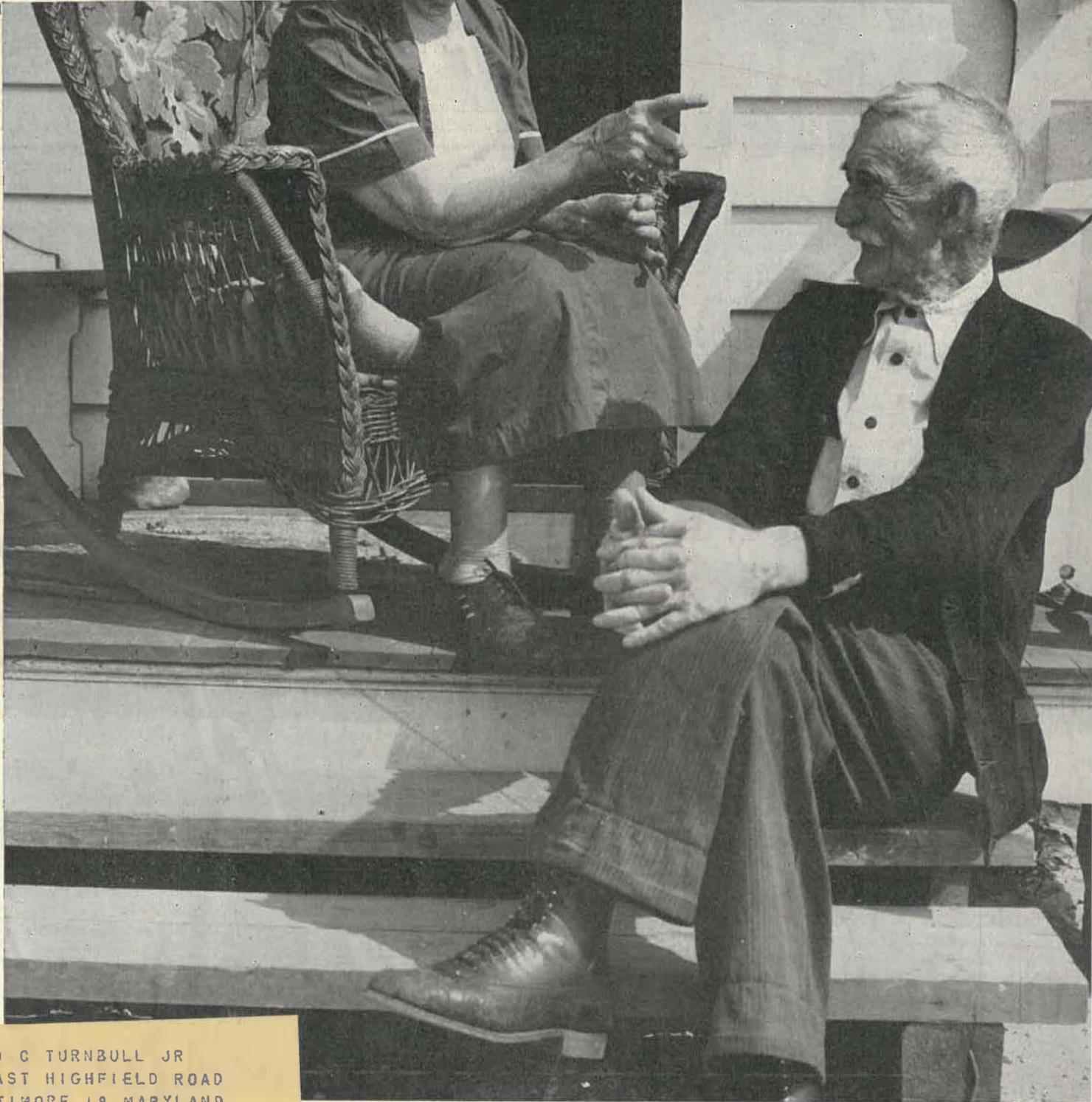


The Living Church

June 29, 1952

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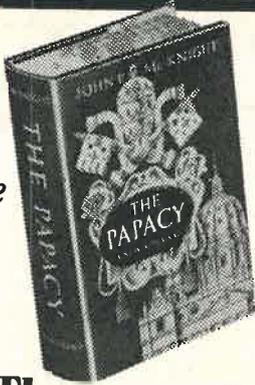
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A Weekly Record of the News, the Work,
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P. 11: **What and How to Sing**

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The Papacy

A NEW APPRAISAL

By **JOHN P. McKNIGHT**

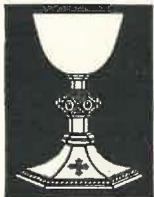
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Talks With *Teachers*

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



Make up Your Own Course

A CLERGYMAN who is now an excellent preacher once told me the various stages he had to go through to attain his present skill in preaching. Just out of the seminary he felt completely inadequate to composing original sermons, and for a while copied the form, ideas, style, and often most of the material of famous preachers in their published sermons. But whether he labored to make them his own, or borrowed them entirely, he felt it was not a successful method. The stolen sermons were unnatural on his lips, and they did not fit the needs of his little congregation.

One day he wrote a completely original sermon, using a theme that had been long brewing in his mind. The delivery of it was a delight to him, and he felt it had done some good. It was a new day for him. He had discovered the joy of personal expression. He resolved always to compose his own sermons, and never again to look in a book.

He started with enthusiasm upon his second original sermon, only to find that he could not decide what to preach about. He was faced with the awful problem, familiar to all preachers, of choosing his sermon topics, week after week, all the rest of his life. Struggling thus with no scheme to carry him through the year, and give a proper presentation to all areas of the Faith, he recalled his old rector's way of preaching on the Prayer Book selections. Quickly he outlined a five-year scheme, which, he felt sure, would save him from making up his mind each week, and would also take him through all the great doctrines. He would preach the first year on the Gospels for the day, the second on the Epistles, the third on the collects, the fourth on the psalms, and the fifth on one of the Bible lessons.

My friend said that he did stick to this plan for a while, but presently he came upon another discovery. The sermons, even though planned by an over-all schedule of subjects, still had little relevance to his people. They were just sermons, largely factual, or ingenious expositions of Scripture incidents or doctrines.

It came to him one day that he would preach a problem sermon, based on a real need of many of his people. That changed everything for him. After that, he looked in the Bible or Prayer Book,

for a clue to some human need. Working along this line, now with increasing effect and pleasure, he said to me, "I discovered that I could work backward, from the Bible passage, to some human need, to the needs of my own people."

Reversing the process, he then hit upon this final formula, which he uses now: (1) Describe some present need or problem. (2) Suggest some human, worldly solution. (3) Give the Christian solution or truth. (4) Prove or illustrate this by some Bible reference.

Teaching is quite similar to preaching, and we have reported this priest's discovery in the hope that it may point a way for some capable and ingenious teachers who have found small pleasure in "teaching from the book."

Comes then my suggestion, in brief, in the hope that a few alert teachers may be moved to use it—this very summer, and next year. Outline your own course,

(1) Annual theme, topic, or goal. This is often assigned you by the school's curriculum, e.g., Prayer Book, Confirmation, Church history, life of Christ, Old Testament heroes, etc.

(2) As a rule-of-thumb device, for this first effort at designing your own course, try breaking up the theme into monthly topics. As an illustration, suppose you have decided on the annual theme "Life in the Church." You might list: September-October, Baptism. No-



vember, prayer. December, feasts. January, Holy Communion. February, membership. March, Missions. April, knowing our Lord. May, the ministry.

(3) Each month will be broken up into weekly sessions, often devised as you go along. You will keep close to your pupils' interests, needs, and abilities. By this monthly method you will have stumbled on the "unit method." (If you don't know about it, ask, investigate. You will be using it a great deal in the New Curriculum.) It means, simply, that you develop a topic through several Sundays, in continuous and connected lessons.

LETTERS

Invitation to Communion

MAY I say in answer to Miss Wingate's letter [L. C., March 23d, in which she favors the "Come one, come all" invitation at each celebration of the Holy Communion] that the Church's invitation "Ye who truly and earnestly repent you of your sins and are in love and charity with your neighbors and intend to lead a new life, following the commandments of God" is the most inclusive possible invitation to the Holy Communion and I believe the only one our Lord approves. . . .

Other invitations invite a feeling of self-righteousness; most Protestant church membership is on the basis of having been "saved" with no need of further repentance. . . .

It is clearly understood in my cure that an outsider coming regularly to Communion will be asked to receive instruction and be confirmed. And the fruit of this policy is countless people who have found a richer, deeper, spiritual life in the Church.

We are not narrow or bigoted. A prominent Methodist layman taught the Lenten study class for our Auxiliary, and has taught the adult Bible class in another of my congregations (which is now being taught by the widow of a Methodist preacher). Being good Methodists they appreciate our loyalty to the teaching of the Church. I have been president of our interracial minister association in this county and find no feeling against our position.

(Rev.) JOSEPH D. C. WILSON,
Archdeacon, Baldwin County.

Foley, Alabama.

Selling Out Prisoners

I AM awfully glad that THE LIVING CHURCH [April 13th] has taken up editorial cudgels for the anti-Communist prisoners of war in Korea. Nothing is clearer than that selling them out would be an act of suicidal treachery. I am thankful that Christian forces are rallying to their support. Such intervention may well turn the scale.

C. I. CLAFLIN.

Buffalo, N. Y.

Family Helps Okinawa

THANK you for the check to our Discretionary Fund [From THE LIVING CHURCH RELIEF FUND] to the amount of \$105. THE LIVING CHURCH has been one of our most interested fans in this new work on Okinawa.

With the several amounts received from the RELIEF FUND we have been able to add to our equipment, for which no other provision was made. Now we have enough basically for all three priests to go out carrying each his own ecclesiastical gear. There is a lot of THE LIVING CHURCH FAMILY's help in our carpenter's shop, a fine building which is extra National Council budget entirely.

We are now under Church roofs in our center here in Naha, moving into our new chapel on the 52d Sunday of operations in the district.

(Rev. Canon) NORMAN B. GODFREY.
Okinawa.

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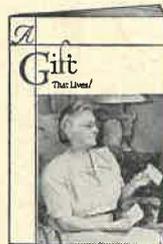
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SORTS AND CONDITIONS

SALARIES and pensions of the clergy have been studied for the past three years by a Joint Commission set up by the 1949 General Convention. The Commission concludes, in its report just published, that both salaries and pensions are too low but that raising the standards must be the responsibility of local authorities rather than the general Church.

MEDIAN salaries (i.e., the salary of the clergyman who has an equal number above and below him in salary) vary widely from diocese to diocese. Ten of the 15 highest are in the South, and highest of all is Mississippi where the middle salary is \$5,000 a year plus house. Average median salary of all dioceses as of December 31, 1951, was \$3,483.00 per year plus house. This was an increase of \$263.00 over the \$3,220.00 of November 1, 1950. Ten years before (as of January 1, 1940), the figure was \$2,426.00. The cost of living index for 1940 was 100.2; for 1950, 171.12, and for 1951, 185.9. Go South, young man, go South!

THE COMMISSION disapproves of the "El Paso Plan" to substitute individual shares in a Church investment trust based on common stocks for the present actuarial group pension system of the Church Pension Fund. The "El Paso Plan" would have provided better returns over recent years, but would not be able to guarantee a definite cash pension to retired clergy and would not provide as generous benefits as the present plan for disabled clergy or widows and minor orphans of clergy who die in active service.

MORE DETAILS on this significant report will be published next week.

PLANS FOR the 1954 worldwide Anglican Congress, to be held in Minneapolis, Minn., are described by a Joint Committee reporting to General Convention. The agenda of the Congress on the general theme, "The call of God and the mission of the Anglican Communion," are: "I. Our Vocation"; "II. Our Worship"; "III. Our Message: Salvation for all men and Redemption of the world through Jesus Christ"; "IV. Our Relations to Other Communions"; and "V. Our Work." These topics are divided into 27 subsections to be covered in a 10-day period.

REVERBERATIONS continue to roll around Sewanee after the clash reported last week and described in more detail in this week's issue. The Cumberland Forest Festival, scheduled to be held on the campus June 23d to August 23d, has been canceled because Negroes are not included in Sewanee's student body. And a member of the university's faculty, Professor Kayden, has made public a five-page letter supporting the position of the trustees on the ground that the practical application of Christian principles and Lambeth Conference resolutions must take account of existing situations.

NEW BISHOP of Durham, the fourth-ranking bishopric of the Church of England, will be the Rev. Arthur Michael Ramsey, D.D., Regius Profes-

sor of Divinity in the University of Cambridge. Our London correspondent, Canon Mortlock, reports that the nomination has been "universally acclaimed" and that Professor Ramsey, who is 47 and married, is "foremost among a band of younger Cambridge theologians who have done much in the last few years to make the university the home of Anglican orthodoxy."

AFTER 15 years on the staff of the Cathedral of St. John the Divine, New York, the Rev. Dr. Thomas A. Sparks is retiring on September 15th. He will be 70 on September 11th. During most of his years at the cathedral there was no dean, and Canon Sparks shouldered heavy administrative responsibilities as canon pastor, beginning in 1943. The announcement by Bishop Donegan says that his pastoral duties will be taken over by the Rev. Canon James Green, who will continue to serve as canon precentor.

PEOPLE have written in to point out to us with varying degrees of scorn, indignation, and amusement that the critter being branded by a Wyoming Churchman in our issue of June 8th is a calf, not a sheep. All we said was that the owner was a sheepman, and, believe it or not, Wyoming people are so broadminded that they sometimes have both sheep and beef. Never crossed our minds that anybody would think sheepmen branded sheep.

TO GET BACK to safer territory, urban Church work must be based on three principles, according to Bishop Conkling of Chicago in his opening remarks to the third Urban Training Institute, held at Seabury-Western this month. The Bishop said the city parish "must serve the area in which it is; its program must be outgoing; and its worship services must be adaptable to the situation." Much of the discussion of the 54 priests at the institute centered around the application of these three points to the complex and growing problems of downtown populations.

A 1952 **CHEVROLET** was given to the Rev. G. Rodwell Hulse, rector of Christ Church, Mexico, D.F., to his "amazed surprise," at the annual parish meeting June 17th. It was the gift of parishioners and friends. Among those elected to the vestry was British Ambassador John W. Taylor. Christ Church, serving English-speaking residents of the federal district is counted as "foreign work" by the Mexican Church. There are also English-speaking churches in Monterrey, Pachuca, and Tampico.

