not until large towns and cities began in the middle west that the Episcopal Church grew in that region.

A book such as this gives an understanding of why certain churches are stronger or weaker in different localities. The book is interesting, well written, and provided with an extensive bibliography.

Of Interest

"A DDRESSED to the general reader, scholar, and layman," *The Christian Interpretation of Religion*, by Edward J. Jurji, is a study of comparative religion in the light of the Gospel. Author, born in Syria, is a Presbyterian



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minister and is Associate Professor of Islamic and Comparative Religion at Princeton. (Macmillan. Pp. 318. \$4.50).

Another recent work on comparative religion — also published by Macmillan — is *The Scriptures of Mankind*, by Charles S. Braden, a Methodist minister who is Professor of History and Literature of Religions at Northwestern.

Dr. Braden's book was written to furnish the ordinary student with "a single volume which will provide an adequate, if not an exhaustive, discussion of the great sacred literatures in non-technical language, so that he may better understand and appreciate what the anthologies so generously provide him" (Pp. xiii, 496. \$6.50).

What Boswell was to Dr. Johnson Jean Pierre Camus was to St. Francis de Sales. Bishop Camus' *L'Esprit de Saint François de Sales* (originally published in 1639 as a six-volume work) has been put out in an abridged English edition by C. F. Kelley. The chapters, which cover such topics as love of God, love of neighbor, devotion, prayer, grace, gentleness, humility, patience, abandonment, the true virtues, scruples, temptations, mortification, spiritual direction, vocation, etc., are broken up into short sections, thus making the book suitable for devotional reading (Harpers. Pp. xxxi, 249. \$3.50).

A book that St. Francis de Sales placed above the *Imitation of Christ* is the *Spiritual Combat* of Lorenzo Scupoli, first published in Venice in 1589. The work had the curious fate in the 18th century of being translated into Greek by a monk of Mt. Athos, so that, under the title of *Unseen Warfare*, it became a recognized work on spirituality in the Eastern Orthodox world. In the 19th century it was revised by the Russian ascetic theologian, Bishop Theophan. Now, in the 20th century, a scholarly edition has just appeared in English — *Unseen Warfare, being the Spiritual Combat and Path to Paradise of Lorenzo Scupoli, as edited by Nicodemus of the Holy Mountain and revised by Theophan the Recluse*, translated into English from Theophan's Russian text by E. Kadloubovsky and G. E. H. Palmer, with an introduction by H. A. Hodges (London: Faber and Faber. Pp. 280. 25/-).

Dr. George A. Buttrick has entered the lists of those who are attacking the current secularism in education through a small volume, *Faith and Education*, which would seem to be adequately described by the subtitle on its jacket — "Our schools' failure to train individuals for life — its cause and cure" (Abingdon-Cokesbury. Pp. 136. \$2).

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EDUCATIONAL

SEMINARIES

GTS Graduates 53

The largest class in the history of the General Theological Seminary, 53, was graduated on May 28th. Of these, 40 received, in addition to diplomas, the degree of Bachelor of Sacred Theology.

Four graduate students were awarded the MST degree.

The honorary degree of Doctor of Sacred Theology was conferred upon Bishop Richards, suffragan of Albany; the Rev. Dr. Marshall Bowyer Stewart, professor emeritus of dogmatic theology in the seminary; and the Rev. John V. Butler, Jr., rector of Trinity Church, Princeton, N. J.

The Thesis is a Drama

The Window, an experiment in a new life-centered religious drama, has been presented to the faculty of the Church Divinity School of the Pacific as the senior thesis of Gerald H. Graves. It is believed to be the first drama to be submitted as a thesis at a divinity school.

