

The Living Church

June 13, 1954

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In Daring Spirit

THE invitation to hold the 1955 General Convention in Houston was given in a Christian spirit, and in consonance with the traditional hospitality of the South. It was accepted, none too graciously, we must admit, and only after a questionable treatment of the host Bishop, who has had a real place in promoting racial understanding and good will.

But the invitation was accepted, let us remind ourselves, with self-imposed provisions by our hosts, both frank and open. The Church in the mother diocese of Texas, with the good wishes of other jurisdictions in the state, surveyed the situation critically, and has made thorough plans for the entertainment of the whole Church, and we should move slowly in any action calculated to wound or hurt our prospective hosts.

The Church lives in the world even though it is not of the world. The early Church had to accept many conditions contrary to its ideals. It even had to go underground for a time. It lived amid pagan injustices, both civil and political, amid exploitation of the unfavored, and amid slavery; but it gladly bore witness to the things of God. Had it refrained from entering such areas, it would have lost its heritage.

This is our opportunity in Houston. Let any city — and, one might almost say, any average parish in the Church — which does not practice segregation in some form or other, cast the first declination.

I myself was the victim of segregation in Boston, certainly not as planned by the diocese of Massachusetts, but on economic grounds. Several hotels were closed to me, as will be the Shamrock in Houston.

If we are not aware of the extent of economic segregation in the Church, we are not keeping our ears very close to the ground. The man on the street will quickly tell you what he thinks of the economic and social segregation found in the Episcopal Church. We even have it in small towns in Idaho, and I have detected it elsewhere. . . .

(Rt. Rev.) FRANK A. RHEA,
Bishop of Idaho.

Boise, Idaho.

THE following statement was made by a taxi driver to a Bishop during the last General Convention in Boston:

"We like you people. You get up early in the morning and go to Church. And you know how to treat us. You don't treat us as if we were a lot of bums."

Why cannot we carry this same spirit to the General Convention in Houston? Bishop Quin has stated that a meeting of this kind would help him in his efforts to bring about an understanding between the two races. If Bishop Quin is not to be trusted, who is?

In think it is most inconsiderate of certain dioceses to embarrass him with resolutions at this late hour. HENRY ✠

(Rt. Rev.) HENRY H. DANIELS,
Bishop of Montana.

Helena, Mont.

Background for Evanston

BOOKS related, directly or indirectly, to the World Council Assembly that is to meet in Evanston in August have been coming off the press for some time, and continue to appear.

Latest received — and most important, perhaps, of all such published thus far — is *The Christian Hope and the Task of the Church*, which has just been made

THE CHRISTIAN HOPE AND THE TASK OF THE CHURCH. Six Ecumenical Surveys and the Report of the Assembly prepared by the Assembly Commission on the Main Theme, 1954. Harpers. Pp. xi, 58; iii, 62; iii, 68; iii, 54; iii, 54; iii, 58; vi, 51. \$5.

A HISTORY OF THE ECUMENICAL MOVEMENT, 1517-1948. Edited by Ruth Rouse and Stephen Charles Neill. Published on behalf of the Ecumenical Institute, Château de Bossey. Westminster Press. Pp. xxiv, 822. \$9.

available. Immediate purpose of this volume is to provide background information for the Assembly in the six areas of Faith and Order, Evangelism, Social Questions, International Affairs, Inter-group Relations, and the Laity.

The surveys in this volume are the result of "an extensive program of fact-finding and of consultation with denominational and interdenominational agencies and individual correspondents in many lands." The material thus brought together is not to be taken as representing the position of the World Council on the matters under review, but is rather "background material for the Assembly."

As such, the volume will be indispensable to those having part in the Assembly and of more general interest to a much larger circle.

Just as *The Christian Hope and the Task of the Church* looks to the future, so does *A History of the Ecumenical Movement, 1517-1948* look to the past. Indeed, this big volume traces the roots of the Movement back to the New Testament itself, then through the period of the Undivided Church and the Great Schism up to the Reformation, when the ecumenical idea may be said to have begun.

There are two appendices — one by Dr. Visser 't Hooft on the history and use of the word "ecumenical," and one by Bishop Stephen Neill on Intercommunion (five degrees of which are here distinguished). Nearly 40 pages of bibliography, a glossary of technical terms, and an index of more than 20 pages round out the work.

Here, surely, is the definitive history

of the Ecumenical Movement — until it makes some more history.

In Brief

THE NEW BIBLE COMMENTARY. Edited by the Rev. Professor F. Davidson, M.A., D.D., assisted by the Rev. A. M. Stibbs, M.A., and the Rev. E. F. Kevan, M.Th. Eerdmans. Pp. xii, 1199. \$7.95.

Old and New Testaments (no Apocrypha). Evangelical in outlook, favoring Mosaic authorship of Genesis (though M. may have used sources), unity of Isaiah, apostolic authorship of Fourth Gospel and of I and II Peter.

But viewpoint is an enlightened one that recognizes secondary character of Mark 16:9f, anonymity of Hebrews, and spuriousness of I John 5:7; that presents divergent views sympathetically; and that uses positive insights of less conservative scholars.

Anglicans are represented among contributors. But Churchpeople had better stick to Lowther Clark or even to Gore, though students will find this volume handy for reference to the viewpoint represented.

Books Received

LET'S BELIEVE. By Agnes Sanford. Illustrations by Ted Sanford. Harpers. Pp. 119. \$2.

PREACH THERE ALSO. A Study of the Town and Country Work of the Episcopal Church. By E. Dargan Butt. With a Foreword by Alden Drew Kelley. Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill. Pp. xiii, 140. \$2.

REVELATION AND RELIGION. Studies in the Theological Interpretation of Religious Types. By Herbert H. Farmer. Harpers. Pp. xi, 244. \$3.50.

FACE TO FACE WITH INDIA. By Roland E. Walseley. Illustrations by Kurt Wiese. Friendship Press. Pp. xii, 176. \$2.50.

MIRACLES, PARABLES, AND TEACHINGS OF JESUS. Pacific Coast Publishers, Redwood, Calif. \$2. "All of Jesus own words [printed in red] as recorded in the four Gospels and the book of Revelations (sic)." King James Version.

TWO OR THREE TOGETHER. A Manual for Prayer Groups. By Harold Wiley Freer and Francis B. Hall. Harpers. Pp. 187. \$2.50.

