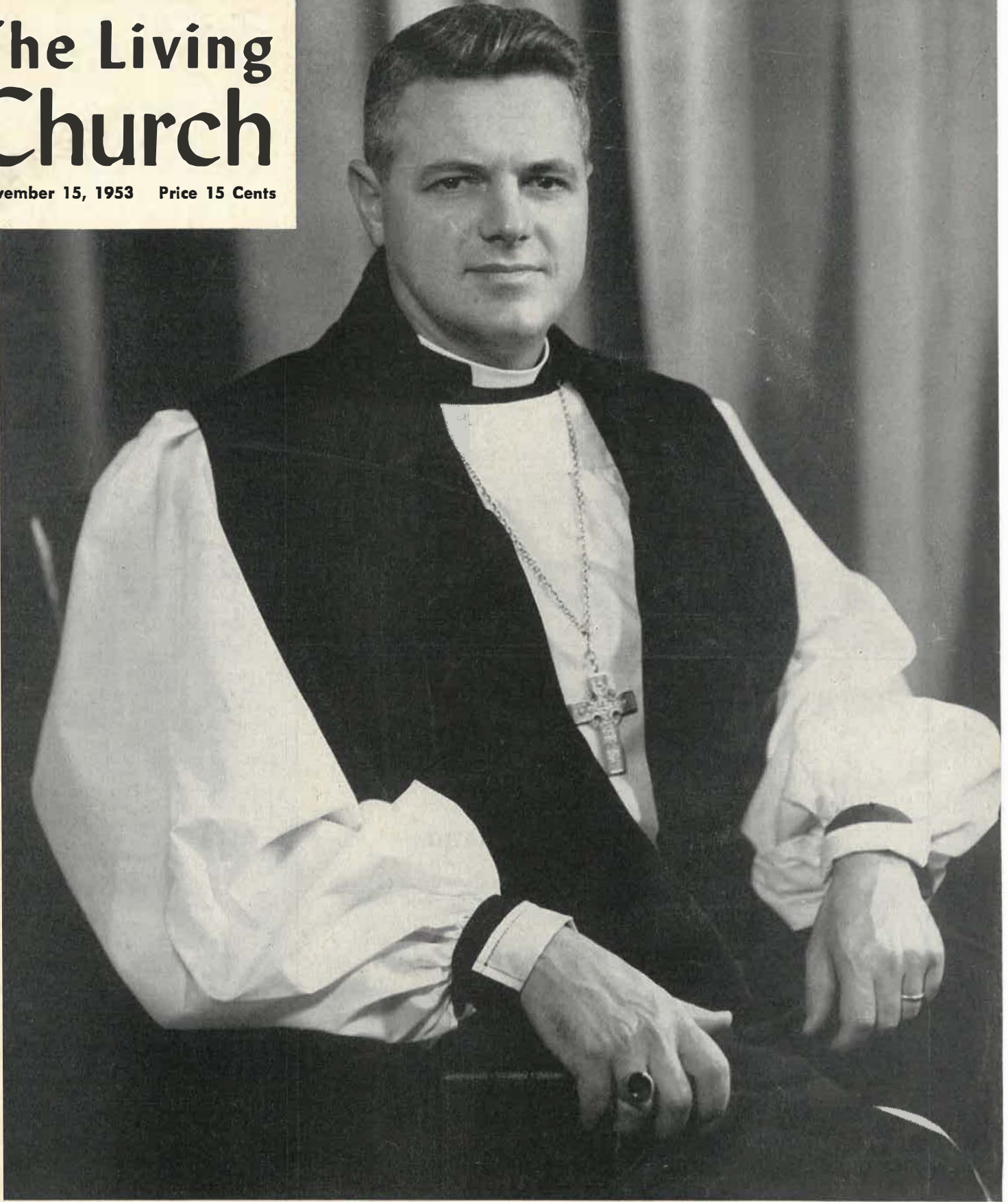


The Living Church

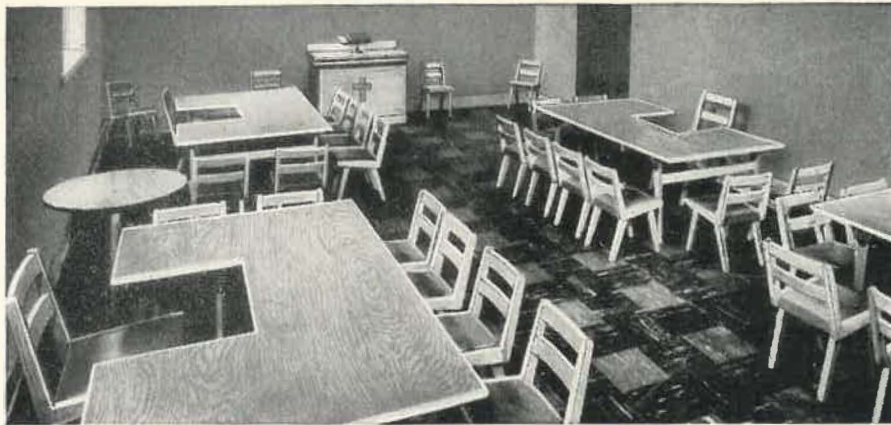
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NEWEST BISHOP in the Church is the Rt. Rev. John Brook Mosley [*see page 3*].

The Terrible Responsibility: P. 12.

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LETTERS

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.

Christian Encouragement

WE learned from Mr. Robbins Strong of the generous gift you have sent him for the Theological Institute [through THE LIVING CHURCH RELIEF FUND.]

May we thank you most heartily for a sign of friendship which is for us not only a material help but also a symbol of Christian love and encouragement in our efforts.

✠ CASSIAN,

Institut de Théologie Orthodoxe.
Paris, France

God and History

FOR YOUR information, I am a school teacher, my special subjects being English, History, and Biblical Literature. I should like to submit the following:

First, let me say that your editorials are always most interesting and stimulating and I usually agree with what you say. But this time I must take issue with you on one statement you made in your exposition of "The Problem of Rome" [L.C., Aug. 30th]. I have thought this over very carefully and I can see no way but to disagree with you. You make the following statement: "The problem of Rome in general goes back to the problem of the Reformation." So far, I concur. "We do not know why God chose to break His Church into fragments 400 years ago." This is the rub! Surely, it was not God who deliberately broke His Church. Jesus' prayer was that "they all may be one." God *allowed* the cleavages that have taken place in the Church—and He allowed them for the simple reason that if He had prevented them, He would have, by that act, deprived man of free will. The sundering of the Church was the inevitable consequence of the abuses and superstitions that, as you say, were rife in the Church at the time of the Reformation.

"Medieval Christians . . . would undoubtedly regard our 20th-century acquiescence in the techniques of total war as weighing heavily in the scales against the rack, the thumbscrew, the sale of indulgences, and concubinage among the clergy." Modern war—any war, anywhere, any time—is caused by man's greed and selfishness and depravity. The result of these conditions in the secular world is war. The result of these same conditions in the Church was, and is, division. To be perfectly logical, if God caused the breaking of the Church, God also causes wars. And, surely, no one believes that!

God planned the moral order as well as He planned the physical order. Disease causes one kind of destruction—sin causes another kind of destruction. God *causes* neither!

Paul said; "The wages of sin is death." He did not mean that God caused death—only that God allows it. I think some of us are a little prone to blame God for the results of our own sins. We say that it was God's will that this or that should happen and so we relieve ourselves of all responsibility. This attitude may be modern and pragmatic—but it is not true.

The Living Church

So much of modern philosophy is, perhaps unconsciously, directed toward the exoneration of man's guilt.

There will come a time when God *will* intervene in human affairs—will take things out of man's hands—but that time has not yet come. God helps man today when man wants and asks Him to. But let us not deceive ourselves—the ills of the world—moral, social, political and physical—are *our* fault and *our* responsibility.

RUTH M. STURGIS,
(MRS. PAUL A. STURGIS).

Baltimore, Md.

Editor's Comment:

The ancient dilemma arising from the existence of evil in a world created by a God who is both good and all-powerful is not, in our opinion, solved by interpreting human freedom so broadly as to deny that God is in control of history. God's judgment is not less His act because it is invited by the sins of men.

Sorry

I FIND under Newark News, (L. C., October 4th) that the rector of St. Clement's Church, Honolulu, is on furlough to England. The article says that he has gone to "Canterbury College," and, if so, I wish a correction could be made. I was a student at St. Augustine's from 1906-1910, and am certain that no old student of this ancient and dear college would, in spite of recent changes, want such a substitution of names.

(Rev.) WILLIAM SMITH.

Worcester, Mass.

Manual-of-Arms

A RECENT editorial in THE LIVING CHURCH ended by commending to Churchpeople the use of the VII Trinity collect for private prayer. . . .

Private devotional use of the Prayer Book is the surest and most rewarding way of developing the Christian life. As just one illustration, take the Litany; perhaps the most "public" and common of all services since it was most frequently said in procession and often through the streets of the city or village. Doubtless it was this feature which brought the Litany closest to the mass of people, that made it the first service to be put into the English language in 1544.

But how helpful and telling this service can be when used in the privacy of the home by a single person! One of the first rules of true prayer is to put oneself in the presence of God, to wait upon the Lord. The great Triune exordium does exactly that for us as it brings our minds to think of God in Creation, Redemption, and present power. Some word-study can be of help, such as a better understanding of the phrase "have mercy upon us." It is not here a petition for forgiveness so much as a laying hold on the grace and approachability of the "high and mighty One that inhabiteth eternity" and yet who can be near to the contrite and humble spirit. It was at the "Mercy-seat" on the Ark of the Covenant that the Shekinah

God's glory was seen in Israel's worship and the age-long use of the Kyrie at the opening of the service of Holy Communion is a powerful reminder of its meaning as an introduction to the Presence.

"Remember not, Lord," which follows, draws us further into an unclouded intimacy with the God of all goodness; but then, *we* remember the things which hinder and debar us from that intimacy and fellowship which are the true goals of prayer. The first three petitions for deliverance deal with spiritual matters and must be applied most personally. It is fatally easy to think of unpleasant people when we pray against "envy, hatred and malice; and all uncharitableness"; but

The Cover

This week's cover is a new picture of the Church's newest bishop in his episcopal vestments. The Rt. Rev. John Brooke Mosley was consecrated coadjutor of Delaware on October 28th, and is now at work in his new job as assistant to Bishop McKinstry whom he will eventually succeed as diocesan [L. C., November 8th].

this should be rather, a direct lead into searching self-examination as to when and how those sinful dispositions have occupied us. It is so with the next petition, and then we come to a short prayer for deliverance from more material dangers. This is the place where many priests feel free to change the word "sudden" to "unprepared" death, and it seems a valid correction. One of the most disciplined and faithful priests I ever knew, the Warden of the Lord Leycester Hospital in Warwick, England, who used the Litany at least twice a week in the chapel over the West Gate of that fascinating city, used here to insert, ad lib, many short alterations applying to immediate needs. . . .

Then, as one goes over to page 55 and the history of our Lord's Incarnation is recited, we have 14 subjects for meditation—not all to be taken at once, of course—but at different times or on successive days to be used to stimulate our love for the Saviour and to enlarge our understanding of His person and work.

The following pages of petitions lead the solitary Christian into wider spiritual fellowship and concern with the life of the Church in many different phases. Just as in the case of the mysteries for meditation, it might well be that all the suffrages should not be used every time, becoming too often a matter of hasty repetition, but certain ones selected for certain days or times and then dwelt on with imagination, love and concern for special cases or individuals, thereby leading into a greater knowledge of the reality and power of intercessory prayer. . . . In the Prayer Book itself we have the most effective manual-of-arms for the Christian soldier.

(Rev.) R. B. GRIBBON,
Vicar, Grace Church.

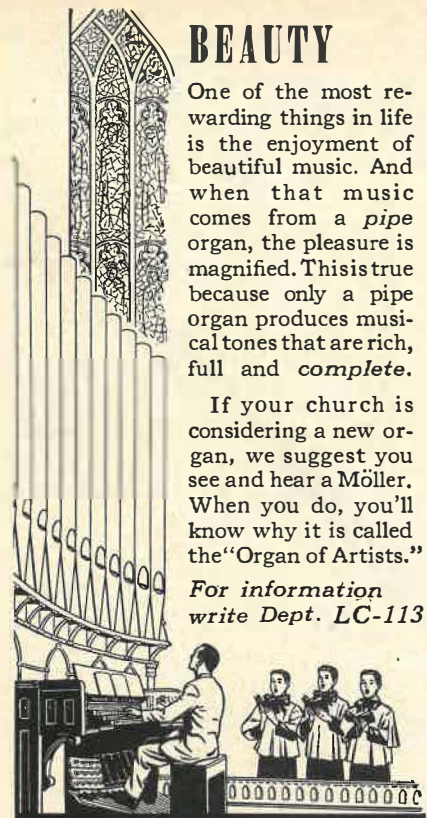
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Talks With Teachers

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



No One to Tell Her

HOW would you like it if, on some Sunday morning, just after you had started to teach the lesson to your class, a woman dropped in, said she was just visiting, and not to pay any attention to her? You might feel a little scared at first, remembering that the rector had said that there was going to be a supervisor for your department. You might feel a little resentful that you had not been told that it would be today, so that you might prepare an extra fine lesson. But on second thought you might admit it was only fair to catch you on an average, even an "off" Sunday, and that, after all, making an impression was not your main purpose.