WE SLIPPED in reporting that Bishop Grochowski of the Western Diocese of the Polish National Catholic Church, who received an honorary degree from Nashotah House, is acting primate of his Church. He is the primate designate. Bishop Hodur, organizer and founder of the PNCC, is still acting primate, we are informed by the Rev. Thaddeus Zielinski, secretary of the Polish National Catholic intercommunion committee.

Peter Day.

The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

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Things to Come

JUNE							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4	5
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22	23	24	25	26	27	28	20	21	22	23	24	25	26
29	30						27	28	29	30	31		

June

- 29. St. Peter.
3d Sunday after Trinity.
- 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.



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.

ST. PETER'S DAY (THIRD SUNDAY AFTER TRINITY)

GENERAL

EPISCOPATE

Minnesota Consecration

The Presiding Bishop has taken order for the consecration¹ of the Very Rev. Hamilton Hyde Kellogg, D.D., bishop coadjutor-elect of Minnesota, to take place June 24th at 10:30 AM at St. Mark's Cathedral, Minneapolis, Minn. Bishop Sherrill is the consecrator, and the bishops of Minnesota and Texas, co-consecrators.

Others taking part are: the Bishop of Connecticut and the Bishop Coadjutor of Texas, presenting bishops; the Bishop of Pennsylvania, preacher; the Bishop of Ohio, litanist.

Attending presbyters¹ are the Rev. James Parker Clements, St. Mark's Church, Houston, Texas, and the Rev. Paul D. Wilbur, St. James' Church, Danbury, Conn. The Rev. Lloyd R. Gillmet, St. John's Church, St. Paul, Minn., is the deputy registrar.

FORWARD MOVEMENT

1952 Report

Since February, 1950, more than nine million individual pieces of literature have been distributed by the Forward

Movement, and 31 new publications have been added to its list. These facts are recorded in the 1952 Report of the Forward Movement Publications.

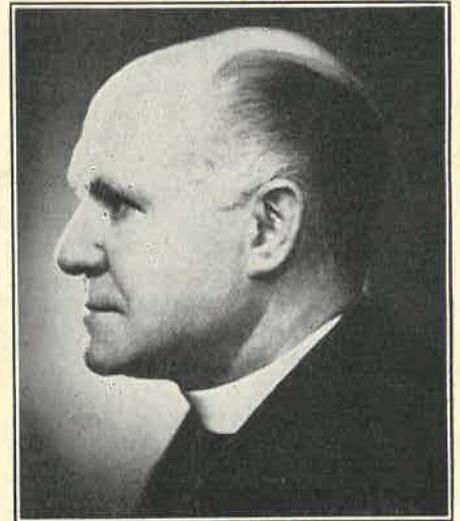
The 18-year-old organization created "to cooperate with the National Council in a Forward Movement to reinvigorate and rehabilitate the work of the Church," began paying its own way after its first few years. Its purpose is accomplished through its publications.

Its principal publication is the internationally known booklet, *Forward Day-by-Day*. Approximately 400,000 copies are issued five times a year. In addition, the Movement produces a steady supply of booklets of all kinds for the help and guidance of Churchpeople.

During World War II the Movement distributed more than 1,600,000 pieces of literature free of charge to chaplains for use by members of the armed forces. The U. S. Navy adopted the Movement's *Wayside Hymnal* in a special edition so constructed and packed as to remain afloat and undamaged in sea water.

The Movement's report says,

"What was done all through the war we have continued to do during the occupation in Europe and the conflict in Korea, distributing through the executive secretary of the Armed Forces Division of the National Council. And we shall keep this



DR. MOORE
Reinvigorating and rehabilitating.

up, of course, as long as the need lasts, even in peace time.

"... we have recently begun to extend this favor to chaplains to prisons and other institutions; we also supply candidates for the ministry in their senior year with a sampling of our stock, so that they will have material for setting up a tract rack as soon as they go to their parishes."

The Rev. Francis John Moore has been editor of the Forward Movement Publications since February, 1950. First editor was the Rev. Canon Gilbert P. Symons.

MISSIONARIES

New Crop

Recent orientation conferences for about 125 newly appointed overseas missionaries, including a number of Churchpeople, at the Hartford Theological Seminary, were sponsored by National Council of Churches Division of Foreign Missions, bringing together new appointees from most of the major mission boards in the United States.

The delegation from the Episcopal Church were the guests of Bishop Sherrill at Seabury House. They were formally commissioned as missionaries at the celebration of the Holy Communion



OUTGOING MISSIONARIES

Odd techniques help in learning strange languages.

RNS

TUNING IN: ¶Order for consecration of a bishop may not be taken until a majority of the bishops of the Church and a majority of the standing committees of the several dioceses have given consent. Reason: a bishop is not just the chief pastor of

his diocese, but becomes, through membership in the House of Bishops, the connecting link of the diocese with the General Church. ¶Attending presbyters are not mentioned in the Prayer Book, but by custom attend the bishop-elect.

in the Seabury House Chapel. Most of them will sail for their respective fields early this summer. Two or three, destined for Japan, will enter the Institute of Far Eastern Languages at Yale University for an intensive study of the Japanese language.

There were 22 appointees in the Church's new crop of missionaries[¶] at Seabury House. Also present were two missionaries on furlough who are being transferred to new fields. Twenty-two other Church missionaries, having been appointed earlier this spring, have already sailed for the field, or for some other reason were unable to attend these conferences.

At the outgoing missionary conference at Hartford, appointees discussed such problems as how to stay healthy in a foreign climate; aspects of the international scene such as Communism, nationalism, and racial tensions; and learning a foreign language.

These are some of the missionaries who were present:

The Rev. Nolan Akers expects to take up the work of a canon-missioner[¶] in Central America, is 24 years old, single, and a graduate this year of Virginia Theological Seminary.

The Rev. Bruce Causey, 33, will be an instructor on the faculty of the Theological Seminary in Porto Alegre, Brazil.

The Rev. Lloyd R. Craighill, Jr., who is the son of the retired Bishop of Anking, has spent much of his life in the Far East, and expects to return as a missionary to Japan. He is 24 years old. His wife is the daughter of Congregational Church missionaries in Turkey.

Miss Ruth Dale is leaving the faculty of the Johns Hopkins Hospital School of Nursing to become a missionary teacher of nurses in St. Luke's Hospital School of Nursing, Tokyo. Much of the four years which she served in the Army Nurses Corps as head nurse and supervisor was in the Philippines.

The Rev. Herman Di Brandi has been appointed to serve as chaplain at the Southern Cross School for Boys in Porto Alegre, Brazil. As president of this year's senior class at General Theological Seminary, he graduated this past June. He is 30 years old and engaged to be married before he sails.

The Rev. Maurice Garrison and the *Rev. Walter R. Foster* are under appointment to the faculty of St. Andrew's Seminary, Manila.

The Rev. Harry W. Hansen, 28, is under appointment to Japan.

The Rev. Lewis Hodgkins, a graduate this year of the School of Theology, University of the South, is the youngest missionary appointed in 1952. He expects to



BISHOP KENNEDY
We must not neglect this portion.

begin work in charge of an Indian congregation at Ketchikan, Alaska.

The Rev. Robert Jones, 32 and married, is going to Honolulu.

The Rev. Malcolm R. MacDonald, a graduate, June, 1952, of the Berkeley Divinity School, New Haven, is under appointment to the Panama Canal Zone where he will be in charge of the church in Cocoli. He is 38 years old, married, and the father of two children. He entered the Seminary after a successful business career in Los Angeles, and service as an officer in the Marine Corps.

The Rev. Raymond K. Riebs is going to Brazil where he expects to build up a new work among English-speaking residents of that country, and in the city of Rio de Janeiro.

Miss Edith Stricker is under appointment to the staff of St. Mark's Orphanage, Nenana, Alaska. For many years she has worked on the secretarial staff of the American Baptist Foreign Mission Society.

*The Rev. Beverley D. Tucker** is under appointment as a missionary to Japan. He is a nephew of the former Presiding Bishop (the Rt. Rev. Henry St. George Tucker) and son of Dr. Augustus Tucker, for 40 years a world-famous missionary surgeon at St. John's Medical School, Shanghai.

The Rev. James L. Tucker, president of the Missionary Society this year at the Virginia Theological Seminary, is under appointment to Liberia.

The Rev. Philip E. Wheaton is under appointment to the Dominican Republic. He is 26 years old, married, and a former Naval Airman.

DISTRICTS

Responsibility in a Vast Area

The Pacific Ocean is a vast area, but the Church has a big responsibility there, says Bishop Kennedy of Honolulu. The bishop has the oversight of armed forces in that area.

He just returned from a 19-thousand-mile flight to visit chaplains in the Orient and missions in the outlying parts of his jurisdiction, which includes Okinawa, Guam, and Wake. These are excerpts from his report to Bishop Bentley,

*There are two other Beverley D. Tuckers in the ministry of the Episcopal Church: the Rt. Rev. Beverley Dandridge Tucker, Bishop of Ohio, and the bishop's son, the Rev. Beverley Dandridge Tucker, Jr., rector of St. Anne's Parish, Scottsville, Va.

Actress Joins "Builders"



Mary Pickford and the Rev. James K. Friedrich (left), president of Cathedral Films, are enrolled as members of "the Builders," new unit-giving program for the benefit of the Church Divinity School of the Pacific, Berkeley, Calif., Church's theological seminary in the far West. Malcolm Boyd (center), Miss Pickford's former business partner who is now a student at the seminary, enrolled the Rev. Edward McNair, a C.D.S.P. alumnus and rector of St. Michael and All Angels, Studio City, Calif. Ten thousand members of "the Builders" are being sought, each asked to pledge ten dollars a year for three years.

TUNING IN: ¶All Christians are missionaries, in the sense that all share in Christ's mission of bringing men to God. In a more restricted sense, missionaries are Church workers who are supported wholly or partly by a different group from the

one they serve (unlike rectors and parish workers, who are supported locally). ¶A canon-missioner is a priest belonging to the cathedral staff who visits a string of churches without a resident pastor.

director of National Council's Overseas Department, and to the Rev. Dr. Percy G. Hall, executive secretary of the Armed Forces Division.

Okinawa—It is most gratifying to see what has been accomplished by our three missionaries in one year's time. The whole Church should rejoice in the forward strides being made by them. I dedicated a new rectory and chapel at Mawashi. The three-bedroom residence will enable the missionaries to live in the midst of the people. It has been necessary for them to live in a quonset hut some miles away.

The chapel will substitute for a church building until a church is built. The chapel is to be used for a school building as well. Fifty-eight were presented for confirmation, native people who had been instructed for a year, meeting two and three times weekly during that period. Five hundred children meet every Sunday in their Church school.

In the leper colony at Airaku-en, I confirmed 37, presented by our missionaries. You could never describe the sight of the service of confirmation for these people in every stage of the disease—the blind, legless, armless—either dragging themselves up on the floor or being assisted by those who could walk. Some crawled on hands and knees. Their devotion was touching beyond description.

Many requests are made to our missionaries to establish the work of our Church in other parts of Okinawa. We do not have the staff to respond to these appeals, and dare not spread ourselves too thin.

The Military—In Tokyo one of our chaplains had called together all the Episcopal Church chaplains in Japan. It was encouraging to learn of their work. They are tireless in their efforts to assist the young men who are suffering untold hardships in this Korean conflict. I know that the chaplains wish their churches and bishops would keep in touch with them.

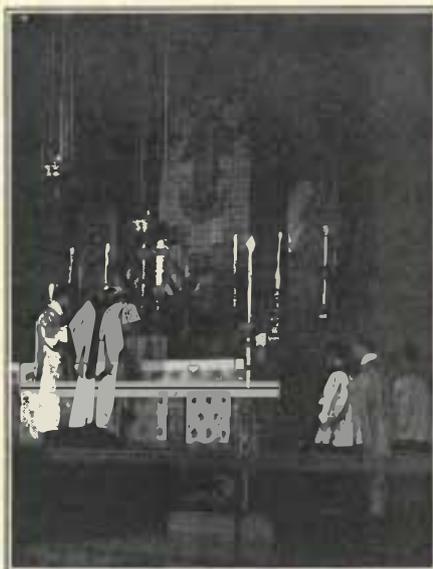
From Seoul a jeep brought us to the United Nations line, where I conducted an open-air service one evening. We could look across the hills over the main line of resistance and see the Chinese Communists' lines. Artillery fire was rather heavy the first day but after that it slackened off. You could hear the big guns firing night and day. I believe the men appreciated a visit from someone from home, although the chaplains are doing a magnificent job. I was able in a few days to have a conference with all the Episcopal Church chaplains in Korea.

Although the city of Seoul has been

destroyed, captured, and retaken four times, the Church of England cathedral was not destroyed.

Our chaplains, some of whom have spent months on the front lines, are to be commended for all they are doing . . .

Philippines—Stopping in Manila, going and returning, I had a good visit with Bishop and Mrs. Binsted. Our Church should be proud of his fine leadership



IN MONTREAL
In honor of the Blessed Sacrament.

and the statesmanlike manner in which he has handled the Philippine Independent Church's negotiations.

Formosa—I met the Chinese governor, who was confirmed by Bishop Roots in China some years ago.

Guam—Two stops were made in Guam, with a Holy Communion service for our people. We have a goodly number of communicants, all American civilians living on Guam, who are anxious to have regular services. Fortunately we now have a chaplain there, arrived since my visit.

Wake—At Wake Island on my return I had a service of Holy Communion. Mr. Dudley Mussion is still acting as lay reader. We shall try to send a clergyman on occasions to serve our people there.

Summary — I feel that the chaplains were most appreciative of the conferences made possible through this visit, and of course it enabled them to take care of the confirmations they had lined up. The Pacific Ocean is indeed a vast area, but our Church has great stakes in the Pacific, so we must not neglect our children of many races in this portion of the world, who look to it for strength and help.

CANADA

Confraternity Meets

The third General Conference of Associates of the Canadian Province of the Confraternity of the Blessed Sacrament was held recently in the Church of St. John the Evangelist, Montreal, Quebec. Representatives of Wards which extend from Charlottetown, Prince Edward Island, to Winnipeg, Manitoba, gathered to sing Solemn Vespers of the Blessed Sacrament. At a business meeting, the new Ward of Our Lady of Walsingham, in Brantford, Ontario, was welcomed. Encouraging reports of the work of the Confraternity throughout the country were received. The meeting recommended increased emphasis on study and educational plans.

To the Awakening North

The recent consecration of the bishop of Yukon in Christ Church Cathedral, Victoria, B. C., was notable in many ways. It marked the setting apart and the sending forth of a missionary bishop in the person of the Rt. Rev. Tom Greenwood to his diocese in the "restless and awakening North," where the Church's opportunity is great.