THE RELIGIOUS BODIES OF AMERICA. By F. E. Mayer. Concordia Publishing House. Pp. xiii, 587. \$8.50.

THE MONK AND THE WORLD. By Walter Dirks. Translated by Daniel Coogan. David McKay. Pp. vii, 234. \$3.50.

THE WIFE OF MAHLON. By Louisa Kern. Pageant Press. Pp. 52. \$2.00.

DILEMMAS. The Tarnier Lectures, 1953. By Gilbert Ryle. New York: Cambridge University Press. Pp. 129. \$2.00.

CHRONICLES OF LITTLE GIDDING. By Alan Maycock. SPCK.* Pp. 120. 12/6.

THINKING ABOUT GENESIS. By Margaret T. Monro. Longmans. Pp. vii, 221. \$2.50.

*Agents in America: Macmillan.



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Talks
With **Teachers**

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



Summer Plans

IF you are the teacher I think you are, by this time in the year you have grown to love the children in your class. Through some nine months you have met with them every Sunday, and on many special times between. If all has gone well in the gradual building of the class morale and fellowship, you are now a "dynamic group," as the psychologists would call it. These children are yours.

You may be asked to teach them again next fall, or you may pass them to another teacher. But these weeks together have created a relationship of friendship, trust, and affection which will last always. Memories fade, but if you have entered into this year's companionship with your best effort, you will recall many of them in after years as "my pupils."

You cannot leave them now, especially at the start of the long summer — 10-13 weeks — when the program of the average parish for the children is very thin, or non-existent. What can you do now, this summer? The parish offers little.

If you feel this urgency and opportunity, can you begin to devise some ways to continue to help your class? Here are some activities which teachers have carried out after the closing of the sessions of the Church school. You cannot do them all, or perhaps any of them. But the list may stimulate your own ingenious imagination (which has made you a good teacher all through the year) to invent something that fits your case.

EARLY COMMUNION

Have them sit with you in Church at one of the regular services. If they are quite young, have an understanding with the rector that you will leave before the sermon. Then have an informal lesson or activity — outdoors if possible.

If your class is made up of older pupils, have them come together once or twice to the early Communion, bringing food, and have a picnic breakfast.

Sermon study. Children become interested in sermons if they are helped to understand them. The summer Sundays give an opportunity to try this. How? Have pupils provided with pencils and paper and ask them to note the text, or a phrase from it, and to write down one or two ideas. Then compare notes

afterwards. Ask, What was the main point the preacher made? What does it mean for us?

One teacher managed to induce her rector (by dropping in at his study on Saturday) to give her a short outline of his sermon. This she typed at her home, giving a copy to every pupil. As they listened to the sermon they could follow it, write a few additional notes. (They also said they liked it because they could tell when he was getting near the end.)

If a teacher has a summer home within reach of the parish, a day spent there will be rich in pleasure. There could be prayers under the trees, and planning for next year.

Letter writing has been attempted. Each pupil was given a complete list of members of the class, and several wrote letters to each other from their summer vacation spot. All wrote to the teacher, and the letters were shown at the first session in September.

Some teachers have developed a summer hand-work project, holding a regular session either at the usual hour of Church school (when the parish house is now vacant), or on a week-day. They have made prayer desks, illuminated manuscripts, built a grotto, tended a flower garden (for the altar), made a doll house for an orphanage, built a model of the church.

They can form a prayer circle, with every one praying for the others all summer. A "Prayer for Our Class" is composed or selected, with space for inserting the names of every pupil and the teacher. The prayer and list are copied on cards, and the last session closes with a prayer together, and the promise to remember, "When we are separated one from another." (A short cut would be for teachers to provide typed cards.)

PRAYER PARTNERS

A variation is Prayer Partners. Last day of school all write their names on a slip, and place them in a box. Each draws a name, being careful not to reveal it to anyone. Keeping it secret is the whole fun of it — you never know who has been praying for you all summer, and the other will never know that you prayed for him. (If you draw your own name, of course you put it back and draw another.)

The main thing is to keep the class together, to carry on the fine spiritual experience which has been started in the life of the Church.

The Living Church

Established 1878

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

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lighthorn
MANAGING EDITOR: Alice Welke
MANUSCRIPT EDITOR: Jean Drysdale
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Ruseh, L.H.D.
CREDIT MANAGER: Mary Mueller
BUSINESS MANAGER: Warren J. Debus
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Things to Come

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

JULY						
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11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

June

13. **Trinity Sunday.**
Washington Province Conference, Hood College, Frederick, Md., to 19th.
14. **St. Barnabas** (transferred).
17. National Convention, Brotherhood of St. Andrew, Wittenberg College, Springfield, Ohio, to 20th.
20. **1st Sunday after Trinity.**
Church and Group Life Laboratory, Trinity College, Hartford, Conn., to July 2d.
24. **Nativity of St. John the Baptist.**
27. **2d Sunday after Trinity.**
28. National Assembly of GFS, Carleton College, Northfield, Minn., to July 3d.
29. **St. Peter.**
Election of Bishop Coadjutor of Massachusetts, St. Paul's Cathedral, Boston.

July

4. **3d Sunday after Trinity.**
Independence Day
11. **4th Sunday after Trinity.**
18. **5th Sunday after Trinity.**
25. **St. James.**
Church and Group Life Laboratory, University of the South, Sewanee, Tenn., to Aug. 6th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. 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

IN RECENT months, I have been sitting in with a teen age Sunday school class in order to learn more about religion. The class is run by Mr. and Mrs. Robert Nourse of our parish. It begins with a snack breakfast after the 9 o'clock Communion, with the newest recordings of popular music, and moves into almost anything. When there is a visiting preacher he usually meets with the young people. Sometimes a layman is invited to come and tell what his religion means to him in his business. Sometimes the class meets without a speaker and discusses its own concerns and interests. Perhaps it should be called a club rather than a class.

MY PART in the class is to serve as a discussion leader in a series that runs along between special events. We use *Life* magazine as our textbook.

ONE of our best sessions grew out of a picture story about a lovely movie starlet. Does entertainment have anything to do with God and eternity? The obvious answer is "no," in our well established Puritan tradition. But as you think about it more, the "no" becomes quite a bit less obvious. We touched on the medieval yarn of the juggler who had nothing to give to God except his act—and how, just as the priest tried to stop him from performing before the Madonna and Child, the statue of the Christchild crowed and clapped its hands. We remembered the fine Presbyterian statement: "Man's chief end is to glorify God, and to enjoy Him forever." Perhaps the complaint against the general run of movies is that they are not entertaining enough.