Perhaps you would not recognize the woman, but realize that she must know something about teaching, and that the rector had enlisted her. What if, a few days later, after you had been worrying about what she would say about your awful teaching, the woman should phone you, and say, "I was much impressed by your class last Sunday. Could I see you some time and discuss the course?" You would feel relieved, no doubt, the resentment and uncertainty gone, and when you came to the appointment you would come in a reassured frame of mind.

And then (supposing, still, though this happens in real life in many wide-awake parishes) you met the new supervisor, and she started by putting you at your ease, and repeating her complimentary words. Surely, you would listen to her gladly. If she is the kind of person the rector thought, she would start by asking you to tell her all your problems — the noisy hall, the poor equipment, the lack of coöperation from the homes. She would listen sympathetically, not proposing a solution for each, but allowing you to open up and share your frustrations.

Then she might draw you out still further, until you found that you were trying to tell her just what you hoped to accomplish with your children, and just where you felt you were failing. Then, in closing this first meeting, she might make one or two simple but workable suggestions, and set a date for a second interview.

All this might happen, even in the

smaller parishes, if the need were seen, and the parish administration were onto its task. Supervision is the missing link between first efforts and success in most parishes. Far more than the character known by the grand title of superintendent, there is needed the supervisor.

Everywhere teachers are left to sink or swim. Those who survive swim along in deep waters, clutching at the plank of the teacher's manual, or the workbook, floundering along with crude strokes learned in childhood. Granted that a trained, experienced, and resourceful teacher can take a textbook and a general theme and go right ahead with developing lessons, few of our teachers are of this sort. My guess is that not one teacher in ten is capable of working unguided, and even the best welcome friendly contacts and suggestions.

Where in the parish can such a person be found? They are nearer and more numerous than you think. What the rector promised when he enlisted the teacher, and gave out the book in September (and he really thought he meant it) was that he — or some one — would meet with the teacher and work over each month's lessons in advance. What happens all over the Church is that the rector simply does not make good. He is too busy, or untrained, and he does not think some one else can be found to perform this important task. There are two ways to get results here: First, if a teacher makes the demand, and insists that somebody must give her help, the search is started.

Then, if the priest is really in earnest, some day this advertisement may appear in the parish bulletin:

"WANTED: Two supervisors for Church school, one for pre-school and one for junior department. Mature man or woman who has taught or had some experience with professional teaching. Need not require presence every Sunday. To be the friendly advisor of our untrained teachers. Need is urgent. Assured of cordial reception and the satisfaction of large results achieved."

Maybe the title adviser will be better Or teachers' helper. But supervisor is an established term, and a well-charted trade.

The Living Church

Established 1878

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

EDITOR: Peter Day
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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Friday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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November

- 24th Sunday after Trinity.
- Conference of Eastern college clergy and women workers, to 30th.
- NCC General Board, Washington, D. C., to 18th.
- Episcopal election, Southwestern Virginia.
- Sunday next before Advent.
- Thanksgiving Day.
- First Sunday in Advent.
- St. Andrew.

December

- National Council meeting, Seabury House, to 3d.
- 2d Sunday in Advent.
- 3d Sunday in Advent.
- Ember Day.
- Ember Day.
- Ember Day.
- 4th Sunday in Advent.
- St. Thomas.
- Christmas Day.
- St. Stephen.
- St. John Evangelist.
- Holy Innocents.

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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SORTS AND CONDITIONS

NO DOUBT editors of magazines that circulate in the millions and columnists whose words are syndicated in many papers get used to running into enthusiastic readers. But yesterday the whole day was brightened for me when I called a local business office and the young lady who answered the phone told me how much she enjoyed *Sorts and Conditions*, and *THE LIVING CHURCH*.

FINDING readers in an ecclesiastical setting is, of course, a commonplace occurrence, but coming across them accidentally gives us the feeling that we are really getting to be a part of the American scene.

OUR "exchange department," conducted on a volunteer basis by Mrs. Richard F. Mooney, is doing its bit toward making the magazine a part not merely of the national, but the international, scene. Mrs. Mooney matches up requests from people overseas who cannot get hold of dollars with offers from readers in this country to send their magazines on (or, if preferred, to pay for a foreign subscription at \$8.00 per year). Mrs. Mooney, who may be addressed at this office, reports:

"It certainly is one of the functions of a Christian organization to equalize the difference between the 'Have's' and the 'Have Not's,' and the newly-created Exchange Department has been trying to do just that. To date, 10 pairs have been matched (with some interesting correspondence as offspring), and it is hoped the requests for THE LIVING CHURCH and the offers to share THE LIVING CHURCH will continue.

"The incoming mail is quite exciting. At first the demand exceeded the supply, and several readers in England offered to send the *Church Times* in exchange. This is a good bargain, for the *Times* is provocative reading.

"The foreign addresses are exciting of themselves. Kumen, Gold Coast, British West Africa; Sarawak (via Singapore); Kottayam, South India; these are but three of the places where now, because of some basic Christian sharing, THE LIVING CHURCH is now being read. They might be glamorous-sounding spots, but each letter bemoaned the scarcity of good reading matter.

"If you live in the hinterlands and are reading this by chance (in some witch doctor's tent perhaps?), or if you feel particularly fortunate in being able to subscribe to THE LIVING CHURCH, send your request or your generous offer to the Exchange Department. We are busy, but we like it that way."

AGNOSTICISM, once a formidable challenge to Christian faith, was stoutly defended by Bertrand Russell in a recent issue of *Look* magazine. Your columnist is not equipped to evaluate Mr. Russell's stature as a philosopher, nor to tangle with him in the arena of metaphysical debate. Speaking simply as a fairly representative member of the audience, however, I can report that in my opinion the position of Mr. Russell oddly fails

to make contact with the things that most of us regard as important.

IT ISN'T Mr. Russell's fault. His ideas were shaped in a world that regarded ideas as toys, a world that seemed to be safe for emotional and spiritual infantilism of outlook, revolving as a baby's world does around "me" and "mine." God impinges only vaguely on such a world, ready to hand the philosopher a new toy when he has broken the old one and ministering to his creaturely wants without obtruding much on his attention.

IN TODAY'S world, ideas are not toys, but weapons. Mr. Russell's complaint that dogmas lead to decisions and that decisions lead to discomfort seems to me not a contribution to the business of living, but a shrinking from arduous tasks that life itself imposes.

IN A WORLD of war, cold and hot, men know that they have to have an ultimate source of value, a righteous cause to die for. And in the shadow of worldwide fear and suffering, they know that they have to have a righteous cause to live for too. When values become the necessary pre-condition of happiness, a religion of "I don't know and won't venture a guess" becomes a pallid and timid thing.

WHETHER there is an ultimate source of value, a standard by which some forms of conduct are eternally right and other forms of conduct are everlastingly wrong, may have seemed like an academic question at one time. But today young men and women have to come to a decision about it, just as a poker player has to come to a decision whether his hand is better than those of his opponents.

ONE HAND is better, there is no doubt of that. The question is one of fact, not in the last resort one of faith. And a good poker player is one who makes use of a variety of evidence to arrive at a faith that will in the showdown be corroborated by the facts.

THERE IS, perhaps, a serious theological issue involved in this metaphor of a poker game. Why does God require us to stake our eternal life on something that cannot be proved by reason but must be discerned by faith? Any metaphor, of course, can be pushed only so far. And the kind of evidence God gives us of His existence, of His redemptive work in Christ, and of the person and work of His Holy Spirit is really evidence enough for both the peasant and the philosopher. The cloud between us and God is the selfishness in our own souls. Once we begin the search for a source of value outside ourselves, the rays of God's grace have already begun to melt away the cloud.

WE DO NOT SEE God clearly on this earth. But we do know in which direction the source of light lies, and as we go toward it we quickly learn that Jesus Christ is the Light of the World.
Peter Day.

STATISTICS

The Facts of the Matter

For the first time in its history the National Council has received a 100% response to its annual request for diocesan reports. This is believed to be a result of the effectiveness of the new form for parochial and diocesan reports, which were revised at the last General Convention.

The completeness of the 1952 report has provided the most factual information to date on the state of the Church. Comparison of the 1952 statistics with the 1951 incomplete figures reveals an overall increase of eight million dollars or 12% in the gifts of living donors to the work of the Church on the national and parochial levels. Although the contributions to the maintenance of the parishes have increased by only 6%, contributions to the diocesan and National Council budgets and to organizations affiliated with the Church have increased by 44% and aid to the foreign missionaries has increased by 24%.

EPISCOPATE

Election, Marriage, Alcohol,
Mission, and Strategy

On the agenda of the House of Bishops meeting in historic Williamsburg, Va., November 9th to 13th, were the election of a bishop for the missionary district[¶] of Spokane and a discussion of plans for the world-wide Anglican Congress to be held in Minneapolis, Minn., in August, 1954. At the close of their meeting, the only one to be held between the 1952 and 1955 General Conventions, the Bishops were to issue a pastoral letter on the state of the Church today.

Also on the Bishop's agenda were:

- ✓ Report from the Committee of Nine,[¶] appointed to investigate tensions within the Church.
- ✓ Report from the Committee on Procedure under Marriage Legislation.
- ✓ Report from the Committee to Study the Problems of Alcoholism.
- ✓ Investigation of the missionary strategy and program of the Church.
- ✓ Consideration of petitions relating to inter-Church services.

TUNING IN: ¶Bishops of missionary districts, which are not self-supporting, are elected by the House of Bishops; bishops of dioceses, which are self-supporting, are elected from within the diocese, usually by clerical and lay representation, although

Study of the status of the seminary in the diocese of Lexington.[¶]

PUBLIC AFFAIRS

The Glass Wall

An article by Senator William E. Jenner (R., Ind.) defending Congressional committees investigating Communism appears in the November issue of the *Church Militant*, Massachusetts diocesan magazine. The article was solicited by the *Militant's* board of publication with the approval of Bishop Nash



SENATOR JENNER

Bright, young Communists for theology.

of Massachusetts. In it, the Senator points out that Congress is not investigating churches but, when necessary, specific individuals in them.

Bishop Nash, commenting on the article at a press conference, said that the Senator was "inconsistent" in his views on the attitude of Congressional investigating committees with respect to clergymen.

The Bishop said that he supported the right of the government to conduct investigations for the purpose of creating needed legislation. But, he said, Con-

gressional committees were usurping the prosecuting powers of the Attorney General and the investigating powers of the Federal Bureau of Investigation by publishing "rumor and report" concerning individuals.

The Jenner article was written before two Episcopal Church clergymen from Massachusetts were named by Herbert A. Philbrick, former undercover agent for the F.B.I., in testimony before the House of Representatives Committee on Un-American Activities. The committee quoted Mr. Philbrick as saying that the two clergymen were "not true ministers of the Gospel."

The two clergymen were the Rev. Joseph F. Fletcher of the Episcopal Theological School of Cambridge, Mass., and the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's Church, Cambridge. Both had denied that they were Communists, Bishop Nash said.

Bishop Nash said that while "Marxist Communism" was heresy in the Church, he doubted the propriety of the committee in releasing testimony of a supposedly closed session.

Senator Jenner's article follows:

"There is a great debate going on in this country, especially in religious and educational circles, but it is a debate between two teams which never hear each other. Each side goes on repeating the arguments which convince its followers, but neither answers the arguments of the other side. It is like a debate between two teams separated by a thick glass wall.

"I refer to the debate between the people who want Congress to find every possible way to rid this country of the Communist Fifth Column, and those who criticize the Congressional committees dealing with Communism because of something very wrong—but never expressly defined—with their 'methods.'

"Congressional committees are accused of 'persecuting the innocent,' refusing to give the 'accused' the safeguards of the American Constitution, pushing their way into matters that the F.B.I. has under control, and so on and on.

"It is a very serious thing to persecute the innocent, or refuse in the smallest degree to give accused men all the rights of our Constitution. This would properly be a serious charge against Congressional committees except for one little stubborn fact. Congressional committees are not courts. The witnesses are not 'accused' of

in some dioceses the clergy elect and the laity either ratify or reject their choice. ¶The Committee of Nine is sometimes nicknamed the "hot potato committee." ¶Diocese of Lexington was carved out of diocese of Kentucky in 1895.



When 600 Marine reservists of the New York area made a practice landing at Willet's Point near Bay Shore, Long Island, provision was made for Anglican and Roman celebrations of the Holy Communion and for Protestant and Jewish services to be held simultaneously at 5:45 AM.

Here the Rev. Canons Ernest Sinfield of Garden City, L. I., and Sydney R. Peters of Bay Shore are shown officiating at the "general Protestant service," which preceded the celebration of the Holy Communion according to the Book of Common Prayer.¹

anything by anybody. They are not in the slightest danger of imprisonment, fine, or execution, because Congress has absolutely no power to punish any violations of the law.

"Congress has one responsibility in meeting the threat of Communism. It must find the areas in which the Communists are endangering our country by acts which have never in the past been made unlawful. Where any acts have been prohibited as unlawful by local, state, or federal legislative bodies, our attorneys-general and our courts have the responsibility and all the powers necessary for dealing with them. But where the Communists have found new ways to break a nation apart and turn its people against each other—as they have—the courts and the prosecuting agencies of the executive branch cannot act. They can do nothing unless they have a law to sanction their actions.

