

The Living Church

October 11, 1953

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OKINAWA: Warning bell turned beckoning bell follows road man turned priest [see p. 14].

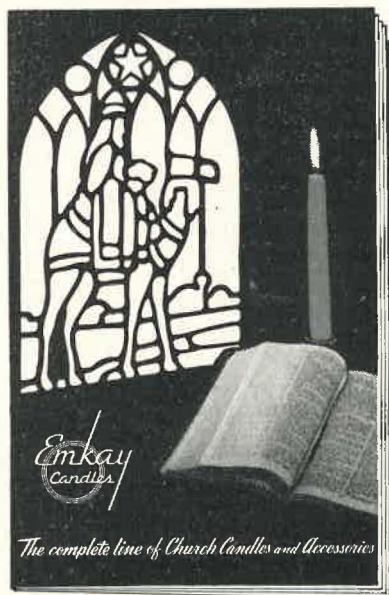
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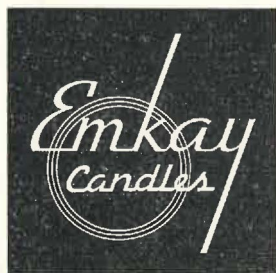
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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lightbourn
MANAGING EDITOR: Alice Welke
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Things to Come

| OCTOBER 1953 | | | | | | |
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| NOVEMBER 1953 | | | | | | |
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October

11. 19th Sunday after Trinity.
13. National Council Meeting, Seabury House, to 15th.
Province V Synod, Eau Claire, to 15th.
18. St. Luke's Day.
20th Sunday after Trinity.
Corporate Communion of United Movement of Church's Youth.
20. Province III Synod, Easton, Md., to 22d.
Chicago diocesan election.
Consecration of Rev. C. Alfred Cole as bishop of Upper South Carolina.
23. International Missionary Council, Seabury House, to 24th.
25. 21st Sunday after Trinity.
26. Un-American Activities Committee begins Detroit, Mich., investigation.
27. National Study Conference on Churches and World Order, Cleveland, to 30th.
National Convocation on Church in Town and Country, NCC, St. Paul, Minn., to 29th.
28. St. Simon's and St. Jude's Day.
Episcopal Rural Workers Fellowship, St. Paul, Minn.

November

1. All Saints' Day.
8. 23d Sunday after Trinity.
TV Workshop, NCC, Syracuse, N. Y., to 13th.
9. House of Bishops, Williamsburg, Va., to 13th.
15. 24th Sunday after Trinity.
16. Conference of Eastern college clergy and women workers, to 30th.

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

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The Living Church

Adventure in Korea

LAST winter, when Bishop Pardue of Pittsburgh made a missionary tour of Korea, he took along a portable dictaphone. Into this, in his spare moments, he would dictate accounts of his doings and, as each disc was filled, would airmail it to his secretary, who promptly typed out the contents and issued them as bulletins.

Some of these appeared in *THE LIVING CHURCH* (L. C., February 22d, March 1st, and March 8th). Now Bishop Pardue has put them all together, expanded them here and there, and brought them out in book form under the title *Korean Adventure* (Morehouse-Gorham. Pp. 212. \$2.75).

The Bishop evidently enjoyed himself despite the rough going at times. He worked hard, ate well and slept well. His time — which took him to the front lines — was spent preaching, conducting missions, administering Holy Communion and Confirmation, holding spiritual consultation with the men, and meeting with officers and chaplains.

The Bishop speaks in the highest terms of the morale of the men and the spirit of coöperation among the chaplains of all faiths. The book sparkles with humor, but carries a stern reminder that if Christianity misses its opportunity in Korea the Communists will walk in and take over.

This is very much a down-to-earth book and one that anybody, however allergic to religious literature, should enjoy. There are spots where theological distinctions seem to be discounted, but all in all the book is to be recommended — a spirited account of a spiritual mission.

Under the Skin, Seldom

By PAUL B. ANDERSON

THE announcements of the publication of Michael T. Florinsky's two-volume work, *Russia: A History and An Interpretation*, boldly hailed it as the definitive history and interpretation of Russia (Macmillan. Pp. xv, 1-628, xxiv; viii, 629-1511, lxxvi. Boxed set, \$15).

Certainly it is an excellent and scholarly piece of work. As history it is thorough, but as interpretation it will be subject to question and probably to criticism. This is inevitable when a work covers a period of 12 or 13 centuries, a land broader than any other country, a population of vast ethnical and cultural variety, and a political power which is currently the most discussed the world has ever known.

The author has used to advantage the

works of all the great Russian historians as well as contemporary non-Russian scholars, European and American. It is stimulating to find him presenting their varied, and at times contradictory views, and refreshing to have him sometimes summarize them by the intimation that they are all correct. Russia is broad enough to admit of contradictions.

However, Mr. Florinsky is not taken in by the kind of historians recently current in the Soviet Union who find the original sources of Russian history in Turkestan. Rather he adheres to the accepted pattern of Russian origins in the West, and their expansion by trade and defense efforts from century to century.

Mr. Florinsky seldom gets under the skin of the Russian *person* to let us feel the pulse of the Siberian adventurer, the spiritual fervor of the sectarians, or the nostalgia of the intelligentsia in exile abroad for a bit of Russian soil. These, in the mind of the reviewer, are as essential to the interpretation of Russia as are the conditions and circumstances which the author presents so exceedingly well.

Religion is given a fair place. The characterization of the Orthodox Church is, however, platitudinous — "subservient," "illiterate priesthood," etc. The significant controversy between Nil Sorsky and Joseph of Volokolamsk is given about two pages. Yet, neither St. Sergius of Radonezh nor St. Seraphim is even mentioned, although Kluchevsky and other Russian historians give them due place. Rasputin is referred to as a "pilgrim (*starets*)," which is a mistake from the Orthodox point of view. A pilgrim is a wanderer, a *starets* is sedentary, drawing people to him in search of his spiritual wisdom.

This two-volume work will unquestionably serve as basic reference material for both scholars and amateurs in the field of Russian history.

Books Received

THE KINGDOM OF GOD. The Biblical Concept and Its Meaning for the Church. By John Bright. Abingdon-Cokesbury. Pp. 288. \$3.75. [The Abingdon-Cokesbury \$7,500 Award Winner.]

THE WORD. A Meditation on the Prologue to St. John's Gospel. By Adrienne Von Speyr. Translated by Alexander Dru. McKay. Pp. 158. \$2.50.

PURITAN SAGE. Collected Writings of Jonathan Edwards. Edited by Vergilius Ferm. New York: Library Publishers. Pp. xxvii, 640. \$7.50.

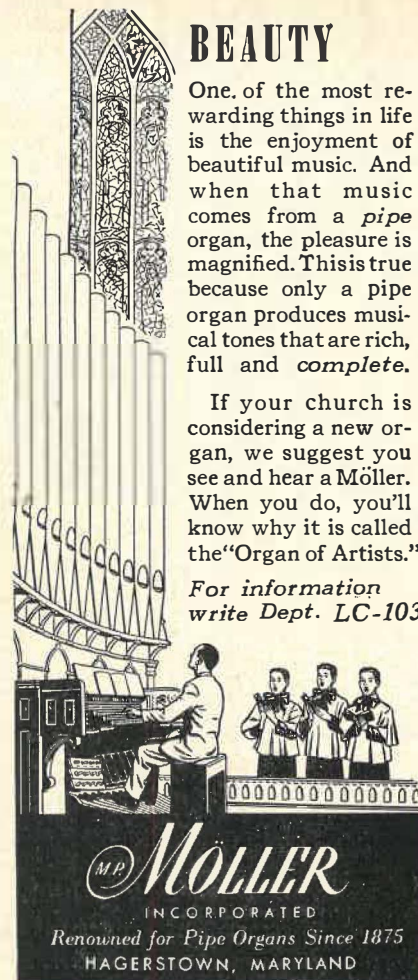
THE TRIAL OF OLIVER PLUNKETT. By Alice Curtayne. Sheed & Ward. Pp. 239. \$3.

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- A. C. Headlam, CHRISTIAN THEOLOGY: *The Doctrine of God*. Clarendon Press. 2 copies.
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Man and Nature

IT CAN be readily conceded to the editor of THE LIVING CHURCH by anyone familiar with his thinking that he hasn't necessarily forfeited the Christian concept of the battle against sin in evolving his concept of a battle against nature. It may be a defect of his concept, however, that it moves such penetrating minds as those of the Rev. Messrs. Dalby and Demant [L.C., September 20th] to suspect the worst.

Furthermore, the editor's view of the "fight" to master nature for legitimate human "gain" should not stand unchallenged as an American view, especially when he suggests that Dr. Dalby's "voice of a pastoral or agricultural civilization" is (so to speak) unAmerican in its passivity. "The American outlook," writes the editor, "conditioned by the life of the frontier, values an aggressive attitude toward the good. The hunter and trapper . . . slay that which gives them life. So . . . does [the English] harvester of potatoes. . . . [But] the farmer does not have to feel aggressive toward a potato, while aggression and cunning and fearless grappling with danger are the very means whereby the frontiersman lives."

On the contrary (as St. Thomas Aquinas would say), I answer that:

(1) The American society is no longer a frontier society. It is predominately an urban, commercial, and industrial society, and collaterally a mechanized agricultural society at most only semi-rural. Hence to predicate any current social theory on the *ethos* of the frontiersman is unrealistic. The vast (and still growing) majority of Americans is urban or suburban; its sustenance, households, and gadgetries are wrested not from nature but from an intricate economic system at several removes from nature. That system is of course based on natural resources and agriculture, but of such matters the majority of Americans knows little and cares less. To summon an urban American to a holy war against nature when his only weapon is a factory lathe or a double-entry ledger or an overpowered motor car is at best a dubious enterprise.

(2) The civilization of the hunter, the trapper, and the frontiersman was never characterized by an unalloyed attitude of aggression or by unalloyed motives of gain. For a frontiersman the virgin forest or the wide plain or the unbreached mountain was, like the sea for the seafarer and the air for the airman, a medium of self-expression and self-fulfilment which inevitably entailed self-sacrifice. There was reciprocity here, a giving no less than a getting; and frontiersmen nearly always gave more than they got. They embraced this bargain as weaker men embrace better ones.

Frontiersmen were often rude and acquisitive men, but they almost never sought or attained power and wealth. (Men of the various gold rush and oil strike episodes were not as a rule frontiersmen at all.) The true exemplars of "aggression" came after the frontiersmen: second-generation settlers, politicians, entrepreneurs, oil and coal and cattle and railroad barons.

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When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Nor was their type of aggression confined to the United States, as certain blighted landscapes of Lancashire and Wales and other industrial areas of Great Britain testify. Where men do battle with nature, rather than collaborate with nature, they leave marks and the marks are ugly.

(3) What is left of the civilization of the hunter, the trapper, and the frontiersman is by and large in the custodianship of the husbandryman. And the East Anglian potato farmer no less than the Long Island potato farmer, like the old frontiersman, still gives more than he gets. Part of what he gives is love—however inchoate, inarticulate—and in the material sum of things he gives himself.

(4) His stance is only intermittently aggressive, and aggressive only against what Dr. Dalby calls the "demonic in nature." This denotes not just "the weeds and predators" cited by the editor but, theologically speaking, the whole run of natural evil. And in the battle against natural evil—windstorm, flood, drought, epidemic, etc.—the rural man stands side by side with the urban man. So he does also, ideally at any rate, in the battle against human evil—Dr. Dalby's "sin and the devil."

(5) As for the God-man-nature "hierarchy of values" mentioned by the editor, it is difficult to follow his reasoning that when man, who "exists for God," has been given Love, then nature, which "exists for both man and God," must be assaulted. A more understandable inference would be that as God has redeemed man, so must man redeem nature. The only aggression here would be against not nature but natural evil; "an aggressive attitude toward the good," far from redeeming nature, would appear to culminate in the physics of fusion and fission bombs.

(6) The motive of gain in human affairs can be dealt with in particulars but hardly as a generality. For Christians, moral theology must precede sociology, and it is clear that such Christian sociologists as Dalby, Demant, and Reckitt, demurring at the editor's ideas, are aware of that. Catholic casuists sanction the motive of gain insofar as it encompasses personal or family maintenance and security. They might be said to license the motive of gain under a stewardship principle when that motive extends to the accumulation of wealth. But the dynamics of gain may not be considered—let alone endorsed—apart from the question of means and ends nor apart from the question of stewardship, *i. e.*, spiritual and moral responsibility.

Finally we cannot exalt the motive of gain to a primary place in Christian aspirations, because it leads to no primary Christian goal; moreover if so exalted it must alienate the gifts of every martyr and confessor of the Faith, who scorned gain save of the spirit, and the life-offering of every Christian contemplative and ascetic, who scorns it still.

I do not know that Dr. Dalby *et al.* have the right of it in their debate with the editor. I know only that they have at least one American ally. It would probably be wrong to deduce from either his

opinions or the editor's, however, any typically American position of the sort our English (not British) friends so dearly love to isolate for their own aggressive designs.

MAYNARD KNISKERN,
Editor, Springfield Sun.

Springfield, Ohio.

Making Church Members

THE editor is right. It is baptism, and not confirmation that makes us members of the Church [L. C., August 23d]. Baptism makes us members; and after baptism we are received publicly into the fellowship of the Church, and signed with the sign of the cross.