TO ENJOY and appreciate life is right on the beam, religiously speaking. If all movies were like the best ones, their role in the Christian life would be easy to see. But if you come out of the theater duller and dumber than when you went in, you were being numbed rather than entertained.

THE MOST startling development to your columnist (who is supposed to know where the discussion is heading) came on one of the days when, contrary to custom, we took our point of departure from a religious feature in *Life*—the article about the Samaritans, the few hundred impoverished present-day survivors of the once proud northern kingdom of Israel. This is how the discussion developed:

WHEN the Assyrians carried away the leadership of Israel into exile (I said) they moved in a large number of people of non-Jewish stock who (for the reasons given in II Kings 17: 24-28) decided to worship "the god of the land." The Scriptures of that time were the Books of the Law—the first five books of the Bible. The prophets (I said) were doing some of their best writing—Amos, Hosea, the first Isaiah, Jeremiah—but, in their day these writings were not Holy Scripture. In fact, many peo-

ple in those days reacted to the prophets the way some LIVING CHURCH readers have reacted to the sermons preached by the two deans about McCarthy.

THAT, of course, was the last we heard of the Samaritans for 15 minutes. One of the boys said that for preachers to talk about politics was theocracy, which was discredited. Majority rule, minority rights, the difference between "people's democracy" behind the iron curtain and real democracy, the recall petition, the Fifth Amendment, the Cold War, and the national security all filled the air; and the question was—what do all these things have to do with religion?

WELL—that was exactly the question the Samaritans asked. So did the Israelites before them. After all, the reason Amos started writing was that he had been thrown out of Israel by the High Priest for making a political disturbance in the capital city. Since he was stopped from preaching he began writing and thus initiated the great tradition of written prophecy.

THE PROPHETS prophesied, Israel and Judah were destroyed as the prophets said they would be, and two peoples of the Book then grew up: the Samaritans, who held to the Books of the Law only (although Moses himself had once been politically controversial); and the Jews who alone among ancient nations had the spiritual insight to understand national calamity as a vindication of the righteousness of God, and who gathered into their sacred Scriptures the political utterances of men who concentrated on what was wrong with the country.

THE LAW without the prophets is a quaint thing, a tribute of personal loyalty to a lost cause, a dying way of life. The prophets of old without present-day prophets are equally quaint, equally lost in a rigidity which may temporarily pass for vigor.

I AM not supposed to have all the answers, and it was certainly not the purpose of the class to decide the McCarthy question one way or the other. But a living religion is one which does have strong social implications, and the effort to define and act upon those implications can place sincere Christian men in opposing political camps.

THE PRIME danger, perhaps, lies not so much in controversy as in the effort to reduce the area of religious relevance to the platitudinous realm in which everybody agrees. Religion is not an *objet d'art* on the mantelpiece, but a tool for living—a tool with a cutting edge which has to be kept sharp if it is to do its job.

THE PRO and the anti McCarthyites parted friends. Although we may have differed about the deans and their pulpits, we seemed to agree that our Sunday school class was a good place to discuss the relation between religion and politics.

PETER DAY.

EPISCOPATE**Acceptance for Colorado**

The Rev. Joseph Summerville Minnis, vicar of the Chapel of the Intercession, Trinity Parish, New York City, has accepted his election as Bishop Coadjutor of Colorado [L. C., May 30th], subject to necessary consents.

Retirement Age

Bishop Bennett of Rhode Island will retire next January 1st after 35 years in the episcopate, 20 of them in the diocese of Rhode Island. He will reach retirement age, 72, this November.

He became diocesan of Rhode Island in 1946. He was Auxiliary Bishop from 1935 to 1939, and Suffragan Bishop from 1939 to 1946.†

Bishop Higgins, Coadjutor of Rhode Island, will succeed Bishop Bennett upon his retirement.

BUILDERS**Small Gifts, Big Results**

One of the largest church building programs since World War II is now under way in downtown Cincinnati, Ohio, at Christ Church. The parish is planning to invest nearly \$1,500,000 in its present location for a new church. The church's neighbor will be a new diocesan house, separately financed, into which Southern Ohio headquarters will move.

The church will be known as the Frank H. Nelson Memorial in memory of the Rev. Frank H. Nelson, rector of Christ Church from 1900 to 1939.

Besides being a large financial investment for a downtown location, at a time when the trend in many cities is suburban, the Christ Church building program is distinctive in other ways.

For example, the contributions for the program have come from relatively small gifts from the entire parish, rather than from large sums from one or two contributors. To date, more than 1200 individuals have given about \$1,165,000.

Christ Church is able to carry out such a program because it is a growing church in many respects. Since 1939, annual attendance at the Sunday service

has grown from approximately 34,000 to about 48,000. Parish income from pledges has increased from \$50,000 to \$102,000, and from less than 800 pledges to over 1,100.

It is also an active parish. The year 1953 included 1,095 services of worship; 4,353 pastoral visits to homes and hospitals; 2,276 pastoral consultations in church; 33 marriages; 56 confirmations; 92 baptisms, and more than 1100 activities of all kinds for men, women, and children by 19 parish organizations.

There is no cathedral for the diocese of Southern Ohio, but many Southern Ohio Churchpeople feel that Christ Church comes about as close to serving as one as is possible. In 1953 dozens of Episcopal Church and interchurch organizations used the facilities of Christ Church from one to a dozen times during the year for various activities.

The parish house and church are used by more than 2500 people every week for everything from athletic programs to services of worship, including choir rehearsals, clinics, class discussion groups, meetings, and dinners.

Plans for the proposed new church and diocesan house were presented to the

parish through a scale model of the building [see cut] and a motion picture.

The motion picture, in color with sound, used a prominent radio and television commentator for the narration. Music for the film was supplied by the Church choir.