"It is the responsibility of Congress to explore the areas where new dangers threaten us, and write the laws which empower the executive and judicial branches of the federal government to act.

"It is the responsibility of Congressional committees dealing with Communism to explore the areas in which we are faced with new dangers from Communist military and political conspirators, and write the law which will enable the Justice Department or other executive agencies, and the Federal courts, to protect us by punishing the criminals.

"Now in my opinion this has nothing whatever to do with religion or the Churches. They are not involved. I would go further and say that I cannot imagine a situation in which Congress should have

any responsibility for investigating any body or group which was in truth a religious congregation or a church.

"Our people govern themselves, and there is no reason why Congress should interfere in the right of a church or a college or a fraternal order to manage itself, as it would not interfere in the right of a family to manage its own affairs.

"Now we come to the real difficulty. Communists operate always behind a mask. If a Communist looked and acted like a Soviet agent, he would not influence one American in a million. But they never act or speak in their true role except in dealing with a few fanatical party members.

"It is their practice, as they have admitted over and over again, to disguise themselves as good Americans—labor leaders, teachers, businessmen, editors of magazines, and radio commentators. Of all the weapons they use, the skill in hiding their actions is the most dangerous.

"The Communists have a clear and simple purpose. They are planning to destroy America, as the German General Staff used to plan to destroy France, except that they intend to break up our nation from within before they attempt to attack us from without by force of arms.

"The Communists realized early that they could never destroy the United States by attacking religion. So they decided to put their agents in the churches, to bend the work of the churches in the direction they wanted it to go. This is exactly the same as their chief reason for penetrating our government offices. Espionage is not their main interest. It is far more important for them to have men so high up

in the State Department that they can bend our policies to Soviet ends, than to have spies who merely steal or copy secret documents.

"We have the testimony of ex-Communists and of F.B.I. agents who worked inside the Communist apparatus, telling how the Soviet leaders planned and carried out their plan to penetrate the ranks of American clergymen, to get control of their publications, to influence their group activities, and finally to bend their religious doctrines.

"They found three ways to penetrate the churches. Mr. Philbrick tells us how the Communists picked their brightest young men and sent them to theological schools. This is exactly what they do with training schools for teachers, and with government service. That is how most of our top Communist agents entered the federal government.

"A second group they exploited were clergymen who did not really have the faith to be spiritual leaders. When they found such men—and they were always looking for them—they told them not to leave the church but to remain in it, and help turn it the Communist way. Then the Communists helped put these people into important positions in church publications or youth organizations or other key places, by their skill in praising their secret friends or denouncing their opponents.

"A third group—very small we all hope—were church leaders in difficulties of one kind or another. The Communists are always looking for men who need money, those in fear of exposure, or others who are not their own masters. They try to

TUNING IN: ¶Holy Communion may, when need requires, be celebrated anywhere, indoors or out of doors, provided a priest is present to celebrate it and the proper matter, namely bread and wine, is available. In default of either priest or valid

matter, a spiritual communion suffices. This is essentially a desire for communion, expressed through prayer and similar forms of devotion. It is based upon the principle that God is not bound by His sacraments when these cannot be had.

win or threaten them to help Communist plans.

WOLVES IN SHEEP'S CLOTHING

"The young Communists sent into the theological schools are not Christian clergymen, and they never could be. They are militant atheists committed to continuous undermining of Christianity. They are wolves in sheep's clothing.

"The men who once were dedicated Christian leaders, but have fallen from grace, are another and more pathetic problem.

"The answer is, however, the same in both cases. Every question of who should or should not hold positions of leadership or responsibility in a church body must be decided by the churches, just as the question of who should hold teaching positions in colleges is wholly the concern of the educational community. It is no business of any branch of government to judge the leaders of our great self-governing private organizations.

"We still have a problem. Congress is investigating known Communists, experts in Communism, or agencies which are in fact part of the Communist apparatus. What shall we do, if in pursuing inquiries which have nothing to do with the question of religion, we come upon a clergyman who is a member of, or is a willing associate of, the Communist political machine?

"Here again the answer is the same in religion as in education. Our Subcommittee was not investigating education or any particular colleges. But if we found a man actively working with the Communist apparatus, who pretended to be a free and honest college teacher, we treated him like any other member of the Communist conspiracy.

"If we should find a member of the Communist apparatus, which is actively engaged in destroying our country, who pretended to be still a true Christian clergyman, we would treat him as we treated any other witness.

"We would not consider that his spiritual concern for mankind entitled such a man to any legal privileges, because we would not have any reason to hope he retained any spiritual concern for anyone.

"Christians cannot ask that Communist agents be permitted freedom to work undisturbed in the guise of clergymen, because, if they do, the Communists will place more and more agents in religious groups at every point they can enter.

NO DIFFERENCE OF OPINION

"There is no real difference of opinion between Congressional leaders and church leaders on the questions involved. Members of Congress have no slightest wish to investigate religion or the clergy. Church leaders can have no possible desire to protect Soviet agents masked as servants of God. Our people need all the wisdom of Congress and the church leaders, working in fullest harmony, to deal with an attempt to destroy both our country and our Christian faith."

TUNING IN: ¶Other Eastern Orthodox bodies included in the National Council of Churches are: Roumanian Orthodox Episcopate of America, Russian Orthodox Church of North America, Syrian Antiochian Orthodox Church, and Ukrainian

WORLD ORDER

A Crisis and a Baker's Dozen

Strong support of the United Nations and of all forms of international organizations, especially those engaged in economic, cultural, humanitarian, and social activities was expressed by the Fourth National Study Conference on the Churches and World Order held in Cleveland, Ohio, October 27th to 30th.

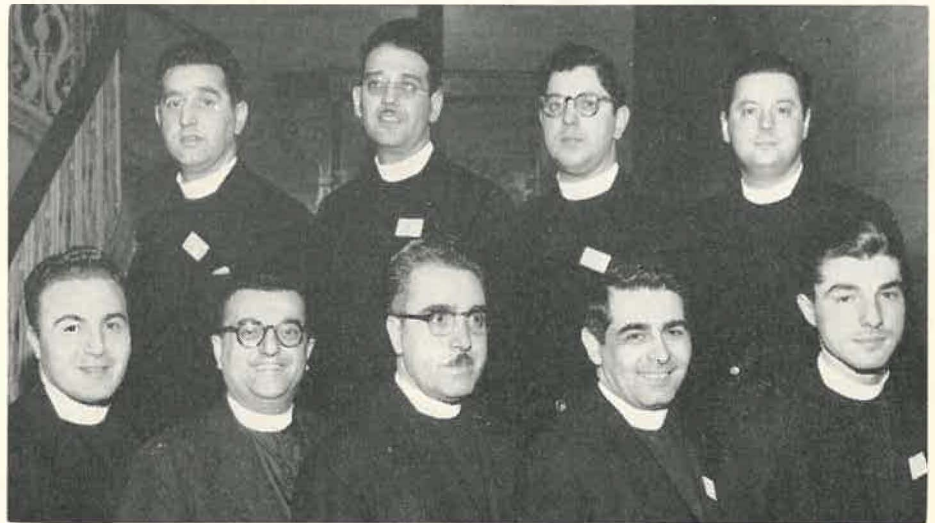
The conference consisted of approximately 450 delegates of Churches, Councils of Churches, and affiliated organizations of the National Council of Churches. For the first time, implementing the action of last December's biennial meeting of the NCC, a substantial Greek Orthodox[¶] delegation took part in the conference's deliberations and action.

The conference spent most of its time divided into four study groups, each of which produced a report offering for the consideration of the public and the

cial resolutions plus speeches by Eleanor Roosevelt, Thurston Morton of the U.S. State Department, Bishop Dun of Washington, Mrs. Douglas Horton, conference chairman, and other distinguished leaders in Church and State.

The major crisis of the conference developed over the report of the section on Collective Security, in which the security arrangements of the U.S. through the North Atlantic Treaty Organization, the Rio pact, and the Pacific Pact were strongly supported as "collective self-defense arrangements which are crucially important in our joint opposition to Soviet totalitarian tyranny and all other forms of imperialism." The report added, "They are necessary to preserve both our own national security and that of other free nations, and promote freedom, justice, and peace as well as security."

Episcopal Church delegates had a prominent part in framing this report—especially the Rev. Leland B. Henry of New York and the Rev. M. Moran Weston, Jr., executive secretary of the



GREEK ORTHODOX PRIESTS*
On record, concern for a bone of contention.

Church constituency detailed recommendations on one of the following topics:

- ✓ The United States and the United Nation.

- ✓ The United States and Foreign Economic Policy.

- ✓ The United States and the Underdeveloped Areas.

- ✓ The United States and Collective Security.

In addition, the conference produced a 10-page message and several miscellaneous resolutions. The serious student of the views of American cooperative Christianity on international affairs was thus provided with 41 single-spaced pages of findings and a baker's dozen of spe-

Division of Social Education and Community Action of the National Council's Department of Christian Social Relations.[¶] Fr. Henry served as chairman of the drafting committee of the section.

When the report came to the conference floor it was subjected to heavy fire from pacifist and near-pacifist groups. E. Raymond Wilson, Quaker, of Washington, D. C., declared: "This paper

*Delegates to Cleveland Conference, from left. Top row: Rev. John Berris, Steubenville, Ohio; Rev. John Geranios, Cleveland, Ohio; Rev. Theo. Theophilus, Canton, Ohio; Rev. George Vlahos, Warren, Ohio. Bottom row: Rev. C. Raptis, Martins Ferry, Ohio; Rev. John Pallas, Buffalo, N. Y.; Rev. Jacob Coucouzes, Boston, Mass.; Rev. George Gallos, Rochester, N. Y.; Rev. Steven Katsaris, Ambridge, Pa.

Orthodox Church in the USA. ¶National Council mentioned in this sentence is that of the Episcopal Church, which consists of six Departments, some of them with several Divisions. Its main office is at 281 Fourth Avenue, New York 10, N. Y.

commits us to the support of American militarism."

He referred to his 17-year old son who had been trained by church and school to believe in peace and non-violence, and now "is asked to go into a system based on exactly the opposite. They have asked for peace, and we have given them a sword," he said. "Civil defense is the admission of the military that they cannot defend us, and that we must each look for our own rat-holes."

Several other speakers attacked this paragraph of the report, and another paragraph that approved the UN action in Korea.

Dr. Frank P. Graham, North Carolina Presbyterian and former U.S. senator, answered for the section on collective security, of which he had served as chairman:

"The national state with all its faults is the basis of freedom and well-being in the modern world. It is both the source and the limitation of the power of the United Nations.

"We are not faced with the alternative of an alliance of nation states versus an orderly system of world government. We are faced with the alternative of an alliance of nation states versus the domination of the world by a totalitarian police state."

"The United Nations has the possibilities of developing over the long range into something better. In the meantime, we must support regional arrangements to stop the aggression of totalitarianism and give this little infant a chance to grow."

After many speeches on both sides of the issue and a number of parliamentary maneuvers, a motion to eliminate the reference to regional security arrangements was lost by a vote of 146 to 69. The 69 negative votes were not all pacifist ones, however. Some of them represented a determination to avoid religious endorsement of military measures even though their necessity was recognized.

Since the viewpoint of the minority was, at least in the case of the pacifists, a matter of conscience, the conference took steps to provide for the inclusion of a statement of the minority view.

Except on matters involving the use of force, the conference was almost unanimous in its approach to foreign affairs. Anything that could be done in the way of international cooperation through the UN was preferred to a regional or bilateral plan. Money-saving was advocated only in the realm of armaments, and even here the thought was expressed that the money saved should be spent on an international attack on hunger, poverty, disease, and ignorance.

Great stress was placed on technical

assistance to less developed areas in a 6-point resolution that was made even stronger by amendments offered from the floor by Mrs. Savilla M. Simons, new YWCA general secretary, and a member of the Episcopal Church.

Liberalization of U.S. attitudes toward immigration and toward refugees; unwearied emphasis on negotiation as the method of settling international disputes; international financial assistance; use of food surpluses to feed the hungry; opposition to the Bricker Amendment, which would limit the president's powers in treaty-making and executive agreements; approval of "enforceable universal disarmament"; a "flexible" attitude toward future admission of Red

Delegates to World Council

The delegates and visitors listed in the November 1st issue of *THE LIVING CHURCH*, p. 7, col. 3, are those elected to the Second Assembly of the World Council of Churches to be held in Evanston, Ill., next summer. In *THE LIVING CHURCH* story they were erroneously indicated to be delegates to the Anglican Congress.

China to the UN when and if the indictment of aggression in Korea is closed; and concern for a peaceful settlement in Palestine were all emphasized in special resolutions.

Of particular interest to the Greek Orthodox members of the conference was a resolution recording the conference's concern over the status of the island of Cyprus,¹ long a bone of contention between Britain and Greece. Passing no opinion on the merits of the case, the resolution asked the NCC's Department of International Justice and Goodwill to look into the matter with the Commission of the Churches on International Affairs.

Sensing the need for a brief statement summing up the conference's thinking and interpreting it in terms that made sense both religiously and to the American people, the conference leadership asked Bishop Dun of Washington to present such a statement at the closing session. [See text, p. 12.] It was adopted almost unanimously.