The new metropolitan of the ecclesiastical province of British Columbia, the Most Rev. H. E. Sexton, officiated, assisted by the former Metropolitan, Dr. Walter Adams, whose resignation from the see of Yukon took effect a few months ago.

Two members of the American episcopate, Bishops Dagwell of Oregon, and Gesner, coadjutor of South Dakota, also took part.

ARMED FORCES

Dr. Hall Visits Chaplains

Back from a month's trip visiting more than 25 army camps, naval bases, and air force bases where Episcopal Church chaplains are stationed, the Rev. Percy G. Hall, S.T.D., executive of the National Council's Armed Forces Division,¹ reports, according to National Council, "not only the admirable work of the chaplains but the value of such visits in showing the commanders that the Episcopal Church is watching carefully over its lay members as well as its chaplains. Such visits are also valuable in the eyes of the chaplains." Dr. Hall adds, "Even in the United States they are lonely men far from home and family." He visited a number of bishops

¹TUNING IN: Church work among the military is the responsibility of the Bishop of the diocese in which a particular military establishment is located. In addition, Bishop Kennedy has special responsibility for servicemen in the East and Bishop

Larned for servicemen in Europe. Chaplains are responsible ecclesiastically to the Bishop of their home diocese. ²National Council's Armed Forces Division has authority to give, withhold, or withdraw "denominational endorse- [see next page]

and met with 12 chairmen of diocesan armed forces commissions.

Dr. Hall made visits in Mississippi, Texas, New Mexico, California, Oregon, Washington, Colorado, Kansas, and Indiana. He conferred with more than 60 chaplains and interviewed 30 commanders in reference to the religious problems of the command, bringing in other chaplains for general discussion. The chaplains not only hold services but spend long hours in counseling men who seek them and in preparing candidates for baptism or confirmation. Within a year they have baptized 1,141 persons and presented 719 for confirmation. In every interview, Dr. Hall said, commanders spoke highly of the chaplain's work.

The need of 62 more^f chaplains to fill the Episcopal Church's quota was pressed upon the bishops by Dr. Hall. The need is made more urgent by the fact that many chaplains are coming out on rotation.

Dr. Hall called on the parents of Robert Crane, chaplain who was killed recently in Korea, and visited the families of chaplains now in Korea or Europe.

PROVINCES

Pacific Postpones Division

The synod of Province VIII, meeting recently, decided to postpone division of the province into northern and southern sections.

The proposal to divide the Province of the Pacific was presented by the diocese of Oregon and the convocation of missionary district of Spokane. It was tabled, reports the *Episcopal Review*, official publication of the diocese of Los Angeles, principally because the diocese of Eastern Oregon was opposed to it and the diocese of Olympia had had no official expression from its diocesan convention.

The proposed division would put in the southern section the districts of Arizona, Nevada, Utah, San Joaquin, Honolulu, and the Philippines, and the dioceses of Los Angeles, California, and Sacramento. The northern section would include the districts of Eastern Oregon, Spokane, Idaho, and Alaska, and the dioceses of Olympia, Oregon, and Montana.

The district of Spokane has memorialized General Convention regarding the change.

An election of a provincial representative to National Council was hotly contested, says the *Episcopal Review*, between Bishops Waton of Utah and Dag-

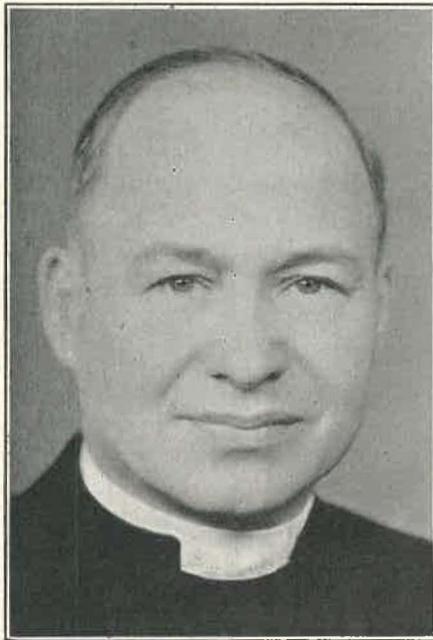
well of Oregon, and the Rev. Messrs. Russell B. Staines and Edward McNair. The result: Bishop Watson was re-elected for a second term.

MATRIMONY

The Contract with Conditions

A resolution on intermarriage adopted at the 1949 General Convention has since been endorsed by a number of other American Churches.

Similar resolutions which warn against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Catholic canon law are



DR. HALL
The Church is watching.

up for consideration by still other Church groups which meet this year.

General Convention's resolution, similar to one adopted by the last Lambeth Conference, reads:

"Resolved, That this Convention earnestly warns members of our Church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Catholic canon law, especially as these conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept; and, further, because the religious education and spiritual training of their children by word and example is a paramount duty of parents and should never be neglected nor left entirely to others, we assert that in no circumstances should a member of this Church give any understanding, as a condition of marriage, that the children should be brought up in the practice of another Communion."

The resolution was introduced by the Rev. J. Kenneth Morris, rector of St. John's Church, Columbia, S. C.

In order to determine what action other Churches are taking Mr. Morris sent copies of the resolution to the headquarters of all the leading Churches.

Mr. Morris' survey reveals that at least eight Churches or Church groups have taken action similar to that taken by the Episcopal Church or made related statements and that at least four are considering action.

In spring, 1950, the General Assembly of the Presbyterian Church in the U.S.A. adopted a resolution identical to that of General Convention. Later that spring the Northern Baptists and the Genesee Conference of the Methodist Church warned their members against marrying Roman Catholics. The Rhode Island Universalist Convention followed suit.

The Southern Baptist Convention Proceedings of 1951 said:

"That we condemn the intolerant practice of the Roman Catholic Church in requiring persons of other faiths who marry [Roman] Catholics to pledge to rear their children in the Roman Catholic faith. We further urge our young people to refuse to enter upon such agreements and steadfastly to maintain their own religious freedom and to guarantee the religious freedom of their children."

The International Convention of Disciples of Christ in October, 1950, resolved:

"That we urge our young people to stand on their rights as self-respecting Christians, and that in no event they enter in a marriage contract which places them in a position of disadvantage in their family relationship and in the training of their children."

Harold C. Letts, secretary for Social Action on the Board of Social Missions of the United Lutheran Church in America, writes:

"Just at this time we are undertaking a study of the problem of mixed marriages in our United Lutheran Church constituency and hope by the fall to have some definite results to report to our Church. On the basis of that study we undoubtedly will be making some recommendations to our Church which may eventually end in an official statement."

Writing for the Church of the Brethren, Charles E. Zunkel wrote:

"We believe this is a helpful resolution and are taking steps toward framing a similar resolution to be presented through our General Brotherhood Board to our Annual Conference."

Excerpts from a letter addressed to all

[cont'd] ment" required by government for each chaplain. The Division also supplies chaplains with materials needed for their work, consults with them, and assists in placement. Other tasks of the Division's executive secretary include con-

ferences with the Chiefs of Chaplains and visits as described above. ¶*Living Church Annual* for 1952 lists 114 Episcopal Church chaplains on active duty, 12 with Veterans Administration and 285 reservists not on active duty.

clergy of the Presbyterian Church in the United States:

"We call upon our members to stand uncompromisingly in this matter, to resist resolutely this unfair demand and refuse to make such a promise, especially in an hour when they are not truly free but are under the emotional compulsion of romantic love. . . . The Roman Catholic attitude with reference to mixed marriages makes it impossible for a wholesome family religious life to exist and continually requires the Protestant to surrender or compromise his personal convictions."

Huber F. Klemme, executive secretary for the Commission on Christian Social Action of the Evangelical and Reformed Church writes:

"Our Commission has been given the responsibility by our last General Synod to make a study of this question and some recommendations."

F. P. Stocker, president of the Provincial Elders' Conference of the Moravian Church in America says,

"The resolution quoted in your letter is a good one and I hope it will be used widely."

UTO

A Part for Every Woman

A plan whereby every woman in the Third Province may feel a share in the great United Thank Offering¹ Presentation Service at the Triennial Meeting in Boston was devised by the Woman's Auxiliary of the Third Province during their recent annual conference at Grier School.

The plan, proposed by Mrs. Clarence Reimer of the diocese of Harrisburg, is this: Mrs. Edward Flynn, United Thank Offering treasurer of the Province, will correspond with the United Thank Offering treasurer in each of the dioceses and send to each the list of hymns to be sung and the collect, epistle, and gospel to be read at the Presentation Service in Boston. Each diocesan treasurer will then get in touch with her parish treasurers and urge them to have a corporate Communion of the women of the parish at the time of the Triennial presentation on Thursday, September 11th. An offering will be taken at the service. Parish treasurers will notify the diocesan treasurer of the fact that a service was held, and of the amount of the offering. Diocesan treasurers will notify a key woman in the province, who will wire to Boston, hopefully the same day, the number of services held and the amount of the offering which can be

added to the total of the United Thank Offering.

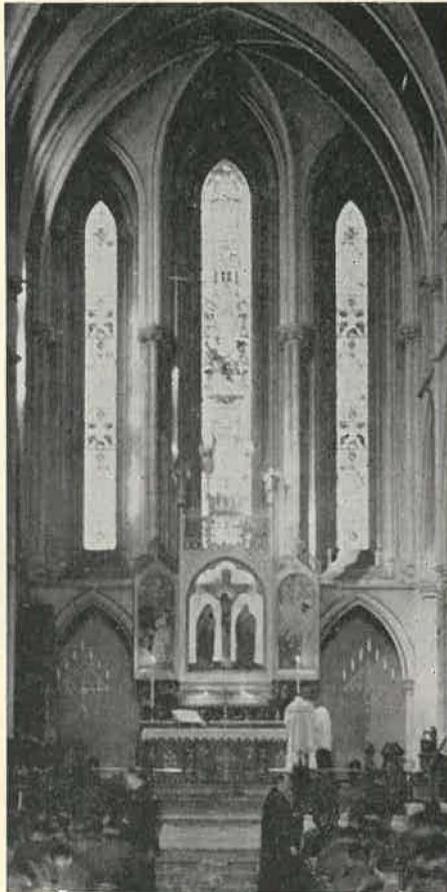
The Third Province women also decided to write to the Woman's Auxiliaries of the other seven provinces, urging them to adopt the plan.

TRAVEL

From Both Sides, Enthusiasm

The greatest European tourist season in history is predicted for 1952, according to the American Express *News Bulletin*.

Inclusion of Churchpeople in the sea-



PARIS PRO-CATHEDRAL*
In Europe, the latchstring is out.

son is being regarded with enthusiasm from both sides.

In Europe the latchstring is out. American Episcopal churches are ready and eager to welcome Churchpeople, ac-

*The Pro-Cathedral Church of the Holy Trinity, is located in the heart of Paris, 23, Avenue George V., just off the Champs-Élysées. Other American Episcopal Churches: the Church of the Holy Spirit, Avenue Victor Hugo, Nice, the Rev. Charles Shreve, rector; Emanuel Church, Geneva, the Rev. Thomas L. Cox, rector; St. Paul's Church, Rome, the Rev. Hillis Duggins, rector; St. James' Church, Florence, the Rev. Victor Stanley, rector.

ording to the Very Rev. Sturgis L. Riddle, dean of the American Pro-Cathedral in Paris.*

A special American Episcopalians tour of Europe, sponsored by the Sherman Travel Service of Chicago, costs an all-inclusive \$1590 (using tourist air service) and \$1810 (using first class air service).

INTERCHURCH

Whether the Churches Dare

The National Council of Churches has gone on record as being unalterably opposed to segregation. The NCC vigorously urged the Churches to strive for a "non-segregated Church and a non-segregated society."

The General Board of the NCC, meeting in Chicago, said that segregation was "unnecessary and undesirable" and stood as a direct violation "of the Gospel of love and human brotherhood."

Of the 29 Protestant, Eastern Orthodox, and Anglican member Churches, only one abstained from voting on the segregation issues. This was the Presbyterian Church, U.S., whose representatives said they regarded the statement as ill-considered and likely to cause more harm than good.

The majority spoke out in favor of the document they adopted. Dr. Luther A. Weigle, dean emeritus of Yale's Divinity School, New Haven, Conn., said that "nothing that can ever come before this body is of such momentous importance as the principle contained in this document. This is a test of whether or not the Churches dare to live up to their principles."

Somewhere in the Midwest

Important action taken by NCC's General Board involved the decision to make New York City the headquarters of the NCC for the next ten years.

At the same time, the General Board voted to select a midwestern city as the eventual headquarters for the Council. This process, they said, might be accomplished by first establishing a major midwest office, around which the headquarters location might be formed.

The final selection of a headquarters location in the midwest, however, should be a proposition on which both the NCC and its constituent Churches agree, the General Board said. Furthermore, such a site should measure up to the criteria originally adopted by the Headquarters Location Committee.

One of the specifications was freedom from racial prejudice.

TUNING IN: ¶United Thank Offering is the result of millions of thankful moments of Churchwomen. Woman's Auxiliary distributes "little blue boxes" to its members, who are asked to put a small contribution in the box when they feel grateful

to God for some blessing, large or small. Total last triennium was \$2,000,000, rounded off from cash receipts of \$1,954,544.30 by including expected interest at 2.325642%. Every Churchwoman is counted as a W. A. Member.

KOREA

Important Resumption

The first ordination of Koreans for over two years took place recently. On Trinity Sunday two sub-deacons, Kim Elia and Yi Paul, were ordained by Bishop Chadwell, new assistant bishop in Korea. (Bishop Cooper is still a prisoner.) The ordination took place in Souwon.

Training of Koreans for the priesthood has started again at Chong-chu. Four students are in residence there, with the Rev. H. Fawcett as warden. This resumption is of great importance to the Church in Korea since training had been completely stopped since the war began.

The theological college at Inchun was destroyed by the war and the warden, the Rev. A. W. Lee, was taken prisoner by the Communists.

ENGLAND

Marriage Troubles

The Church of England is having its marriage troubles—that is, in relation to pending revision of the law of the state.

The revision, undertaken by the Royal Commission on Marriage and Divorce, includes, according to the London *Church Times* of May 30th, the proposal that divorce may be obtained automatically after seven years' separation. It also proposes legalizing of a man's marriage with his divorced wife's sister (and alternately of a woman's with her divorced husband's brother). Another proposal is that marriage should be made legally possible only by a civil ceremony in a register office, whether or not a religious rite be added.