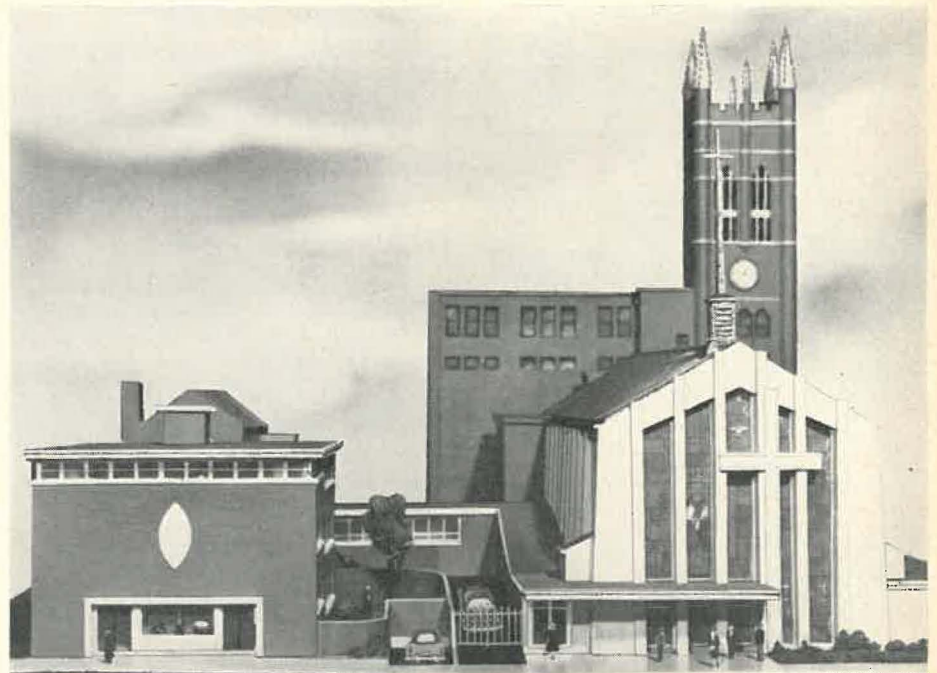
The film, which ordinarily would have cost around \$4,000 to \$7,000 if done professionally, was done for less than \$300 as a result of contributions of time and material.

Rector of Christ Church is the Rev. Morris F. Arnold. Assistants are the Rev. Messrs. S. B. Smith, R. L. Rising, and R. A. Henshaw.

RELIGIOUS**A Capsized Boat**

The Rev. Herbert Francis Hanlon, SSJE, Vicar of St. Francis' Mission, Chicago, and the Rev. Richard Morley, SSJE, Superior of the Canadian Congregation of the Society of St. John the Evangelist, were believed drowned in the Lake of Bays, Ontario, May 29th.

The two priests had traveled from Baysville by motorboat to arrange for the



FRANK H. NELSON MEMORIAL, CINCINNATI (DIOCESAN HOUSE AT LEFT)
In spite of the suburban trend, a \$1,500,000 downtown Church.

TUNING IN: †Before becoming Auxiliary Bishop of Rhode Island, Bishop Bennett had been coadjutor of Duluth (1920-22), then Bishop of Duluth (1922-33). He resigned in 1933, then two years later began his connection with Rhode Island. "Aux-

iliary Bishop" is not an official title in the Episcopal Church, but is appropriate for a bishop with whom the bishop having jurisdiction makes a more or less personal arrangement to assist him with confirmations and other episcopal acts.

opening of a new mission. On their return a heavy wind arose and the boat capsized. As of June 1st, the bodies had not been recovered.

Father Hanlon entered the Society of St. John the Evangelist[¶] as a layman in 1929, and was Professed in 1940. Defective vision barred him from a formal education, but by private tutoring he was prepared for canonical examinations.[¶] He was ordained deacon in 1949, and was advanced to the priesthood in 1950.

As a lay brother he assisted in the Society's work at the Church of St. Mary the Virgin, New York City, at the Church of the Advent, San Francisco, and in Bracebridge, Ontario. As a priest he served at the Church of St. John the Evangelist, Boston, and the Aroostook County Missions, Maine. At the time of his death he was vicar of St. Francis' Mission, Chicago.

Fr. Morley had been a member of the SSJE since 1936. He had been Superior of the Society's Canadian branch since 1949.

ACI

Borrowed Bell, Two Chairs

John F. Potts, South Carolina Negro educator, will become president of Voorhees School, Episcopal Church Negro school at Denmark, S. C., July 1st.

Mr. Potts, who has been principal of Avery High School, Charleston, S. C., since 1945, will come to Voorhees in the midst of a vigorous campaign to increase the school's enrollment.

The campaign actually began last summer, but the enrollment has increased from 271 for the first semester of 1951-1952 to 341 for the first semester of 1953-1954 — an overall increase of 25% for the two year period.

An enrollment of 341 is an achievement for this school, which began in 1897 with an enrollment of 14 pupils, a borrowed bell, two chairs, and a burning zeal on the part of its founder, Elizabeth Evelyn Wright, to help Negro boys and girls obtain an education.

News of the school spread until help came. Ralph Voorhees of Clinton, N. J., paid for the purchase of 280 acres of land, gave two dormitories, a hospital, and a boys' trade building, and paid current expenses for the school.

At the onset of World War I, many of the gifts and contributions the school had been receiving began an abrupt decline. The school was confronted with an imminent crisis; either it had to raise additional funds or close shop.

It was in 1924 that the Church gave its support to Voorhees through the lead-



JOHN F. POTTS
In the midst of a campaign.

ership of the late Dr. Robert W. Patton, then director of the American Church Institute for Negroes. Dr. Patton was supported by the late Bishop Guerry of South Carolina.

Under the Episcopal Church, the school has made many strides forward. The high school department is one of a small number of Negro high schools in South Carolina which is accredited by the Southern Association of Colleges and Secondary Schools.

The high school department furnishes regular academic and vocational training in coöperation with the South Carolina Area Trade School, which adjoins the Voorhees' campus.

The junior college was added in 1929. It claims the honor of being the only private Negro junior college in the Southeastern part of the United States which is accredited Class A by the Southern Association of Colleges and Secondary Schools.

Main purpose of the junior college program is to give students the basic education to enable them to enter any standard four-year college, and to provide terminal academic and trade training for those who desire it.

Adding to the honors of the school will be the new president, Mr. Potts, who has been in the school administrative work since 1931. He has the master of arts degree from Cornell University. Mr. Potts is past president of the Palmetto State Teachers Association, a former vice president of the American Teachers Association, and author of several articles of educational interest published in

magazines such as the *Nation's Schools*, *School Executive*, and *National Elementary School Principal*.

He succeeds Cecil D. Halliburton, who resigned last July.