Members of the Episcopal Church took an active part throughout the meeting. In addition to preparing the summary, Bishop Dun delivered the keynote address at the beginning of the conference. Mrs. Edith Sampson of Chicago, a former U.S. delegate to the UN, served as chairman of the section on the UN. The Rev. Canon Almon R. Pepper, head of the Episcopal Church's De-

partment of Christian Social Relations, conducted one of the daily devotional services. Other members of the delegation included:

Mrs. Alfred M. Chapman; Mrs. Jerome R. Cox; Mrs. Clifford C. Cowin; Peter Day; Mrs. G. Russell Hargate; Miss Avis E. Harvey; Rev. Leland B. Henry; Rev. David R. Hunter; Mr. Charles M. Judd; Mrs. Hideo H. Kodani; Mrs. Emory W. Lane; Mr. J. Kenton Lawwill; Mrs. Stephen K. Mahon; Mr. John C. F. Merrifield; Hon. R. Henry Norweb; Mr. Arthur Pratt, Jr.; Mrs. Savilla M. Simons; Mrs. Frederick K. Sparrow; Miss Dorothy Stabler; Mr. Charles P. Taft; Mrs. Maxine Thornton; and Rev. Dr. Benedict Williams. Canon W. W. Judd of the Church of England in Canada was present as a consultant.

Bishop Burroughs of Ohio and Dean Percy F. Rex of Trinity Cathedral, Cleveland, welcomed the Episcopal Church group to a corporate Communion and breakfast on October 29th.

Nine priests, all of the younger generation, and one woman composed the Greek Orthodox delegation. They agreed that at future meetings an effort should be made for a get-together of Anglican and Orthodox delegates.

PRESS

A Child With Her Father

The distinguished career of Miss Elizabeth McCracken is taken note of in a story in the November issue of the *Church in Action*, National Council publication for editors. The story says:

"Miss Elizabeth McCracken, one of the best-known church reporters in America, will attend her 20th House of Bishops meeting this November, covering the proceedings for *THE LIVING CHURCH* . . . with which she has been affiliated since 1931.

"Miss McCracken, who attended her first General Convention and House of Bishops meeting more than 70 years ago, as a child with her father, then rector of Grace Church in New Orleans, is an associate editor for *THE LIVING CHURCH*. Since 1933 she has also been their correspondent for the diocese of New York and the National Council.

"Before her appointment to the staff of the magazine, Miss McCracken had had a long career in the publishing field. . . ."

LAITY

Churchman Heads Tuskegee

Dr. Luther H. Foster, senior warden of St. Andrew's Church, Tuskegee, Ala., was inaugurated as the fourth president of Tuskegee Institute on November 1st.

TUNING IN: ¹Cyprus, which has a history going back to the stone age, has been a British Crown Colony since 1914. According to *Encyclopaedia Britannica*, about 20% of its population are Moslems and nearly all the rest Greek Orthodox

(1931 figures). Church in Cyprus was made autonomous in fifth century, in recognition of the supposed discovery of the original of St. Matthew's Gospel in a "tomb of Barnabas," who labored in Cyprus.

MUSIC

In the Future, Psalmody and Hymnody

Bishop DeWolfe of Long Island opened an Institute of Church Music at St. John's Church, Brooklyn, N. Y., on October 27th. The Institute, which consists of a series of six lectures and discussions by authorities in the field of Church music, was sponsored by the Joint Commission on Church Music of the General Convention and by the Department of Christian Education of the diocese of Long Island.

The first lecture of the series, "Plain-song," was given October 27th by Mr. Ray F. Brown, Mus. B., A.A.G.O.,[†] organist and choirmaster of the Church of the Resurrection, New York City, and instructor in church music at the General Theological Seminary.

Future lectures will concern such topics as "Psalmody," the "Anglican Chant," "Hymnody," and "Priest's Music."[†] A dinner and lecture closes the series, on May 19th.

All interested in Church music are invited to attend the Institute and may address correspondence to the Rev. Howard G. Clark, 139 St. John's Place, Brooklyn 17, N. Y.

ORTHODOX

Cheers for Royalty

King Paul and Queen Frederika of Greece attended a service at the Hellenic Cathedral of the Holy Trinity, New York City, on Sunday, November 1st. Greek communities in New York City and from areas surrounding Hyde Park, N. Y., turned out en masse to cheer the royal couple. After church the king and queen drove to Hyde Park for luncheon with Mrs. Franklin D. Roosevelt.

After Vespers, Death

The Very Rev. Basil D. Lokis, dean and founder of the Church of St. Spiridon, New York City, died of a heart attack in the church doorway after having conducted a vesper service. He was 54 years old.

Fr. Lokis was born in the village of Stratinita in Epirus, Greece. From 1944 to 1948 he served the Patriarchate of Alexandria, Egypt, as Grand Chancellor. He returned to St. Spiridon in 1950.

Surviving Fr. Lokis is a brother in Boston, Mass., and a sister in Athens, Greece.

TUNING IN: †A.A.G.O. stands for Associate American Guild of Organists. †Priest's music is the choral portion of the priest's part of the service, which should always be sung if the response to it is sung. Thus, if "We lift them up unto the

KOREA

The Bishop Returns

The Rt. Rev. Alfred C. Cooper, bishop in Korea, arrived in Hong Kong November 1st aboard the British ship *Chusan* on his return trip to Korea.

The bishop, who is 71 years of age, was imprisoned for three years in North Korean P.O.W. camps. He was released last spring and sent to Great Britain by way of Siberia and Moscow.

ENGLAND

Aspects of Healing

Appointment by the Church of England of a Commission on Divine Healing "to consider the theological, medical, psychological, and pastoral aspects" of the subject has been announced by Dr. Fisher, archbishop of Canterbury, and Dr. Garbett, archbishop of York.

The purpose of the commission, the announcement said, will be to provide, "within two or three years, a report designed to guide the Church to clearer understanding of the subject and, particularly, to help the clergy in the exercise of the ministry of healing and encourage increasing understanding and coöperation between them and the medical profession."

Dr. Harland, bishop of Lincoln, was named chairman of the Commission. Also on the commission are 11 other Churchmen, including four bishops, two lay women, and nine laymen.

Among the distinguished laymen which have been appointed are Sir James Paterson Ross, recently appointed Surgeon to the Queen, and Dr. James Arthur Hadfield, lecturer on psychopathology at the University of London. [RNS]

An Unreserved Apology

A London newspaper that referred to Canon Lewis John Collins as "The Red Chancellor" of St. Paul's Cathedral, London, has been forced by court order to apologize "unreservedly" for the action and to pay damages to the Churchman.

The offending editorial which appeared in *The Recorder* said, "Canon Collins tells us he is not a Communist . . . Certainly his preachings from the pulpit of St. Paul's are along the Party lines."

In rendering its opinion, the court said, "Should the tendency to use this method go unchecked, it would in time

be impossible to voice unorthodox views, however well argued, without incurring this charge." [RNS]

POLAND

Belated

A 1951 Vatican appointee, Bishop Antoni Pawlowski, has belatedly been allowed by the Polish government to take office as Bishop of Wloclawek, according to the Inter-Catholic Press Agency in New York. The government had refused to let him take office at the time of his appointment. The Inter-Catholic report saw the action as a relaxation of the Communist government's harsh anti-Vatican stand and said it was "probably attributable to the large number of protests registered by religious and secular leaders and governments throughout the world." [RNS]

JAPAN

Headquarters Dedicated

On October 13th nearly 200 missionaries, Japanese Churchmen, and representatives from other Churches heard the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Japanese Church, formally open the new headquarters of the Nippon Seikokwai National Council in Tokyo.

Housed for many years in borrowed or rented rooms, the National Council, for the first time in its history, now has its own permanent home. The new building provides not only offices for the entire National Council staff but also transient guest rooms, in both Japanese and western styles, for Churchmen having business in the capital.

AUSTRALIA

Anglican Loses Staff Member

The *Anglican*, a Church magazine published in Sydney, N. S. W., Australia, has announced with regret the resignation of one of its staff members, Mr. W. Basil Oliver, J.P.

Mr. Oliver combined the positions of secretary to the Church Publishing Company and editor of the *Church Standard* until its incorporation in the *Anglican* a year ago. More recently he devoted himself to the business end of the company, and has now joined the staff of Church Stores Limited in Sydney.

Mr. Oliver was at one time correspondent for THE LIVING CHURCH for Australia.

Lord" is sung, "Lift up your hearts" should likewise be sung by the celebrant. If the Amen to a Collect is sung, the Collect itself should be taken on a note, according to the rules prescribed in *The Choral Service* (H. W. Gray & Co.).

A Mere 400 Years

WHEN this editor came to his office on THE LIVING CHURCH'S 75th birthday, November 2d, the day's mail contained a clipping from the New York Times which told of the celebration, to begin that week, of the 475th anniversary of the Oxford University Press.

Thus THE LIVING CHURCH is a mere 400 years younger than Oxford Press, which completed, on December 17, 1478, the printing of its first book, a commentary on the Apostles' Creed, attributed to St. Jerome. The imprint, according to the Times account, gives the year as 1468, but most bibliographers believe that an "X" was omitted from the Roman numerals of the date. A facsimile of this work is in the exhibition of old and new Oxford-printed books that opened November 1st at the Oxford Press Library at 114 Fifth Avenue.

In its anniversary observance the Press has changed its slogan—which used to be "Publishers of Fine Books for Over Four Centuries"—to "Publishers of Fine Books for Nearly Five Centuries."

The Press established its New York office in 1896.

A VOLUME of sonnets by Dr. Glen Levin Swiggett, one of Sewanee's most distinguished former professors, is scheduled for publication at the University Press in Sewanee, according to John Sutherland, manager. Entitled *The Untimely Dead*, and dedicated to Wendell Willkie, the volume is expected to be ready for distribution late in November.

Dr. Swiggett has achieved international renown as an expert in foreign trade, particularly in Pan-American relations, but his first love is poetry. For 10 years on the faculty of the University of the South (1903-1912), he was professor of modern languages and a staunch classicist. Nothing better shows his versatility than the fact that he was one of the founders of the U. S. Chamber of Commerce and of the Tennessee Philological Association.

The Untimely Dead is the fourth volume of sonnets to be published by Dr. Swiggett. The others were *The Way of Life*, now out of print, *Spiritual Sonnets*, and *Stepping Stones of Time*. The current work contains evaluations by the poet-philosopher of a list of great personalities who died too soon to real-

ize fully the promise of their great personal genius.

Commenting on Dr. Swiggett's style, Robert Penn Warren, author of *All the Kings Men*, says: "I am greatly impressed by the skill in compression and manipulation which enables you to say precisely what you want to say."

Dr. Swiggett is listed by *Who's Who In America* as a Churchman and as a "layreader since 1927." He was born in 1867.

In Brief

THE CHILDHOOD OF JESUS. By Magdalen Eldon and Frances Phipps. David McKay. Pp. 95. \$2.

Stories about the childhood of Jesus told simply but not oversimplified and accompanied by questions and Gospel references so they can be used for older children. Each story has two pages facing each other. One contains text, a short prayer, and a small illustration—usually of an angel in some appropriate form or occupation. The other contains a full-page illustration. The illustrations are in black and white outline to be colored. The one of "some very young and happy Angels who have come to visit Jesus in the stable" is especially delightful. The Gospel questions are a separate section at the end. The quotations are from the Douay version of the Bible, but the book would be usable and appropriate for any child 5-10.

THE CHRISTMAS DONKEY. By Alta Halverson Seymour. Black and white illustrations by W. T. Mars. Wilcox & Follett. Pp. 128. \$2.50.

An appealing story of a little French orphan boy who wants to give his grandmaman a donkey for Christmas. He works for Hector in the café, sells old pans and crockery to "Madame la Touriste," and works for Papa Alphonse to earn a little one horned goat, but is unable to earn enough to buy a donkey. Besides, Hector is unwilling to sell his donkey, and the boy makes a little donkey *santon* (crèche figure) to put in grandmaman's wooden sabot. Then comes Christmas eve and a happy surprise.

This reviewer would love the story if she were a little boy or girl—in fact she does anyhow. (Ages 8-10.)

A BARGAIN WITH GOD. By Thomas Savage. Simon & Schuster. Pp. 243.

This is the story of a miracle—a miracle of love—and of four people: Fr. Ferris, Anglo-Catholic vicar of the poor and decrepit mission on Beacon Hill,

Lydia Brummal, wealthy spinster, Johnny, and Jebby. And miracles do happen. It is also a fine piece of writing which one must read to appreciate.

A IS FOR ANGEL. By Joan Gale Thomas. Illustrations by author. Lathrop, Lee, & Shepherd. Catholic Edition. Pages unnumbered. \$1.

A verse, with a small illustration beneath and a full-page illustration opposite, for each letter of the alphabet, beginning with A for Angel, and ending with Z for zest. Children will like them. Here is an example:

L was the Lamb
Who was standing by
When the angels appeared in
In the midnight sky.

So he followed the Shepherds
To Bethlehem
And went to worship
The King with them.

For though he was little
He also knew
That the King was only
A Baby too.

This reviewer hasn't seen the "Protestant" edition, but she'll settle for this one. (Ages under 10.)

MARION V. LIGHTBOURN.

Books Received

PETER: DISCIPLE—APOSTLE—MARTYR. A Historical and Theological Study by Oscar Cullmann. Translated from the German by Floyd V. Filson. Westminster Press. Pp. 252. \$4.50.