The Archbishop of Canterbury recently gave evidence before the Commission on the Church's position in regard to the proposed changes in the law of the state. Not only so, but a written document, now published under the title, *The Church and Marriage*, was laid before the Commission (available from Church Information Board, Church House, Dean's Yard, Westminster, S. W. 1, 1/6).

The booklet contains 13 proposals put forward on behalf of the Church by the archbishop. These include, for example, the recommendations that:

(1) Couples contemplating divorce be advised by lawyers to enter a plea of

nullity where this can be sustained (rather than of divorce);

(2) that willful refusal to consummate a marriage be ground, not for nullity, but for judicial separation or divorce;

(3) that early consideration be given to the framing of legislation making artificial insemination a criminal offense;

(4) that the minimum age for marriage be raised from 16 to 17;

(5) that husband and wife should be assessed separately for income tax.

The archbishop points out, in the first section of the book, under General Prin-

while admitting that "in the nation, as it is, divorce laws are inevitable," is against the extension of this privilege in regard to a man's divorced wife's sister. The archbishop is also opposed to the requirement that a civil ceremony be legally mandatory for every marriage.

The Commission agreed to further consideration of some of the archbishop's criticisms and to further hearing from the Church.

An editorial in the same issue of the *Church Times* praises the archbishop for his stand against the further extension of facilities for divorce, but believes that



KIM ELIA*

In Korea, once more new priests and deacons.

ciples, that the Church of England accepts civil marriage as in every sense valid, and is able to do so on the ground that all of the normal conditions of validity are fulfilled, and that, "in the eyes of the law, every marriage is, in intention, a life-long contract."

The archbishop goes on to add that, "if this presupposition were to be abandoned, the Church would no longer be able to assume that every civil marriage could be accepted by it as a valid marriage." It is on precisely this ground that, in an appendix to the booklet, the proposal that divorce become automatically possible after seven years' separation is criticized as contrary to Christian principles.

Similarly, although the Church of England now allows a man to marry his deceased wife's sister, the archbishop,

the Church needs to go even further and uphold a single law both for those who are married in Church and at the register office.

SOUTH AFRICA

Lebombo Bishop Named

The Rev. Humphry Beevor, who is in charge of St. George's, High Wycombe, England, has been appointed Bishop of Lebombo in the Province of South Africa. The diocese has 121 congregations, most of them desperately poor.

His appointment makes the eighth episcopal change within a little more than a year and a half in the 15 dioceses of South Africa.

*And Confirmation class.

TUNING IN: ¶The Archbishop of Canterbury, as primate of the Church of England, sometimes expresses personal opinions and sometimes official ones. His stand on divorce, for example, is as an official Church statement, not the opinion of an indi-

vidual. American Presiding Bishops have rarely made this type of official statement. ¶What L. C. readers are doing for Lebombo is reported in an editorial on page 13. List of contributions as of June 18th is on page 20.

What to Sing and How to Sing It

11th Report of The Joint Commission on Church Music*

RNS

FOUR meetings of the Commission [on Church Music] have been held during the triennium for the purpose of developing the program outlined by the Commission in its 10th report to General Convention of 1949.

The Commission has, with the cooperation of Columbia Records, Inc., prepared recordings which demonstrate the proper rendition of portions of the service music found in the appendix to *The Hymnal 1940*. Both Anglican and Plainsong¹ settings have been employed for the music of the Holy Communion and of the Offices. The Plainsong was prepared by students at General Seminary under the direction of Ray Francis Brown. The Anglican settings were prepared by a small choir of mixed voices directed by Harold Wells Gilbert of Philadelphia, Pa. This recording is issued with the approval of the Commission, under whose instruction the music was prepared.

It is the belief of the Commission that such recordings may well be used by the choirmasters of small churches and missions to present to their singers the proper method of chanting in speech rhythm which the pointing in the Hymnal appendix is designed to achieve. The recording was announced for release by Columbia for June 1, 1952. It will be added to that firm's catalogue of recorded music.

A second objective which the Commission has achieved is the preparation of brochures dealing with the music for weddings and funerals. These both set forth the standards to be followed in the music for these offices and also contain lists of recommended organ, choir, and solo music for such occasions. Considerable delay has been experienced in hav-

ing these printed, but the work is now being done at Seabury Press.

The Commission earnestly recommends that the clergy of the Church study these but that, with reference to the wedding music, they obtain copies to present to prospective brides so that they may be guided in their selection of music.

A third list of music, suitable for the services of the Church is in preparation. This brochure presents a difficult task because of the large literature of published canticles, communion offices, masses (the technical title of a form of musical composition), and anthems. The constant release of new compositions creates continuous revision. It is expected that this list too will be available by the time of Convention. It is also recommended that such a revised list, as set forth above, should be issued at least once every three years.

These brochures constitute the first step in the revision of the Report of the Joint Commission on Church Music of 1922 which set forth the standards of Church music and which has been the guide of the Commission during the intervening years. Further work on this revision should be undertaken during the next triennium.

The Commission has undertaken the creation of a School of Church Music during the triennium, with members of the Commission serving as volunteer faculty. The concept of this school is one that will authoritatively set forth the standards of good Church music, chanting, organ accompaniment, and the relation of music to the worship of the Church. It is not designed to compete with existing conferences; hence is moved each year to a different locale.

The first session was held in August

of 1951 at Seabury Western Seminary, Evanston, Ill., with an enrollment of 55 organists and choirmasters from 19 dioceses of the Church. The school paid for itself from registration fees. Monies advanced by the treasurer of General Convention for setting up the school were refunded to him. The school of 1952 is scheduled for August at Houston, Texas.

The Joint Commission will, for the first time, operate a booth in the exhibitions at General Convention, in which there will be on display copies of recommended music, recordings, and the brochures prepared by the Commission. Members of the Commission will be in charge and be prepared to make recommendations and answer questions.

There is much to be done. The repeated evidence of a return to much that is unworthy in the field of Church music makes imperative the republishing of the standards set forth in 1922. The success of the school indicates that further efforts should be made in that direction. We therefore submit the following resolution:

Resolved: The House of _____ concurring; that the 11th report of the Joint Commission Church Music be accepted; that the Commission be continued; and that the sum of \$1,500 be allotted to it for its work during the next triennium.

JAMES PERNETTE DEWOLFE, Chairman
PAUL ALLEN BEYMER, Secretary.

*Membership of the Commission: Bishops DeWolfe of Long Island, Gunn of Southern Virginia, Barry of Albany, Wright of East Carolina; the Rev. Messrs. Vincent Bennett, Peter R. Blynn, John W. Norris, Emmett P. Paige; Messrs. Paul Allen Beymer, Ray Francis Brown, Edward B. Gammons, Newell Robinson.

TUNING IN: ¶Best known hymn tune based on plainsong is perhaps 2 in "The Hymnal 1940"—"O come, O come, Emmanuel" (for service music see 719-724). Plainsong should in theory be sung without organ, but in practice a soft accompani-

ment is allowed. Voices, however, sing only the melody, and the rhythm, omitting the "beat" and the equal measures of modern music, rises and falls gradually, taking as much time as is necessary to sing each syllable without haste.

Ferment in the Seminaries

THE CHURCH'S theological seminaries are making news all over the country these days. The *Register*, a Roman Catholic national newspaper, headlined a story about the recent events at Nashotah House: "Student Trend Toward Catholicism Upsets Famous Episcopal Seminary." And equal prominence has been given in other papers to the opinions on the admission of Negro students expressed by the trustees of the University of the South and the Dean and faculty members of the university's Theological School.

It is painful to those directly involved in these vital issues to see their problems crudely and insensitively depicted in the press. It must also be remembered that personalities as well as principles, practicalities as well as ideals, cannot be eliminated from the story. Nevertheless, it does no harm to stand off from the scene a little and see the Church's seminaries as they are "making the papers" today.

In the Roman Catholic paper, we see the Epis-

copal Church defined as "standing between Protestantism and Romanism." The *Register* adds that Bishop Ivins and the board of trustees support a position articulated by Dean Nes in these words: "unwavering adherence to the sacramental system and the Apostolic succession as well as the authority of the Creeds and Scriptures [modified by] limitations on the dogmatic temper, a sincere adherence to the Prayer Book, and an avoidance of dangerous developments in the cult of the Blessed Virgin." We wouldn't mind if the *Register* published that summary every week!

In a distinguished secular newspaper in Mississippi, we see such a noteworthy column of comment on the problems of the University of the South that we are publishing it in full in the adjoining box. Mr. Carter is a little hard on Sewanee's board of trustees, who have not only Christian principles to think about but the application of those principles in a sinful world. But he is absolutely right in reminding the

Eight Courageous Men of God

By Hodding Carter

From the Greenville, Miss., Delta Democrat-Times, June 15th.

Last week I sounded off about some of the less wholesome aspects of organized religion, namely the hysteria and other public demonstrations that too often accompany mass revival meetings.

Today, I want to look at another side, as presented by eight clergymen who teach at the Episcopal Church's theological seminary at Sewanee, Tenn. It is my Church. These men include all but one of the faculty of the seminary where many of the Church's divinity students are trained for the ministry. Last week they declared their intention to resign at the end of the coming academic year unless Sewanee's Board of Trustees reconsiders its refusal to let Negro students for the Episcopalian ministry attend the seminary.

The clergymen's action was a courageous one. It was also a Christian one, in case that's important to those trustees of a Church-operated institution who apparently are unwilling to listen to Christ's own admonitions, or even to follow the lead of such divergent elements of Christianity as the Baptists and [Roman] Catholics of the South, several of whose seminaries now permit Negro divinity students to enroll.

The world's people of color won't hear about the eight ministers of Sewanee who take literally the ideal of God's fatherhood and man's brotherhood. The largely non-Christian brown people, the black people, and the yellow people won't hear about the earlier action taken at the Church's Southern regional meeting, called the synod, when a ma-

ajority of the lay and clerical delegates recommended the admission of Negroes to the Sewanee Theological Seminary. These people of color, who make up an overwhelming majority of the world's population, won't be told that the two largest and spiritually most aggressive denominations in the United States, the [Roman] Catholics and the Baptists, have other ideas than those expressed by a majority of Sewanee's Board of Trustees.

But this week the far-flung Communist propaganda network is assuredly letting those questioning millions know that one group of spokesmen for an ancient and dedicated Church has told them that men of different color cannot study together the Christian doctrine which is to be spread, at Christ's command, to all the peoples of the world. Surely it must puzzle these simple minded folk and other folk not so simple minded; it must puzzle them as much as it pleases the enemy into whose brutal hands we place another weapon of our own forging.

I am not sure that a single Negro would want to study religion at Sewanee. He would be socially isolated on that lovely mountain top, removed from contact with all but a few, domestically employed members of his race. But I doubt that divinity students are overly interested in social contacts. What they are or should be looking for is contact with God. They could make it, I believe, through those eight clergymen-teachers who have offered to resign because they think Jesus Christ is more important than Jim Crow.

trustees that they stand for a moment in a pitiless spotlight in the center of a world drama. They have one small contribution to make to the solving of the great question of our times: "Are liberty, equality, and opportunity for everybody or only for white people?"

Their moment is now. We hope that they will show true Christian greatness not only by coming up with the right answer, but by doing so at the earliest possible moment. They will have to be a little forgiving, we think, on certain details — such as the professors' ready acceptance of newspaper reports as accurate in all points, and the way in which the pressure of public opinion has been invoked to force their hand. Yet, if the professors chose the way of protest rather than negotiation, they may have been more practical in the deepest sense than the trustees; for it will do little good to have a smoothly running, conforming institution in a world convinced that the only road of opportunity is the Communistic one.

WE don't think, incidentally, that Mr. Carter is correct in his opinion that a Negro seminarian would be "socially isolated." John Walker did not find it so at Virginia, and the theological students of Sewanee are as good Christians as theological students anywhere else.*

No matter what else may be concluded from the excitement on the seminary campuses, one thing is sure — the seminaries are in a ferment. In one place, great theological ideas are the battleground; in another, great social issues. We cannot feel too much regret at the idea that such problems rather than the amenities of afternoon tea occupy the attention of present-day seminarians.

Fermentation is essential to Christianity. The divine yeast that turns wheat into bread, grape-juice into wine, and sinners into saints, is powerful stuff and it should lead to an occasional explosion at the place where its functioning is naturally most concentrated. But if it is the truly divine yeast, the proof of its virtue will be found in the product. As St. Paul says, there is a bad leaven as well as a good. Controversy conducted on a high level can do the Church great good. Controversy conducted on a low level with personal aspersions, ritual quibbles, cliques, and malicious gossip can only do the Church harm. We are not so much concerned with the question of who wins in any of the current controversies as with the question whether it is the wine of salvation or the vinegar of self-justification that is being made by both sides.

Knowing that these institutions come from God, work for God, and hope in God, we are not overly worried about that question either.

*A straw vote was taken by Sewanee theological students at the time the Fourth Province Synod passed its resolution about Negro students. It has been reported that the result of the vote was 66 for admitting Negroes, three opposed, and 12 abstentions.

Mission Completed for 1952

IN the June 15th issue of THE LIVING CHURCH we published an appeal from the diocese of Lebombo for \$700 to reopen the last boarding school for boys in the diocese. Lebombo has been going through hard times made worse by the difficulties of financial transactions between Britain and Portuguese East Africa.

Contributions began to come in immediately. And on June 16th we received a letter from a Churchman in Newark, N. J., saying:

"I was shocked to read in the June 15th issue of THE LIVING CHURCH that the diocese of Lebombo in Portuguese East Africa had to close its last boarding school for lack of only \$700. With millions being appropriated for less worthy causes, this is a shame. If you will let me know how much has been received in answer to Archdeacon Boatwright's letter, I will send balance to make up the \$700, provided you give positive assurance this amount will enable the school to open at once as the letter states."

The sum of \$700 will guarantee the continuance of the school for one year; we may accordingly regard this year's objective achieved and mission completed. In our opinion, THE LIVING CHURCH FAMILY will not be content to drop the matter there, and will want to help see the school through another year or two, although eventually its support should undoubtedly be provided through regular official channels. We shall therefore keep the fund for "Boarding School for Cathedral Boys, Lebombo," open for the present, with the hope that readers of THE LIVING CHURCH will continue their generous support.

Military Visitation

HEARTENING indeed is Dr. Percy G. Hall's report of his month-long trip visiting military bases in the United States where chaplains are stationed. We are particularly glad that Dr. Hall emphasized the concern of the Church for not only its chaplains but its lay members in military service.