HEALTH

Nothing Incompatible

Misrepresentations about both religion and psychiatry were "deplored," May 14th, by a group of nationally prominent clergymen and psychiatrists meeting at the Menninger Foundation at Topeka, Kans.

In a unanimously-adopted statement issued by the participants of the conference, sponsored by Edward F. Gallahue, Indianapolis insurance firm president, they said:

"There is nothing incompatible between the principles of religion and psychiatry; and man's relationship to God, no less than his relationship to other men and to the world, is relevant in both psychiatry and religion."

Churchmen attending the meeting were the Very Rev. James A. Pike, dean of the New York Cathedral, New York City; and the Very Rev. John W. Day, dean of Grace Cathedral, Topeka, Kans.

MINISTRY

No Visual Contact

Adjustment to living in a world with no visual contact has been difficult, the Rev. Bernard Iddings Bell admits frankly, but the difficulties of the adjustment have not kept him from carrying on a full schedule of work at the University of Chicago. He continues to supervise the activities of the Episcopal Church Council there, and to look after the preparation of candidates for baptism and confirmation.

With the use of a dictaphone he is able to keep up his voluminous correspondence and next year a full-time secretary, made possible through a \$1500 grant from the National Council, will give him increased access to various university projects and people.

Canon Bell, who was made blind by an ocular thrombosis last October, cannot read or write or go about without being led, and still must have help when he administers the Sacrament. Barring some direct miracle, it is almost certain, he reports, that he will remain blind.

His health is otherwise excellent, and his spirits are not crushed. Despite the frustrations of trying to write without being able to see what has already been

TUNING IN: ¶Society of St. John the Evangelist is a religious order for men in the Anglican Communion. It was founded at Cowley, England; hence the priests of the order are known as "Cowley Fathers." Its American House is in Cambridge, Mass.

Not to be confused with the Church of St. John the Evangelist, Boston (col. 1), a parish staffed by the Cowley Fathers. ¶Canonical examinations are required of all who present themselves for ordination in the Episcopal Church.

written, he is hoping to start work on a book for Harper's on the relation of the Church to "the vastly muddled" world situation.

TOWN & COUNTRY

Lord's Acre Work

The annual Rural Church Institute[¶] will open June 14th with a three-day conference for supervisors at Valle Crucis, N. C. Students will arrive June 18th and remain through July 10th. From July 11th until August 29th the students will serve in the field, returning to Valle Crucis for an evaluation period lasting through September 10th.

Some of the courses to be taught include "Pastoral Work and Preaching in Town and Country," "Religious Education and Daily Vacation Bible Schools," "Farming and Care of the Soil," "The Lord's Acre Work," and "Community Recreation."

ANGLICAN CONGRESS

Four Moderators

The Joint Committee on Arrangements for the Anglican Congress have completed plans for the worldwide gathering of the Anglican Communion in Minneapolis, Minn., this August. Bishop Gray of Connecticut, chairman of the committee, announced that 593 delegates had been registered to date, the majority coming from outside the United States.

Although Japan is more than 6,000



BISHOP CARRUTHERS AND GRAY
Vocation, worship, message, work.

TUNING IN: ¶Importance of rural work (alternately designated "Town and Country") is seen in the fact that over 50% of the more than 7000 parishes and missions of the Episcopal Church are located in communities under 10,000 in population.

miles from Minneapolis by air and 10,000 by ship, the Presiding Bishop of the Nippon Seikokwai has informed the committee that the Church in Japan will be fully represented with a total of 31 official delegates, including the Most Rev.[¶] Michael Hinsuke Yashiro, Presiding Bishop.

"The dioceses of the national Church have really done a remarkable job," said Bishop Gray, commenting on the receipt to date of \$72,101.70 in contributions from dioceses and parishes toward the travel expenses of overseas delegates. "I am really pleased with how they have accepted this and done so much," he added.

The committee is anticipating the receipt of further contributions to complete its \$100,000 goal. A considerable number of overseas delegates, who would ordinarily not be financially able to attend the Anglican Congress, will now be present in Minneapolis through the aid of these contributions.

Four U.S. and English bishops have been chosen to moderate the sessions of the Anglican Congress dealing with the topics "Our Vocation," "Our Worship," "Our Message," and "Our Work," under the overall theme of "The Call of God and the Mission of the Anglican Communion."

The moderators selected by the Program Committee (of which Bishop Carruthers of South Carolina is chairman) of the Anglican Congress are: the Rt. Rev. Angus Dun, Bishop of Washington, moderator on "Our Vocation"; the Rt. Rev. George Armitage Chase, Bishop of Ripon, England, moderator on "Our Worship"; the Rt. Rev. Horace W. B. Donegan, Bishop of New York, moderator on "Our Message"; the Rt. Rev. Frederic A. Cockin, Bishop of Bristol, moderator on "Our Work."

PUBLISHERS

Production Manager

Miss Casey Geddes Miller, former assistant director of publications for Colonial Williamsburg, Inc., took over her duties as production manager for curriculum materials at the Seabury Press May 3d.

Her work will consist of supervising the design, copy editing, typesetting, printing, and binding of the many books and pamphlets that are being prepared by the Department of Christian Education for the new curriculum.

Since coming to the Seabury Press, Miss Miller has completed the initial work on the manuscript for the fourth grade reader, and it will be placed in



MISS CASEY MILLER
Design, editing, typesetting.

the hands of the printer shortly. Illustrations for the fourth grade reader include many in four colors as well as in black and white. The artist is now at work on the initial rough sketches.

Miss Miller has spent the past year in further study of the graphic arts in the Department of Design at Yale.

ORTHODOX

Raise in Rank

Metropolitan Athenagoras of Thyateira, Exarch of the Ecumenical Patriarch for Western and Central Europe, has been raised to the rank of archbishop and his jurisdiction extended over eastern Europe as well.

The elevation was announced in Istanbul by the Holy Synod of the Ecumenical Patriarchate, ruling body of Eastern Orthodoxy.

Archbishop Athenagoras, whose seat is in London, is a co-president of the World Council of Churches. [RNS]

CONFERENCES

Registrations by June 15th

The Finger Lakes Conference will be conducted this year from June 27th to July 3d at Hobart and William Smith Colleges, Geneva, N. Y. Theme of the conference will be "Christian Living — How is it Unique?"

Registrations, due by June 15th, are to be sent to Mrs. William T. Andrews, Emery Road, South Wales, N. Y. Cost of the conference will be \$37.50.