AUGUSTINE: EARLIER WRITINGS. Library of Christian Classics: Volume VI. Selected and translated with introductions by John H. S. Burleigh. Westminster Press. Pp. 411. \$5.

ADVOCATES OF REFORM from Wyclif to Erasmus. Library of Christian Classics: Volume XIV. Edited by Matthew Spinka. Westminster Press. Pp. 399. \$5.

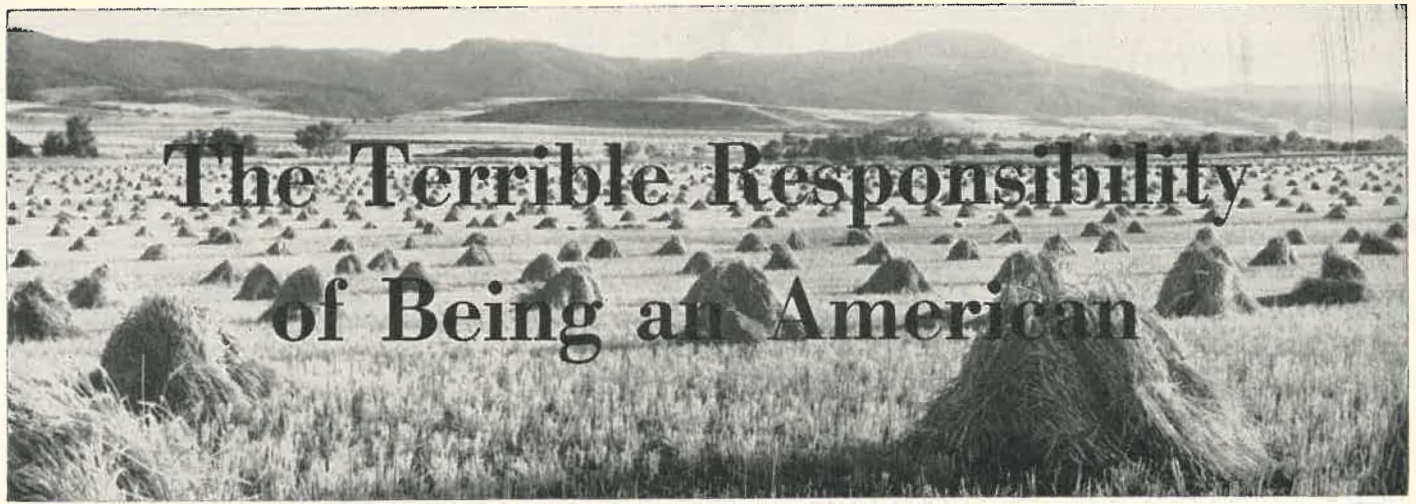
FAITH AND CULTURE. By Bernard Eugene Meland. Oxford University Press. Pp. vii, 229. \$3.75.

KARL BARTH'S CHURCH DOGMATICS. An Introductory Report on Volumes I:1 to III:4. By Otto Weber. Translated by Arthur C. Cochrane. Westminster Press. Pp. 253. \$6.

INTERCESSION: THE GREATEST SERVICE. By Christine Fleming Heffner. Holy Cross Press. Pp. 63. Paper, \$1.

THE UNIVERSAL GOD. An Interfaith Anthology of Man's Search for God. Edited by Carl Hermann Voss. World Publishing Co. Pp. xxviii, 306. \$5.

PSYCHOLOGICAL REFLECTIONS. An Anthology of the Writings of C. G. Jung. Selected and Edited by Jolande Jacobi. Bollingen Series XXXI. Pantheon Books. Pp. xxvii, 342. \$4.50.



RNS

A statement by the National Study Conference on Churches and World Order*

We are rich and strong as the world goes. But in the world are people who have known hunger and subjugation to man and nature such as we have never known. What does God expect us to do about it?

OUR task has been to think together of God and our country; more particularly of our country in its relations with other countries. We have tried to think them together and so help, even a little, to bring them together. We have sought to see our country as God sees it and to see other peoples and our relations with them as God sees them. Since for us God is the over-ruling Power and the just and loving Will served by Christ and coming among us in Christ, we have sought to think of our country and of Christ together. And when we do this we cannot think of our country alone. He constrains us to look with Him and to move with Him out toward our brethren everywhere, even toward our enemies.

Quite apart from God, we love our country. We love that part of the good earth which is ours. We love home and kindred. We are proud of its memories, its heroes, its inventive genius, its tradition of freedom, its tolerance of differences, its generosity. But we cannot for-

get that other men love their countries too. And whether they love them or not, their lives are knit together in those other communities of life.

Within those patterns of common life which we call "peoples" and "nations" our personal lives are set from birth to death. Largely according to where we were born we share the blessing or the curse, the burdens or the opportunities of our people or nation. For the Christian where he finds himself is the place where he is called to honor and serve his God.

We Americans find ourselves in a very pleasant land. We are rich, as the world goes; rich in natural resources and in human skills. We are very strong in productive capacity, in the health of our people, in the position we occupy. We are disquietingly strong in the weapons we possess.

When we think of our nation and of God together, there is much for which we can give thanks, with humility. So much that is ours is more a gift than an achievement, or an achievement made possible only by a gift. With the gift comes responsibility to the Giver.

When we look out upon the peoples and the nations who share the earth

with us, and think of God and our relations with those others together, there is much that disturbs us and perplexes us and fills us with dread.

In vast areas peoples who have known hunger such as we have never known, peoples who have achieved no such mastery over nature as we enjoy — peoples who have been subject to foreign rule and have felt themselves looked down upon by colorless people like most of us — are stirring with hopes and resentment. They seek liberation and nationhood and full human dignity.

Because we have the memory of a struggle for independence we sympathize with those who struggle for independence. But until our pride¹ is broken by God we are inclined to feel superior to those peoples, because they are foreigners and darker skinned and closer to nature than we are. In some cases we are fearful — and with reason — that if they gain their freedom they will be so weak that hostile powers will occupy

*The statement, written by Bishop Dun of Washington, was adopted by the Conference subject to editing. In order to become an official statement of the National Council of Churches, which sponsored the Conference, it will be submitted to the NCC's General Board. [For more news about the Conference, see page 8.]

TUNING IN: ¶The pride that heads the seven deadly sins is something quite different from the pride that one takes in his strawberry patch or in the musical talent of a gifted son or daughter. Pride, as the root sin, is essentially the putting of

oneself in the place of God, the feeling that he can get along without God — that his destiny is in his own hands. This carries with it the failure to see things from God's point of view — to see, for example, other races as objects of God's love.

their lands and increase the threat to us. Naturally we try to tell ourselves that we are thinking of their good as much as of our own. But that is not quite clear. A worldly wisdom tells us that we need friends in a dangerous world. A higher Wisdom asks us whether without guile we are sharing good gifts with brother men in need — how to sow better seed, how to harness rivers, how to guard against disease, all that is named "technical assistance."

Far more disturbing than the ferment among peoples in what we call the technically underdeveloped areas of the world is the hostility toward us and all that we value of the other strongest power in our world, Soviet Russia. In that vast land a revolutionary movement has gained control. It carries with it a fanatical faith in its power to create an earthly paradise by violence. It is Godless and outspokenly materialistic. It has shown a frightening capacity to master technical skills for the purposes of war and conquest. It has infiltrated and overwhelmed neighboring peoples. It has gained control of China, with whose people we once had many friendly ties.

Even in the face of this threat we know ourselves called to think of God and our country and our relations with other peoples together. We shall not find wisdom in fear. We shall not gain strength from hate.

We are called to be strong, strong to resist the extension of this tyranny, and called to accept the burden of remaining strong. And even in our strength we are called to look ceaselessly for every way to reduce by agreement the strength

that destroys and to build the strength that brings life and healing and reconciliation. We are called to be patient, patient to outwait, to outlive this tyranny, if that is granted us, and not to take upon ourselves before God the responsibility of loosing upon His world the unclean horrors of global war. And while we gather and hold our strength we are called to set forward in every way open to us the positive conditions for justice and peace which are His will for us.

The terrible responsibility which God has laid upon us reaches into every area of our national life and our relations with other peoples.

In our relations with the peoples we most fear, every opportunity to develop even a temporary easing of tensions must be seized by the United States and no grounds given for accusation of intransigence or of closing the door to negotiations.

Just because our power is so great we must learn to accept other nations not only as partners in the struggle for collective security but also as enlargers of our limited vision and checks upon our too ready assumption that our self-interest coincides with the world's interest.

Because God has placed us in an order of material and moral interdependence we have an urgent obligation to support the United Nations as the body which now most fully expresses and implements that interdependence. We must accept the limitations which are part of our human limitations even as we seek the ways of strengthening it.

Americans should rejoice in the revolt

RNS

of long depressed peoples against immortal misery and share their skills with those peoples in the fullest measure that our economy will permit.

In the economic sphere we should support those policies which lead at home to greater productivity, economic stability, and high employment, and which in the rest of the world foster economic development and stability and higher living standards.

The internal health and strength of our country can be maintained only by guarding our freedom, including the freedom to dissent from the majority. And only by guarding it can our nation offer leadership to peoples struggling for freedom against powers which brutally suppress all dissent.

Every evidence at home of discrimination because of race or religion weakens the influence of America for justice and peace abroad.

We cannot foresee or control what the future holds for us or for our children. We are not responsible for the unforeseen or unforeseeable consequences of our own actions. We are responsible for doing all within our power to bring the wealth and strength of our country into the service of God's will for his children in the confidence that in that service alone our nation can find its freedom and its peace.

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Senator Jenner and the Glass Wall

SENATOR JENNER has placed an unerring finger on a major problem of American life when in his article in the *Massachusetts Church Militant* he speaks of "a great debate" that is going on "between two teams separated by a thick glass wall."

In one of his less well known books, *Sylvia and Bruno*, Lewis Carroll describes a country in which the two-party system was applied not only to politics, but to agriculture (with two teams, pulling in different directions, attached to each plow) and to war (with half the army trying to frustrate the efforts of the other half to defeat the enemy).

In fact, however, a two-party system in some form is almost a necessity of life as Americans think life ought to be lived. Every business institution of any size is so thoroughly convinced of this fact that it spends large sums for the express purpose of providing an independent review of all its transactions by a firm of certified public accountants. Wherever large power exists there must also be a means of auditing the work of those who hold the power and a means of removing them and replacing them with others.

So, we believe that in politics, in business, and in most other areas of American life, there ought to be two teams, or at least an independent auditor, and that they ought to be separated from each other at least enough so that their interests will continue to be identified with the public in general rather than with each other.

Yet, there are times when a strictly partisan approach, whether on lines of party affiliation or on lines of liberal vs. conservative philosophy, shows the serious kind of weakness caricatured by Lewis Carroll. In the Conference of the Churches on World Order sponsored by the National Council of Churches [see page 8] the problem of internationalism vs. isolationism, or (to give it its more up-to-date name) internationalism vs. American nationalism appeared within the setting of American liberalism. Whether an American should love his country and want it to be strong seemed at times to be a completely open question. Recognition that a true world order depends on strong, free, and healthy nations just as a true national order depends on strong, free, and healthy families seemed to emerge slowly, almost reluctantly, among minds that had been schooled in the pacifist and near-pacifist internationalism of the period between wars.

The statement adopted by the conference on the last day [see page 12] goes beyond both the immature isolationism and the equally immature anti-nationalism of the 1920's and 1930's. In our opinion, it will make sense not only to those who regard the UN as the hope of a more orderly and peaceful world but to those who regard the United States as the most powerful earthly bulwark for the protection of freedom and decency — and the UN itself — today.

THE problem tackled by the *Church Militant* in the article by Senator Jenner, another article by Endicott Peabody III, and an editorial by the Rev. Peter R. Blynn—the problem of Communism in American life and what Congressional investigations ought to do and ought not to do in combatting it—has an intimate though not entirely definable relationship with the problem of nationalism vs. internationalism. The *Church Militant* is to be congratulated on one of the most significant pieces of diocesan journalism in Episcopal Church history.

Yet, of all the statements in all the articles, the one that seems to us to go to the heart of the matter more than any other is the statement by Senator Jenner which we have quoted above. Those on one side of the glass wall say America is one thing; those on the other side say it is something else. By the standards of each, the other side is unAmerican. Whoever is on top in the controversy, the rest of the world is chiefly aware of one thing—that, according to the opinion of a great many Americans, a great many other Americans are unAmerican.

Senator Jenner says that the witnesses before Congressional committees are not "accused" of anything by anybody. Yet "guilty" individuals have, rightly or wrongly, lost their professional standing and their jobs because of testimony before such committees. The Church has been subjected to criticism because those who have been "named" in testimony have been "cleaned out" of its ranks. If in fact those who are informally accused and informally convicted do suffer injury to their reputations and professional status, the investigators may not have a legal responsibility for these results but they do have a moral responsibility. We think that the Senator should penetrate the glass wall and consider the questions (1) whether it is important for legislators to be moral; (2) whether in fact they are being moral when they give circulation to hearsay, innuendo, and falsehoods.

This in turn raises the question: Can we give moral leadership to the world when we are careless about morality ourselves?

These questions are raised from one side of the glass wall.