Therefore when a person baptized in another Communion is to be confirmed, this person should first be received and signed with the sign of the cross, before being presented for confirmation.

Confirmation is not only a receiving the gift of the Holy Spirit, through prayer, and the laying on of the bishop's hands, but is a proof and a confirmation of our Church membership.

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Chuckles in Hell

THE indignation which Mrs. Robert V. Lancaster expresses in her letter [L. C., September 20th] about old and new ways in Church school education is amply justified. . . .

Children "graduate" from Church schools and come up to confirmation so ill taught that they . . . are, in short, not religiously educated in any sense or degree.

Diocesan "experts" talk and write (when they counsel on such matters) on a plane so academically elevated that what they say means just nothing at all to the Church schools to which it is addressed, if indeed it really means anything at all to anyone.

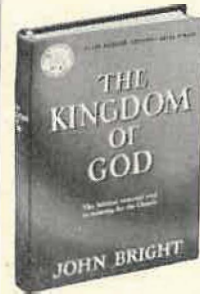
I write as an Episcopalian, a parent, a lay reader, a sometime vestrymen, and, if you will, a perhaps too vocal member of the "loyal opposition." I write as one who feels that God expects the bishops and priests to see that His children are soundly taught. It is not the fault of Church school superintendents and teachers if the job is poorly done. It is the fault of the clergy, primarily the bishops, because it is they to whom we have a right to look for guidance, and for sound teaching of the fundamentals of our faith. There is too much of the spirit of educational experimentation, with the spiritual lives of our children suffering in consequence. God grant that we may get over being so vain in our own conceits, and may get back to teaching children the things they have to know if they are ever to hope to feel God near them in life, or to come home to Him in death.

I impute ill intent to no one, but bad judgment to many, when I say that present trends in Church school education must surely bring more chuckles in hell than smiles in heaven.

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SORTS AND CONDITIONS

SPORTS and religion were once so closely connected that an athletic event was considered strictly a religious exercise. The ancient Greek games, particularly the Olympics, are examples of this point of view, which is also found in many primitive cultures and civilizations.

SOMETIMES it seems too bad that Christianity, in its efforts to clear away the pagan practices of the various countries to which it has spread, has found it necessary to frown on activities which were bad not in themselves but because of their association with the worship of false gods.

THE DRAMA in the ancient Roman empire was stamped out by the disapproval of the Church and did not come back until the middle ages, when it grew up afresh out of a desire to re-enact the Easter story. Painting was attacked in the Church, even to the point of rioting in Constantinople, but the advocates of the graphic arts won. Architecture, on the other hand, was "baptized" without much trouble, and developed in a more or less orderly evolution that goes all the way back to the halls of ancient Egypt and the towers of Babylonia. Similarly, poetry and music were promptly adapted to the themes of redemption.

BUT SPORTS had to find a new sponsor in Christian civilization; and the place of athletic events as one of the foremost inculcators of manly virtues, as one of the great psychological rallying points of a city, a school, or a society, and as a representation of the meaning of self-discipline and self-sacrifice, is oddly dissociated from Christian faith, which also is keenly interested in all these things.

SO, as the Dodgers and the Yankees clash in the climactic event of our national pastime, as Baltimore welcomes its major-league Orioles in an ecstasy that can only be shared by a Milwaukeean with his Braves, as the colleges marshal the best of their young men for the Sabbath afternoon sacrifice, the Church seems to regard the whole thing as devoid of spiritual import. If sports are mentioned in the pulpit, the chances are that the tone will be somewhat petulant, demanding to know why the Saturday football game attracts greater interest than some religious events.

PERHAPS it would be just too scandalous to say that the football game is more religious than many religious events. Yet it represents in dramatic form some of the most fundamental religious themes; the mysteries of our identification with the Saviour, of justification and sanctification (the power of the school "spirit"), of atoning sacrifice and death, of the victory over death. The mysteries of self-denial and dedication are made more meaningful on the football field than in the usual men's club meeting or parish supper. And if a man is giving his all for dear old Siwash, his action is certainly more religious than that of his father who gives 50 cents a week for God.

RELIGIOUS, but not necessarily Christian. God is not tolerant of other gods, and unless dear old Siwash, the Dodgers, and the United States of America are loved and fought for and wept over within a framework of higher dedication to the whole created universe and the God of the universe, a sports-lover's religion is only a 20th-century idolatry. It may shame true religion with its zeal but it presents a perverted and stunted concept of manhood.

FEW THINGS are more pitiful than the man who built his whole life toward becoming a Big Man on Campus, rippling his muscles in an office chair and living in the past though he is still in his 20's. He has served his temporal god faithfully and his temporal god is through with him. So each other idolatry traps us into attaching the best of ourselves to a temporal relationship that will some day leave us without a meaning in life.

THE COSMIC loyalty that will last for all eternity, that will give us something to die for and something to live for as long as our immortal souls exist—this loyalty, naturally enough, is expressed on earth in terms of symbol and sacrament. And it often seems to lack urgency. The biggest man at West Point the year Dwight D. Eisenhower graduated was somebody else, and the same is true of Franklin D. Roosevelt and Harvard. On the campuses of today, the men who will mold the future of our country may not be on the football team, may not even be widely known or admired. But they are already preparing for their future greatness.

SIMILARLY, the heroes who will stand out in an arena of even greater significance than national and world affairs—the saints, actual and potential—may well be little people, out-of-step people, even unpleasant people in the camaraderie of earthly society. They may not even like sports.

IT IS, of course, possible, even usual, for the saint to be a person who gets along well with his fellowmen. Eccentricity is not in itself a virtue, and there is something about the nature of the Christian religion that makes its devotees, like its founder, likely to be convivial people, interested in everybody and everything—including sports.

NEVERTHELESS, the Christian may, on occasion, slash away at athletics, or the drama, or any other temporal good, because, like it or not, he is by definition an eccentric in the root meaning of the word—he has a center of interest and devotion different from the non-Christian's. The center of his universe is God as revealed by Jesus Christ, and he likes what leads toward that center and fights what leads away from it. The only way to love everything is to love nothing but everything. And anything which would wo us away from our universal love is a device of the devil.

Peter Day.

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| \$10 each from: H. L. A., Denver; Mrs. G. J. B., Hartford; E. T. D., Cleveland; V. K. H., Akron; W. G. H., Cleveland; E. J., San Francisco, M.M.L., Wilmington; Mrs. G.L.L., Peoria; Mrs. W. D. B. M., Greenwich; J. B. W., Baltimore; C. C., Springfield; J. E. E., Ft. Wayne; L.C.G., Utica; C.G., Erie; A.C.N., Seattle; Mrs. L. I. N., Ironwood; L. H. W., Coxsackie; Mrs. H. B., Kansas City; P. M. H., Boston; Mrs. W. G. P., Woodstock; L. L. R., East Mauch Chunk; Mrs. J. L. H., Maplewood; Christ Church Cathedral, New Orleans; E. R. T., Hingham; Mrs. H. B., W. Orange; A. J. G., Pittsfield; Mrs. H. H. H., Oak Park; M. B. M., Upper Montclair | 280.00 |
| Mrs. H. H. B., Delray Beach | 7.50 |
| J. C. C., Kirkland | 7.00 |
| Mrs. W. H. D. W., Monkton | 6.00 |
| \$5 each from: C. C. B., Philadelphia; Mrs. R. T. H., Arlington; Mrs. H. M. H., New Canaan; Rev. H. St. C. H., New York; K. W. L., Louisville; Mrs. W. O. L., Ponca City; Col. A. T. W. M., Alexandria; G. P., Tulsa; C. McD. P., Lookout Mountain; J. M. R., Norfolk; H. T. S., Ypsilanti; E. H. S., New York; Mrs. H. T. W., Vincennes; Mrs. W.H.W., Brookline; V. H. W., Springfield; Mrs. J. R. A., Savannah; S. C.; Saratoga Springs; G. H. N., Galesburg; P. P. P., Ruxton; M. A. S., Schenectady; W. A. S., Lorain; Mrs. O. D., Richmond; D. J. D., West Palm Beach; Mrs. L. H. G., Lewistown; Rev. G. C. H., New York City; A. W. H., Boston; E. E. M., Washington; Mrs. D. M., Madison; W. L. S., Madison; I. J. W., New York; M. W. C., Abilene; R. M. B., Carbondale; F. E. B., Newington; L. B., Chicago; F. F. B., Milwaukee; E. M. C., Palisades Park; A. C. E., Palo Alto; M.F.F., Seattle; R.H.W., Covington; Mrs. A. B., Charleston; H. B. F., St. Petersbrug; K. M. I., Seaford; J. K., Union City; Mrs. N. P. M., Chelmsford; Rev. J. M., Hermiston; M. T. S., Blue Ridge Summit | 230.00 |
| \$3 each from: E.H.E., Tulsa; F.A.McC., Hartford; A. H. T., Charlotte; Mrs. W. S., Hatboro; G. E. B., Kalama-zoo; K. H. McL., Worcester | 18.00 |
| \$2 each from: L. C. B., Hillman; G. B., Orlando; S. W. I., Houston; Mrs. E. B. P., St. Petersburg; E. S., Ashland; Mrs. M. B. T., Lynbrook; Rev. E. F. G., Kenosha; Mrs. J. M. W., Hudson Falls; Rev. D. K. C., Patchogue; Rev. G. N. B., Detroit; Mrs. W. C. P., Langhorne; E. T., Washington | 24.00 |
| \$1 each from: Anonymous, Dayton; C. B. B., Wilmington; M. E. G., Los Angeles; F. G., New York; E. W. R., Decatur; Mrs. F. S., Glen Olden; M. C., Chevy Chase; E. D., Bowling Green; E. C. J., Falls Church; Mrs. S. M., Waterbury; M. K. M., Baltimore; Mrs. G. F. S., Jacksonville; Mrs. W. T., East Mauch Chunk; D. M. P., Washington | 14.00 |

\$10,548.00

The Living Church

EPISCOPATE

New Mexico Election

The consecration of the Rev. Charles J. Kinsolving III as coadjutor of the diocese of New Mexico and Southwest Texas has been tentatively scheduled for October 27th or 28th. After his consecration Mr. Kinsolving will work closely with Bishop Stoney, whom he will eventually succeed.

Industrious Bishop
for Industrial Diocese

A priest who began his ministry by building up a strong industrial parish during the depression was consecrated suffragan bishop of Pittsburgh on September 29th. The industrious new suffragan, the Rt. Rev. William S. Thomas, Jr., is already well acquainted with the problems and possibilities of the diocese, which he has served for 11 years as archdeacon. In fact Bishop Thomas has spent his entire ministry in the diocese, except for two years as canon of St. Paul's Cathedral, Boston.

The consecration took place at 11 AM at Trinity Cathedral, Pittsburgh. Consecrator was the new suffragan's bishop, the Rt. Rev. Austin Pardue, famous for his industrial ministry, his recent visit to the battle fronts of Korea, and his dynamic abilities as preacher and pastor. Co-consecrators were Bishop Hart of Pennsylvania and Bishop Scaife of Western New York. Other participants included:

Preacher, the Rev. Edwin J. van Etten; presenting bishops, Bishop Campbell, coadjutor of West Virginia, and Bishop Huang, former bishop of Yun Kwei, China; attending presbyters, the Rev. Messrs. Hugh S. Clark and Bernard C. Newman; epistoler, Bishop Crittenden of Erie; gospeler, Bishop Hubbard, suffragan of Michigan; litanist, the Very Rev. N. R. H. Moor; registrar, the Rev. John H. Fitzgerald; master of ceremonies, the Rev. Francis Drake.

Consecration music was by the cathedral choir of 65 men and boys, augmented by a brass and tympany choir. The choir from All Saints' Church, Aliquippa, Pa., the industrial parish where Bishop Thomas began his ministry, also participated.



BISHOP THOMAS

In the parish house, peanuts and pool.

Bishop Thomas' accomplishments at All Saints' are typical of his efforts and achievement throughout his ministry. When he arrived in Aliquippa in 1927, there was nothing more than a parish house and a rectory. Most of the parish's growth took place during the depression.

In the parish house pool tables were put to use in the basement and there was boxing upstairs. Women of the parish roasted peanuts and sold them to workers from the nearby plant of Jones and Laughlin. Profit: two cents a bag, used eventually to send a choir of 40 to Washington, D. C., for four days. The Church school grew from about 10 to 165. A new church of Indiana limestone was built. All through Bishop Thomas' ministry there the parish grew faster than the town.

The new bishop planned to hold his first confirmation in Aliquippa on October 4th. His first celebration of the Holy Communion, as a bishop,¹ was to take place in Uniontown, Pa., on October 1st.

The consecration was televised by WDTV and is reported to be the first live telecast of a church service in Pittsburgh.

Another first in Pittsburgh was the joining of two other Catholic bodies with the other bishops in the laying on of hands. They were Metropolitan John of the Ukrainian Orthodox Church and

the Most Rev. Leon Grochowski of the Polish National Catholic Church.

Resignation of Bishop Sterrett

The resignation of Bishop Sterrett of Bethlehem will be acted upon at the meeting of the House of Bishops in Williamsburg, Va., November 9th through 13th, the Presiding Bishop has announced.

Bishop Sterrett requested that his resignation become effective on February 1, 1954, by which time he would be 70 years old. He said that Bishop Warnecke, his Coadjutor, has become well acquainted with the care of the diocese and that he could leave the responsibilities in Bishop Warnecke's hands in complete confidence.