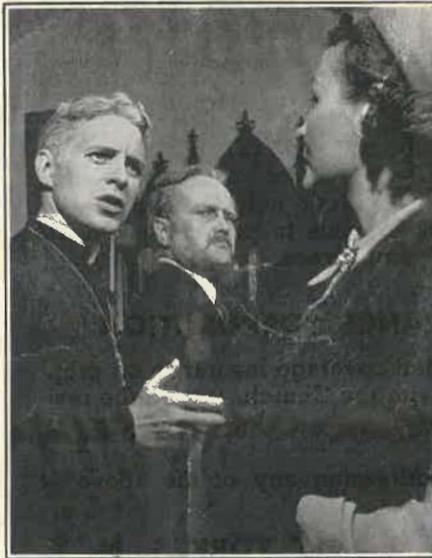
The play centers around the parochial minded parish of the Rev. George W. Darwin, DD, STD, who amid the busyness of church-growing often becomes confused as to where his chief loyalty should rest—with his strong-minded wife, with his wealthy senior warden, with his own pride—or with his Lord.

Scenes in *The Window* are all in the chancel and sanctuary of a church. Members of the audience participate as members of the parish at worship services and parish meetings, joining in prayers and hymns. Members of the cast often sit with the congregation.

Always present, always talked about, seldom understood and only twice seen

is the man in white coveralls who dramatically impresses upon the priest and his parishioners the present reality of the atoning work of Christ.

Author Graves feels the reason religious drama has not met with too much success in the Church is that it has been given an overdose of historicity and Biblical content. His "new drama" is



DR. DARWIN*
Four to confuse him.

experience-centered, using modern life situations in presenting a powerful sermon on the sins of parochialism and indifference to missionary work, and the forgiving work of our Lord Jesus Christ which is in action today.

SECONDARY

Groton to Admit Negro

Groton School for boys at Groton in the diocese of Massachusetts is reported to have completed arrangements for admission of its first Negro student. Head of the 68-year-old private school is the Rev. John Crocker. Chaplain is the Rev. Malcolm Strachan. The bishop of Massachusetts is a member of the school's board.

The New York *Times* quotes the Rev. Mr. Crocker, while declining to either confirm or deny the report, as saying that in his opinion any publicity attending the admission of a Negro student would put a spotlight on the boy and damage his welfare. He said also, however, "if we have qualified Negro boys, they ought to be going to schools like this."

Among Groton's alumni are the late

*Played by Mr. Graves. Senior warden was L. H. Davis. Mrs. Graves was Mrs. Wallace Mar-dilla, vestrywomen at St. Alban's Church, Albany, Calif., where play was presented to CDSP students and faculty.

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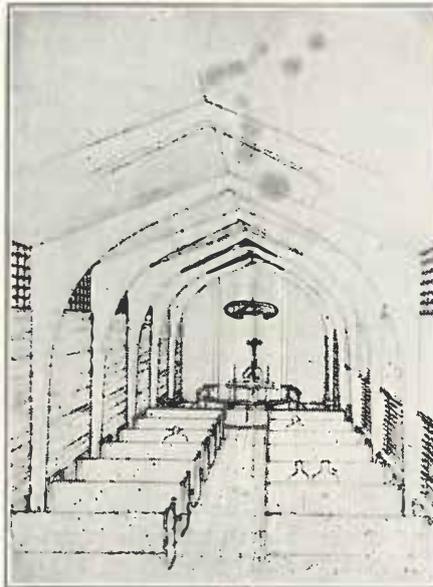
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COLLEGES

New Chapel at SMU

Last summer while in England the Rev. Curtis W. V. Junker bought a cornerstone. Canon Junker is chaplain of the Canterbury House at Southern Methodist University. The stone he brought back is for the \$80,000 Colle-



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giate Chapel of St. Alban's, now under construction as an addition to SMU's Canterbury House, Dallas, Texas.

The cornerstone is a small stone tablet with the figure of Christ on the Cross carved on it in bas relief. The inscription on it, translated, is, "Glory to the Father, the Son, and the Holy Ghost."

Canon Junker said the carving had been used as the model for the cornerstone of larger dimensions at Guilford Cathedral, Surrey, England. Canon Junker said he bought the tablet for \$80 after appealing to the Archbishop of Canterbury. He said that English clergy were happy to see the tablet go to a chapel dedicated to St. Alban since that saint was the first English martyr.

The chapel will be open 24 hours a day to all visitors. Daily Communion services will be held at seven AM and Sunday services at nine.