From the other side of the glass wall come other questions. To what extent did an unbiblical and untheological liberalism with strong Marxist overtones penetrate American religious thinking in recent years? To what extent were so-called "liberal" goals defined by their trend toward Communist goals? What clear dividing line is there between American liberalism on the one hand and Soviet Communism on the other? At what point does unfair accusation leave off and coping with a clear and present national danger begin? Why was it right for the Nye and LaFollette Committees to rake American business over the coals in the 1930's with techniques highly similar to those now called wrong?

Communism is not, after all, just a philosophy, just a theory of government and social organization. It is not just a political party, offering a current platform for dealing with national and international problems. It is a world-wide conspiracy tightly controlled from the top down, with a rigid orthodoxy and a militant and undemocratic strategy, wholly bound to the advancement of the interests of a world power that offers the most serious present threat of aggression to the rest of the world.

All the great guarantees of personal freedom that are written into the American constitution—the very things which Congressional investigations are accused of overstepping—have no practical existence in the police state which is instituted wherever Communism is in control. What platform does the liberal have to prevent the spreading of the Communist conspiracy in our country, not as an open bid for popular support but as a highly organized plot for the control of the unwilling many by the disciplined few?

So the shouting proceeds on both sides of the glass wall.

Do the two sides have anything in common? Does each side fully understand its own fears and hopes and ambitions for America and genuinely appreciate the relationship of the other side toward those same fears and hopes and ambitions? Is there any way around or through the glass wall for a frank and sober consideration of what Americanism really is and what it has to offer to the rest of the world?

Those of us who associate Senator Jenner's name with his extraordinary statements about General George C. Marshall are, not unnaturally, prone to suspect him of a reckless and unjudicial approach to public questions. Recent election returns show the Republican control of Congress slimming to an ever-narrower thread, which reflects a rather deepseated suspicion of the American people that whatever party is in control of Congress is not doing the country much good.

In our opinion, a partisan approach cannot be fruitful unless behind all the partisan showmanship there is a mutual concern for righteousness and a mutual love of this America which, in God's providence, is ours to defend, to support, and to be defended and supported by, set as we are in a world of other nations which are also under His providence. In our opinion, both liberal and conservative care not only whether our nation is strong but whether it is good, not only whether it is good but also whether it is strong. The glass wall is a useful device most of the time for assuring that opposing political parties will derive their power from the people rather than from combination with each other against the people. But when those on either side of the glass wall actually begin to regard those on the other side as enemies of America and enemies of God's righteousness, it is time for them to make an effort to understand each other. Otherwise, both sides, by defaming each other, are in the unintended and unenviable position of defaming their own country before the world.

Must Art Fool Birds?

“AFTER ALL, they said the same of Whistler.” This battlecry of the misunderstood artist comforts us as letters continue to pour in denouncing “what appeared to be a jumping jack on



CONTROVERSIAL CROSSES AT ST. GEORGE'S
How should an unfamiliar idiom be evaluated?

a stick” . . . “and a face that could be a caricature of Fred Allen drawn by an intoxicated cartoonist” on the October 25th cover of *THE LIVING CHURCH* [Picture was of St. George's Church, St. Louis Park, Minn. See cut.]

While we like to keep the congregation awake, we really don't intend to blast them out of their seats—not at least, with the cover picture. If we had realized that we were 100 years ahead of our time with the sculpture in question, we would

have tucked it away somewhere on an inside page.

How should an unfamiliar artistic idiom be evaluated? Not, we think, by making unfair demands upon it, by expecting it to tell its story in the same way and with the same associations as the old familiar idiom. For example, the beauty of the German language is almost a closed book to a person of English background, because most of the words of German origin in our language are unpoetic. This editor remembers singing, "O come, O come, Emmanuel," in German at a world conference. The line, "That mourns in lonely exile here," came out in this revolting phrase:

"Im Sündenjammer weinen wir"

— which may roughly be translated: "We whine in the sin-jammers."

And there is a beautiful phrase of Chaucer that would be equally revolting to a person unaccustomed to Chaucerian spelling and pronunciation:

"To thilke God that after His Ymage
Yow made."

"Yow" seems to be a good way to summarize reader reaction to the sculpture which we, in all innocence, regarded as gravely beautiful, musical as the planets in their courses are musical, recalling us to the truth that Christ the King is not merely the fleshly figure of most religious art but "the Lord of interstellar space and conqueror of time."

In our opinion, the return of religious themes to the fine arts and the bold and fresh techniques being employed by the religious artists add up to something as revolutionary in the artistic world as the Renaissance. Materialism in art began with the plump and folksy madonnas of Italian painting; the new emphasis on the physical appearance of people, on perspective and texture and facial expression, was then thought of as humanism rather than materialism. But in painting, as in other forms of thought and expression, "humanism" became progressively less and less human and more and more materialistic.

The effort to record exactly the physical appearance of things provided the artists of four centuries with fascinating problems of technique, and the effort to solve these problems may have obscured the fact that the subject-matter of art was actually no longer what is specifically human about man — his soul, his life on the ideal level which he shares with God and the angels — but rather those things which man shares with the animal creation. A painting of a flower that was "realistic" enough to mislead a bird; or a portrait of a dog done in a style that made as much sense to another dog as to a man — these were, at one time, the artistic goal.

Materialism in art began to dissolve in the climactic effort of the impressionists to record the world as the eye sees it — as blobs of color and light on which the mind must impose the form. Thereafter its dissolution was rapid, as expressionism, cubism,

surrealism, and other experimental schools began a search for the lost subject-matter of the human soul. Materialism had run its course and said everything it had to say. The camera had taken over the task of exploring the natural world with a slavish attention to detail — a mechanical eye well adapted to a mechanistic point of view.

Old masters are still as lovely as they ever were, and a good copy of an old master is a worthy adornment of any church. Yet we think that contemporary art stands in a much closer relationship to its religious foundations than the art of any European period since Giotto, and it is significant that some of the boldest and freshest — and, perhaps, most disturbing — of modern art is to be found among artists wholly dedicated to the religion of the Incarnation.

Rouault has recently been introduced to the American public in the pages of a popular magazine. Sister Thomasita in our own country may not have achieved an equal stature, but a pilgrimage to her art department at Cardinal Stritch college, Milwaukee, is an artistic adventure. When the Anglican Congress meets in Minneapolis next summer, a trip to St. George's Church, St. Louis Park, is certainly in order for those who wish to understand the new idea that is putting life back into art.

And the new idea is this: that religious art has something to say beyond the compass of the camera, that faith itself has something to say beyond the material world, that form and matter must be simplest they obscure the sacramental magnitude of the thing signified.

MAN stands at the junction point of two worlds — superhuman and subhuman. The problem at the end of the middle ages was to affirm man's humanity by contact with the world below him — the world of nature. But today, the problem is to affirm man's humanity by contact with the world above him — the world of mind, of spirit, of God. The problem of the artist is not to paint so materialistically as to fool a bird but so spiritually as to make the beholder aware that he is a spirit communicating with a spirit.

We hope that the old masters will continue to be loved in the Church, but we think that the artist who attempts to raise and solve anew the artistic problems of the old masters serves only one good purpose — as a competent and satisfactory craftsman he satisfies the demand for the "old look" and frees the forward-looking artist — the "young master" — to concentrate on communicating to that part of the public which is willing to listen.

Well — we won't put the next one on the cover, unless we think that *this* time it is one you will really like. But let us not underestimate the significance of the change that has destroyed the materialistic foundation of the graphic arts and sent the artist in search of a subject beyond nature.

BLOOD HAS ONE COLOR . . .

II.

By Wilburn C. Campbell

Bishop Coadjutor of West Virginia

TO understand South Africa one must retrace its history. It is a young country with a peculiar background. When the early Dutch settlers landed at Cape Town, they were living in a 17th-century culture. A cultural curtain separating them from Europe was dropped.

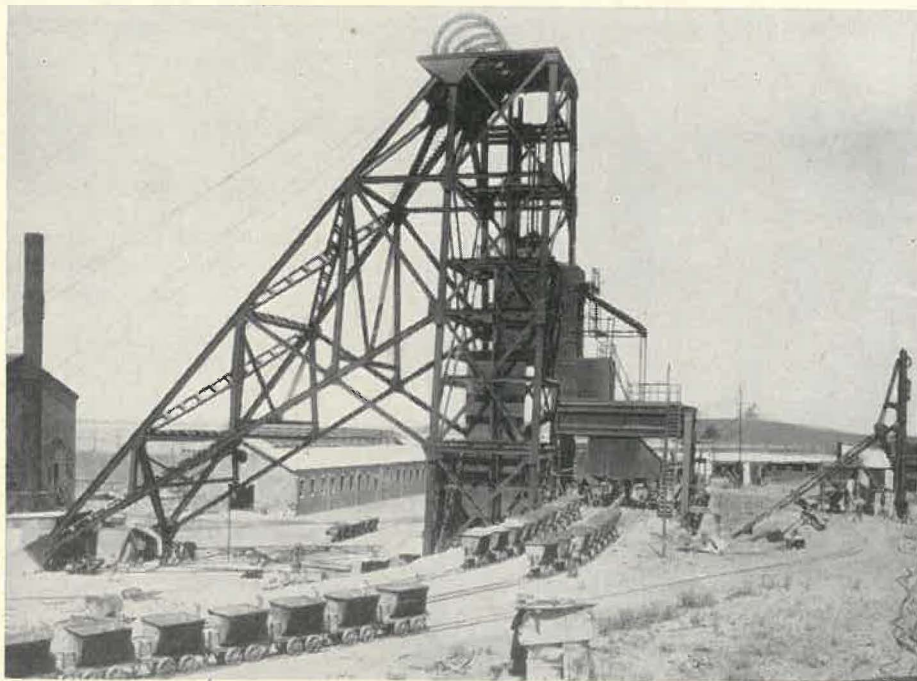
As the years went on Europe went into an industrial revolution and a social revolution. For the most part the Boers (the name given to these Dutch settlers) in South Africa never knew or cared about such changes. With the beginning of the 20th century and the discovery of gold and diamonds, South Africa, like Rip Van Winkle, suddenly woke up to find herself thrust into a world three centuries older than when she went to sleep. She is not altogether sure she wants to be part of the modern world, but the world has made her a crossroads. Gold, diamonds, and uranium cannot be isolated.

The coming of the English settlers at the beginning of the 19th century did little to change the social structure either. In 19th-century Britain society was divided into classes. The respectable classes thought and spoke of the poor in much the same way as most Europeans in South Africa speak and think of the non-Europeans. Domestic servants in England of those days were treated perhaps worse than the average domestic African servant in Johannesburg in 1953.

With the coming of the English there also arose a feeling of bitterness between them and the earlier Boer settlers. In an effort to escape British culture and influence, and in an endeavor to find again a world all of their own, a large number of the Boers "trekked" into the far north country. These "voortrekkers" wanted to be left alone to establish the kind of rural, God-fearing, puritanical culture they desired; and they wanted to be rid of the British in particular and Europe in general.

There is one difference between our American pioneer and the voortrekker. The American pioneer displaced at the

and blood will flow if one and a half million people in South Africa continue to deny basic human rights to 12 million . . .



SOUTH AFRICA DIAMOND MINE
A country went to sleep for three centuries.

point of a gun the Indian who barred his path. The voortrekkers found no such enemy at first. He displaced no one.

PRESS OF TRIBES

After some few years of moving northward, the Boer (or Afrikaner as he is called today) did run headlong into the Zulu native African who was being forced southward by the press of tribes in central Africa. Thus two groups, one from the north and one from the south, met in the Transvaal Province. After some titanic struggles, the Afrikaners triumphed and the native Africans were subjugated and forced into an inferior position. One should note, though, that the white Afrikaner quite rightly says that South Africa belongs to the white man just as much as to the native African. The whites displaced no one. Rather they carved a civilization out of an area where no civilization previously existed and they did it without displacing any group of people — as the Americans did to the American Indian.

Once the Afrikaners won the field

from the African, they made a sacred Biblical covenant, constituting themselves a Holy People. They also began to develop a special language, Afrikaans, which is a kind of vulgar Dutch. This Afrikaans language is now taught by law in all schools and is the official language along with English.

These Afrikaners, then, were and are a most devout group of Christians. They are stern and God-fearing. They are predominantly members of the Dutch Reformed Church. From my own observations, though, I feel that their Christianity is a travesty on the New Testament and the teachings of Jesus Christ. It seems to me that few of them have ever read beyond Genesis, much less the noble passages of Isaiah, Hosea, Micah, and the New Testament.

It is this very religious fanaticism that makes the leaders of the present Nationalist Government dangerous. Dr. Daniel Malan, the Prime Minister, was a "predikant" (about the same as a Bishop in our Church) of the Dutch

(Continued on page 22)

TUNING IN: ¶The tribe whom Johusa, in subduing the land of Canaan, agreed to spare on condition that they and their sons become hewers of wood and drawers of water (see p. 22) for the Israelites are called Gibeonites and, in Joshua

9:7, Hivites. According to Genesis 10:15-20, the Hivites are descendants of Ham, the son of Noah and the supposed ancestor of the peoples of Africa. But even on fundamentalist principles, connection with present Africans is far-fetched.

CHICAGO — Bishop Burrill, suffragan of Dallas, who accepted election as bishop of Chicago on October 30th, has announced that he expects to come to Chicago on February 1st.