¶Most Rev. is a title in the Anglican Communion commonly given to archbishops, Rt. Rev. being used for bishops who are not of archiepiscopal rank. Roman Church uses "Most Rev." for all bishops, "Rt. Rev." for high-ranking priests.

INTERCHURCH**Milestone in Rights**

The General Board of the National Council of Churches, which met recently in Evanston, Ill., said the Supreme Court decision outlawing segregation in public schools was a "milestone in the achievement of human rights." It expressed confidence that Churches and Christians will help bring about complete compliance.

The Board moved closer to a final decision on selecting a permanent headquarters of the National Council — with the choice between Chicago and New York indicated — by agreeing to consider definite recommendation of Committee of Ten at September meeting. The committee meets in Cleveland July 19th.

A resolution was adopted by the Board calling on the U.S. government to restore the original idea of its Point Four overseas assistance program on a bilateral basis and separate from military policy.

Action was deferred until September on the statement urging measures to control the "ominous" hydrogen bomb and programs to turn nuclear energy to peaceful purposes.

Approved by the Board was the creation of a General Public Interpretation Committee as a standing committee of the General Board to recommend strategy and programs in the field of public relations needed for interpretation of cooperative work of Churches.

New York, September 14th and 15th, was established as the next meeting place and time of the Board, with the matter of the headquarters location for the 14th, and "Statement on Basic Christian Principles and Presuppositions for Economic Life," scheduled for the 15th.

Welfare Field

American churches are becoming more active in the welfare field, reported speakers in recent Church Conference of Social Work in Atlantic City, N. J.

However, said some of the welfare leaders, more research and better evaluation of the role of the Churches in this field were required.

The two-day conference was held in connection with the National Conference of Social Work and was sponsored by the Christian Social Welfare Associates and the National Council of Churches' Department of Social Welfare.

Presiding was the Rev. Canon Almon R. Pepper, director of the department of Christian Social Relations of the Episcopal Church. [RNS]

TUNING IN: ¶The number 40, of the graduates of St. Augustine's College assembled for the occasion mentioned, is reminiscent of the number of monks (also 40) that are said to have accompanied St. Augustine when he came to England in 597

ENGLAND**Thank You Balloons**

A worldwide drive for the repair of Westminster Abbey has reached its goal of 1,000,000 pounds (\$2,800,000), it was announced recently in London.

To mark the occasion 1,000 balloons were released bearing "thank you" messages to the press and radio of the English-speaking world for help in the drive. [RNS]

St. Augustine's Day

St. Augustine's Day (May 26th) was celebrated by St. Augustine's College, Canterbury, England, with a garden party in the college quadrangle for some 40 graduates of the college and visitors from the city of Canterbury.¶

Thirteen countries were represented among the present students, and the graduates represented many countries, since most of them have served in various of the missionary areas of the Anglican Communion.

The celebration included the singing of evening prayer in the ruined crypt of the medieval abbey church of St. Augustine which adjoins the present college. This is the site of the first monastery built by St. Augustine, some foundation stones still remaining.

LIBERIA**Appropriation to Builders**

The recent convocation of the missionary district of Liberia adopted a quota of \$500 for the Builders for Christ campaign. Bishop Harris of Liberia has asked appropriations from the fund for renovating the Julia C. Emery Hall, for erecting a science building at Cuttington College, and for opening a high school at Cape Palmas.

The convocation seated a delegate from a newly organized mission, St. Paul's, Bomi Hills. The Bomi Hills area is built up as a result of a new iron mine, and the Rev. James Tucker, superintendent of Julia C. Emery Hall has given leadership to the Churchmen of the area.

Bishop Harris announced that two Liberians will be sponsored by the Church for further studies in the United States, beginning this year. The Rev. Samuel F. Dennis will study at Virginia Theological Seminary, and Mr. Melvin Mason will attend Yale Graduate School. Both of these men graduated with the first class of the new

A.D. May 26th, however, commemorates not the day Augustine and his monks landed, but the day he died (604 A.D.) — in accordance with the custom of regarding the death-day of a saint as his birth-day in eternity.

Cuttington College, in 1952. Since their graduation, Mr. Dennis has been rector of St. Paul's Church, Greenville, and Mr. Mason has been teaching science at Episcopal High School in Cape Mount.

ELECTIONS. Council of Advice: clerical, E. B. Robertson, F. A. K. Russell, S. B. Yudusie, J. W. Pearson; lay, E. C. B. Jones, J. A. H. Jones, C. D. B. King, George Padmore.

AUSTRALIA**Refusal of Passports**

The Rev. Albert Haley, senior Anglican minister in Australia's northern territory, and William Morrow, a former senator from Tasmania, have been refused passports to attend a Communist-inspired World Peace Council meeting in East Berlin.

Mr. Haley is the second Anglican clergyman to be denied permission to attend the Berlin gathering. Australian officials previously had rejected a passport application from the Rev. Neil Glover of Melbourne, member of the Australian Peace Council's executive committee. [RNS]

JERUSALEM**Shoddy Ruin**

Renovation has been planned for the Church of the Holy Sepulcher in Jerusalem, which is on the traditional site of Christ's crucifixion and burial, to save it from the shoddy ruin threatening it.

Representatives of the three Christian groups that jointly control it (Roman Catholic, Greek Orthodox, and Armenian), have set July 7th as the date for starting a thorough inspection of the structure by experts.

It is probable that the basilica will be closed to the public each day while the experts are at work, but unlikely that it will be closed altogether.

PANAMA**Return Trip**

The Ven. Edward J. Cooper, archdeacon emeritus, of the Canal Zone, recently flew from his home in Antigua, Guatemala, to Colon, Panama, to celebrate the 52d year of his ordination to the priesthood. He is 91.

Fr. Cooper came to the Isthmus in 1907 to be chaplain for the hospitals and to serve throughout the Isthmus in various committees which arose during the digging of the Panama Canal. He was rector for many years of historic Christ Church By-the-Sea at Colon.

The Waters Are Called Home*

By Dorothy L. Sayers

Life seems to go on at a sleepy pace in an English rural parish until a moment for greatness comes.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Psalm 42:7[¶]

ON Boxing Day,[¶] the rain ceased, and was followed by what the Rector described as "a tempestuous wind called Euroclydon." Wimsey, taking advantage of a dry road and a clear sky, ran over to see his friends at

Walbeach and stayed the night, hearing great praises of the New Wash Cut and the improvement it had brought to the harbour and the town.