We venture to see in this visitation a foreshadowing of the kind of leadership that could be given by a bishop for the armed forces. The 1949 General Convention passed enabling legislation for the election of such a bishop, who would be a suffragan to the presiding Bishop. If such visitations are valuable when made by an executive secretary, they would be doubly valuable if the visitor were a bishop who could administer confirmation to some of the 1,000 men prepared for this sacrament, could give pastoral counsel and guidance to the chaplains, and in general would provide the fullness of the Church's ministry at this point of great and continuing need.

We hope that the 1952 General Convention will elect such a bishop and make adequate provision for his work.



FOR THE COMPLETION OF MARRIAGE: *children.*

Ewing Galloway

TOTAL MARRIAGE

Christ's eyes is a 100% giving of respect, consideration, forbearance, encouragement, help. Love in His mind was a complete giving of oneself. Such love is not based on whether or not the person is worthy of love.

This law of love Christ expects us to apply to all departments of our lives, including marriage. For 20 centuries now the Church has been seeking to make specific in regard to marriage our Lord's statement that we should love others as we love ourselves — if not actually more than we love ourselves.

The canon law of the historic Church says that the marriage of baptized persons is a sacramental¹ thing. It is created by the free consent of a man and a woman; it is blessed by God. It is not dissolvable except by death. The Church holds marriage to be more than a physical relationship. It is a life-long bond on a spiritual basis. The continuance of the bond is not limited to the continued performance of the vows. Rather are the vows always binding because they were promised before God.

The vows are clear. They promise no

THERE are many mistaken ideas as to what marriage is. Part of the basis for these mistaken ideas regarding marriage stems from the old fairy tales. Do you remember how many of those stories told of the difficulties that barred the way to the marriage of the prince and princess? Then the tales ended with "So the prince and princess were married and lived happily ever-after." The implication was that once the marriage vows were spoken a miracle occurred and no longer was living difficult.

The modern counterparts of the fairy tale are the Hollywood movie, the short story, and the novel. Many of them imply that the marriage ceremony is the end of life's struggles and of life's problems. Seek only to find the right partner, and, when that is accomplished, all will be happiness.

Because of this fairy-tale-Hollywood idea, a great many women today believe that a husband must be handsome, gentle, kind, humorous, reasonably wealthy, the desire of every other woman, and also what is known as a "skilled lover."

On the other hand, many young men believe that it is only reasonable to expect that a wife must be most attractive physically — this in spite of six children and the scrubbing of floors. She must be an excellent cook and at the same time a

charming hostess and a diligent housekeeper. She must be an interesting, mysterious, glamorous creature, who is desired by other men, and who is what is known as a "skilled lover."

Both husband and wife expect that neither shall show any signs of weakness, alcoholism, temper, or dullness. There must be for this couple a beautiful new home with all the gadgets, well

kept, with smart clothes in the closets, and the latest car in the garage.

Because of this concept of marriage, there has come into belief the idea that marriage is a 50-50 proposition. If either party fails to contribute the 50% share — if either man or wife falls one bit short of the ideal — then that alone is held to be good and sufficient reason for divorce.

Our Lord Jesus Christ told us that marriage is a permanent union of a man and woman. He did not, however, leave specific statements as to what a Christian marriage really is. He did lay down the fundamental law of love. Love in

perfection of action on the part of either party. They are not only "for better, for richer, for health," they are realistic vows made with an understanding that a perfect marriage is not produced by a ceremony but by mutual love, forbearance, and hard work. The vows are "for better, *for worse*, for richer, *for poorer*, *in sickness* and in health."

Before entering upon the sacrament of matrimony, there should be exercised some intelligence as to the selection of a mate. First, there should be a similarity of backgrounds. Thus people should have come from similar types of homes. They

(Continued on page 21)

By the Rev. Leslie Skerry Olsen

Rector, St. John's Church, Elkhart, Ind.

TUNING IN: ¶A religious rite is sacramental when the essential words, usually accompanied by some action held to be divinely appointed, are considered to have an immediate spiritual effect. Thus exchange of vows in Holy Matrimony, under-

taken freely by a man and woman capable of making such a contract, creates a real (but spiritual) bond between the two. Though baptism must precede other sacramental acts, marriage of unbaptized is regarded as in a sense sacramental.

A Sober Corrective

WHEN a Roman Catholic theologian comments favorably on a document of the World Council of Churches — meetings of which Roman Catholics may attend only as “observers” — it is noteworthy.

Particularly is this true when the document has to do with divergences in theory and practice of worship, as does the report of the WCC Commission on Faith and Order, *Ways or Worship** (Harpers. Pp. 362. \$4).

According to an Ecumenical Press Service release of June 4th, Fr. Charles Boyer, S.J., writing in *Unitas* of Rome (No. 1, 1952), concludes his comments on this volume:

“The Commission assigned to explore questions of liturgy has achieved positive results. Not only has it collected, classified and arranged a number of exact data concerning an extremely complex problem, but it has, with obvious care for truth and charity, put out certain reasonable suggestions which can genuinely serve the cause of unity.”

Purpose of the volume is “to provide material for discussion by the delegates . . . for the third World Conference at Lund in Sweden in [August] 1952.” From the 10 confessional positions included — four of them Catholic, and six Protestant — the representation may fairly be described as ecumenical, though the Protestantism is mostly British and continental, only two of the Protestant essays (Baptist and Methodist) being by writers in America.

It is impossible, in the space available, to summarize such a volume chapter by chapter. The most that a reviewer can do is to set forth certain features that impressed him as he read the book.

Chief of these is the extent of the return to Catholic sacramentalism that the majority of the Protestant contributors

seem to desire — even while they underscore also the historic Protestant emphasis on the Word.

For example, there is an almost unanimous recognition of the centrality of the Eucharist. Thus Herbert Goltzen, writing as a German Lutheran, says:

“All Church circles which are seriously interested in liturgical problems are agreed that this widespread practice [the omission, save on occasion, of Holy Communion from Sunday service] is a distortion of ecumenical worship, and that, on the authority of the New Testament and the confessional statements, the restoration of the unity between sermon-service and the celebration of the Holy Supper is essential” (p. 83).

Lacking in this sacramental emphasis are the two American contributions (Baptist and Methodist) — and of course that of the Religious Society of Friends.

Along with this goes a renewed appreciation, coming from the most unexpected quarters (e.g. Lutheran), of the Eucharistic sacrifice — in terms, of course, of a re-presentation of our Lord's redemptive acts, rather than of a repetition of Calvary. The overwhelming Protestant position on this matter seems to be in line with the splendid and succinct Anglican presentations — notably the scholarly restatement of A. H. Couratin, and the quasi-devotional treatment of the late Bishop Hicks.

While the Protestant contributors indicate a wish to take on Catholic features traditionally alien to Protestantism, the Catholics do not seem to reach for the Protestant emphasis on preaching although Fr. Georges Florovsky does refer to the revival, in some quarters, of preaching interest in Eastern Orthodoxy.

Part III contains four chapters on Mariology, representing Roman, Eastern Orthodox, Anglican, and (French) Reformed points of view, in that order. Particularly noteworthy is the last, which begins by pointing out the incompatibility of Roman Catholic devotion to our Lady with Protestant principles, but goes on to build up a positive Mariology somewhat along the restrained lines of the Book of Common Prayer, and concludes with an “office of Matins with Propers at a feast of Mary, mother of the Lord, on the 15th of August . . .”!

A chapter on “an approach to the work of reunion through common devotional understanding,” by Gilbert S. Shaw and Eric Hayman, rounds out a work, rich in confessional content and irenic in spirit, that should be an indispensable text book for the delegates at Lund.

But the volume should be read by others as well — by all, in fact, who

have the interests of unity at heart. Particularly will it serve as a sober corrective to peculiarly American tendencies in religious thinking, whether Catholic or Protestant.

Of Interest

“MITSUKAI” (“honorable messenger”) is the word used in the Japanese Prayer Book for angel. It is also the name of a quarterly begun in 1939, suspended in 1940, and now revived as “a means of communicating to . . . English-speaking friends, especially those overseas, news of the life and work of the Society of St. John the Evangelist in Japan.”

No subscription price, but will go to anyone sending \$1 or more “for the Cowley Fathers in Japan” either to the Rev. O.B. Dale, SSJE, St. Michael's Monastery, Oyama, Tochigi Ken, Japan, or to the Rev. G. M. Williams, Superior, SSJE, 980 Memorial Drive, Cambridge 38, Mass. Copies received by this department have several illustrations.

Recent publications of Faber and Faber include *A Psychologist at Work*, by E. Graham Howe (Pp. 179. 8/6), and *Questions Children Ask*, by Len Chaloner (Pp. 99. 6/6).

A Psychologist at Work is the publication in one volume of a series of articles that appeared in *Picture Post* “designed to explain to ordinary men and women how medical psychology performs its work.” Contains such chapters as: Can We Learn from Dreams? Mother v. Wife: The Conflict; Why Do We Get Ill? What is Claustrophobia? Mother — Girl Friend — Wife.

Questions Children Ask deals with questions about birth and death, and is an attempt to show how simple language can answer these.

Compiled by the Joint Commission on Assistance to the Russian Church “for the information of diocesan bishops of the Episcopal Church,” *Parishes and Clergy of the Orthodox and Other Eastern Churches in North America* appears to be as complete a listing as is humanly possible of Albanian, Armenian, Bulgarian, Carpatho-Russian, Greek, Romanian, Russian, etc. churches throughout the USA, Alaska, Canada, and Mexico.

Useful also for those who, when traveling, would like to cement Anglo-Orthodox friendship by attendance at the services of these Churches (available from Rt. Rev. Lauriston L. Scaife, D.D., 1114 Delaware Ave., Buffalo 9, N. Y. Paper, 50 cents).

*Subtitled, “The Report of a Theological Commission on Faith and Order.” Edited by Pehr Edwall (Church of Sweden), Eric Hayman (Church of England), and William D. Maxwell (Church of Scotland). General Preface by Leonard Hodgson.

Prefaced by the Report of the Commission, the bulk of the volume consists of three parts: Part I (The Elements of Liturgy), Part II (The Inner Meanings of Word and Sacrament), and Part III (Liturgy and Devotion).

Anglican contributors (in addition to Anglican editor): A. G. Hebert, SSM, A. H. Couratin, G. W. H. Lampe, the late Bishop F. C. N. Hicks (reprinted from *The Second World Conference on Faith and Order, Edinburgh, 1937*), T. M. Parker, and Gilbert S. Shaw.

Religious positions represented: Roman Catholic, Eastern Orthodox, Anglican, Lutheran (Germany, Sweden, Alsace), Reformed (Scotland, Switzerland, Holland, France), Baptists, Congregationalist, Methodist, Society of Friends, Old Catholic.

MICHIGAN — Groundbreaking for St. Luke's Church in Allen Park, Mich., was an event to which several branches of the Holy Catholic Church lent a hand. Bishop Emrich of Michigan turned the first spadeful of earth and taking their turns after him were the Rt. Rev. Andrei Moldovan, Bishop of the Romanian Orthodox Church in North America; Fr. Peter Moga, pastor of the Romanian Church in Dearborn; Fr. Gabriel Paul Greszik, pastor of the Sacred Heart Polish National Catholic Church in Detroit; ministerial representatives of Protestant Churches in Allen Park; and clergy of the Episcopal Church from several nearby communities. Bishop Moldovan gave the final blessing at the service.

Allen Park is a suburb of Detroit with a population of 25,000. Ten years ago it was a country crossroads. Recently it became a city. St. Luke's, formally organized in 1948, has experienced rapid growth along with the community. This growth has been phenomenal since the coming of the Rev. Carl Sayers in 1950, as the first resident clergyman.

St. Luke's aroused the interest and attention of the entire community last summer when the Sayers, with the aid of hard-working lay help, ran a vacation Church School, using their rectory basement, a garage, and a nearby vacant lot which the village officials obligingly put in shape for their use. Children of all faiths attended and the whole venture was counted a great success to be repeated this summer.

WESTERN NORTH CAROLINA — The decision of the University of the South to refuse admittance of Negroes to its School of Theology (see page 18) was protested by the Woman's Auxiliary of Western North Carolina at its annual meeting. "We feel that a Church institution should be leading in developing a true understanding between races," the resolution of protest said.

DELAWARE — The legalizing of bingo and other games of chance for charitable purposes was opposed by the recent convention of Delaware. A vote of 53 to 12 indicated the delegates' mind in regard to reported agitation in Wilmington to have a special session of the state legislature called in order to legalize such games. The vote reflected the feeling of the House of Bishops on the subject. Among the 16 delegates who did not vote on the resolution was Governor Elbert N. Carvel.

Included in the 1953 budget was an item for a year-long field study of the diocese, to be made next year by the unit of research of the National Council

"for less than \$3,000." Much of the survey will be done by Churchpeople in the area.

The diocesan advance fund minimum balance was set at \$250,000, a figure half that originally contemplated but one adjudged to be still sufficient to provide churches with financial aid for expansion and repairs, inasmuch as money so borrowed would be gradually repaid to the fund.

The convention also was asked to consider construction of a community church

program of the Cathedral. The growth of population in the vicinity continues to open up new opportunities, both for pastoral and educational work.

The choir school, at present a boarding school with room for 40 boys, will in the autumn receive a limited number of day pupils, in response to the new needs of the community.

WEST MISSOURI — Printing of the proper forms of bequest so that more Churchpeople will think to remember the



BISHOP MOLDOVAN AND OTHER CHRISTIANS*
Breaking ground together.

for use of various denominations at Dunlieth (suburban Wilmington). No decision was reported on this subject.

ELECTIONS. Deputies to General Convention: Clerical, J. B. Mosley, William Munds, Walden Pell, P. A. Kellogg; lay, Governor Carvel, J. F. Daugherty, J. W. Chinn, Jr., and J. R. White.

NEW YORK — The Rev. Darby W. Betts, Jr., has been elected a canon of the Cathedral of St. John the Divine and appointed headmaster of the choir school. He will share in the services and preaching at the cathedral, under the direction of the dean, the Very Rev. Dr. James A. Pike. Canon Betts has been acting chaplain at Columbia University since Dean Pike left that post for the cathedral.

The Rev. James Green, who has been headmaster of the choir school since 1941, will continue as canon precentor. He will devote the greater part of his time to the educational and extension

diocese in their wills was favored by the convention of West Missouri. Within the past four months authorities have been informed of five wills which mention the diocese.

The convention also favored the raising of an endowment fund which would underwrite a large part of the expense of the episcopate and thus relieve parishes of most of this assessment.