Tentative plans are now being made for a service of installation on St. Matthias' Day, February 24th, subject to necessary consents.

In accepting the election, Bishop Burrill said, "the diocese of Chicago presents one of the most compelling opportunities in the American Church. It is my hope I can serve all the people of the diocese and that with their united support and God's help, we can together accomplish the great and wonderful things we are called to do in His Name."

LONG ISLAND — The Rev. Canon James Green was installed as the eighth dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y., on October 24th by Bishop DeWolfe of Long Island. He succeeds the Very Rev. Hubert S. Wood, who died on April 2d.

Dean Green was born in Wigan, Lancashire, England, in 1901, and came to the United States with his family in 1902. He was educated in the public schools of Providence, R. I., and graduated from the General Theological Seminary, New York City in 1931. He was ordained deacon in 1931 and priest in 1932. From 1931 to 1939 he served

as assistant minister of Trinity Church, Newport, R. I., and in 1939, became priest-in-charge of St. Paul's Chapel, Trinity Parish, New York City and chaplain of Trinity School, New York City.

From 1941 to 1952 he was canon precentor and pastor of the Cathedral of St. John the Divine. He was married in 1942 in the Cathedral of St. John the Divine to the former Christine Christensen, Newport. They have two daughters and one son.

LONG ISLAND — A solid silver chalice, in use since 1798, has been reported stolen from St. James' Church, Elmhurst, L. I., N. Y.

According to the Rev. George W. Parsons, rector, the chalice has been missing since October 4th, when it was last used during services.

The chalice, which is reported to be insured, stands 12-inches high; was a gift from Queen Anne of England to the Archbishop of Canterbury. The archbishop in turn gave the holy relic to St. James' Church in 1798.

NEW YORK — G. Darling Richards, organist and choirmaster at St. James' Church, New York City, retired on October 4th, thus ending 40 years service in the parish and 54 years as an organist.

Before coming to St. James, Mr. Richards was, for 13 years, assistant organist at St. Thomas Church, New York City. During World War I, he was assistant organist at the Cathedral of St. John the Divine, New York City, and continued many summers there as deputy organist.

MINNESOTA — Helping the Minnesota Indians to help themselves and their churches is the goal of the women's groups of Ascension Church, St. Paul, Minn. The ladies are selling baskets, beadwork, and other interesting articles made by the Indians through the Indian Handwork Committee of the diocese.

More than \$1,500 has been realized since the project was launched in May, 1952. The Indians are paid for their handwork, and all profits go to the Church missions with which they are affiliated.

In addition to the actual monetary gain, the Indians are being encouraged to preserve some of the ancient arts which have been disappearing from their culture. Saleswomen feel that they are engaged in concrete missionary work with tangible results.

Best sellers include wild rice, baskets of all shapes and sizes, beaded necklaces, lapel ornaments, tomahawks, and miniature canoes. Prices range from 50 cents to \$4.00.



ASCENSION CHURCH WORKERS*
Best sellers: Wild rice and tomahawks.

Fourteen women's auxiliaries of the St. Paul deanery and three within the Minneapolis deanery have coöperated with the committee which hopes to increase sales outlets as rapidly as the supply of merchandise increases.

SOUTH CAROLINA — Since 1943, when Holy Cross and Faith Memorial Church, Pawleys Island, S. C., was burned, the congregation has been looking forward to the day when its church could be replaced. On September 20th Bishop Carruthers consecrated the new structure, which was made possible by \$4,500 raised by the congregation, a generous contribution from the national and local Woman's Auxiliaries, and other contributions from individuals.

MONTANA — A rustic camp under the shadow of the Continental Divide, near Helena, was the setting for a clergy retreat, September 17th to 19th. The retreat was conducted by the Rt. Rev. Michael E. Coleman, Bishop of Qu'Appelle.

Plans for the celebration of the 50th convention of the diocese in May, 1954, were developed at a brief conference at the close of the retreat. Bishop Daniels was chairman and host of the gathering.

SOUTHWESTERN VIRGINIA — A value-packed two-day conference was held recently in Roanoke, Va., attended by 26 laymen from 18 churches in Southwestern Virginia.

Subjects gone into included stewardship, discussed by the professor of biology at Hollins College, Dr. Paul M. Patterson; college work, the Rev. Thomas V. Barrett; diocesan finance and missions, Mr. Ben F. Parrott; and the Every Member Canvass (a workshop conducted by Dr. Homer Howard).

*From left: Mrs. John Kulbitski, Mrs. L. Paxton Meeker, and Mrs. Donald A. Hornel.



A priest and his son broke ground for a new parish activities building at St. Mary's Church, Charleroi, Pa., recently. The priest is the Rev. Joseph Wittkofski, rector of St. Mary's. His son is Joseph Filmyer Wittkofski. Since St. Mary's has tripled its communicant strength during the past ten years, space for activities has become a serious problem.

COLLEGES

Christianity in the Halls of Ivy

Faculty Notes, a quarterly news sheet to be issued by the National Council's Division of College Work appears for the first time this month. It describes the forthcoming projects of the recently organized Committee for Faculty Work, and indicates the Church's earnestness about establishing Christianity in the halls of ivy.

Believed to be one of the first committees set up by any Church to work on the faculty level, the new body recognizes three goals: encouraging faculties to develop interest in Christianity, helping individual professors implement their faith in their particular academic fields, and bringing about a closer relationship and sympathy between college clergy and faculty members.

Dr. T. S. K. Scott-Craig, professor of philosophy on leave from Dartmouth College and executive chairman of the Committee on Faculty Work, has recently completed the main project of his first year, a transcontinental survey of a representative body of colleges and universities to determine the best means of realizing the Committee's goals.

Plans include conferences and institutes, tape recordings, and distribution of "faculty papers" written by college teachers on relevant subjects.

The newest project of the Committee of Faculty Work is the preparation of a directory of Episcopal college professors, administrators, and staff members. Listed by college affiliation and academic discipline, as well as alphabetically, the names will be distributed to every person in the directory.

SECONDARY

New Headmaster Appointed

Bishop DeWolfe of Long Island, N. Y., has announced the election of the Rev. Nicholas Matthew Feringa, Hartford, Conn., as Headmaster of the Cathedral School of St. Paul, Garden City. He will assume his new duties on January 1st.

Born in the Netherlands, Fr. Feringa was graduated from General Theological Seminary in 1918. Ordained to the priesthood in 1919, he has served as curate, organist and choirmaster of Trinity Church, Newport, R. I., and as vicar of the Chapel of the Incarnation, New York City. He was assistant headmaster of St. Peter's School, Peekskill, from 1943 to 1945, and is currently headmaster of the Watkinson School, Hartford.

The school which opened its 77th



IN SAN MATEO
Fr. Wilder, Sisters, and reception committee.

academic year on September 21st with an enrollment of 192 boys of many churches is one of Long Island's oldest schools for boys.

CHURCH SCHOOLS

Spiritual Needs Stressed

"Our first essential as teachers is to know the spiritual needs of our pupils," the Rev. Marshall Ellis told the first convocation of the Religious Education Institute at Holy Trinity Church in Decatur, Ga., recently.

Fr. Ellis, rector of St. George's Church in Griffin, Ga., addressed 50 teachers and religious educators at the all-day meeting held on September 12th. He said:

"As teachers we must keep this goal: strive to instill the desire in the pupil to want to follow Christ the Lord and to want to adore and worship Him."

He pointed out that the child in the primary class can love Jesus when he understands that Jesus is his constant companion.

"The junior children, in the fifth and sixth grade, love heroes. Their leaders must perform mighty deeds and show strength. They are interested in the Jesus who performed miracles."

The early adolescent, he said, is self-conscious and is constantly comparing his standing as to his family, school, and community. The Father of all men has great appeal to him. The senior high

student, he added, is interested in Christ's message as applied to his life's work.

Mr. Ellis pointed out that one can learn to teach by reading the Bible, the Prayerbook, and proper reference material; by observing and listening to the children themselves, and by "remembering our own childhood and what appealed to us at that time."

PARISH SCHOOLS

Sisters and Children

Four sisters of the Community of the Transfiguration who recently took residence in a new Transfiguration House in San Mateo, Calif., were welcomed by the Rev. Lesley Wilder, Jr., rector of the Church of St. Matthew, and a reception committee consisting of some of the children of the parish day school which the sisters are opening in San Mateo.

The new residence, obtained through the cooperation of the parish, is located at 219 Elm Street. Sister in charge will be Sister Ruth Magdalene. In charge of the day school is Sister Martha Mary, assisted by Sister Jeannette Clare. Sister Lioba Catherine will continue her work at St. Dorothy's Rest, a summer recreation center for convalescent and under-privileged children, located at Camp Meeker, Calif.

It is hoped that in time the sisters' residence may be enlarged to include a retreat house.

1954
Church

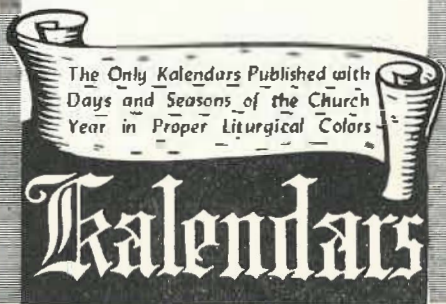
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Charles W. Coit, Priest

The Rev. Charles Wheeler Coit, 92, retired, died October 13th in Claremont, Calif.

Mr. Coit's father was the late Henry Augustus Coit, a clergyman and the first rector of St. Paul's School for Boys, Concord, N. H., one of the largest of the Church's boarding schools.

A native of Concord, N. H., Mr. Coit received the Bachelor of Divinity degree from General Theological Seminary, New York City, in 1885. He was ordained to the priesthood by Bishop Niles of New Hampshire and served first at St. Luke's, Charlestown, N. H. He also served parishes in Maryland, Vermont, New Jersey and Warwickshire, England. He was assistant master of St. Paul's School, Concord, N. H., 1888-98, and professor of New Testament Greek at Nashotah House, Wis., 1911-21. He served as examining chaplain for the bishops of Vermont and New Jersey and was a well known author and editor.

Mr. Coit is survived by his widow, Virginia Kilgour Hickman Coit, and a sister, Mrs. James Conover, Newport, R. I.

Theodore H. Winkert, Priest

The Rev. Theodore H. Winkert, rector of St. John's Church, Brooklyn, N. Y., died recently in the Veterans Administration Hospital, Brooklyn. He was 57 years of age.

Before his ordination in 1948, Mr. Winkert had been assistant organist of the Church of the Heavenly Rest, Manhattan, New York City, from 1914 to 1921; and organist and choirmaster of the Church of the Holy Apostle, Brooklyn, from 1921 to 1945 and of St. Ann's Church, Brooklyn, 1945 to 1948.

Mr. Winkert is survived by his widow, the former Mabel Montgomery, and two sons, Theodore M. and John W. Winkert.

Eliza Mary Evelina Lightbourn

Eliza Mary Evelina Lightbourn, one-time superintendent of the Hospital of the Good Shepherd, Syracuse, N. Y., and later of St. John's Hospital, Brooklyn, N. Y., died at Adams, N. Y., October 23d, in her 91st year. She had been in failing health for the last year or two.

Miss Lightbourn was born in Bermuda, the daughter of the late Rev. Francis John Roach Lightbourn and Madeline Cameron Lightbourn. Her family includes many Anglican clergymen who served in Bermuda, Canada, and the United States.

In 1886 Miss Lightbourn was graduated from the school of nursing of the

Brooklyn Hospital, and, until her retirement in 1936, was engaged in the practice of nursing in one form or another. She had for a number of years been a member of the state board of examiners for nurses and had served as the board's president for five years.

In 1920 she was named chairman of the Jefferson County Red Cross and nursing service and continued in that office for a number of years. Always an active Church worker, she had, in her 80's, been a choir mother at St. Paul's Church, Watertown, N. Y.

Miss Lightbourn is survived by a nephew, the Rev. Francis C. Lightbourn, Assistant Editor of **THE LIVING CHURCH**, a niece, Mrs. Thatcher M. Adams, of Southampton, Bermuda, a great-niece and great-nephew, and by Dr. Lois Gannett, a close friend with whom she had lived for over forty years and been associated in the practice of her profession.

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CHANGES

Appointments Accepted

The Rev. Richard B. Adams, formerly rector of St. Luke's Church, Springfield, Ill., is now rector of St. Paul's Church, Vergennes, Vt.

The Rev. P. F. Atherton, who was ordained deacon in June, is now assistant of St. Paul's Church, Minneapolis, and is in charge of St. Paul's-at-the-Mills, Minnetonka Mills.

The Rev. C. H. Berry, who formerly served the Church of the Holy Communion, Redwood Falls, Minn., and St. John's Church, Olivia, is now serving St. Peter's Church, New Ulm, Minn., and All Souls', Sleepy Eye, with residence in New Ulm.

The Rev. Russell V. Ewald, who was ordained deacon in June, is now assistant of Gethsemane Church, 905 Fourth Ave., Minneapolis.

The Rev. George E. Hoffman, formerly vicar of St. Thomas' Church, Salem, Ill., is now rector of St. Andrew's Church, Paris, Ill. Address: 410 Ten Brock St.

The Rev. Charles C. Jones, formerly rector of Trinity Church, Mineral Point, Wis., is now chaplain of the Episcopal City Mission, Milwaukee, and assistant of St. Andrew's Parish. Address: 3821 W. Walnut, Milwaukee 8.