He returned to Fenchurch St. Paul[¶] after lunch, skimming merrily along with Euroclydon bowling behind him. Turning across the bridge at Van Leyden's sluice, he noticed how swift and angry the river ran through the weir, with flood-water and tide-water meeting

the wind. Down by the sluice a gang of men were working on a line of barges, which were moored close against the gates and piled high with sandbags. One of the workmen gave a shout as the car passed over the bridge, and another man, seeing him point and gesticulate, came running from the sluice-head across the road, waving his arms. Lord Peter[¶] stopped and waited for him to come up. It was Will Thoday.

"My lord!" he cried, "my lord! Thank God you are here! Go and warn them at St. Paul's that the sluice gates are going. We've done what we can with sandbags and beams, but we can't do no more and there's a message come down from the old Bank Sluice that the water is over the Great Leam at Lympsey, and they'll have to send it down here or be drowned themselves. She's held this tide, but she'll go the next with this wind and the tide at springs. It'll lay the whole country under water, my lord, and there's no time to lose."

"All right," said Wimsey. "Can I send you more men?"

"A regiment of men couldn't do nothing now, my lord. They old gates is going, and there won't be a foot of dry land in the three Fenchurches six hours from now."

Wimsey glanced at his watch. "I'll tell 'em," he said, and the car leapt forward.

The Rector was in his study when Wimsey burst in upon him with the news.

"Great Heavens!" cried Mr. Venables. "I've been afraid of this. I've warned the drainage authorities over and over again about those gates but they wouldn't listen. But it's no good crying

*From *The Nine Tailors*, copyright, 1934, by Dorothy L. Sayers. Reprinted by permission of Harcourt, Brace and Company, Inc.

Facts and Figures

The Church of England is the established Church of the land. This does not mean that the government pays the Church's bills, for it does nothing of the kind. It means, rather, official recognition and protection and a degree of control (as, for example, in the appointment of bishops by the Crown) which appears to be less restrictive in practice than on paper. Nevertheless, there are leading Churchmen who favor disestablishment.

Figures indicative of the strength of the Church of England are almost inevitably misleading when compared, for example, with supposedly corresponding figures for the American Church. For the conditions under which the two branches of the Anglican communion operate do not really correspond. But we have it upon reliable authority that the real strength of the Church in England is to be found in the figures for baptisms.

Thus in 1950, for example, the

Church of England baptized 441,320 infants (two-thirds of those born in England) and 8,619 "persons of riper years." In the same year the Episcopal Church in the USA baptized 89,948 infants and 19,341 "adults" (see 1952 LIVING CHURCH ANNUAL, p. 17, under "reported in 1951").

Church of England is jurisdictionally divided into two provinces — Canterbury and York. These contain 29 and 14 dioceses, respectively (43 all told). Archbishop of York has the title, Primate of England; Archbishop of Canterbury, Primate of All England. Latter ranks immediately after the Royal Family.

Present Archbishop of Canterbury, the Most Rev. Geoffrey Francis Fisher, D.D., will be seen by many when he comes to the U.S. this August for the Anglican Congress and World Council Assembly. He was seen by many more on television a year ago, when he crowned Queen Elizabeth II.

TUNING IN: ¶Psalm 42:7 is here given according to the King James version. Prayer Book version (42:9) is slightly different. ¶Boxing Day is the day after Christmas — so called from the custom of giving boxes, containing presents, to employees,

postmen, etc. ¶Euroclydon: the rector was quoting Acts 27:14. ¶A fen is a marsh; and the combination Fenchurch St. Paul is a typically English place name. ¶Lord Peter Wimsey is the hero of *The Nine Tailors* and other works by Miss Sayers.



FLOODED ENGLISH CHURCH*
For Batty Thomas, sudden stillness.

over spilt milk. We must act quickly. If they open the Old Bank Sluice and Van Leyden's Sluice blows up, you see what will happen. All the Upper Water will be turned back up the Wale and drown us ten feet deep or more. My poor parishioners — all those outlying farms and cottages! But we mustn't lose our heads. We have taken our precautions. Two Sundays ago I warned the congregation what might happen and I put a note in the December Parish Magazine. And the Nonconformist[¶] minister has cooperated in the most friendly manner with us. Yes, yes. The first thing to do is to ring the alarm. They know what that means, thank God! They learnt it during the War. I never thought I should thank God for the War, but He moves in a mysterious way. Ring the bell for Emily, please. The church will be safe, whatever happens, unless we get a rise of over twelve feet, which is hardly likely. Out of the deep, O Lord, out of the deep. Oh, Emily, run and tell Hinkins that Van Leyden's Sluice is giving way. Tell him to fetch one of the other men and ring the alarm on Gaude and Tailor Paul[¶] at once. Here are the keys of the church and belfry. Warn your mistress and get all the valuables taken over to the church. Carry them up the tower. Now keep cool, there's a good girl. I don't think the house will be touched, but one cannot be too careful. Find somebody to help you with this chest — I've secured all the parish registers in it — and see that the church plate[¶] is taken up the tower as well. Now, where

*Parish described in Dorothy Sayers' article is typical but fictional. Cut is of real English Church, St. Mary's, on Foulness Island, Essex, which was completely surrounded by water during 1953 flood.

TUNING IN: ¶Nonconformist: a broad term for Protestants who dissent from the established Church. ¶Gaude and Taylor Paul are names of bells. The "Nine Tailors," of the book's title, are nine strokes of a bell (see Oxford English Dictionary).

is my hat? We must get on the telephone to St. Peter and St. Stephen and make sure that they are prepared. And we will see what we can do with the people at the Old Bank Sluice. We haven't a moment to lose. Is your car here?"

They ran the car up to the village, the Rector leaning out periously and shouting warnings to everyone they met. At the post-office they called up the other Fenchurches and then communicated with the keeper of the Old Bank Sluice. His report was not encouraging.

"Very sorry, sir, but we can't help ourselves. If we don't let the water through there'll be the best part of four mile o' the bank washed away. We've got six gangs a-working on it now, but they can't do a lot with all these thousands o' tons o' water coming down. And there's more to come, so they say."

The Rector made a gesture of despair, and turned to the post-mistress.