Bishop Budlong Dies

The Rt. Rev. Frederick G. Budlong, retired bishop of Connecticut, died suddenly of a stroke at his home in West Hartford, September 25th. He was 72 years old.

Bishop Budlong retired in January, 1951, having served as bishop coadjutor of Connecticut from December, 1931, to January, 1934, when he became diocesan upon the death of Bishop Acheson. During his episcopate he reorganized the diocese, improving its administrative efficiency and greatly strengthening its boards and institutions.

Born in Camden, N. Y., July 10, 1881, a son of the late Rev. Frank Dorr and Sarah Elizabeth Hale Grandy Budlong, he graduated from the Shattuck Military School, Faribault, Minn., Hobart College, and the General Theological Seminary. Upon his ordination to the diaconate in 1907 he was appointed a curate in St. John the Evangelist Church, St. Paul, Minn. Two years later he was elected rector of Christ Church in the same city. He then served successively as rector of Christ Church, Winnetka, Ill.; St. Peter's Church, Chicago; the Church of the Ascension, Pittsburgh, Pa.; and Christ Church, Greenwich, Conn.

Bishop Budlong was elected president of the Synod of the First Province in 1947, and earlier had served as provincial representative on the National Council. In addition to serving as presi-

TUNING IN (Background information for new L. C. readers);
¹A celebration of the Holy Communion by a bishop is essentially no different from one celebrated by a priest; for the same Lord is in either case present to unite us with Him in

His self-offering and to feed us with His Body and Blood. But the Bishop is historically the normal minister of that sacrament; hence a certain dignity attaches, even today, to a celebration by a bishop.

dent of numerous boards of trustees and organizations in the diocese during his episcopate, he was a trustee of the General Theological Seminary.

He was married April 30, 1910, to the former Mary Elizabeth Corbett of Brooklyn, N. Y., who died June 12, 1946, and to Kathleen Kelly of Litchfield, Conn., on November 18, 1947. Besides his wife, he leaves a son, Harrison M. Budlong.

The funeral service was held at Christ Church Cathedral, Hartford, September 28th. The Rt. Rev. Walter H. Gray, bishop of Connecticut, officiated, assisted by Bishop Hatch, Suffragan of Connecticut, and the Very Rev. Louis M. Hirshson, dean of the Cathedral.

ORTHODOX

St. Sergius Grants Honorary Degrees

At a banquet on September 25th, in New York City, Bishop Scaife of Western New York, the Rev. Floyd W. Tomkins of Washington, Conn., the Rev. Edward Rochie Hardy, professor at Berkeley Divinity School, the Rev. Edward N. West, canon of the Cathedral of St. John the Divine, and George Novitsky of New York received from St. Sergius Orthodox Theological Institute in Paris¹ diplomas awarding each of them the degree of Doctor of Theology *Honoris Causa*. The Presiding Bishop was prevented by absence in the Far East from participating in the occasion and heading the group receiving degrees.

The diplomas and the address of the evening were presented by the Very Rev. Vasily Zenkovsky, dean of the Institute. The Rev. Alexander Schmemmann of St. Vladimir's Academy, New York, presided. Over 100 guests attended, representing the sponsoring 16 Orthodox and Non-Orthodox organizations. Dr. Scaife spoke of the essentially Christian character of the Russian people, now hindered by Communist authorities from fully expressing their faith. In introducing the guest of honor, Dr. Paul B. Anderson, associate editor of *THE LIVING CHURCH*, told of the great contribution Dr. Zenkovsky has made as founder of the Russian Student Christian Movement Outside Russia and by his numerous writing on Orthodox Education and Moral Theology. His two volume *History of Russian Philosophy* has just been published in English.

Dean Zenkovsky's address stressed the Orthodox principle of transfiguration of life. The idea of Christian culture was

abandoned when "individualistic Christianity was born," and the process of secularization began. The spirit of a non-religious culture began to penetrate the Church. The transformation of Christianity into a system of ideals is a distortion: it ceases to be a way of life



HONORARY DEGREES
*For better understanding**

and tends to various utopias, wherein there can be no life-giving power, for Christ is not there. Dr. Zenkovsky called for no new utopia but for work for the return of culture into the fold of the Church: *totus Christus in tota vita*.

Bishop Donegan of New York gave the benediction, after the singing of "Many Years" in Russian by the assembled guests.

PUBLIC AFFAIRS

Subcommittee Questions Inactive Priest

An inactive priest of the Episcopal Church has refused to tell the Senate Internal Security subcommittee whether he is or has been a member of the Communist party. He is Frank C. Bancroft of Flushing, L. I.

Formerly an editor in the United Nations Department of Conference and General Services, Mr. Bancroft was one of 12 employees dismissed by the United Nations Secretary General after having refused to answer subcommittee questions. Recently the United Nations Administrative Tribunal set aside the dismissals and Mr. Bancroft was awarded \$12,000 in lieu of reinstatement. The

*From left: Canon West, Dean Zenkovsky, Bishop Scaife.

Senate subcommittee is now investigating how the dismissals were set aside.

Mr. Bancroft testified that he had received the Bachelor of Divinity degree in 1930 at Virginia Theological Seminary, and that his last ministerial act¹ was in 1945 when he had participated in Easter services in New Orleans. The *LIVING CHURCH ANNUAL* for 1931 lists him as in charge of Holy Trinity Church, Oxford, Ohio. The following *ANNUAL* merely lists him as being in Lahore, India.

LAYMEN

Ready for 1953

The provincial conferences of the Laymen's Training Program for 1953 have now been completed, according to *Churchways*. Seven were held at various key points throughout the country, Provinces I and II combining forces at the same conference. The bishops of the dioceses and missionary districts were responsible for the selection of the men in attendance.

Through these conferences, 225 men were carefully briefed on the work of the Church and the program for the coming year. These men are available for fall conferences of laymen and for other meetings in their areas.

YOUNG PEOPLE

Move Toward Meeting Group Needs

A proposal to establish a House of Young Churchmen, a body to meet at the next National Youth Convention, and an anti-discrimination resolution were the key features of the joint meeting of the executive committee of the National Canterbury Association and the National Youth Commission which took place at Seabury House in Greenwich, Conn., September 10th to 16th.

The 15 representatives of Canterbury Clubs all over the nation and approximately 50 members of the National Youth Commission made the preliminary moves to organize a House of Young Churchmen which would eventually replace the National Youth Commission and which would be composed of a House of High School Students, a House of College Students, and a House of Young Adults. It is believed that this is the first time that a major non-Roman Church has faced the task of differentiating between the needs of the various groups of young people and establishing separated but coordinated groups for their satisfaction.

The delegates to the National Can-

TUNING IN: †St. Sergius Theological Institute is a Russian Orthodox seminary aided by the Episcopal Church through a percentage of parishes' Good Friday offerings. Help is also given through *The Living Church Relief Fund*. Writings of

such distinguished faculty members as Nicholas Berdyaev and Sergius Bulgakov and personal contacts have done much to increase understanding between Orthodoxy and Anglicanism. These have many similarities of outlook.

terbury Association[¶] also unanimously endorsed, with reference to the educational world, the resolution adopted by the 1952 General Convention of the Episcopal Church:

“Resolved, that we consistently oppose and combat discrimination based on color or race in every form, both within the Church and without, in this country and internationally.”

A cherry tree, a gift to the National Canterbury Association from the International Christian University of Tokyo, was planted on the grounds of Seabury House during the six-day meeting. The tree was sent to the Association by the Japanese college in appreciation of a scholarship made possible by the 1953 Lenten Offering of the members of the Canterbury Clubs.

New Officers of the executive committee of the National Canterbury Association are:

Sydney Everett of Mississippi State University, chairman; Miss Eleanor Goebel of the city branch of Hunter College, corresponding secretary; Miss Virginia Park-



Town & Country

DAN MERRILL

Setting up the cherry tree.

er of the University of California at Los Angeles, recording secretary; Harry Lee of Texas Christian University, treasurer; and Allan Tull of Stanford University, editor of the *National Canterburyian*, a quarterly newsheet for Episcopal college students. Martin Cramer of Harvard University and Mr. Everett are new representatives on the National Committee on College Work of the Episcopal Church and Dan Merrill of Princeton University is the representative for Episcopal students in the Department of Campus Christian Life of the National Council of Churches.

TUNING IN: ¶National Canterbury Association is a national association of students' organizations of the Episcopal Church. It is represented at a large number of the colleges and universities of the U.S.A. Its members are committed to a pro-

October 11, 1953

Light their life with *Faith*

Bring them to worship this week

This scene of a family on its way to worship services will be displayed on thousands of billboards and car cards across the country throughout November. They are part of the fifth annual campaign of the "Religion In American Life" program to increase regular attendance and support for churches and synagogues. American business contributes support for the program with a national advertising campaign in all the major media—television, radio, newspapers, billboards, and car cards. The program is sponsored by a laymen's committee composed of members of the three major faiths, including members of the Episcopal Church.

INTERCHURCH

Churchman Appointed in NCC

New associate director for the National Council of Churches public relations department is Fletcher Coates, a member of the Episcopal Church. Mr. Coates has spent almost equal portions of his career in newspapers and radio.

MOVIES

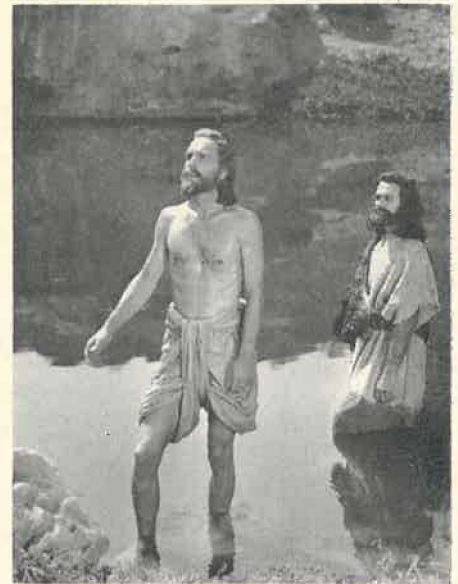
Add to Living Christ Series

Production has just been completed by Cathedral Films on three new motion pictures in *The Living Christ* series of 13 films depicting the life of Jesus. The Rev. James K. Friedrich, president of Cathedral, is personally producing the series, the individual films dealing with different phases in the life of Jesus and shot in episodic form.

Titles of the three motion pictures are *Escape to Egypt*, *Boyhood*[¶] and *Baptism* and *Men of the Wilderness*, the latter dealing with John the Baptist and the early ministry of Jesus. Robert Wilson, who portrayed Jesus in Cathedral's *I Beheld His Glory*, is playing the role of our Lord, as an adult, throughout the series. Each of the new films has a running-time of 30 minutes and was photographed both in color and black-and-white. Release has been scheduled for January, 1954.

Shooting on the three new films was centered at the Hal Roach Studios in Hollywood, with location shooting at Chattsworth Lake and a ranch outside Hollywood.

Five films in the series have now been completed. *Holy Night* depicts the Nativity story and *I Beheld His Glory* portrays the story of the trial, crucifixion, and resurrection of Jesus.



SCENE FROM "BOYHOOD AND BAPTISM"*
Five films in episodic form.

*Robert Wilson, and Larry Dobkin as John the Baptist.

gram of worship, study, service, giving, etc. ¶Only incident from the boyhood of Jesus recorded in canonical scripture is the story of the finding of our Lord in the Temple, when he was twelve years old, told by St. Luke alone.

Revolution and Fear

By FREDERICK H. SONTAG

Revolution will take place in South Africa as the natives will rise up against a new Hitlerism, the Malan Nationalist government, according to the Rt. Rev. Wilburn C. Campbell of West Virginia, who returned to America on September 25th after extensive travels throughout the diocese of Johannesburg, where he keyed the Crusade Week mission.

Bishop Campbell also reported that one of his broadcasts made on paid commercial time, with Pan American Airways picking up the check, was banned by the government's minister of radio as the Bishop dared to discuss religion on the program. During an exclusive LIVING CHURCH press conference held an hour after Bishop Campbell got through customs in New York, he also revealed that the Bishop of Johannesburg, the Rt. Rev. Ambrose Reeves, had been threatened by "undisclosed" forces in South Africa, his house had been fired, "strange fires keep burning parts of it," and he regards the Bishop in danger because of his support of the natives, and his opposition to the cruel legislation introduced and passed by the Malan government.

The Bishop, who arrived from London, where he visited the Archbishop of Canterbury, and reported there to him on what he had seen and heard in South Africa, had not slept since Wednesday upon his arrival in New York Friday. After his talk with this correspondent, the Bishop spent the next 24 hours on a busy round of public appearances. After an interview with the *New York Times*, the Bishop was interviewed on a television news program, made a tape recording for a national news spot, and participated in another 15 minute radio interview. Then he talked with the religion editor of a national magazine, who was born in South Africa, and who plans a feature on the Bishop's trip. The Bishop also prepared for his press interviews in Pittsburgh, where he went after leaving New York, and where he was to join in the consecration of the Rev. W. S. Thomas, Jr., as Suffragan of Pittsburgh.

"In the USA, we can be as humiliated by McCarthyism as the Christians in South Africa by the policy of racial suppression. Apartheid is the most stupid policy in the world today," he said.