The Rev. Frederick F. Kramer, who was ordained deacon in June, is now in charge of Samuel Memorial Church, Naytahwaush, Minn., and St. Philip's, Rice Lake. Address: Naytahwaush.

The Rev. S. Barry O'Leary, who was ordained deacon in June, is now in charge of Grace Church, Pine Island, Minn.; St. Peter's, Kasson; and St. Matthew's, West Concord.

The Rev. Stuart Ruth, formerly vicar of Emmanuel Church, Hailey, Idaho, and St. Thomas', Ketchum-Sun Valley, will be in residence at the end of November as rector of Trinity Church, Granville, N. Y., and All Saints' Chapel, North Granville. Address now at 40 E. Main, Granville.

The Rev. Arthur P. Stenbridge, retired priest of the diocese of Los Angeles, is taking charge of St. Michael's Church, Hays, Kans., for two or three months and may for the present be addressed there at 416 W. Seventh St.

The Rev. Raymond R. Taylor, formerly curate of Rosebud Mission, Mission, S. Dak., is now rector of Grace Church, Pemberton, N. J. Address: Box 34.

The Rev. James R. Whittemore, formerly curate of Christ Church, Grosse Pointe Farms, Mich., is now rector of St. James' Church, Sault Ste. Marie, Mich. Address: 522 Bingham Ave.

Changes of Address

The Rev. Johnstone Beech, of the diocese of Dallas, formerly addressed at Gainesville, Tex., is now doing graduate work at the University of Chicago and may for the present be addressed at 1545 E. Sixtieth St., Chicago 37.

The Rev. Benjamin H. Ciscel, who was ordained deacon in June, may be addressed at 6505 Glenwood Ave., Minneapolis.

The Rev. Arthur K. Fenton, who is serving St. Paul's Church, Lock Haven, Pa., should be addressed for all mail at 211 W. Church St.

The Rev. Lee Graham, Jr., who is serving St. Luke's Church, Mountain Brook, Ala., should be addressed at 36 Church St.

The Rev. Dr. Gregory Mabry, who is warden of the Retreat House of the Redeemer in New York (formerly rector of St. Paul's Church, Clinton and Carroll Sts., Brooklyn) should now be addressed for all mail at 7 E. Ninety-Fifth St., New York 28.

The Rev. Thomas R. Thrasher, rector of the Church of the Ascension, Montgomery, Ala., should now be addressed at 315 Clanton Ave., Montgomery 6.

Ordinations

Priesthood

Alaska: The Rev. Rowland J. Cox was ordained priest on October 18th at St. Thomas' Mission, Point Hope, Alaska, by Bishop Gordon of Alaska. Presenter, the Rev. R. B. Greene; preacher, the Rev. G. T. Charlton. The new priest will continue to be in charge of St. Thomas' Mission and its associated outstations.

The sermon and other parts of the ordination

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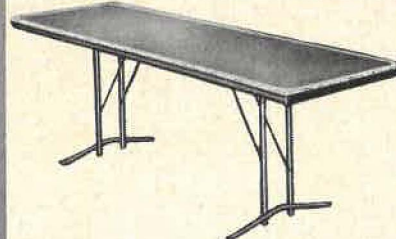
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service were translated into the Eskimo language by Mr. Roy Vincent, Eskimo layreader at Point Hope. All choral parts of the service were sung by the Eskimo choir and congregation. Bishop Gordon and the priests participating in the ordination flew about 1,500 miles from Fairbanks to Point Hope and back.

Fond du Lac: The Rev. Peter John Powell was ordained to the priesthood on October 10th by Bishop Sturtevant of Fond du Lac at the Church of the Atonement, Chicago. Presenter, the Rev. Dr. F. D. Butler; preacher, the Rev. Dr. W. H. Dunphy. To be vicar of Holy Cross-Immanuel Church, Chicago. Address: 5843 S. Morgan St.

Harold Paul Russell was ordained priest on October 10th by Bishop Brady, Coadjutor of Fond du Lac, on October 10th at St. Ambrose's Church, Antigo, Wis., where the new priest will be vicar. Presenter, the Rev. A. B. Ward; preacher, Canon F. C. St. Clair. Address: Box 184, Antigo.

Lexington: The Rev. John Prior was ordained priest on October 4th by Bishop Moody of Lexington at St. John's Church, Bellevue-Dayton, Ky., where the new priest has been ministering. Rectory: 224 Ward Ave., Bellevue, Ky.

Quincy: The Rev. Patrick Connor was ordained priest on October 22d at Grace Church, Galesburg, Ill., by Bishop Essex of Quincy. Presenter, the Rev. D. F. Heermans; preacher, Canon J. K. Putt. To be in charge of St. Stephen's Church, Monett, Mo.

Degrees Conferred

Bishop McNeil of Western Michigan and the Rev. Leland H. Danforth, rector of the Church of the Holy Comforter, Kenilworth, Ill., received the honorary degrees of doctor of divinity from Seabury-Western Theological Seminary recently.

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Blood Has One Color

(Continued from page 17)

Reformed Church. The Nationalist Government and their followers believe with great fervor that they are a Holy People with a Holy Language and a Holy Bible. They justify their treatment of native Africans on the supposed Biblical grounds that they are to be "hewers of wood and drawers of water"¹ [see "Tuning In," p. 17]. God intended the black man to be inferior to the white man and his servant and slave.

In this respect they echo the sentiments of the Southern slave-owner of pre-Civil War days. Yet the Southern slave-owner never attempted to pass laws as harsh and oppressive and unrealistic as those of the present Nationalist Government. This Government, by law, prevents white employers, in effect, from engaging married couples to work as domestics. If a married couple were hired and furnished with living quarters (as most African domestics are furnished with quarters) and a child were born to such a couple on the white man's premises, the white man could be jailed. All African children must live with their families on municipally-provided "locations." At least pre-Civil War Southerners allowed families to live together and create a sense of "belonging."

Nor does the opposition party, the United Party, which is primarily the English speaking party, have a more Christian program toward the African. The present attitude was initiated by the United Party, even if milder. The United Party has no effective program to present to the people except one of condemning the Nationalist Government.

THINKING WITH THE HEART

I spent several hours with an Afrikaner who was a Dutch Reformed minister. He had been a Springbok Rugby player (the equivalent of an All-American football player) and was presently devoting his full time to Moral Rearmament. I observed that the Nationalist Government, by its doctrine of apartheid and by forcing this new language, Afrikaans, down the throats of the whole nation, was denying Christ's Gospel and dividing a great nation into three parts — Afrikaner, African, and English — instead of bringing different peoples together as one united group, as we have done in the United States.

He replied that with his mind he knew I was right and the government was wrong, but as an Afrikaner he also had to think with his heart. His blood forced him to think like an Afrikaner. How he can reconcile his life's work with his life's blood is for him to decide. Yet right here is the crisis of South Africa, and of the world. Could I be blamed if I told him that blood has but

one color and maybe his life's blood would be taken from him?

On my trip to Durban I met a leading Greek priest. His name must be withheld for fear of reprisals. Indeed, when he talked to me, he leaned so close to my ear to avoid being overheard by others, that his beard kept tickling my face. He has been in South Africa since 1910. He frankly voiced the opinion that the Afrikaners had become dangerous fascists and were leading the country to doom. He was completely pessimistic about the future.

To help muddy the picture, we must make mention of the Boer War. The Afrikaner has not forgot this war, and there is little love for anything British. Since I was from America, this was not held against me. We, too, had had a similar problem with Great Britain, although with a better outcome from our point of view.

It is easy, therefore, to understand why the program of the Anglican Church meets with such hostility on the part of the Afrikaner. Even though the Church of the Province of South Africa is an autonomous body (as the Episcopal Church is), many people in South Africa believe it is the Church of England and dominated from England. Of course there is much truth in the fact that the overwhelming number of priests are missionaries from the Church of England in England. The Archbishop and the bishops of the dioceses of Pretoria and Johannesburg are from England. I do not believe any bishop was born in South Africa. The great problem facing the Church is to recruit priests who are citizens of South Africa. It does not help any to have a vicar announce to his vestry that he has now spent three years with them and is entitled to a three months' furlough to "go home" to England. Can you imagine what an American vestry would say to such a priest?

When the Anglican Church of the Province of South Africa vigorously attacks the problem of educating the native African, teaching him that he is a brother in Christ, and attacks the Hitlerism of the Nationalist Government, it is not to be wondered at that much opposition is engendered. It takes a brave and faithful Church to speak out in a country where the government is openly hostile not only to the message, but to those who are the messengers.

I do not use the epithet "Hitlerism" thoughtlessly. When a government seeks to control a country by disenfranchising voters, as the Afrikaners are trying to do with the colored; when they have already separated the people into three nations; when they pass oppressive laws which deny the rights of human beings to the native African, then I say such a

government behaves like the Nazi Government under Hitler.

Of course, such action on the part of governmental leaders is a sign of fear and weakness. They know in their hearts that one and a half million Afrikanders cannot forever oppress twelve million non-whites and at the same time alienate the other million whites.

The government reminds me of a family at a picnic looking up at the sky and seeing an inevitable thunderstorm gathering. Father and mother know the storm will strike, but they hope desperately that they can get home before it hits them.

An illustration of government procedure was the banning of a radio broadcast of mine. Pan American Airways has a nationwide commercial program called "Clipper Club of the Air." It is their custom to interview each week someone who arrives in Johannesburg on one of their Clippers. I was interviewed by Mr. P. L. Bell of Pan American. It was a straightforward 15-minute interview. Most of it was in the usual light vein. Naturally I was asked what brought me to South Africa and what I hoped would be the benefit of the Crusade Week. Definite remarks were made that this was not a purely Anglican mission, but that the problems of today were problems of every religious person.

The government monitor censored the program as being religious propaganda and banned it for broadcast purpose. No statute had been violated. After all, I was visiting in my capacity as a Churchman and not a vendor of peanuts. The government monitor stated, when challenged by Mr. Bell, that he had the power to ban anything according to his own dictates and discretion. In an effort to redeem himself, the monitor invited me to make another broadcast over a small English-speaking local station provided I avoided religious propaganda. Even then my copy had to be argued for, but since the listening audience was English and limited in number, I was allowed to go ahead. Incidentally, I have a record of the banned broadcast. It is so harmless as to be laughable.

The Canterbury Club of the University of Witwatersrand provoked an even more ludicrous situation. The Club planned a Crusade among the students to coincide with the Diocesan Crusade. A team of speakers was selected from the missionaries. I was to be the final speaker and was asked to speak on the theme of the student Crusade. The theme was "A Call to Rebellion." This threw the police authorities into a real "tizzy." They demanded that the Bishop come right down and explain what was going on. Knowing the Bishop, they feared the worst about this subversive student group known as the Canterbury Club. They were placated when we explained

that the Call to Rebellion was a serious attempt to put the Christian faith and life before the University as a call to rebellion against the tyranny of apathy, sentimentality, materialism, and intellectual pride. The police were not happy, but they did not prevent the Crusade. How frightened can a government become? During my visit Piet Huyser, for 23 years secretary of the Building Union, received a telegram from the Government Liquidator demanding that he resign forthwith from this position and remove himself from all labor union activity. He was the third such leader of free labor unions to have been so summarily dismissed. Bishop Reeves and I spent an afternoon with Mr. Huyser and three other heads of unions. Their names must be withheld because of fear of governmental reprisals. I learned that Mr. Huyser is being denied any court trial or redress of wrongs. He was judged and condemned by the Liquidator by telegram, the charge being that in the opinion of the Liquidator he was guilty of violating the Suppression of Communism Act. Many years ago Mr. Huyser had been read out of the Communist Party. The Suppression Act has just recently been passed.

The Coördinating Council of South African Trade Unions is an all-white, anti-native, anti-colored, anti-Asiatic Afrikanders organization. It currently has only some 14,000 members. The free labor unions are represented by 400,000 white members and 53,000 non-whites. While all the free trade unions are not racially integrated, the Garment Workers Union does have both white and non-white. The Minister of Labor has declared that at the next session of the Union Parliament he will introduce legislation to amend the Industrial Conciliation Act in such a way as to divide the unions on a color and racial basis.

The labor policy of the Nationalist Government is to separate whites and non-whites. The Native Labor Act ignores entirely the existence of African Trade Unions and provides for the settlement of disputes between African workers and their employers by a Government appointed Wage Board and Central Native Labor Board. This law makes no provision for collective bargaining.

How much longer can 12 million people be subjugated by one and a half million white people, forced to work at wages and for hours decided by the white man? Denied equal pay for equal work, denied the right to own land, denied the right to vote, denied the right to walk where they wish, speak what they think, and own their own homes, denied the right to have basic human instincts — such people will sooner or later demand rights. And blood will flow.

(To be continued)

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C by appt

SAN FRANCISCO, CALIF.

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 HC 8, 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.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
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. Hohenschild, r
Sun HC 8, 11 I 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 7, 8, 9, 9:30 (Ser) 11 (with MP),
Ev & Ser 4; Wkds: HC 7:30, 8 (also 10 Wed)
8:30; 5 Cho Mat & Ev ex Mon

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 Recitals
Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 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. Roelf H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 I 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 & Falton 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

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

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno). C Fri 12, Sat 12 & 7

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.