A recent survey by W. A. Cochel revealed that building projects in the diocese in the past two years together with those now in process or prospect amount to almost five million dollars.

The convention attracted the largest number of lay representatives in the his-

*Bishop Moldovan, with spade, was preceded by Bishop Emrich (right) and assisted by the Rev. Mr. Sayers and layman August Carlsen who arranged ceremonies. At extreme right are Romanian Orthodox clergy. On the other side of Bishop Emrich is Fr. Greszik. Next to him are Protestant clergy.

tory of West Missouri—more than a hundred. One of the highlights of the gathering was the presentation of the Bishop's Medal to nine laymen who have rendered distinguished service beyond the bounds of their parish: Messrs. David T. Beals, Lorren W. Garlichs, George M. Hayward, Robert B. Hillyard, Benjamin C. Howard, Neal O. Reyburn, William H. Scarritt, W. Capen Shank, and Laurance S. Staples.

ELECTIONS. Deputies to General Convention: Clerical, C. W. Sprouse, R. M. Trelease, E. W. Merrill, E. R. Sims; lay, R. B. Hillyard, W. A. Cochel, L. W. Garlichs, W. A. Moon.

WESTERN MASSACHUSETTS — A Happy Birthday cake was presented to Bishop Lawrence during the convention of his diocese, Western Massachusetts. Presentation of the cake and a book of personal greetings from clergy and laymen took place at luncheon on May 21st, the bishop's 63d birthday. The Rev. Richard G. Preston was elected vice-chairman to take Bishop Lawrence's place at the afternoon session.

The convention then approved the recommendation of the bishop that the standing committee make a study and evaluation of the work of the diocese.

A pre-convention pageant depicting the growth of the Episcopal Church in America, New England, and the diocese was presented by 25 young people.

ELECTIONS. Deputies to General Convention: Clerical, R. G. Preston, M. F. Williams, R. R. Carmichael, A. G. Noble; lay, R. W. Boyer, R. M. Abagnale, Shaun Kelly, H. C. Coley. Alternates: Clerical, J. V. McKenzie, R. W. Smith, J. F. Madison, P. H. Steinmetz; lay, Spencer Miller, Jr., F. P. Dill, F. E. Punderson, H. C. Bartlett.

WESTERN NEW YORK — The "Standing Room Only" sign was hung upon the door of St. Paul's Cathedral, Buffalo, in Western New York for both the diocesan men and boys' corporate communion and the service for the presentation of the children's mite boxes.

The 12th annual corporate communion exceeded Bishop Scaife's expressed desire for an attendance of 1,000 by reaching 1,238. After the service the men formed a procession behind the Salvation Army Band and paraded through downtown Buffalo to the Statler Hotel. There the assemblage was addressed by Mr. Harvey Gaylord, vice-president of the Bell Aircraft Company.

On the following day the children of the diocese presented the largest offering so far received from them in the diocese, a total of \$5,250.

NEBRASKA—For the first time an Episcopal Church in Nebraska has been consecrated immediately on completion. St. Andrew's, Seward, was debt free when finished and thus was eligible for the centuries-old service of consecration.

LOS ANGELES — A gift of \$5,000 from an anonymous donor, conditioned on a like amount being raised by popular subscription during 1952, has stirred the San Diego County and City Mission Society, an agency of the diocese of Los Angeles, to renewed efforts to establish a Home for the Aged in San Diego.

A vigorous drive for funds was to be launched in all Episcopal churches in the San Diego area early in May.

The effort on the part of the society is a response to the need for more provision for care and housing of the aged in the area. At present only one other religious agency is servicing this need.

ALBANY — Plans for renovation of All Saints' Cathedral, Albany, and the construction of an adjoining unit that would house diocesan and cathedral offices were heartily favored by the convention of the diocese meeting at the Lake Placid Club, May 5th to 7th.

The special committee on the cathedral reported that space-planning in many parts of the building would improve and enlarge cathedral facilities. At present there are more than 20,000 square feet of waste space in the basement of the cathedral, which could be used to house an auditorium.

There will be space for other needed facilities including a kitchen, nursery, and kindergarten school, and offices for new and existing agencies of the diocese. Even a bookstore and religious supply center is contemplated.

Governor Thomas E. Dewey of New York, a vestryman of St. Peter's Church, Albany, addressed convention sessions.

ELECTIONS. Deputies to General Convention: Clerical, A. W. Brown, O. D. Carberry, S. D. Jenkins, C. B. Persell; lay, F. W. Crumb, W. C. Loecher, C. F. Millhouse, F. A. McNamee.

NEWARK — Hospital and medical insurance for parish priests might well be considered a proper part of the parish budget, Bishop Ludlow, suffragan of Newark, suggested during his address to the diocesan convention.

Bishop Ludlow urged vestries to enroll their rectors in both the Hospital Service Plan of New Jersey and the Medical-Surgical Plan of New Jersey, especially if the annual salaries paid the rectors were less than \$5,000.

Among the resolutions adopted was one expressing concern for the mission of the Church in American cities. The necessary staff for leadership on a national level should be provided within the framework of the National Council, delegates said.

Because of renovations being made to Trinity Cathedral, Newark, the convention met at Grace Church, Orange, where diocesan headquarters used to be.

ELECTIONS. Deputies to General Convention:

Clerical, Donald MacAdie, J. A. Mitchell, C. P. Trowbridge, F. J. Warnecke; lay, C. W. Kappes, Jr., W. T. Kirk, H. T. Stetson, F. G. Stuart. Alternates: Clerical, W. O. Leslie, Jr., H. S. Brown, J. F. Hamblin, H. R. Onderdonk; lay, L. K. Lydecker, C. A. Capron, W. S. Greene, E. O. Stanley.

Woman's Auxiliary delegates: Mmes. C. E. Griffith, G. E. Shipler, H. H. Quick, O. F. Judd, R. T. Weller. Alternates: Mmes. Robert Trenbath, E. W. Fortiner, F. B. Gerhard, N. L. Troast, Carl Derr.

FOND DU LAC — Big news of the convention of Fond du Lac was the approval of Bishop Sturtevant's request for a bishop coadjutor.

The bishop announced the election by the cathedral chapter of the Rev. Dr. Frederick D. Butler, rector of St. Peter's Church, Ripon, as an honorary canon of St. Paul's Cathedral. The Rev. Dr. Butler is president of the standing committee of the diocese and has tendered his resignation as rector of St. Peter's, effective September 15th.

ELECTIONS. Deputies to General Convention: Clerical, William Elwell, H. M. Keyes, W. F. Christian, J. H. Pearson; lay, C. E. Steiger, C. G. Kuebler, A. J. Perry, John Bonini. Alternates: Clerical, W. F. Donnelly, Henry Brendemihl, G. K. Hill, H. F. Cowan; lay, William Kellett, F. K. Foster, Allen Earle, N. M. Pusey.

SPRINGFIELD — Anniversaries figured prominently during the synod of the diocese of Springfield, which was celebrating its own 75th anniversary.

Bishop White, retired bishop of the diocese, was presented with a purse of \$850 as a gift for his 85th birthday. The Woman's Auxiliary observed its 65th anniversary.

Among the speakers at Auxiliary sessions was Mrs. Richard Tuttle Loring, widow of the late bishop of Springfield. Bishop Conkling of Chicago spoke at the synod banquet.

ELECTIONS. General Convention: clerical, D. K. Montgomery, F. St. C. Arvedson, W. H. Brady, J. E. Gill; lay, Harry Faulkner, J. G. Weart, C. M. Hathaway, A. A. Seig. Alternates: clerical, O. D. Reed, W. L. Jacobs, F. H. O. Bowman, P. H. Miller; lay, Walter Gates, O. A. James, J. R. Parker, C. M. Blunk.

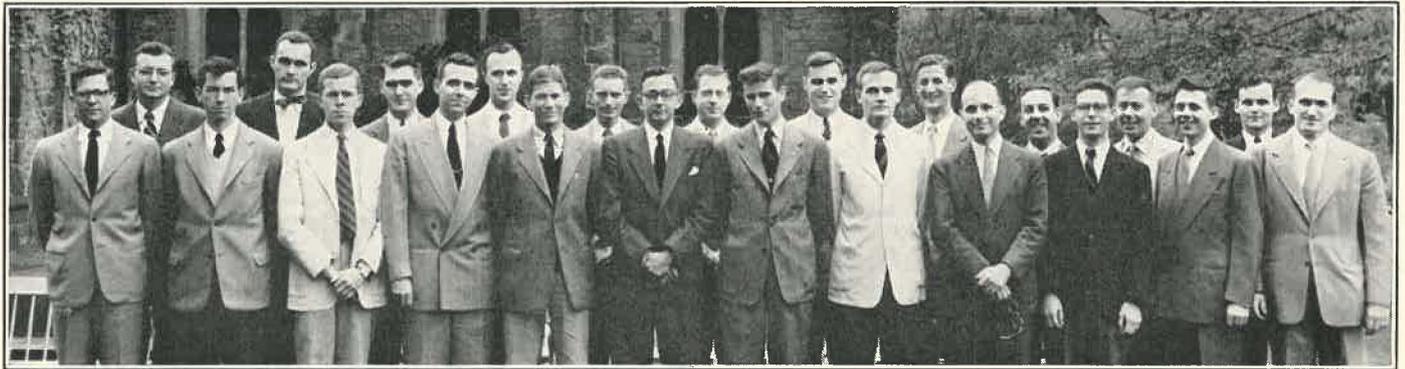
ROCHESTER — The fruits of tithing are being reflected in increased giving to missions, Bishop Stark of Rochester told the convention of his diocese. This year's missionary pledge to the national Church of \$36,000 is the largest in the history of the diocese.

The Church of St. Mark and St. John in Rochester and the Church of the Ascension, Rochester, have paid off their mortgages, convention learned.

ELECTIONS. Standing committee: Clerical, G. L. Cadigan, F. M. Winnie; lay, T. E. Hargrave, R. S. Bloomer.

General Convention: Clerical, F. R. Risher, A. R. Cowdery, F. M. Winnie, Q. E. Primo, Jr.; lay, T. E. Hargrave, Harper Sibley, R. S. Bloomer, T. T. Odell. Alternates: clerical, Roger Alling, G. L. Cadigan, E. K. Nicholson, C. R. Stinnette; lay, G. D. Whedon, E. W. Gumaer, W. H. Corwin, J. W. McConnell.

EDUCATIONAL



EPISCOPAL THEOLOGICAL SCHOOL GRADUATES*
Only two for Massachusetts.

SEMINARIES

Largest Class at Virginia

Sixty-five students were graduated at the 129th commencement exercises of the Virginia Seminary. Of these, 50 received the degree of Bachelor of Divinity.

The completion of special courses by five additional students brought the total of those who had completed their prescribed seminary work to 70, the largest in the history of the seminary. Among the latter were the Rev. Peter Nishikawa of Kyoto who was awarded the degree of Master of Sacred Theology, and K. V. Rajan of Madras, India.

Seven members of the class had volunteered and been accepted for overseas work: Nolan Akers to Panama, Keith Kreitner and Robert Jones to Honolulu, Philip Wheaton to the Dominican Republic, John McDuffie to Nicaragua, Lloyd Craighill, Jr., and Beverley D. Tucker to Japan.

Receiving the degree of Doctor in Divinity were: Bishop Krischke of Southwestern Brazil; Bishop Bram, suffragan of South Florida; Bishop Watson of Utah; the Rev. George J. Cleveland, canon of Washington Cathedral; and the Rev. W. Leigh Ribble, rector of Grace and Holy Trinity Church, Richmond, Va.

The address to the graduating class was given by Bishop Hines, coadjutor of Texas.

ETS Graduates 28

Twenty-eight men who have completed their three year course at the Episcopal Theological School in Cambridge were graduated at the 87th Commencement. The graduates have accepted positions which will take them into 13 states. New York, taking six men, leads, with Ohio and California taking four men each and only two remaining in Massachusetts.

At the commencement service Dean Taylor announced the awarding of prizes:

The Adams Prize to the senior who during three years has maintained the highest standard in preaching to Harold E. Barrett of Charleston, S. C.

The Bishop Atwood of Arizona Historical Prize to Richard L. Rising of Lancaster, Ohio, and the Salmon Wheaton Prize for Reading to Roger W. Wooton of Columbus, Ohio, both members of the graduating class. The William H. Lincoln Prizes for Reading competed for by members of the middle and junior classes were awarded to Sidney Lanier of Jacksonville, Fla., and Merrill O. Young of Manchester, N. H.

On an Isolated Domain

A letter from the faculty of the School of Theology and the chaplain of the University of the South, Sewanee, Tenn., requesting that the university's board of trustees reverse its decision to bar Negro students from the theology school will be considered at the next meeting of the board in June, 1953, says Bishop Mitchell of Arkansas, chancellor of the University.

In a public statement Bishop Mitchell repeated the decisions arrived at by the board, and said that the full text of the board's resolution had his endorsement. He said also that he felt sure his thoughts about the Christian principles involved were not at variance with those of the protesting faculty members, but that the disagreement was on the practical application of the principles.

DR. McCRADY'S VIEW

Dr. Edward McCrady, vice-chancellor of the university, said of the board's resolution:

"The action of the board of trustees was taken in a full session with 65 members present, including 13 bishops. There was free and full discussion, and the final report was adopted by an overwhelming majority.

"None of us can know with absolute certainty what the ultimate solution of the

many complicated problems connected with race relations in the United States will be. We can only pray that Divine Guidance will help us to better judgments than we by ourselves know how to make.

"After as conscientious and prayerful consideration of the subject as I was able to make, I feel deeply convinced that the action taken was in the best interest of both races."

The theology school faculty and the chaplain said in their letter to the chancellor and the board of trustees [L. C., June 22d] that in "the light of Christian ethics and of the teaching of the Anglican Communion" the refusal of the board to admit Negroes was "untenable." To substantiate this opinion the letter from the faculty quoted from an encyclical letter of the 1948 Lambeth Conference.†

ULTIMATUM

The faculty said in their letter that if their "request is ignored or if the assurance sought is refused, we are without exception prepared to resign . . . in June, 1953."

The board of trustees made their decision about Negro students in response to a recommendation from the Fourth Province synod [L. C., November 11, 1951]. The synod recommended that existing seminaries in the South be opened to members of all races, and asked Sewanee's board to reply. The synod chose to recommend such action after

*Front row, left to right: R. L. Rising, J. C. Hurd, Jr., Herman Page, J. J. Bishop, D. B. Weden, Jr., J. H. Clark, D. M. Hammond, R. W. Estill, G. M. Taylor, Jr., H. M. Jansen, Jr., W. E. Blewett, F. D. Musgrave.