Bishop Campbell spoke most carefully and guardedly to the press on the danger that he felt surrounded Bishop Reeves, but he made no secret of the fact that he regarded the fires in the Bishop's house "as an attempt to burn the Bishop

out, and drive him back to England." The Bishop's family does not dare to go out at night, and Bishop Campbell said that he felt "Bishop Reeves is on the firing line, just like the ancient martyrs. The nationalists want to get rid of him because of his courageous stand; he had made powerful enemies."

OPEN DOORS

American Consul General M. O. Parsons, Jr., of Rye, N. Y., a Churchman, was "perfectly grand in opening all doors for me, and I got to see not only the rich, well educated, and 'clean' people, but all the filth, poverty, and dis-



BISHOP CAMPBELL
Christians — hatched, matched, and disptached.

press that one could find. So I got a better view of the native situation than many South Africans who have lived there as so-called 'Europeans' all their lives." Bishop Campbell felt the Consul had really gone "all out to make my inspection and mission trip a success, and I will certainly let Secretary of State Dulles know what a fine job he did. Also Patrick Leigh Bell, South African manager of Pan American Airways, another Churchman, was of the greatest personal help to me," Bishop Campbell stated.

Looking sun-tanned and very fit, not showing the fatigue which must have been present, Bishop Campbell discussed in his usually relaxed manner "how I went down into a mine with the natives; had lunch with Sir Ernest Oppenheimer, the Diamond King, one of the wealthiest men in the world; interviewed five top labor leaders, among the few left, as the government has set out to break labor, and imprison its leaders without trial or hearing; chatted with Johannesburg's Mayor from Pennsyl-

vania, who opposes the national government; and attended a reception given by Consul Parsons."

While going through doors in New York, the Bishop would pause, and say, "In South Africa there are always two doors, 'European', and 'Non-European.' I never knew which to go through!"

In many native churches where he preached, Bishop Campbell said "the people sat on the floor, were pressed in the aisles, and I had to push my way through to the altar through a crowd just as thick as the Times Square, New York, subway. In one Church, over 2,000 were pressed in, with over 50 children sitting at my feet and all around me while I preached. Occasionally one would touch me, just to make sure I was really alive, and I can tell you the response of the people to this mission was just wonderful."

"In many places, town halls and churches wouldn't hold all the people attending the Mission Crusade Week, and a big tent had to be placed outside to take care of the overflow. And during the whole trip only one heckler talked back to the Bishop in the public square meetings." [A South African reporter commented, "Your Bishop Campbell won them, overwhelmed them, charmed them, and outthought them"].

"White women never are seen alone on the streets at night. The police are armed to the teeth. The native police are not allowed arms, but they are afraid too. Fear stalks South Africa more than I can tell. The national government's regulations are stupid beyond words," the Bishop said. "In hiring help, a white couple can't hire a married native couple, as it would be against the law for a native child to be born on the land and in the house of a white man. So unmarried men and women are hired, and you can imagine what terrible moral problems are created there. As a Southern Bishop, and one born in the South, I can say that the Negroes in the South before the Civil War were treated better than in South Africa." The Bishop's visits to native compounds reinforced this view. "Southern road gangs are treated better than the natives who are signed up for six to 18 month contracts as labor."

Although white men are not allowed to visit native locations, Bishops Campbell and Reeves did so. "Bishop Reeves, by the way, has been warned several times by the police not to do so, but he has churches there, and priests, and people to minister unto, so he goes."

BIGGEST PROBLEM

Asked what was the biggest problem of the courageous Anglican Church in South Africa, Bishop Campbell said, "It needs native clergy, many and fast. Too many priests are Englishmen, and in this political climate, it would be better to have native men." Asked what he thought of

the future for the country, he said, "The natives have in the past lived near and with the white man. To suddenly split them up just won't work. They will rise up for sure. The natives will have a revolution unless they get a better deal, and we'll see the most awful revolution to date. This is important to all the world, not just South Africa, as there is much uranium there, and our atomic progress may depend on this source of raw material. [Senator Hickenlooper of Iowa, chairman of the Senate Atomic Energy committee, visited South Africa during Bishop Campbell's trip]. Africa teems with magnificent land, and I think is 'the continent of the future.'"

The government took down many of the posters that enthusiastic crusade workers had pasted up all over towns that were visited, it was disclosed.

ENGLAND

After leaving South Africa, Bishop Campbell flew to England, where he stayed at Lambeth Palace. He not only had dinner with the Archbishop and his family, held private conferences on what he had seen in South Africa, was driven all over London and shown through the Churches by the Archbishop's staff and in his car, but also used the Archbishop's razor, as his own wouldn't work. Bishop Campbell said he thought "The Archbishop was not only an outstanding leader, but also most friendly and helpful, and I am most grateful to him for his assistance."

While in England, Bishop Campbell was taken by Ambassador Winthrop Aldrich's car to Brookwood cemetery, where many American soldiers are buried. The Bishop prayed there and blessed the graves. His brother is among those buried there.

On his way back from England on a Pan American Clipper "an outstanding airline, which did a lot more than they needed to in order to make my trip a success," the Bishop began work on a series of at least three articles that he will write exclusively for the *LIVING CHURCH* on his South African impressions. The tentative title is "Blood has one color, the spirit none."

Bishop Campbell said "South Africa symbolizes the extreme problems all democratic nations are facing with regard to racial groups. In South Africa you have a clash between primitive people and a modern civilization and the problem is infinitely more vast and complicated than in the USA. As Alan Paton has shown, it is a dilemma which admits of no easy solution."

South Africans praised the Bishop's constant refrain that "It is the business of the Church not to get into politics, but into politicians." Opponents of the Malan suppressive policies said that if they had had legislators in for Holy Communion and talks about the "Chris-

tian point of view toward legislation," in a way that Bishop Campbell does with the West Virginia legislators, the situation might not have become so bad so fast.

Reporters in South Africa also told the *LIVING CHURCH* that the Bishop's clear identification of the peoples of the US and South Africa, as compared with their governments, had made a big impression. He had said, "South Africans and Americans have much in common — they are young, vigorous, and emotional people, who have much to give to the world. I am not so concerned about atheists as with apathetic Christians." He was applauded by the members of the Johannesburg Rotary club when he said "I refer to what I call 'sprinkled Christians.' They are sprinkled with water at birth, sprinkled with confetti at marriage, and sprinkled with dirt at death. They are merely hatched, matched, and dispatched. Unless you are within a Church you are not a Christian. The Church does not mean a building or evensong on Sunday or an organization. The Church is a divine fellowship, not limited to South Africa or the USA, nor limited to a generation."

Asked what were his impressions of South Africa, Bishop Campbell commented:

"An indefinite sense of fear in the hearts of the people was one of my chief impressions. Generous, open-hearted, and courageous as I have found the people, I must confess that I sense a feeling of fear permeating the atmosphere and being kept locked in the hearts of people. Sometimes it is what people do not say that leads me to feel this.

"It is like waiting for an inevitable thunderstorm which will wash out a lovely family picnic — and hoping that the storm will be delayed until all are safely sheltered at home again. I have visited many locations, compounds, and schools for what are called 'non-Europeans.' What I have seen in the eyes of these people fills me with deep concern for the future of South Africa."

Asked what he thought of the Anglican Church, Bishop Campbell said firmly, "In a fearful time, the Anglican Church is proving to be most faithful. I have been deeply inspired by the courageous and forthright leadership of Bishop Ambrose Reeves. He has surrounded himself with a group of loyal and consecrated priests. Many of the priests are South African by birth. Above all, I have the deepest regard for the lay people who have placed themselves at the service of the Church. I am sure I speak for all the missionaries who came from overseas, to participate in the crusade when I say that such enthusiasm and earnestness are rarely found in our countries."

Many readers may wonder what kind of statements are being made by government leaders headed by Premier Malan that cause the Anglican Church such

concern. With him on the plane, Bishop Campbell brought back South African newspapers, and just one front page story from the Johannesburg *Star* quoting Dr. Verwoerd, the Minister of Native Affairs, should give the answer. Discussing why education for the natives or non-Europeans should be taken away from the Education Department of the provinces and the educators and given to his widely recognized ruthless ministry, he said, "When he had control of native education, he would 'reform' it so that natives would be 'taught from childhood' to realize that equality with Europeans was not for them. People who believe in equality are not desirable teachers for natives. 'The new policy would discourage the native from thinking of himself as a member of a 'broader community' and would teach him to think of himself as a member of the Bantu community, which he would be trained specifically to serve.'" Dr. Verwoerd indicated that it would be in the discretion of the Department of Native Affairs whether natives received higher education and which natives would receive it. Race relations cannot be improved so long as the result of Native education is to create frustrated people who have expectations which life in South Africa cannot immediately give them.

To which an Anglican opposition leader said "God bless the squire and all his relations. And fit us all in our proper stations."

Mission Schools are Targets of Government Attack

Charges that mission groups are responsible for the growing discontent in South Africa were made in Parliament during the second reading of the Bantu Education Act in Cape Town.

A National Party member of the lower house, Dr. J. Albert M. Hertzog said that Anglican, British Wesleyan, and Methodist missionary groups, which control 90% of the country's subsidized native schools, are interested in education not for its own sake, but "merely as a method of getting hold of the native child for their own particular Church. . . . They are intent upon destroying the native culture and way of life."

The Bantu Education Act was introduced by Premier Daniel F. Malan's government to remove control of the education of natives from the provincial governments and place it directly under the control of the Native Affairs Department.

After being revamped in committee, the bill will come before Parliament for final reading and vote late this year or early next year.

Interview with Fr. Raynes, C.R.

By ELIZABETH McCRACKEN

The Rev. Raymond Raynes, C.R., Superior of the Community of the Resurrection, arrived in New York at midnight on September 24th. He kindly consented to an interview at 10 o'clock the next morning. This was just 15 minutes after the air raid test, in which he took much interest.

Since his profession in the Community in 1932, Fr. Raynes has been interested, and for 20 years actively engaged, in the work of the Community in South Africa. The first subject on which he spoke was that country and its race problem. Fr. Raynes taught from 1932-1934 in the Community School for European Boys (white), St. John's College, Johannesburg. He was Provincial Superior of the Community of the Resurrection in South Africa from 1940 to 1943. He was then elected Superior General of the Community, which position he still holds. The Community directs St. Peter's Theological School in Johannesburg, for the training of "non-European" candidates for the priesthood. (Fr. Raynes explained that the term "natives" is not quite accurate, since the non-European population consists of Negroes, Indians, and half-breeds; and the white people are descendants of the original British and Dutch settlers, and are styled "Europeans.")

Speaking of the present situation in South Africa, Fr. Raynes said:

"The present situation is a culmination of what has been going on for years, with no one doing anything about it. The Church has been protesting for years. It has established educational centers and social work. Up until 12 years ago, there was no Christian school for non-Europeans not founded by the Church. Until this very day, only one-third of these children are in school, because there are no schools for them to get into, though they want to come. They are not allowed in the European schools."

Fr. Raynes then spoke with strong feeling about race discrimination, saying:

"The Church has all along taken the line that the whole process of race discrimination because of the color of a human being's skin is just immoral. It is legislation which prevents non-Europeans from practising skilled trades. They are compelled to live in certain areas, with high rents demanded; and they pay Federal income taxes with no representation whatever. In Johannesburg alone, there is a shortage of 50,000 houses for rental by non-Europeans; and they are not allowed to build their own houses, but must live in tenement conditions.

"Right beyond all this lies a land question. In round figures, only 13% of the land is available for non-European hous-

ing. The Europeans are frightened by the size of the non-European population. If they should become skillful, they might dominate the Europeans. This present Government wants to establish what was called during the war a *Herren-volk* (master race), others remaining hewers of wood and drawers of water. The Government is becoming Fascist."

Fr. Raynes paused for a few moments, and then spoke of the determined



REV. RAYMOND RAYNES, C.R.
"This Government. . . . wants a
'Herren-volk.'"

attitude of the Church, and its firm stand, saying:

"It is really not a domestic matter at all; it is a matter of human rights, though the Government says that it is domestic. Patrick Duncan, the son of a former Governor General of the Union of South Africa, got a sentence of 100 days in prison for addressing non-Europeans on their rights. The Rev. Trevor Huddleston, the present Provincial Superior of the Community in South Africa, wrote an article, called 'For God's Sake, Wake up,' which was published in the *Sunday Observer*, one of the leading British Sunday papers. That gives a vivid idea of conditions. Fr. Huddleston has been denounced; and there is new proposed legislation before the House of Assembly [the Parliament of the Union of South Africa] which would permit the Minister of Native Affairs to close any religious mission of which he disapproves."

Referring to this action, Fr. Raynes said:

"If that isn't Fascism, I don't know what it is. The trouble is that South Africa is a self-governing dominion, inside the British Commonwealth of Nations, but over which England has no control whatever."

Speaking of religion in South Africa, Fr. Raynes said:

"At least 70% of the non-Europeans in the town areas belong to some Christian Church. We have many in our missions. In the towns, they may attend the churches attended by Europeans, but do not in large numbers. We have a good, though not large, non-European priesthood. Of the Europeans, 30% are members of the Dutch Reformed Church. The Prime Minister, Dr. Malan, was formerly a minister in the Dutch Reformed Church."

Fr. Raynes expressed apprehension about the future, saying:

"The position of non-Europeans is worse than it was five years ago. The Malan Government is a direct denial of human rights; it is un-Christian, immoral, and criminally stupid and insane. I for one, am not prepared to accept the Government attitude, because it is a violation of human rights, which constitutes a violation of the principles of the Christian religion, and is clearly against the canons of the Church."