Funds for money for the building came from several anonymous donors. It is expected that the Chapel will be ready for summer students.

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PRIEST; Catholic, single age 60; seminary graduate desires change. Small rural parish (about 150) east of the Mississippi and north of the Ohio. Would consider assistant or curate in larger parish with daily Eucharist. Reply Box H-758, The Living Church, Milwaukee 2, Wis.

RELIGIOUS EDUCATION M.A., exceptional organist-choirmaster and academic teaching experience. Layman, desires full time position, parish, diocesan or educational. Reply Box K-749, The Living Church, Milwaukee 2, Wis.

PRIEST, 31, married. Prayer Book Churchman. Desires small parish or curacy. Prefers South. Reply Box J-759, The Living Church, Milwaukee 2, Wis.

PRIEST, middle-aged, family of two, very wide and general experience. Highly recommended. Central Churchman. Requires parish, \$3600., plus house minimum. Reply Box W-754, The Living Church, Milwaukee 2, Wis.

PRAYER BOOK CATHOLIC PRIEST, celibate, desires congenial parish. Reply Box K-752, The Living Church, Milwaukee 2, Wis.

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SMALL MISSION CHURCH would be grateful for donation of Church Bell; Eucharistic vestments. The Rev. C. T. Abbott, Jr., Church of Saint Anne, 1020 Lincoln Road, Stockton, California.

Whittaker Chambers

(Continued from page 15)

strength from the crucified Lord who is the king of the universe, continue as strongholds of truth, justice, and love no matter what ideological storms assail them. They are unafraid because of the strength of their faith in the God of history.

Francis Thompson's *Hound of Heaven*, describing God's majestic, insistent pursuit of the human

soul, penetrates the inward meaning of the human fluttering to escape; and Whittaker Chambers has found that meaning, even though he still seems not entirely accurate about what it was he fled:

"Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
'Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me.'"

CHANGES

Appointments Accepted

The Rev. David J. Coughlin, formerly rector of Trinity Church, Nachitoches, La., will become missionary in Puuloa and Pearl Harbor areas of Oahu, T. H., on July 15th. Address: Diocesan Office, Queen Emma Square, Honolulu 13, T. H.

The Rev. George H. Easter, formerly rector of the Church of the Holy Apostles, St. Louis, Mo., is now rector of St. John's Church, Buffalo. Address: Colonial Circle, Buffalo 22.

The Rev. Dean Edwards, formerly of Hastings, Minn., will become vicar of St. Mary's Church, Sparta, N. J.; St. Joseph's, Lake Lackawanna; and St. Jude's, Branchville, on July 15th. Address: Sparta.

The Rev. Arthur E. Hartwell, formerly curate of St. Matthew's Cathedral, Dallas, is now rector of the Church of the Holy Trinity, Eastland, Tex., and vicar of St. Dominic's Mission, Strawn. Address: 705 S. Daugherty Ave., Eastland.

The Rev. George French Kempf, Jr., formerly vicar of St. Luke's Church, Katonah, N. Y., will become assistant rector of the Church of St. James the Less, Scarsdale, N. Y., on July 1st. Address: 17 Rochambeau Rd.

The Rev. Haskin V. Little, formerly rector of St. Mary's Church, Lampasas, Tex., will become rector of St. Andrew's Church, Houston, on July 1st. Address: Box 7417, Houston 8.

The Rev. John P. Moulton, formerly principal of Hawaii Episcopal Academy, Kamuela, T. H., will become canon of the Cathedral of St. John the Evangelist, Spokane, Wash., on July 1st. Address: E. 123 Twelfth Ave., Spokane 3.

The Rev. W. Moultrie Moore, Jr., who formerly served St. Luke's Church, Salisbury, N. C., is now serving St. Martin's Church, Charlotte, N. C. Address: 1510 E. Seventh St., Charlotte 4.

The Rev. Stuart Stewart, formerly vicar of St. Barnabas' Church, Richland Center, Wis., is now vicar of St. Michael's Navajo Mission at Fruitland, N. Mex. Work on the church was scheduled to recommence, though lack of funds has altered the original plan. Navajo art will be used throughout the church. Fr. Stewart and his wife and two children are living in a house on the San Juan Mission Hospital grounds.