Rear row, left to right: G. G. Gifford, II., R. C. Gardner, W. R. Lane, H. D. Avery, P. S. Frantz, Jr., R. H. Ash, W. C. Skipp, W. A. Opel, J. H. Hannahs, R. W. Wooton, D. R. Grindy.

Not in picture: J. R. Davis, C. R. C. Daugherty, L. R. Foutz, E. Van N. Goetchius, J. R. Leser.

†"God has given man responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or color. . . . We pledge ourselves to work for the removal of the injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened."

considering and rejecting the possibility of opening a segregated seminary for Negroes in Province IV. A Negro seminary — Bishop Payne Divinity School, Petersburg, Va.— was closed in 1950, since other seminaries of the Episcopal Church were accepting Negroes, a release from the University says.

One Southern seminary, Virginia Theological, has had a Negro student for a year. He is John Walker from the diocese of Michigan. VTS students report, "John is very popular by himself without effort on either side." At the end of Mr. Walker's first year the larger problems that had worried some of the authorities had not become serious. And Negro workers at the seminary helped out with such minor problems, not worked out in advance, as where to get a haircut or an off-campus meal, or go to a movie. One of them said, "We sure are proud of the fine record Mr. John is making. He's a real credit to us."

At Sewanee, where there is no John Walker, there was feeling in some quarters that the theology school faculty members were too quick to act on the basis of newspaper reports, which may have left out some of the explanations and qualifications in the board's resolution. Bishop Mitchell's statement was partly prompted by this feeling. This is what he said:

"The Board of Trustees of the University of the South, at its annual meeting in Sewanee, Tenn., on June 6th, adopted a resolution concerning the admission of Negro candidates for the ministry into the theological school, certain portions of which have been quoted as coming from me as chancellor. But although the full text of the Board's resolution has my endorsement, no statement on the subject has up to now been issued by me.

"The board had before it a recommendation from a meeting of representatives of 15 dioceses in nine Southern States (comprising what is known as the Fourth Province of the Episcopal Church). The University is owned by 22 dioceses, the 15 in the Fourth Province being among them. The Board of Trustees chosen by these 22 dioceses has the responsibility for the control and administration of the University. The provincial meeting simply recommended that the board consider the matter.

"The board did consider it at length and after full and serious discussion adopted, by a vote of 45 to 12, its resolution embodying the following points:

"(1) 'There is nothing in the ordinances of the University to prevent the admission of Negroes, or men of any other race to the School of Theology.

"(2) 'The board is informed 'by several legal authorities that such action would be in violation of the statutes of the State of Tennessee.

"(3) 'The School of Theology at Sewanee, unlike most of our theological schools, is not a separate and self-controlled institution, but is part of the university

both in administration and in social life; and therefore must consider the whole life of the University community which is located on an isolated domain.'

"(4) The board therefore concluded with 'we are of the opinion that furtherance of the Church's work and the happiness and mutual good will of both races



BISHOP MITCHELL
"Christians can disagree on methods."

will not now be served by the action requested' by the provincial meeting.

"It is against this decision by the Board of Trustees that the faculty of the theological school and the chaplain of the university have filed a protest addressed to the Chancellor and the Board of Trustees. However, their protest appears to be based on press reports and without benefit of the full text of the resolution.

"Their communication will of course be submitted to the Board of Trustees at its meeting next June, as requested, and will have the consideration which such a statement from that group of consecrated and learned men and faculty members deserves. I feel sure it will also be the subject of study and conference between the board authorities and the protesting faculty members between now and the next board meeting.

"Meanwhile I can only speak for myself as a member of the board. The Christian principles involved are fairly obvious to my way of thinking, and I feel sure my thinking is not at variance with that of the faculty members. I also subscribe as strongly as they do to the statement quoted from the encyclical letter of the last Lambeth Conference.

"It is on the practical application of the Christian principles to the particular situation at Sewanee that the faculty members take issue with the action of the Board of Trustees. Christian men can agree on the principles and disagree on the method or timeliness of applying those principles; and that seems to be the situation in this instance.

"I am mindful of the Christian spirit which moved these men. I think the board

is profoundly aware of the Church's need for training Negro clergy in the South for work in the South and of the great field for work among the Negro people. I am convinced that both the provincial recommendation and the present faculty action arose from a deep conviction that our Church has not fully met its responsibilities and opportunities in such work. Nobody could be more anxious for the right answer to it than I am. And I think the Board of Trustees is just as anxious for the right solution as are the members of the theological school faculty.

"R. BLAND MITCHELL,
"Bishop of Arkansas,
"Chancellor, the University of the South."

SECONDARY

A Woman Deputy

When Miss Ruth Jenkins took over the administration of Annie Wright Seminary, Tacoma, Wash., ten years ago, the school had a quarter million dollar debt. The debt has been cleared away, enrollment has jumped from 130 to 300, and the faculty has increased from 25 to 47.

In honor of achievements during her administration the College of Puget Sound awarded Headmistress Jenkins the degree of Doctor of Humane Letters. The award was made at the college's June commencement, and Bishop Jenkins, who retired as diocesan of Nevada in 1942, was asked to do the presenting. The bishop is Miss Jenkins' father.

Clergy of the diocese of Olympia gave Miss Jenkins a large silver bowl, appropriately engraved, and the faculty of the school gave her hood, cap, and gown. Trustees showed their appreciation with a gift of a wrist watch.

Annie Wright Seminary was established in 1884. It is Olympia's diocesan school for girls from kindergarten to grade 12.

Miss Jenkins was one of the three women elected to, but refused seats in, the 1949 General Convention. She is a member of the Church commission on the place of women in General Convention which recently made public its report in favor of the women [L. C., June 22d].

CHURCH SCHOOLS

False Theology for Children

Unreality, false theology, and lack of positive teaching in Church school worship services through the use of "Children's Creed," children's songs, and children's prayers have been opposed in resolution by Colorado's Department of Christian Education. The Department urges use of a Prayer Book Service to include the Apostles' Creed, abridged authorized prayers, and hymns from the Hymnal 1940.

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DEATHS

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

John Letcher Showell

The Rev. John Letcher Showell, 67, rector of St. Thomas Church, Croom, and the Chapel of the Incarnation, Brandywine, Md., died on May 15th at Doctor's Hospital in Washington, D. C. He had been ill for some time.

Mr. Showell was a grandson of John Letcher, governor of Virginia during the Civil War. His first parish was at East New Market, Md. He served subsequently in four Virginia parishes and started a mission at Lubbock, Texas, now the sizable parish of St. Paul's-on-the-Plains.

In the diocese of Washington, Mr. Showell was assistant at Trinity Church, Washington, from 1911-12, and rector of Trinity, Newport, from 1927-37. He then spent three years as rector of the historic Colonial Church at Yorktown, Va., before being called to Croom where he had been rector since 1940.

Oscar F. R. Treder, Priest

The Rev. Oscar F. R. Treder, D.D., died on May 28th in the Episcopal Church Home and Hospital, Baltimore, after a long illness. He was 75.

Dr. Treder was rector of Catocin Parish, in Maryland, comprising St. Stephen's Church, Thurmont, and Harriot Chapel, Catocin Furnace.

He was formerly dean of the Cathedral of the Incarnation, Garden City, L. I. In 1925 Dr. Treder was prominently mentioned as a possible coadjutor for Long Island.

He began his ministry in 1904, after graduating from General Theological Seminary, as curate of St. Luke's Church, Mechanicville, N. Y. He also served as rector of St. Luke's Church, East Hampton, L. I.; dean of the Cathedral Church of St. Stephen, Harrisburg, Pa.; rector of St. James' Church, Bedford, Pa.; and vicar of St. Ann's Church, Smithsburg, Md.

He also served as a deputy to General Convention.

Surviving are his widow, Lillian Howe Treder; four sons, the Rev. Messrs. Rudolph W. and John H. and Messrs. Alfred H. G. and Oscar F. R. Treder, Jr.; a daughter, Mrs. William U. Jenkins; a sister, and three grandchildren.

Amy Thompson, Deaconess

Deaconess Amy Greer Thompson died in St. John's Hospital, Brooklyn, N. Y., on May 25th, a few days after her 80th birthday. She was an only child, born and brought up in Washington, D. C.

A graduate of the New York Training School for Deaconesses she served

in St. Louis; Grace Chapel, New York; and St. Martha's and St. Andrew's, Bronx, N. Y.

On her retirement in 1940, she went to live at St. Clare's House, Upper Red Hook, N. Y. Her sight failing, she became a resident in St. John's Home for the blind, Brooklyn, where she happily spent the last four years of her life. An operation partly restored her sight.

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Marriage

(Continued from page 14)

should have approximately equal education, formal or informal. They ought to like to do some things together. And there should be an agreement as to the Church and God's part in their lives and those of their children.

Secondly, there needs to be a maturity. Far too many marriages are hampered because of the infantilism of one or both parties. If a man falls in love with a cute baby-talking girl, he ought not to feel injured because she still baby-talks when she is fat and wrinkled. The "I-won't-play-unless-you-play-my-way" attitude indicates an undeveloped mind and personality. Infantilism is, however, no excuse to break up a marriage. It is incumbent upon the mature party to help the other partner to adulthood.

BRIDGE AND FISHING

The Church believes that people ought to marry, among other reasons, for the purpose of mutual fellowship. That is why two adult minds with similar ideas, plans, and hopes generally make the best marriage partners. Unless husband and wife share similar likes, education, and training, there cannot be the maximum of mutual fellowship. A man and wife ought to make every effort to learn to like to do what the other likes to do. If your wife likes to play bridge, mister, you would do well to learn—even though you cannot stand it. Madam, if your husband likes to fish, you had better learn to put a night crawler on your own hook!

Christian marriage is, also, for mutual encouragement and understanding. Once we are grown to adulthood, there is no one else who ought to be as close to us as our mates. It is from them we must receive our encouragement. It is from them that we can hope for real understanding. No one else knows our strength and weaknesses as well. No one else is in a position to be more understanding of our respective mates than you or I. Instead, modern pagan marriages all too often give not encouragement but discouragement: "Why can't you cook like mother?" "Why don't you earn as much as John Doe?" As for understanding, it would appear to be well nigh non-existent. Christian marriage ought to provide mutual encouragement and understanding.

Christian marriage ought to have as one of its purposes the begetting of children (or, if it be a physical impossibility, the adoption of children). Marriage without children is no complete marriage. Those children have a right to be physically well cared for and loved. They have, also, the right to be taught about the heavenly Father's love for them, Christ's redemption of them, and the power

of the Holy Ghost that is available to them. They have the right to be baptized, to be brought to Church school, to be brought up in the family of the Church. Any parent who fails in this duty to his children can expect only the direst punishment from God.

Of course, Christian marriage is difficult to achieve. First of all there must be a hearty desire for Christian marriage. Then God's help is required in the attainment of the goal. The Church now requires all brides and grooms, before their marriage, to sign a statement containing these words: "We do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

NO BICKERING

A Christian couple will seek God's help for their marriage in several ways. First of all, they will learn to pray privately every day that they may know God's will and have the power to do it. They will say grace at each meal, for it is fitting to thank God and to pay respect to Him at these times of family fellowship. They will guard their tongues from speaking disrespectfully of God or His holy Church. Their conversation will be on a plane that they would be willing to carry on should our Lord Himself be a guest in their home. They will seek to make their home a haven of peace, free from bickering and yelling. They will be polite to each other and to each child, for they will see in each other another child of the heavenly Father. They will spend time with each other. They will be interested in their children's conversation and in their lives. They will discipline and teach their children by being with them frequently and by planning things for the family's pleasure—as a unit.

CHURCH EVERY SUNDAY

They will themselves be in Church each Sunday and see that their children are in Church school every Sunday. They will teach the children to pray. They will themselves observe the discipline of fasting on Fridays and in Lent and so teach the children. They will strive for perfect honesty, trustworthiness, purity, and love. They will so teach their children.

In such a round of discipline, teaching, conversation, companionship, private and public prayer, grace at meals, they will ever draw closer to God and ever receive His guidance and power. So their marriage will grow strong, sheltering children and neighbors with its virtue and love. And, while troubles, sorrows and misunderstandings, and sickness may beat upon that marriage, it will stand—it will grow—for it is rooted and grounded in the love and the power of the Almighty, the compassionate, the good and loving God.

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NOTICES

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Clifford W. Atkinson, who was recently ordained deacon in the district of Salina, is now serving St. Paul's Church, Beloit, Kans.

The Rev. John Fairman Brown, who was recently ordained deacon in the diocese of New Hampshire, will become curate of Grace Church, Newark, N. J., on July 1st. Address: 12 Walnut St.

The Rev. Frank Butler, formerly curate of St. Luke's Church, Minneapolis, is now rector of St. John's Church, St. Cloud, Minn. Address: 386 Fourth Ave. S.

The Rev. Robert C. Derr, formerly curate of Christ Church, Short Hills, N. J., is now rector of St. Andrew's Church, Belmont, Mass.

The Rev. John M. Frye, formerly vicar of the Church of the Epiphany, Royersford, Pa., will become rector of All Saints' Parish, Grenada, Miss., on July 1st. Address: 1060 S. Line St.

The Rev. Thomas Johnson, formerly vicar of St. Paul's Mission, Goodland, Kans., will become canon of Trinity Cathedral, Omaha, Nebr., in July.

The Rev. Frederick W. Kates, rector of St. Stephen's Church, Pittsfield, Mass., and the author of a number of well-known religious books, will become dean of the Cathedral of St. John the Evangelist, Spokane, Wash., on September 1st.

The Rev. George F. Packard of Immanuel Church, Glencoe, Md., formerly associate editor of the Maryland Churchman, is now editor. Address: 105 W. Monument St., Baltimore 1.

The Rev. William R. F. Thomas, formerly vicar of Christ Church, Kealahoukua, Hawaii, will become vicar of Calvary Church, Kaneohe, Oahu, on July 1st. Address: Seabury Pl., Kaneohe, Oahu, Hawaii.

The Rev. Benjamin W. Tinsley, formerly rector of Trinity Church, Owensboro, Ky., will become rector of St. John's Church, Lafayette, Ind., on July 1st. Address: 636 Ferry St.

The Rt. Rev. Dr. John T. Dallas, Retired Bishop of New Hampshire, formerly addressed at R. R. 1, Newmarket, N. H., should now be addressed at R. R. 1, Durham, N. H.