Finally, before leaving the subject of South Africa, Fr. Raynes spoke warmly of the Rev. Michael Scott, saying with emphasis:

"I strongly approve of what he is doing, and laud his persistence in keeping on in the face of disappointments and opposition. It is an interesting fact that many who question his methods think that it is outrageous that he should be denied entrance to South Africa. His spirit is an example to everyone."

Leaving the subject of South Africa, Fr. Raynes now spoke of matters in England.

"Vocations of both men and women to the religious life are increasing. There is no remarkable increase, but just a little. It is the same with vocations to the priesthood. There are signs of an increase. The war stopped things; and it is taking some time to provide for the selection of candidates from the men offering themselves for the priesthood. C.A.C.T.M. [the Central Advisory Council for Training of the Ministry] is improving by its own experience. It has done a very great deal to get things in order."

Speaking of the Church in England, Fr. Raynes said:

"There is the beginning of a revival of religion. This is taking place noticeably among the better educated people. . . . It is quite clear that they are seeking a reasonable, dogmatic Faith. They are showing their earnestness by helping to support the work of the Church at home, in the matter of the salaries of the clergy. But money is not our greatest problem. That problem is to bring the Church to those who have never had it, to restore the lapsed, and to deepen the lives of all, even of those who are now the most faithful Churchmen."

MELANESIA

Former Sea Captain to be Bishop

The Rev. Alfred Thomas Hill, headmaster of the Senior Boys' School at Pawa, on Ugi in the Solomon Islands, will be the new Bishop of the Anglican diocese of Melanesia.¹ He will succeed the Rt. Rev. Dr. Sidney Gething Caulton, who will retire in March.

Fr. Hill gave up the command of an ocean-going passenger liner in 1933 in order to work at a dockside mission in London's East End. He was ordained five years later. [RNS]

FAR EAST

Sherrills Visit

The important business of consultation and conference that prompted the visit of the Presiding Bishop to the Nip-



OKINAWA
Confirmation . . .

pon Seikokwai and the missions of the Far East was accomplished in the setting of the Orient, with its appreciation of beauty and niceties. Often as Bishop and Mrs. Sherrill visited with representatives of mission institutions, church vestries, and members of mission staffs in Japan, they were in a place that was of interest from many points of view.

When the Sherrills were in the Kwan-sai area, for example, the three dioceses (Kobe, Osaka, and Kyoto) gave a memorable reception for them and for the Sayres — Dr. Francis B. Sayre is Bishop Sherrill's personal representative in Ja-

pan — and for the Rev. Kenneth Heim, senior priest to the American Episcopal missionaries.

The reception was held at the Heian Shrine in the midst of a beautiful old garden in the heart of the thousand year-old city of Kyoto. The rooms were open on three sides so that visitors and guests could enjoy the quiet beauty of the perfectly kept garden and lake and any breeze that might come.

After a speech of welcome by Bishop Yashiro of Kobe, who is Presiding Bishop of the Nippon Seikokwai, Bishop Yanagihara of Osaka told of the evangelistic program planned by the Japanese Church. Bishop Sasaki of Kyoto spoke; and the principal of St. Agnes' School and Junior College, the Rev. M. Okajima, described the situation regarding the three junior colleges of the dioceses, and other Church institutions.

A delicious Japanese dinner was served, on individual trays arranged with all the artistry and eye appeal for which the Japanese are so well known.

In the course of his visit to the Kwan-sai area, Bishop Sherrill held a conference with the 14 American missionaries



Conference* . . .



PHILIPPINES
and children.

in the area, who said that the opportunity to talk with the Presiding Bishop of our Church and the head of our National Council was of inestimable value to them and a source of great encouragement.

Highlights of the visit to Japan included attending ground breaking ceremonies of the new Christian student center at Hokkaido University in Sapporo; a meeting with the Emperor of Japan, and a dinner party at the Imperial Hotel as the honored guests of Dr. and Mrs. Sayre.

*From left: Bishops Ogilby, Sherrill and Binsted.

Bishop Sherrill accepted an urgent invitation to make a brief visit to the armed forces in Korea, and the Army provided a helicopter to take him from Kyoto to Tokyo, where he could board an Army plane for Korea.

During his visit to Okinawa, Bishop Sherrill commissioned Canon William C. Heffner as head of the Mission Church of St. Peter and Paul, Naha, and administered confirmation to a class that had been prepared.

Since the Sherrills had only six days to spend in the Philippines, and this in the typhoon season, it seemed best to limit the visit to Manila, even though much of the work of the Church is carried on in the Mountain Province of Luzon and on the large southern island of Mindanao.

Bishop Sherrill conferred with Bishop Binsted of the Philippines, and Bishop Ogilby, suffragan.

All of the Filipino clergy came to Manila and they, with the two Chinese priests, spent a morning with Bishop Sherrill. There were conferences on the St. Luke's Hospital building program, on the cathedral, and on various build-

ings to be erected on the new cathedral site. One afternoon and evening was given over to St. Andrew's Theological Seminary. Bishop Sherrill also visited St. Stephen's Chinese School, Manila.

Bishop Sherrill met with leaders of the Philippine Independent Church² and was impressed with the friendly relationship between that Church and the Episcopal Church. Candidates for the ministry of the Independent Church now study at St. Andrew's Seminary with Episcopalians.

After leaving the Philippines, the Sherrills planned to conclude the tour with a visit to Honolulu.

TUNING IN: ¶Melanesia, the name of an important group of islands in the Pacific, is from the Greek and means "black islands" — so named because of the black color of the dominant native race. Diocese of Melanesia was constituted in 1861 and

belongs to the Province of New Zealand. ¶Philippine Independent Church is a large Christian body in the P. I. that broke away from Rome some years ago and in 1948 received the historic ministry from the Episcopal Church.

OLD CATHOLICS

Don't Forget the Gospel!

Two bishops and two priests represented the Episcopal Church at the 16th International Congress of Old Catholic Churches, held early in September in Munich — Bishop Keeler of Minnesota and Bishop Scaife of Western New York, representing the Presiding Bishop; the Rev. Floyd Tomkins, secretary of the Joint Commission on Ecumenical Relations, and the Rev. Albert J. DuBois, Executive Director of the American Church Union.

Leading Old Catholics attending, according to Religious News Service, included Archbishop Andreas Rinkel of Utrecht, Bishop Radovan Jost of Yugoslavia, Suffragan Bishop Otto Steinwachs of Germany, and Bishop Adolph Kury of Switzerland. Bishop John Misiaszek, coadjutor of the Polish Na-

ception into communion with God and with the Church.

"The sacrament of penance is the sacrament to forgive the sins committed after baptism. This sacrament can be received in private confession or in common confession as is the use in Old Catholic Churches. Every compulsion falsifies the importance and efficiency of the sacrament."

THE BEING OF THE CHURCH

In a paper on "Ecumenicity and Old Catholicism" Archbishop Rinkel emphasized the *being* of the Church and explained the meaning of the words intercommunion and order. According to Pfarrer Flury, he said that the Old Catholic Churches are the Catholic Churches of their countries, as the Church of England is the Catholic Church of England. The orders, he went on to add, are of the *esse* (substance) and not only the *bene esse* (welfare) of the Church. Intercommunion is not a



AT OLD CATHOLIC CONGRESS
Bishops Scaife and Keeler (2d and 5th from right)

tional Catholic Church of America, represented that body.

The Congress was divided into two parts, according to LIVING CHURCH correspondent, Pfarrer Hugo Flury, of Switzerland, the first being an international conference of the clergy to discuss theological problems. These appear to have centered around Church discipline and the sacrament of penance:

"Most of the lecturers confirmed in general the opinions of Bishop Herzog and other Old Catholics. The doctrine of the sacrament of penance is founded on St. Matthew 18:18 and St. John 20:21-23. The Greek word, *metanoia*,[¶] is in the language of the New Testament used of the penance and conversion which ended with baptism as the remission of sins and re-

way to the unity of the Churches, but the end and the sign of such unity. Intercommunion is not only communion in the Lord's Supper, but in all the sacraments, and is to be interpreted as in the Bonn Agreement (1932) between the Anglicans and Old Catholics.

This conference of the clergy was followed by one for the laity, in which the topics treated were doctrine, the Bible, and worship. These were discussed by the laity in three groups, leading to resolutions in terms of action in the parishes.

At a public meeting Bishop Keeler urged the Old Catholics in their concern for order and worship not to forget the preaching of the Gospel.

OKINAWA

The Bell That Once Repelled Now Peals Anew

The bell that the Rev. Norman B. Godfrey says he once used "to get rid of people" is now being used to bid them to come. It is the bell that served its purpose for the Rev. Fr. Godfrey on the Pennsylvania Road's engine number 22 back in 1918, when he was railroad-

ing. When old 22 was being dismantled in 1950, a group of railroad men sent the bell to the Rev. Fr. Godfrey, who was going to Okinawa. The old train bell now hangs in the gateway of the Church of St. Peter and Paul, Mawashi. In fact, contributions from THE LIVING CHURCH Family helped to install it.

Many photographers are interested in the bell, and stories about it have appeared in *Newsweek* and syndicated Sunday magazines.

Young People Meet for Study

Considering that the Church in Okinawa existed only on paper three years ago, the fact that a young people's conference was held in Okinawa this summer is of special significance.

Main purpose of the four-day conference, which met at St. Peter's and St. Paul's, Mawashi, was to train church school teachers. Leaders were the four local clergy, assisted by six theological students from Tokyo who led evening discussion groups. Sufficient time was given to sight-seeing, swimming, and other recreation. Helpful films, daily celebration of the Holy Communion, lectures, and compline rounded out the program.

The total number of campers was 56. Two representatives from the American congregation at Kadena, including American Consul Thomas Murphin visited the conference.

The young people loved to learn and sing the Japanese camp songs, and the cheerful spirit of the conference we are told, broke through the "reserved-mindedness" so often found among the Oriental people.

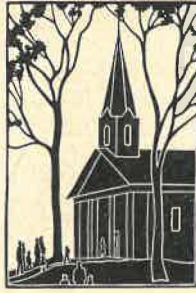
ACU CYCLE OF PRAYER

October

11. St. Martin's Chapel, Brooklyn, N. Y.
12. St. David's, Spokane, Wash.
13. St. Gregory's Priory, Three Rivers, Mich.
14. St. Michael and St. Mark, Brooklyn, N. Y.
15. St. Paul's, Washington, D. C.
16. Grace, Sheboygan, Wis.
17. Transfiguration, San Mateo, Calif.
- St. John's Hospital, Brooklyn, N. Y.

TUNING IN: ¶In St. Matthew 18:18 our Lord promises his disciples that whatever they "bind on earth shall be bound in heaven," and whatever they "loose on earth shall be loosed in heaven." In St. John 20:21-23 He promises them that, if they

"forgive the sins of any, they are forgiven," and if they "retain the sins of any, they are retained." ¶*Metanoia* means, literally, a change of mind; it is the word used of the repentance that John the Baptist came to preach.



Why the Sacrament of Penance?

By Elizabeth S. Beckwith

AS a newcomer to the Episcopal Church I have had many things to learn. Step by step the way is opening up before me. Although I am not far along the way, I suddenly find that I can already look back and see part of the path along which I have come; and, because it is still so fresh and green and beautiful, I want to capture in words some of this new spiritual experience that has come and is coming to me.

For several months I wondered about the "sacrament of penance,"[¶] as from time to time I read the words or heard them used. I knew some Episcopalians included in their rule of life the making of a confession at regular intervals. Such a thing was not in mine. Yet I had come to the point where at least I realized I was leaving something out: an unknown ingredient, some element that should be there, was lacking. I did not quite know what it was. Then gradually all this new pattern of spiritual living began to take form, and I began to see aspects of the life of the spirit that I had never known about before.

Some persons growing up in the Church are taught from the beginning to make a sacramental confession. Others, newcomers like myself, and possibly some who have always been in the Church but have not realized from the beginning many of the implications of devotion, have to find for themselves the means whereby they in turn may best be found of God.

Most of us have a sense of sin — at least during some parts of our teens. Then it tends to be covered up, buried

under the debris of our mediocre lives and the nominal Christianity most of us profess. If we become quickened by God and our spirits attempt to stand upright in His sight, we recapture the long-lost sense of sin, or rather, it burdens and thrusts itself upon us until we can hardly stand at all, and certainly not lift our eyes.

God gives us then a cleansing stream of sorrow to course through our hearts. His forgiveness is the completing act. "Blessed are the pure in heart for they shall see God." Certainly we can and often do confess our sins to Him who is our heavenly Father. But it gradually grew upon me that the sacrament of penance was probably so truly an instrument of God's grace that I did not want to live much longer without it.

A LISTENING EAR

It took one more profound realization to make me willing to make my first confession. A tender, seeking, grateful love for God possessed me. The words "the goodness of God leadeth me to repentance" kept impinging themselves upon my consciousness. All seemed to crystallize within me and there was no further question in my mind as to what was right to do. I was eager and glad to come.

I went that afternoon to the little chapel in the great church that I loved and knelt in quietness. I prayed that the Holy Spirit would light up the dark places within and help me to make complete confession. An hour later I went into the confessional.[¶] Perhaps better

than any words I could use now would be this entry from my diary:

"I had thought I would be so conscious of the priest as a person. I was not: he was a listening ear, a priest of the most high God. I felt most truly contrite; I am sure God gives us even our contrition. There was feeling all through, but I would not say it was an emotional experience. I was grateful for all the gentleness, all the healing, of the absolving prayer and blessing. Afterward I wanted only to obey the penance given and give thanks to God for His great goodness and my own lightness of heart."