The Rev. Hugh L. S. Thompson, formerly vicar of St. John's Mission, Kula, Maui, T. H., is now vicar of St. Columba's Mission, Paaijlo, Hawaii.

Ordinations

Deacons

Albany: Several men were ordained to the diaconate on May 1st by Bishop Barry of Albany at the Cathedral of All Saints', Albany. The Rev. C. A. Simpson was the preacher. Ordained were:

Kendall H. Edkins, presented by the Rev. S. H. Burhans. To be curate of St. John's Church, Troy, N. Y.

Howard S. Hane, presented by the Rev. J. Q. Martin. To be curate of Trinity Church, Potsdam, N. Y., in charge of Zion Church, Colton. Address: Colton.

John McQueen Mills, presented by the Rev. W. D. Orr. Address: Berkeley Divinity School.

Northern Indiana: Richard Carl Adams and John Tennyson Russell were ordained to the diaconate on March 10th by Bishop Mallett of Northern Indiana in the Chapel of St. John the Divine, Seabury-Western Seminary, Evanston, Ill. Presenters, respectively, the Rev. H. G. Kappes, the Rev. Gerald Claudius; preacher, the Rev. Dr. P. S. Kramer. The Rev. Mr. Russell will be vicar of Christ the King Church, Huntington, Ind., and St. Anne's, Warsaw. Address: Huntington.

Tennessee: Sanford Garner, Jr. was ordained deacon on May 23d by Bishop Dandridge of Tennessee at Christ Church, Nashville, where the ordinand will be assistant. Presenter, the Rev. P. R. Williams; preacher, Bishop Barth, Bishop Coadjutor of Tennessee. Address: 900 Broadway, Nashville 3.

John Richard Lodge was ordained deacon on May 21st by Bishop Dandridge of Tennessee at Christ Church, South Pittsburgh, Tenn. Presenter, the Rev. Dr. R. M. McNair; preacher, the Rev. Dr. B. H. Jones. To be in charge of St. Paul's, Athens, Tenn., after August 1st. He will also serve St. Mark's, Copperhill and Holy Cross, Etowah.

Vermont: Donald Minto Aspen and Dr. John DeForest were ordained to the diaconate on May 22d by Bishop Van Dyck of Vermont at St. Luke's Church, Chester, Vt. Presenters, respectively, the Rev. R. S. Kerr, the Rev. J. B. Midworth, who also was the preacher. To be in charge of St. Luke's Church, Chester, and to be assistant of St. Paul's, Burlington, Vt., respectively.

Depositions

Albert Cone Adams, presbyter, was deposed on May 8th by Bishop Quarterman of North Texas, acting in accordance with the provisions of Canon 60, Section 1.

Marriages

The Rev. Earnest Dell Richards and Miss Julia Yoshika, daughter of the Rev. and Mrs. Matthew Tatsumi, were married on May 4th at Holy Trinity Church, Tokyo. The Rev. Mr. Richards is on the staff of Shoin Junior College in Kobe.

Laymen

Mr. C. Donald Beisheim, who will be ordained in December, is now lay vicar of the Church of Our Saviour, Secaucus, N. J.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7. MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN DIEGO, CALIF.

ST. JOHN'S Rev. Richard Nale, r
6 mi. south of City Tel: C.V. 1281
Sun 8, 9:15, 11; Daily Mass & V

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

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.

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

ST. MARY'S 2290 S. Clayton
Sun Masses 7:30, 9, Sun Ev & B 8; Daily 7, 6 EP, Wed 7 & 9; Sat C 7:45

NEW HAVEN, CONN.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN Rev. Sewall Emerson
Sun 8, 9:30 HC (ex 1 S), 11:15 MP (1 S HC); Thurs 9:45 HC & Healing; Tues, Fri 7 HC; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

MILTON, FLA.

ST. MARY'S Rev. Elmer L. Allen
Sun H Eu 9:30; Wed & HD 7

CHICAGO, ILL.

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

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

(Continued on next page)