The Rev. Mansel Broderick Green, retired priest of the diocese of Chicago, who has been living in South Haven, Mich., for the past 15 years, is now in residence at 344 Bloom St., Highland Park, Ill. He will do supply work in the diocese of Chicago.

The Rev. Edward A. Groves, Jr., rector of St. Luke's Church, Fort Collins, Colo., should be addressed at Box 129 for all personal communications or mail for St. Luke's Church. Permanent residence remains 812 E. Oak St.

The Rev. Dr. C. J. Harth, assistant of St. Bartholomew's Church, Baltimore, formerly addressed at 4513 Manordene Rd., should now be addressed at 4651 Manordene Rd., Apt. C, Baltimore 29, Md.

The Rev. Robert M. Hogarth, priest of the diocese of Los Angeles, formerly addressed at Route 3, Box 108, should now be addressed at Route 4, Box 286, Yucaipa, Calif., because of rerouting of numbers.

The Rev. Herbert C. Lazenby, who is serving St. Thomas' Church, Dallas, Ore., formerly addressed at 415 Washington, may now be addressed at 413 Clay in Dallas, Ore.

The Rev. Rudolph O. Liesinger, chaplain of Veteran's Hospital, Buffalo, formerly addressed at Box 107, 39 Carrow St., Orchard Park, N. Y., should now be addressed at 484 Norwood Ave., Buffalo 22.

The Rev. Paul C. Martin, retired priest of the diocese of Southern Virginia, formerly addressed at Westover Gardens, Richmond, may now be addressed at Bon Air, Va.

The Rev. Theodore H. McCrea, who is serving St. John's Church, Dallas, formerly addressed at 10216 Galway Dr., should now be addressed at 959 N. Buckner Blvd., Dallas 18, Tex.

The Rev. C. A. Rantz, who recently retired as rector of the Church of the Ascension, Claymont, Del., may now be addressed at 4 York Rd., Deerpark, Wilmington, Del.

The Rev. David E. Seaboldt, assistant of St. Peter's Church, Perth Amboy, N. J., who lives

at 175 Rector St., should be addressed at Box 842.

Ordinations

Priests

Georgia: The Rev. Thomas Bostwick Allen was ordained priest on June 6th by Bishop Barnwell of Georgia at the Virginia Theological Seminary, where he has been a student. Presenter, the Rev. F. B. Tucker.

Southern Virginia: Two deacons were advanced to the priesthood on June 9th at Emmanuel Church, Chatham, Va., by Bishop Gunn of Southern Virginia. The Rev. E. L. Merrow preached the sermon.

The Rev. William Charles Hoffman, presented by the Rev. E. P. Bush, Jr., is in charge of Trinity Church, Gretna, Va.; St. Paul's, Peyton-

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NEEDED

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

SUMMER CAMPS

CHICKADEE, GROTON, N. H., 40 Girls 5-17; 40 Boys 5-14. All land and water sports. Private lake. Modern cabins with toilets and showers. 8 weeks \$270.00; 4 weeks \$145.00. Rev. & Mrs. R. L. Weis, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

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CHANGES

burg; and St. John's, Mount Airy. Residence: Gretna.

The Rev. William Edward Rasche, presented by the Rev. G. R. MacClintock, is rector of Emmanuel Church, Chatham, Va., in charge of Dame Memorial, Dry Fork. Residence: Chatham.

Western North Carolina: The Rev. Thomas Comstock Seitz was ordained priest on June 4th by Bishop Henry of Western North Carolina at the Church of St. Mary's in the Hills, Blowing Rock, N. C., where the new priest will be in charge. He will also be in charge of St. Luke's, Boone, and St. Mary's, Beaver Creek. Presenter, the Rev. Dr. W. C. Seitz, father of the ordinand; preacher, the Rev. G. D. Webbe.

Deacons

Alabama: Allen Theodore Sykes was ordained deacon on May 30th by Bishop Carpenter of Alabama at Grace Church, Anniston, Ala. Presenter, the Rev. W. S. Stoney; preacher, Dean F. C. Brown. To be vicar of the Church of the Epiphany, Guntersville, Ala., and of St. Luke's, Scottsboro, and the House of Happiness, Scottsboro. Address: Route 3, Guntersville.

California: Eldon Ariel Bayard was ordained deacon on May 31st by Bishop Block of California at Grace Cathedral, San Francisco. Presenter, Canon Eric Montizambert; preacher, Canon C. M. Guilbert. To be in charge of St. Mark's Church, King City, Calif. Address: 301 Bassett St.

Chicago: Several men were ordained to the diaconate on May 31st by Bishop Conkling of Chicago at St. James' Church, Chicago. The Rev. Robert E. Savage preached the sermon.

Norman Hugh Barbour, presented by the Rev. R. L. Miller, will be vicar of St. Chad's, Love's Park, Ill. Address: Theodore St.

Raymond Holly, presented by the Rev. W. C. Bihler, will be pastor, for Iroquois and Ford Counties, Illinois.

Robert Gail Ruffie, presented by the Rev. R. E. Savage, will be curate of Christ Church, Waukegan, Ill.

Rempfer Lees Whitehouse was presented by the Rev. C. P. Parker. Address: 1742 Asbury Ave., Evanston, Ill.

Delaware: Two men were ordained to the diaconate on June 6th by Bishop McKinstry of Delaware at Trinity Church, Wilmington, Del. The Rev. G. F. Tittman preached the sermon.

Victor Kusik, presented by the Rev. Donald Mayberry, will be in charge of St. Mary's Church, Bridgeville, Del. The Rev. Mr. Kusik and the Rev. Mr. Mayberry met when the latter was chaplain of the Sixth Marine Division in Tsingtao. The new deacon's father, an engineer with a Czechoslovakian company located in Manchuria, and mother were cut off from contact with their son in 1945 as the result of guerilla warfare. The young man later came to America and graduated this spring from the Virginia Theological Seminary.

B. Clifton Reardon, presented by the Very Rev. J. Brooke Mosley, will be in charge of St. Martin's-in-the-Field, Selbyville, Del. The new deacon spent two years in study at a Protestant seminary before entering the Episcopal Church.

Florida: George Dibrell Young, Jr. was ordained deacon on June 2d by Bisop Juhon of Florida at Trinity Church, St. Augustine, Fla. Presenter, the Rev. C. M. Seymour, Jr.; preacher, the Rt. Rev. Hamilton West. To be in charge of St. James' Church, Perry, Fla.

Missouri: William D. Chapman was ordained deacon on June 9th by Bishop Scarlett of Missouri at Christ Church Cathedral, St. Louis. Presenter, the Rev. H. A. Bassage; preacher, the Rev. M. P. Halverson. To be assistant of Calvary Church, Columbia, Mo.

James H. Clark was ordained deacon on June 1st by Bishop Heron, Suffragan Bishop of Massachusetts, acting for the Bishop of Missouri, at St. Margaret's Church, Brighton, Mass. Presenter, the Rev. Dr. J. F. Fletcher; preacher, the Rev. Dr. M. H. Shepherd. To be in charge of St. Paul's Church, Ironton, Mo.; Trinity, DeSoto; and St. Peter's, BonneTerre. Residence: Ironton.

Keith Kreitner was ordained deacon recently by Bishop Scarlett of Missouri at Grace Church, St. Louis. Presenter and preacher, the Rev. C. C. Wilson. To be in charge of Christ Church, Kilauea, Kauai, T. H.

Peter C. Moore was ordained deacon on April 16th by Bishop Lichtenberger of Missouri at Christ Church Cathedral, St. Louis. Presenter, the Rev. J. H. Richardson; preacher, the Rev. G. H. Easter. To be curate of St. Luke's Chapel, New York City.

Arthur R. Steidemann was ordained deacon recently by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at Emmanuel Church, Webster Groves, where the new deacon will continue to be

assistant. Presenter and preacher, the Rev. J. M. Lichtner. Address: 208 Baker, Webster Groves 19, Mo.

New Hampshire: Edward H. MacBurney was ordained deacon on May 22d by Bishop Hall of New Hampshire at the Church of the Redeemer, Springfield, Pa. Presenter, The Rev. L. W. Hodder; preacher, the Very Rev. Dr. P. L. Urban. To spend a year in graduate work at St. Stephen's College, Oxford.

Western North Carolina: John Sherwood McDuffie was ordained deacon on June 2d by Bishop Henry of Western North Carolina at the Church of the Transfiguration, Bat Cave, N. C. Presenter, the Rev. F. A. Saylor; preacher, the Bishop. To work in Nicaragua.

Wyoming: Among the men ordained to the diaconate on June 6th in the Virginia Theological Seminary chapel were E. B. Kyle Boeger and Raymond H. Hoffman, Jr., ordained by Bishop Goodwin of Virginia, acting for the Bishop of Wyoming. Presenters, the Rev. F. B. Tucker and the Rev. C. L. Stanley, respectively.

Resignations

The Rev. Dr. Theodore J. Schneider has resigned as rector of St. Mark's Church, Des Moines, Ia., and is retiring from the active ministry because of ill health. Address: 710 Filmore St., Des Moines 16.

Church Army

James Richard Allen of Valley City, N. Dak., was commissioned an officer in the Church Army on May 7th at the annual convention of the diocese of Albany by Bishop Barry of Albany. Captain Allen is assigned to St. John's Church, Troy, N. Y.

Alexander Theodore Patience of New Haven, Conn., was commissioned an officer in the Church Army on May 2d at the annual convention of the diocese of Indianapolis by Bishop Kirchhoffer of Indianapolis. Captain Patience is in charge of Trinity Church, Lawrenceburg, Ind.

Laymen

Dr. Eugene R. Marzullo has been appointed medical director of St. John's Episcopal Hospital, Brooklyn. Dr. Marzullo has been clinical professor of medicine of the State University of New York, College of Medicine, since 1940.



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

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

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.

STEAMBOAT SPRINGS, COLO.

ST. PAUL'S Rev. Justin Van Lopik, v
On U. S. 40
H Eu 4th Sun 8:30, other Sun 6:30 & 11; Daily
anno; C Sat 6:30-7:30 & by appt

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 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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
6:15; Also Fri (Requiem) 7:30; Also Wed & HD
10; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-
5:30, 7:30-8:30 & by appt

EVANSVILLE, IND.

ST. PAUL'S Rev. Imri M. Blackburn
301 S. E. First
Sun: 8 & 10; HD as anno

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from previous page)



FORT WAYNE, IND.

TRINITY Berry & Fulton Sts.
Rev. Geo. B. Wood, r; Rev. Geo. W. DeGraff, ass't
Sun 7:30, 9 Eu, 11 MP; Fri 9:30 Eu

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William L. Dewees, r
Sun HC 8; (Daily 8); Ch S 9:30, MP 11; Br. of St.
Andrew 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8 & 11; HD 11

CAMBRIDGE, MASS.

CHRIST CHURCH Rev. Gardiner M. Day, r
Harvard Square
Sun 8, 11; Wed & HD 11

MARBLEHEAD, MASS.

ST. MICHAEL'S Rev. David W. Norton, Jr., r
Built in 1714
Sun 8 & 11; HD 8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N.J.

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

RIDGEWOOD (Newark), N.J.

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

SEA GIRT, N.J.

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

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven. George L. Packard, Supt.
Sun HC 8; Tues 7; Thurs 7; C Sat 8-9

BROOKLYN, L. I., N. Y.

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

BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat,
7:30-8:30 & by appt

FREDONIA, N. Y.

TRINITY Rev. Harry W. Vere, v
Day Street
Sun 8 HC, 11 Morning Service & Ser

GLENS FALLS, N. Y.

THE MESSIAH Rev. S. D. Jenkins, r
Sun 7:30, 9 HC; Daily 7 HC; North Church,
Kattskill Bay, Lake George 11

NEW YORK CITY

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

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue & 51st Street
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10. Organ Recitals Fri 12:10. Church open
daily for prayer.

NEW YORK CITY (Cont.)

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

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

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

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

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily,
8:30 HC; HD 12:10 HC

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

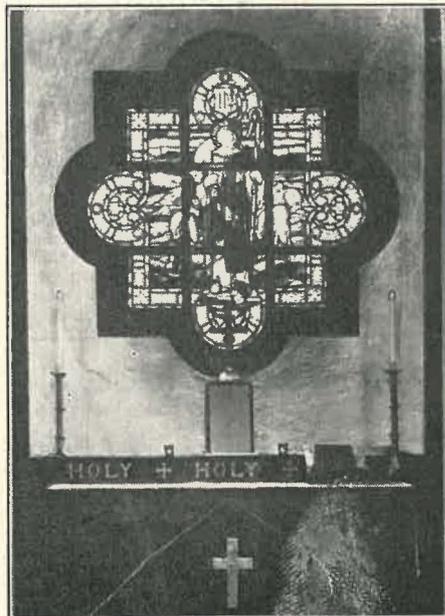
TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles
Pickett, c
Sun 8 HC; 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4;
11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP.
Wed & Fri 8, HC. HD, 8 & 10 HC

SCHENECTADY, N. Y.

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



SAN JUAN MISSION
FARMINGTON, NEW MEXICO

SYRACUSE, N. Y.

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

UTICA, N. Y.

GRACE Genesee and Elizabeth Sts.
Rev. Stanley P. Gasek, r; Rev. R. Louis Somers, c;
Rev. Halsey M. Cook, c
Sun 8, 9:15, 11; HC Wed 7; Thurs 10; Fri 7:30;
Lit daily 12:15

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP 15: HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Wittey
7th and Robinson
Sun 8:30, 10:50, 11; Thurs 10

TULSA, OKLA.

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

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &
Fri 7, Thurs & HD 9:30, EP 5:30, C Sat 12 to 1 &
4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Sun Mass with Ser during Summer 9:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

DENISON, TEXAS

ST. LUKE'S Rev. David A. Jones
427 W. Woodard
Sun H Eu 8, 9:30 (Cho); Daily 7, ex Wed & Sat;
Wed 9:30; C by appt

HOUSTON, TEXAS

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

SAN ANTONIO, TEXAS

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

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S. Kerr, r
Sun HC 7:30, 9; Wed, Fri & HD, HC 8

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St.
Sun 8 & 11 HC; Wed & HD 9:30

MONTREAL P. Q., CANADA

ST. JOHN THE EVANGELIST
Ontario St. West of Urban
Rev. H. L. Hertzler, r; Rev. B. D. Freeland, ass't
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11;
EP (sold) 5. Daily: H Eu 7, also Wed & HD 9:30;
MP 7:45; EP 5:30. C Sat 7:30-8