We may ask what results from having made our confessions. Psychologists stress the need of "getting things off our minds," but that would not be a valid reason; it would be an ulterior motive, or so it seems to me, if that were what drew us to the Confessional. It is the forgiveness of God that matters. After confession we know ourselves to be purified of the sin that has been heavy upon us. An inner integration of spirit takes place; a certain drawing together of the powers of our spirit because of the action of God upon them. Faith, especially in the forgiving love of God, puts us back onto the level of child-likeness. We feel chastened, to be sure, but even that implies God's care, and because of it we know ourselves to be held secure amidst the certainty of His love. In the ensuing days I was conscious, as I had not been for many years, of our Lord's nearness and companionship.

I discovered also, in the weeks that

(Continued on page 18)

TUNING IN: ¶The sacrament of penance is provided for in the Prayer Book under the Visitation of the Sick (p. 313), but would hardly be mentioned there if it were not intended to be used at other times. ¶The confessional is any place where con-

fessions are heard. The priest may sit at the altar rail while the penitent kneels on the step. Sometimes a "box" is used (like a double telephone booth), separated by a partition with a screened window through which priest and penitent speak.

One More Fight With Nature

ONE of our favorite newspaper editors, Maynard Kniskern of the Springfield (Ohio) *Sun*, has joined the attack on our editorial efforts to prove that America has something to contribute to the political and economic outlook of the world along the lines of an improved relationship between man and nature.

Like Dr. Dalby, whose comments were published a few weeks ago, Mr. Kniskern proceeds on the assumption that one cannot feel aggressive toward something he loves. The editorial proceeded on the opposite assumption — that aggressiveness and love frequently go together, and that God has given us our aggressive impulses not merely to resist evil but to lay hold of the good. It seems that this argument is going to continue for a long time unless we finally subside, silenced but unconvinced.

There is abroad in the world an impression that Christianity is in favor of everything easy and painless and against everything rugged and painful. The

figure of Jesus Himself has been so softened and prettified by popular ecclesiastical painting and hymn-writing that some of His words and deeds recorded in the Gospels sound almost like those of somebody else.

It was a rough-handed, sun-tanned outdoorsman who gathered the children around him and said, "suffer the little children to come unto me." He also said, "The Kingdom of heaven suffereth violence, and the violent take it by force." He went fishing from time to time with His friends, and once He chose to cure a demoniac through the destruction of a whole herd of swine.

Mr. Kniskern and Dr. Dalby do not, of course, hold the emasculated concept of Christianity and its Lord that issues in such squeamish caricatures of Christian charity as ethical vegetarianism and anti-vivisectionism. And yet, perhaps they are influenced enough by it to feel that mankind's love of a good fight and fierce competition does not properly fit within the context of good and good but only within the context of the warfare between good and evil.

The rigors of natural struggle, where life and death go hand in hand, are not necessarily to be regarded as a miscarriage of God's creative purpose; and mankind's emotional equipment for that struggle is not necessarily a result of the Fall of Man. Theological speculation from ancient times until now has sometimes tried to develop the idea that the warfare of nature was the result of the Fall; but the best evidence now available is that predatory animals existed long before man appeared on the earth. The little ones were being eaten by the bigger ones, and the big ones invaded by the microscopic ones, from an early point in the evolutionary chain.

Unless the animals themselves are "fallen" — an idea that Christian theology almost unanimously rejects — it appears to be their God-given destiny to hunt and be hunted. Anyone who watches children playing cops and robbers or risking death on roofs and tree tops realizes that even among humans there is a joy of being chased as well as the joy of the chase, and an exhilaration in facing danger.

It is not, of course, civilized for young folk to risk their necks and invite sorrow to their parents by heedless plunging into danger. Yet there is a truth for all times and places in Hotspur's remark, "Out of this nettle, danger, we pluck this flower, safety." And that this principle is a spiritual one is attested,

IN A FRENCH CHURCH

WITHIN the old stained-glass, the storied folk
 Illumine, stiffly posed, the wall of stone
 And figures forth "Saint Louis and the Oak"
 Or "Mary and the Babe upon her Throne."

There's "Xerxes with the Golden Sceptre," held
 Eternally toward lovely Esther's hand,
 And "Pagan Hosts in Rout Unparalleled"
 Shows Charlemagne avenging Roland's band.

The common scenes are set in jeweled tones:
 Men sow and reap, the women leave the well
 Their water jars high poised; over flat stones
 A little donkey plods with corn to sell.

And walking through the fields with several friends,
 Comes One Whom all life's loveliness attends.

CHRISTINA CRANE.

not by Shakespeare, but by Christ Himself, in His saying, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

ONE of the most important passages about nature in the New Testament is Romans 8:18-23, saying that the redemption of the creation from "vanity" (King James version) or "futility" (Revised Standard) is waiting for the redemption of mankind.

"The whole creation groaneth and travaileth in pain together until now," says St. Paul, in a phrase which has often been taken to mean that nature has been affected by human sin. In fact, the metaphor is not of punishment, nor of abnormality, but of childbirth, of enduring pain for the sake of a glorious consummation.

Had there been no fall of man, but instead a consummation of nature in rational beings whose rule as lords of nature was based on divine grace, there would perhaps have been no interval of "futility" for the created world. But since men promptly became sinners, the created world as a whole is going through a long and painful labor awaiting the day when it gives birth to that which it was created to produce — men and women without spot of sin. This great day will be the dawn of a new creation —

"a new heaven and a new earth," to use the language of the Book of Revelation.

As to the conditions of that new life in which Christianity places its hope, all the biblical evidence is that neither sorrow nor pain nor death will enter into it. Any effort to spell out the conditions of life for non-rational beings in such a world, however, is a purely speculative matter.

In the meantime, the hunter and the fisherman and those who do battle with nature in other ways do not, in our opinion, have to feel that they are guilty of a sub-Christian outlook. The Christian hunter will have, of course a deep regard and reverence for nature, will rejoice in it as God's handiwork, and will take from it only that to which he is entitled. But one of the things to which he is entitled is an area in which his craft and power may be exercised, not only to resist evil, but to appropriate something he wants.

Who knows? Perhaps nature's pattern of warfare was laid down in the divine foreknowledge that man would need aggressiveness to cope with the demonic forces which we all agree should be fought without quarter. At any rate, it is our opinion that man *ought not* to fight to impose his will on his fellow-men, *may* fight with nature, and *must* fight with the devil.

Silence: the Secret of Power

By the Rev. W. Roy Bennett
Rector, Christ Church, Eastport, Me.

TIME was when the loudest noise in London was the ringing of Church bells. No longer is this so — in London or anywhere else. Indeed, many church buildings today have no bells.

The sound in our cities is not that of bells calling the faithful to the worship of God, but the clamor and clatter of men and machinery in a joint effort to get as much as possible — and to get it as soon as possible. Trains and trolleys, cabs and busses, cars and trucks, whistles and sirens, radios and record players — no wonder many cities have anti-noise ordinances.

In home after home, the radio (and now television) is on all day — sometimes even, all night — so that the waking hours are filled with its canned cacophony. Even in our formal worship we shun silence. Every moment when some-

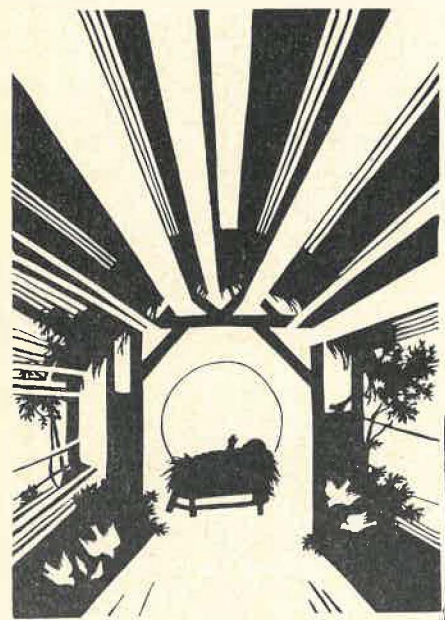
thing is not being said or sung we try to cover up with soft organ music.

Could it be that we are afraid of silence? Is it that we do not know what to do with silence, and are fearful of what silence may do to us?

"Be still then, and know that I am God," says God to us in Psalm 46:10. When the incessant hum of motors, the repetitive crash of machinery in operation, the shriek of factory whistle, the thunderous rush of truck and train, drown out the sound of bells calling people to pray, the response of the people of God should be not louder noise, but — more silence.

In times of stress and strain, of difficulty and doubt, silence is the secret of power. For it was not in the wind nor in the earthquake nor in the fire (I Kings 19:9ff), but in "a still small voice" that God spoke to Elijah — and will speak to us.

When enemies arise and the cause of God is threatened, when civilization begins to creak and groan because of inner weaknesses and contradictions, then let



the Church rely, not on the ways of the world, but upon its own ways — upon those secrets of power which the world either does not know or, knowing, holds in contempt.

One of these secrets is silence — a silence that is not the negative form of sound, but the positive form of quietness and prayer. Silence is a golden key that can unlock hidden treasures of the soul, and show depths of understanding and faith hitherto unrevealed.

HARRISBURG — Doubling its goal, a special convention of the diocese of Harrisburg voted to raise \$400,000 in the near future. Half of the funds will be added to the permanent endowment fund and half will be used to form a revolving fund for forward work. A professional fund-raising firm will handle the project.

A committee studying the needs of the diocese and the costs of the campaign came to the conclusion that the larger sum was advisable. The possibility of administrative assistance at some future time was also thus made more likely.

IOWA — Headquarters of the diocese of Iowa have moved to the former Pleasant J. Mills residence at 225 Thirty-Seventh St., Des Moines 12.

The three-story building, which the late Mrs. Mills bequeathed in her will, provides office space, room for various church gatherings and retreats, and sleeping quarters for visiting diocesan clergy. There is ample parking space on the grounds, as well as a large garage with an apartment for a caretaker.

KANSAS — A trust fund of more than \$100,000 has been left to Grace Cathedral, Topeka, Kans., for the benefit of its church school, under the terms of the will of Mrs. William T. Crosby, who died in Topeka on September 2d.

Although she was childless, Mrs. Crosby had always been interested in the Church's work with young people. About five years ago, when the cathedral enlarged its parish house facilities, she provided funds to furnish a children's chapel. Mrs. Crosby's funeral took place at the cathedral on September 4th, which would have been her 93d birthday.



Blackstone Studios

New dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y., is the Rev. James Green. At present canon precentor of the Cathedral of St. John the Divine, New York City, he will assume his new office this month.

MASSACHUSETTS — A Schulmeric carillon and clock were dedicated recently at Christ Church, Quincy, Mass., during the observance of the 250th anniversary of the parish. They were the gift of Dr. Frank Kenna in memory of his wife.

The carillon of 25 bells was played from the organ keyboard. At the close of the service, the postlude, played from outside the church, rang out over the city. The clock will strike the hours between 8 AM and 10 PM.

NEWARK — On October 18th, Trinity Church, Hoboken, N. J., will observe its 100th anniversary at a service of commemoration at 10:45 AM. St. Luke's Church, Hope, N. J., will, at a 3 PM service on October 18th, observe its 125th anniversary.

LOS ANGELES — Growing interest in the parish day school movement in the diocese of Los Angeles has resulted in the opening of two new parochial schools this fall and the enrollment of more than 1850 in the 11 parish and three diocesan schools located in Southern California, in grades ranging from pre-school nursery classes through high school.

The two new schools are opening at All Saints', Riverside, and Christ Church, Ontario.

Bishop's School opens this fall under a new headmistress, Miss Rosamond Larmour, formerly of Hockaday School, Dallas, Tex.

Miss Larmour succeeds Miss Caroline S. Cummins, headmistress for 33 years, whose resignation became effective August 1st.

MICHIGAN — Two prefabricated buildings are on their way to Greece, the gift of the Great Lakes Steel Corporation to the earthquake stricken Ionian Islands.

When news of the disaster reached Michigan Churchpeople, Bishop Emrich of Michigan got in touch with the quonset division of the steel corporation to see whether anything could be done to fill the need for prefabricated buildings to replace the Greek churches destroyed by earthquake. After a few long distance phone calls the new churches were on their way.

Penance

(Continued from page 15)

followed, that purpose of amendment and the grace to perform the same are quite often interactive. This must be God's way of helping us in our human frailty, when we do purpose to amend in all sincerity and truth. Sometimes it seems as though things happen backwards. That is, I have first of all known the joy that ordinarily comes only from a clear conscience, and after that the amendment itself, although it did cost something, was simply inevitable of performance.

I think this is where our own faith and acceptance of the grace of God comes in. We must not wait for feeling to cause us to change our conscious attitude in some difficult relationship or in

the making of some restitution; but, acting in the trust that God will give us the strength and the love that we need, we must go ahead and simply do that which we believe to be right and in accord with His leading. He will implement our wills. Times come when most wonderfully, through the divine alchemy of God's love entering into us, we find our pride and erstwhile stubbornness washed away or transmuted into good; and we become filled with a tenderness of compassion we know is not our own. If we act upon it, we may keep it, and in time it may become our own as more and more we belong to Him.

How OFTEN?

One more thing I would like to speak of though I am still in the process of learning and making discovery. "How

often should one go to confession?" is a question that is in my mind and must be in the minds of others. This is something I do not yet really know, so again as a newcomer, I can only try to formulate what seems valid and true in my own recent experience.

One learns in many areas of life how important timing is, and I would think this to be true of the use of this sacrament. Each of us has his or her own rhythm or time-span (this is, speaking generally, and not in regard to any mortal sin). I should think and surely hope it would be natural to grow in spiritual sensitivity as we go along. Either this is so or some of us get worse and worse! I wonder if most people, after the free and wonderful days following a first confession and even subsequent ones, begin to feel that they are

sinning more rather than less. It may be that one is, in which case it is very discouraging and one must be all the harder on one's self, accepting the suffering that a sense of sin brings and being contrite and prayerful.

On the other hand it may be that, as we grow in any real sense of companionship with Christ and in knowledge of His claims upon us, we become more keenly aware than we ever have been before of our own manifold shortcomings. In our moments of self-searching we are not, therefore, being morbid, but only necessarily realistic, as the knowledge of our sin is borne in upon us. It does not seem to me that we need to be afraid of being narrowly introspective if love for our Lord floods our hearts; instead, this is just the beginning of spiritual awareness.

Along with a sense of timing I would also put the need of a sense of balance. Almost, I would like to say, a sense of lightness and of weight. We must think and act in terms of objective need and not the emotions of the moment. Poise is essential in our personal and social life; poise, that is, proper balance and control, is just as important in the life of the spirit. In fact it is much more so. We cannot have inner poise if we are greatly hampered and burdened by struggle or sorrow. Like someone learning to ride a bicycle, we waver and wobble. But as we get up speed, as we learn to time our own reactions rightly to have a delicate sense of our spirit's balance, and to be properly sensitive in a truly spiritual sense, I think the question as to when and how often we individually should go to confession will be answered. The root question concerns our relation to the Holy Spirit speaking within us.

So much is said about the self these days but almost always from a psychological or otherwise human basis. If we are Christian the supernatural must come in. God has given us the sacraments and will give to us continually the help we so deeply and so desperately need, through His priests and through His Church. But we in turn must have the vision and the knowledge, the humility and the will, to avail ourselves of them. There must be a divine compulsion within us. There is in us such a compulsion, but sometimes it is buried very deep; we must uncover and obey it. I am so sure that we should not hesitate, through pride or fear or diffidence, to use as often as we need to those sacraments which are veritable gifts of God's grace to us.

For me, and doubtless for many others, the door of the confessional has been a door through which I have come into a newness of life and radiance and buoyancy of spirit such as I had never known before. Therefore I give thanks and pray that the roots of my whole being may have their sustenance in Him.



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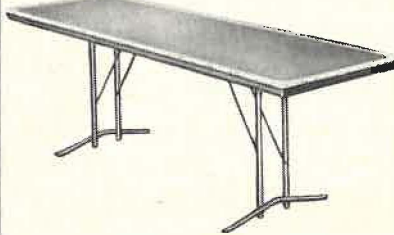
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SEMINARIES

G.T.S. Begins Michaelmas Term With 216 Students

The General Theological Seminary began the Michaelmas Term with a total enrollment of 216 students. Of the new students, 49 are juniors, or first year students; two are entering the middle class, and two the senior class. The other new men are eight graduate students; eight specials; and three guest students. The total figure includes the seniors and middlers already in the Seminary. The new men come from 32 dioceses, namely: Alabama, Albany, Alaska, California, Central New York, Chicago, Colorado, Connecticut, Dallas, Fond du Lac, Hong Kong, Kansas, Kentucky, Long Island, Maryland, Milwaukee, Nebraska, Newark, Newcastle (in the Province of New South Wales), New Jersey, New York, North Carolina, Ohio, Olympia, Philippines, Quincy, Rhode Island, Southern Virginia, Texas, Washington, Western Massachusetts, West Missouri. They are graduates of 44 colleges or universities.

Among the new juniors is Stephen L. Lee, the youngest son of the Ven. Samuel K. Y. Lee, archdeacon of Hong Kong. One graduate student, the Rev. S. Y. Wu, is from the Philippines. Among the special students are two from the Polish National Catholic Church, the Rev. Albert Fuchs and the Rev. Eugene Mayyar; and one from Puerto Rico, John Taylor. One of the guest students is from Holland, and another from India.

The only new appointments to the teaching staff are six tutors, three of them members of the class of 1953, who graduated last May. The tutors are: the Rev. Charles W. Scott, formerly curate of St. Paul's Church, Pomona, Calif.; the Rev. Wilbur E. Hogg, Jr., recently returned from service in Japan as an Army chaplain; the Rev. Hugh M. Jansen, formerly curate of St. Luke's Church, Noroton, Conn.; and the Rev. Messrs. Richard N. Bolles, William A. Norgren, Jr., and Lloyd G. Patterson, Jr.

COLLEGES

Provincial Canterbury Meeting

Dr. Norman Pittenger has accepted an invitation to speak at the Annual Provincial Canterbury Conference of the Seventh Province to be held at Norman, Okla., December 28th to January 1st.

Canterburians outside the province would pay their own travel expenses and the \$20 registration fee.

SECONDARY

Record Enrollment

The Cathedral School of St. Mary, Garden City, Long Island, N. Y., has the largest enrollment in the school's 77-year history: 277 students. Girls registering at St. Mary's during the week of September 25th came from such distant places as Bermuda, Colombia, and Panama City.

New Chaplain for St. Alban's

The Rev. Charles Martin, headmaster of St. Albans School for Boys and a canon of Washington Cathedral, announced the appointment of the Rev. Craig E. Eder as chaplain at the school. Mr. Eder succeeds the Rev. Pinckney E. Wroth, Jr.

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DEATHS

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

Donald Gardner, Priest

The Rev. Donald Russell Gardner, a priest of the diocese of Pennsylvania, died on May 20th at the Chestnut Hill Hospital, Philadelphia, after a long illness.

Fr. Gardner was born in Philadelphia in 1925. He was educated in the Philadelphia public schools. In 1946 he received the Bachelor of Arts degree from the University of Pennsylvania. While there, he was a member of the Kappa Sigma fraternity.

He taught in the Philadelphia public schools for one year, then entered the Philadelphia Divinity School from which he received the Th.B. degree in 1950. During the summers while at the Philadelphia Divinity School, Fr. Gardner worked with the Navaho Indians at Fort Defiance, Ariz. During the academic year he spoke about the Navaho work before many Church organizations.

Fr. Gardner was ordained to the diaconate on May 20, 1950, and to the priesthood in 1951. He was ordained to both orders by Bishop Remington, suffragan of Pennsylvania. He was curate at St. Thomas' Church, Whitmarsh, from July, 1950, until his resignation in May, 1953.

He is survived by his parents, a sister, and a half-brother.

W. Coburn Cook

Chancellor of the missionary district of San Joaquin and member of the Eighth Province's Board of Review, W. Coburn Cook, died of a heart attack in Carson City, Nevada on September 7th. Mr. Cook had been staying at his summer home in Alpine County, Calif., when the attack occurred.

Mr. Cook was 61 at the time of his death. He was a son of a priest of the Church and a Rhodes' scholar and Oxford graduate. He served as chancellor of San Joaquin under two Bishops, Sanford and Walters, and, according to Bishop Walters "was the most generous giver to the district" during his episcopate.

He was learned in both canon and civil law. He was city attorney for Turlock and Plymouth, Calif., and district attorney for Alpine County. In his church, St. Francis's of Turlock, he served as vestryman and warden for many years.

He is survived by his widow, Ruth Cook; and daughter Corinne; and sons: Gail, Jeremy, Geoffrey, and Hilary.

Pauline Clark Hubard

Mrs. Pauline Shepherd Clark Hubard, wife of the Rev. Lyttleton E.

Hubard, rector emeritus of St. John's Church, Elizabeth, N. J., died on September 14th at Greenfield, Mass.

Mrs. Hubard had suffered a heart attack while driving home after a vacation in Northfield, Mass. She had resided at Charlottesville, Va., in recent years.

William Lippincott

William A. Lippincott, Jr., Philadelphia Churchman and business executive, died on August 25th at the Fairview Nursing Home, Chestnut Hill, Philadelphia. He was 79. Mr. Lippincott had been a vestryman for more than 25 years at the Memorial Church of St. Paul, Overbrook, Philadelphia. He had been chairman of the Episcopal Committee at the University of Pennsylvania for 20 years and was a member of that group at his death. Mr. Lippincott's interest in Church affairs at the University of Pennsylvania also led him to membership in the committee responsible for the erection of the Christian Association Building, a joint project of the various Christian bodies engaged in campus work, in 1927.

The university has strong historical ties with the Episcopal Church.

Mr. Lippincott was the treasurer and the oldest member in years of service of the board of the Galilee Mission of the diocese of Pennsylvania. This mission provides for the spiritual and the material needs of homeless men.

He was former president of the W. A. Lippincott Company, Philadelphia jobbers for shoe finding and cotton goods for shoe manufacturers.

Mr. Lippincott received his education in Philadelphia. He graduated from the William Penn Charter School in 1890 and from the University of Pennsylvania in 1894.

Surviving are his wife, the former Ann Robb; a son, and a sister.

Ralph B. Schwartz

Ralph B. Schwartz, layreader and senior warden of St. Mark's Church, Blue Rapids, Kans., and treasurer of the Laymen's Association of the diocese of Kansas, was stricken with bulbar polio on September 9, 1953, while at his place of business—the State Bank of Blue Rapids, of which he was president—and died a few hours later, en route to a hospital in nearby Concordia.

Mr. Schwartz was born at Leonardville, Kans., April 4, 1900, and spent his entire life in the surrounding territory, having been engaged in the banking business during his adult life.

Survivors include his wife and two sons, Dr. V. D. Schwartz of Wichita and Robert Schwartz of Blue Rapids.



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CHANGES

Appointments Accepted

The Rev. Richard C. Allen, formerly rector of St. Luke's Parish, Chickasha, Okla., is now vicar of St. Andrew's-by-the-Campus, Stillwater, Okla., and chaplain to Episcopal students at Oklahoma A. & M. College.

The Rev. Matthew P. Bigliardi, formerly a student at the Church Divinity School of the Pacific, is now curate of Trinity Parish, Seattle, Wash. Address for all mail: 620 Eighth Ave., Seattle 4.

The Rev. Eldon W. Borell, formerly archdeacon of Southwest New Mexico in the diocese of New Mexico and Southwest Texas, is now assistant of the Cathedral of St. Paul, Erie, Pa. Address: 3828 Lewis Ave.

The Rev. Wilbur L. Caswell, retired priest of the district of San Joaquin, formerly in charge of St. Paul's Church, Modesto, Calif., is now in charge of St. Mark's, Tracy, Calif.

The Rev. Walter J. Crossman, rector of St. John's Church, Bisbee, Ariz., has added St. Paul's Church, Tombstone, to his care. Address: Box 368, Bisbee.

The Rev. J. Albert Dalton, formerly of St. Stephen's Church, Louisville, is now superintendent of the Episcopal City Mission, Society, St. Louis, Mo. Address: 1210 Locust St., St. Louis 3.

The Rev. Kenneth C. Eade, formerly vicar of St. Thomas' Mission, Sunnyvale, Calif., is now assistant of St. Paul's Church and dean of the St. Paul Episcopal Day School, Pomona, Calif. Address: 242 E. Alvarado St.

The Rev. John E. Erickson, formerly vicar of St. Bartholomew's Church, Los Angeles, is now curate of the Church of St. Michael and All Angels, Studio City, Calif. Address: 6644 Forbes Ave., Van Nuys, Calif.

The Rev. Edwin M. Fisher, formerly vicar of St. John's Church, Preemption, Ill., and the churches at Geneseo and Osco, is now rector of St. Mary's Church, North East, Md., and the Good Shepherd, Chesapeake City. Address: Main St. at Church, North East, Md.

The Rev. Roy Flinchbaugh, who was ordained to the priesthood in May by the Bishop of Milwaukee, acting for the Bishop of Caribou, is now vicar of St. Alban's Parish, Ashcroft, B. C. He was formerly a student at Nashotah House.

The Rev. Arthur M. Gard, formerly vicar of St. John's Church, Neosho, Mo., and St. Stephen's, Monett, is now associate rector of Grace Church, Carthage, Mo. He will reside in the "old rectory," at 822 Howard St., next to the church and may be addressed at Box 596, Carthage.

The Rev. Willis J. Handsbury, formerly curate of Christ Church, Hudson, N. Y., in charge of St. Mark's Philmont, is now rector of St. Anne's Church, Warsaw, Ind. Address: 221 N. Columbia St.

The Rev. Desmond C. Hunt, formerly rector of St. John's Church, Johnstown, N. Y., will on November 1st become rector of St. James' Church, Kingston, Ont.

The Rev. William E. Krueger, who has been serving Holy Trinity Church, Platteville, Wis., and the church at Shullsburg, is now rector of St. Paul's Church, Watertown, Wis.

The Rev. Perry F. Miller, formerly rector of All Saints' Parish, Oakville, Conn., will on November 1st become rector of Christ Church Parish, East Norwalk, Conn. Address: Pine Hill Rd.

The Rev. Jonathan N. Mitchell, formerly executive secretary of the Province of New England and secretary for college work, will on November 1st become rector of St. George's Church, Durham, N. H.

The Rev. Albert E. Pons, who formerly served St. Paul's Church, Abbeville, La., will on October 15th begin work at St. Michael's Church, Fort Worth, Tex. The Rev. Mr. Pons has been correspondent for The Living Church in the diocese of Louisiana.

The Rev. Walter J. Reed, rector of St. Matthew's Church, Sunbury, Pa., is now also archdeacon of Williamsport. Address remains 133 Arch St., Sunbury.

The Rev. Dr. J. Howard W. Rhys, a member of the staff of Trinity Cathedral, Trenton, N. J., has been elected to the New Testament post at the School of Theology of the University of the South. In May Fr. Rhys became the 14th priest in the

history of General Theological Seminary to obtain an earned degree of doctor of theology from that institution.

The Rev. Frank W. Robert, formerly in charge of St. Ann's Church, Woodstock, Ill., and Christ Church, Harvard, is now rector of Christ Church, Covington, La.

The Rev. W. Paul Thompson, formerly rector of Christ Church, Reading, Pa., is now rector of Trinity Memorial Church, Binghamton, N. Y.

The Rev. Frank M. Thorburn, formerly in charge of St. Peter's Church, Sioux Falls, S. Dak., and the Church of the Living Water, Dell Rapids, is now rector of St. Paul's Church, Brookings, S. Dak., in charge of St. Stephen's, Desmet. Address: Box 284; rectory, 519 Eighth Ave.

The Rev. Robert C. W. Ward, formerly rector of St. John's Church, Cornwall, N. Y., is now chaplain of St. Peter's School, Peekskill, N. Y., and Sunday supply priest for the diocese of New York.

The Rev. Dr. Evan Williams, formerly vicar of St. John's Church, Springfield, Ore., and St. David's, Drain, and formerly assistant of St. Mary's, Eugene, is now chaplain of St. Helen's Hall, Portland, Ore., and part-time assistant of the Church of St. Michael and All Angels, Portland. Address: 2400 S. W. Hoffman Ave., Portland 1.

Armed Forces

Chaplain Gordon Hutchins, who was recently promoted to the rank of Major, may be addressed: 9th Inf. Div., Fort Dix, N. J.

Chaplain (Cmdr.) Charles W. Nelson, USN, formerly senior chaplain NAS, Corpus Christi, Tex., has been transferred to the retirement list from active duty. He is now chaplain and master of sacred studies at St. George's School, Newport, R. I.

Resignations

The Rev. Charles F. Purdy, M.D., rector of Grace Church, Pemberton, N. J., for nearly 10 years, has retired. With Mrs. Purdy, he will live in Bath, N. Y., in the Finger Lakes region. Dr. Purdy had planned to retire nearly a decade ago, but Bishop Gardner of New Jersey prevailed upon him to become rector of Grace Church. From the beginning of his work there, he has been auxiliary chaplain at Fort Dix. Address: 1 Haverling St., Bath.

Changes of Address

The Rev. Everett Bosshard, formerly addressed in Santa Barbara, Calif., may now be addressed at 144 W. Forty-Seventh St., New York 36.

The Rev. Dr. George J. Cleaveland, rector of the Church of the Ascension, Richmond, Va., should be addressed for all mail at 707 Ratcliffe Ave., Richmond 22.

The Rev. Andrew P. Daughters, who has been serving the churches at Kennewick and Pasco, Wash., has moved from Kennewick to 1604 W. Marie St., Pasco.

The Rev. Robert Flottesmesch, curate of St. George's Church, Mount Savage, Md., and vicar of St. Philip's Chapel, Cumberland, is living at the rectory in Mount Savage and may be addressed there.

The Rev. Norman L. Foote, formerly addressed at Park College, Parkville, Mo., should now be addressed for all mail at Route 3, Box 371, Parkville, Mo.

The Rev. L. B. Hastings, retired priest of the diocese of Milwaukee, formerly addressed at 778 N. Jefferson St., should now be addressed at 1012 N. Milwaukee St.

The Rev. Ralph Voorhees Hinkle, who recently retired from the active ministry after serving the Church of the Holy Faith, Inglewood, Calif., for 15 years, may now be addressed at 816 N. Maryland Ave., Glendale, Calif.

The Rev. William A. Hio, who was recently ordained deacon in the diocese of Albany, is now at the Yale Language School preparing for work in Okinawa. Address: 166 Edgehill Rd., New Haven 11, Conn.

The Very Rev. Frederick W. Kates, dean of the Cathedral of St. John the Evangelist, Spokane, Wash., has moved from E. 214 Thirteenth Ave. to W. 608 Cotta St., Spokane 4.

The Rev. Robert St. Alban Knox of the diocese of Albany announced plans to sail for England on September 30th for graduate study at Oxford. Address: Pusey House, Oxford University.

The Rev. Dr. Charles W. Lowry, who recently gave up parish work to devote full time to lecturing and writing about the menace of Communism, may be addressed at 3121 Thirty-Eighth St., N. W., Washington 16.

The Rev. Vernon Myers, youth director at St. John's Cathedral, Denver, formerly addressed at 2572 Dahlia, should now be addressed for all mail at 1119 St. Paul, Denver 6.

The Rev. Henry W. Prior, who formerly served St. James' Church, Lake City, Fla., and was also formerly addressed in Jacksonville, Fla., may now be addressed: c/o Bishop's House, Monrovia, Liberia, West Africa.

The Rev. John D. Rice, retired priest of the diocese of Oregon, formerly addressed at 168 N. E. Lombard St., Portland, Ore., may now be addressed at 1908 N. E. Halsey St., Portland.

The Rev. Samuel D. Rudder, who recently became chaplain of St. Augustine's College, is correctly addressed at 1418 Oakwood Ave., Raleigh, N. C.

The Rev. Dr. Conley J. Scott, pastor of All Saints' Church, Kansas City, Mo., formerly addressed at 1512 at Ewing, may now be addressed at 408 E. Eightieth.

The Rev. Royal K. Tucker (Chaplain, USA, retired), with residence in Winter Park, Fla., is now temporarily in charge of St. John's Church, Moultrie, Ga., and may be addressed at Box 323, Moultrie.

The Rev. William R. D. Turkington, OHC, formerly headmaster of St. Andrew's School, St. Andrews, Tenn., may now be addressed at Box 1296, Mount Calvary Monastery, Santa Barbara, Calif.

The Rev. Harry D. Viets, retired priest of the diocese of Albany, formerly addressed at Adams Center, N. Y., may now be addressed: c/o James Wilson Hotel, Carlisle, Pa.

The Rev. Leslie E. Wilson, who is serving Trinity Church, Natchitoches, La., formerly addressed at 324 Nelken St., should now be addressed at Box 288.

Religious Orders

Homer Arthur Yiengst was professed in St. Barnabas' Brotherhood on September 21st at St. Barnabas' Free Home, Gibsonia, Pa. Celebrant and preacher, Bishop Crittenden of Erie.

Ordinations

Deacons

New Hampshire: Frank Winslow Cole was ordained deacon on September 16th by Bishop Hall of New Hampshire at the Church of the Epiphany, Lisbon, where the new deacon will be vicar. He will also be vicar of St. Luke's, Woodsville, and make his residence in Woodsville on Maple St. Presenter, the Ven. F. J. Smith; preacher, the Ven. R. W. Barney.

Southwestern Brazil: Eloy José Lopes Guimarães was ordained deacon on September 13th by Bishop Krichke of Southwestern Brazil at the Church of the Crucified, Bagé, R.G.S. Presenter, the Rev. Ramão H. Gomes; preacher, the Ven. Antonio J. T. Guedes. To be assistant of São João Evangelista, Pinheiro Machado, R.G.S. Address: Pineiro Machado, via Pedras Altas, R.G.S., Brazil.

The ordinand is the grandson of the Rev. Antonio José Lopes Guimarães, who founded the work in Bagé exactly 50 years before the date of his grandson's ordination. The presenter is the candidate's uncle.

Depositions

Robert Sumners Regan, deacon, was deposed on September 1st by Bishop Quin of Texas, in action taken under Canon 60 for causes which do not affect his moral character; renunciation of the ministry.

Marriages

The Rev. Edward Wilbur Conklin, new rector of Emmanuel Church, Louisville, and Miss Lila Maud Crocheron of South Orange, N. J., were

married on September 12th at the First Presbyterian and Trinity Church, South Orange.

Laymen

Miss Louise M. Gridley, formerly director of religious education at Trinity Church, Rutland, Vt., is now director of religious education at St. Michael's Church, Yakima, Wash. Address: S. 5 Naches Ave.

Mrs. Ed Ogle of Denver will work for the department of promotion of the diocese of Colorado, with special attention to the bringing of Church activities to the attention of the secular press.

Mr. Jack E. Warner, formerly lay missionary a St. John's Church, Clinton, Mich., is now lay missionary of Grace Church, Jonesville, Mich., and the Church of St. Michael and All Angels, Cambridge Junction. Address: 512 W. Chicago St., Jonesville.

Organists

Robert R. Arnold, formerly assistant organist at the Chapel of the Intercession of Trinity Parish, New York, is now assistant organist of Trinity Church, Broadway at the head of Wall St., New York.

Charles Ennis, who was the summer organist at Trinity Church this year, will become assistant organist of the Chapel of the Intercession. (Organist of Trinity Church is Dr. George Mead; of the Chapel of the Intercession, Clinton Reed.)

THE LIVING CHURCH RELIEF FUND

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

Bishop Cooper and Korea

| | |
|---|------------------|
| Previously acknowledged | \$ 718.03 |
| Rebecca M. Blackburn | 25.00 |
| Mrs. Paul Raibourn | 25.00 |
| Communicant of St. Paul's Church, Washington, D. C. | 10.00 |
| Thanksgiving — E. & H. | 10.00 |
| D. Josephine Slagle | 10.00 |
| Mrs. Wynne L. Van Schaick | 10.00 |
| F. L. S., Oakland | 5.00 |
| Mrs. John Williamson | 5.00 |
| | \$ 818.03 |

Korean Children

| | |
|--|-------------------|
| Previously acknowledged | \$1,652.26 |
| Lillian M. Wilson | 20.00 |
| Mrs. M. L. J. Houston and Mrs. C. T. Chamberlain | 12.00 |
| St. Anne's Circle, Woman's Auxiliary, St. John's Church, Columbia, S. C. | 12.00 |
| J. C. A. | 10.00 |
| Robert A. Zachary, Jr. | 10.00 |
| In His Name | 5.00 |
| | \$1,721.26 |

Save the Children Federation

| | |
|-------------------------|-------------------|
| Previously acknowledged | \$1,658.66 |
| Mrs. William N. Wyckoff | 5.00 |
| Rebekah Oldfather | 4.00 |
| | \$1,667.65 |

Southern Cross, Melanesia

| | |
|---------------------------|-------------------|
| Previously acknowledged | \$1,069.00 |
| In memory of E. D. Farmer | 14.65 |
| | \$1,083.65 |

Earthquake Relief, Greece

| | |
|-------------------------|-----------------|
| Previously acknowledged | \$ 50.00 |
| L. A. S. | 3.00 |
| | \$ 53.00 |

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

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

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52¢. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church linens by the yard. Transfer patterns Plexiglass Pall Foundation — \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

POSITIONS OFFERED

ORGANIST AND CHOIRMASTER, for parish of 450 members; adult and junior choirs. Immediate employment. Reply, Rector, St. Mary's, Kinston, N. C.

DIETITIAN for small Church boarding school near New York. Salary and maintenance. The Sister Superior, C.S.M., St. Mary's School, Peekskill, N. Y.

WANTED: Couple as Houseparents or Mature Woman as Housemother for a dormitory of 14 teen age boys in an Episcopal home in the Midwest. Good salary, Attractive living quarters and generous paid vacation. State age, qualifications and experience. Reply to Gordon L. Buelterman, Lawrence Hall, Inc., 4833 N. Francisco, Chicago, Illinois.

POSITIONS WANTED

PRAYER BOOK PRIEST, 65, desires locum tenancy in West. Good references. Reply Box S-916, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST, single, will take three or four months supply or Locum-tenens starting January in Florida, Southern States or Gulf Coast. Reply Box D-917, The Living Church, Milwaukee 2, Wis.

WANTED

SMALL CHURCH BELL. Holy Trinity Church, Manistee, Michigan.

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THE LIVING CHURCH



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

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

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. D. L. Davis
Sun 7:30, 9 (Sung), Ch S 11; (Sol) 7:30 EP & B;
Daily 7, Wed & HD 10, Ep 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

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, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam
Sun: HC 8, 9, 11 (with MP & Ser). Ev & Ser 5;
Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, r; Rev. George F. French, Asst.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast); 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu Mon & Thurs 10, Wed 7, Tues, Fri &
Sat 8, HD 7 & 10; Daily: MP 8:45, EP 5:30;
C Sat 8-9 by appt

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. Peter Chase, p-in-c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

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

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; r-em. rector-emeritus; Ser. Sermon; Sol. Solemn; Sta. Stations; V. Vespers; v. vicar; YPF. Young People's Fellowship.

ANNISTON, ALA.

ST. MICHAEL AND ALL ANGELS 18th & Cobb
Rev. Earl Ray Hart, LL.D., r
Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC
Open daily 8-5

LOS ANGELES, CALIF.

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

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., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

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

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binnington
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; 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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

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

EVANSTON, ILL.

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

* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.