"You'd best get down to the church, Mrs. West. You know what to do. Documents and valuables in the tower, personal belongings in the nave. Animals in the church-yard. Cats, rabbits and guinea-pigs in baskets, please — we can't have them running round loose. Ah! there go the alarm-bells. Good! I am more alarmed for the remote farms than for the village. Now, Lord Peter, we must go and keep order as best we can at the church."

The village was already a scene of confusion. Furniture was being stacked

on handcarts, pigs were being driven down the street, squealing; hens, squawking and terrified, were being huddled into crates. At the door of the school-house Miss Snoot was peering agitatedly out.

"When ought we to go, Mr. Venables?"

"Not yet, not yet — let the people move their heavy things first. I will get the children together and march them down in an orderly way. You can rely on me. But keep them cheerful — reassure them and don't on any account let them go home. They are far safer here. Oh, Miss Thorpe! Miss Thorpe! I see you have heard the news."

"Yes, Mr. Venables. Can we do anything?"

"My dear, you are the very person! Could you and Mrs. Gates see that the school-children are kept amused and happy, and give them tea later on if necessary? The urns are in the parish-room. Just a moment, I must speak to Mr. Hensman. How are we off for stores, Mr. Hensman?"

"Pretty well stocked, sir," replied the grocer. "We're getting ready to move as you suggested, sir."

"That's fine," said the Rector. "You know where to go. The refreshment room will be in the Lady chapel.¶ Have you the key of the parish-room for the boards and trestles?"

"Yes, sir."

"Good, good. Get a tackle rigged over
(Continued on page 20)

The Author

Dorothy Leigh Sayers (Mrs. Oswald Atherton Fleming) is this week's author for the special LIVING CHURCH series on Anglican Faith and Life, an introduction to this summer's worldwide Anglican Congress. She was born in 1893, the daughter of the Rev. Henry Sayers and Helen Mary Leigh. Educated at Somerville College, Oxford, Miss Sayers has to her credit some 20 works of fiction. They include detective stories of the high literary merit of *Gaudy Night*, *The Nine Tailors*, *In the Teeth of the Evidence*, etc. She has also written verse (e.g., *Catholic Tales*), plays (*The Zeal of Thy House*, *The Man Born to be King*, etc.), and essays (*Begin Here*, *The Mind of the Maker*).



¶Parish registers provide valuable legal evidence through the entries of baptisms, marriages, burials, etc., that they contain. ¶Church plate is Communion vessels, etc. ¶A Lady Chapel is one dedicated to Our Lady, St. Mary.

ARE we doing all we can to prepare our young men to meet the moral and spiritual problems they will have to face when they enter the Armed Forces? After three years of active duty as an Episcopal Church chaplain in the United States Army, I am convinced that we are not.

It must be remembered that the Armed Forces are to be with us for many years to come. Through our military machine is passing, and is going to pass, the youth of the United States of America. It has been stated that approximately five million men have entered and been discharged from the military since World War II. The present operative plan is that a million men a year are to be discharged from the military, and a million young men are to come in.

To all branches of society, and especially to the Church, this should be an awakening fact. The military drafts and enlists men beginning at the tender age of 18. These young men — often hardly more than boys — are still in their formative years. If they do not enter the Armed Forces with the right preparation, both spiritual and physical, they can easily become warped and twisted human beings. The Armed Forces play an important role, then, in molding and training the youth of our nation.

Being an Episcopal Chaplain in the United States Army, I am more familiar with that branch of the service, and my remarks pertain especially thereto. I am sure, however, that the same remarks hold true for all branches of the service. It is this writer's keen desire that the Church become more realistic in its preparation and concern for its young men who are to serve their country in the Armed Forces.

A man who wears the uniform should always be cognizant of the fact that he serves both God and country. He is a soldier of righteousness, and his country is a protector of the principles of a righteous God.

IN HUMAN STRESSES

The Army is not an easy way of life. Of necessity, it must teach a man to fight in order to protect himself and the people around him, and to win a battle. A young man goes into the Army from a typical American community. He finds himself living with 50 to 100 men in cold, bare barracks. He is drilled and disciplined in a way which is foreign to the upbringing he has received in the

security of his home. He is taken on forced marches. He stands before a dummy with a bayonet on his rifle and is taught to say: "Kill, or be killed." After his physical training, he is sent to foreign lands. It is most difficult for the average, poorly schooled individual to understand the rationale of all this.

If the young soldier is not strong spiritually and morally, one can understand the dilemma or the frustrations which come as a result of military training. The Church has a definite responsibility to school the inductee spiritually and morally so that he can withstand the strange and almost inhuman stresses upon his individual integrity and beliefs.

It is time for the Church to think and pray seriously and specifically about the communicants who are to be a part of the military of the United States. We must no longer be satisfied with our present system of Sunday School and Confirmation instructions.¹ This is stated emphatically for these reasons:

1. This chaplain is appalled by the lack of maturity in prayer. There are far too many Episcopalians who simply don't know what prayer is. How can a man possibly undergo military training with spiritual health if he doesn't know that the presence of God is a reality, and that from God he can gain spiritual and

RELIGION IN THE ARMY

*What is the Church
doing to prepare
men for armed service?
This army chaplain says
the present system of
Sunday school and
Confirmation instructions
is not enough.*



G.I.

In the foxholes, bargainers with God?

TUNING IN: ¶Defects attributed to our present Sunday School system include: (1) inadequate time (at best, usually, an hour a week for some 36 weeks of the year); (2) lack of trained teachers who are also mature Churchpeople; (3) ineffective

tieup with regular Church services and with home influence (Sunday School classes often a separate affair by themselves). Many parishes are trying to surmount these inadequacies, but the system is one which operates under severe limitations.

By Chaplain (Captain) Harry G. Campbell, Jr., USA

Army Chaplain, Fort Jay, Governors Island, New York, N. Y.

Honorary Vicar, St. Cornelius Chapel

moral strength to keep his ideals intact? Far too many know about God, but do not know God.

In Korea, this lack of spiritual stability was forcibly brought to my attention. It has been said, "There are no atheists in foxholes." "There may not be any atheists in foxholes, but there are appalling numbers of professing Christians who can be termed 'bargainers with God.'" "O God, if you will save me and let me go home safe and sound, I will give you half of everything I own; I will go to Church every Sunday," etc., etc. It is a most unwholesome and undignified human attitude toward God. Our youth must be taught to pray as St. Stephen did, "Lord Jesus receive my spirit" (Acts 7:59).¹

Without this spiritual maturity many souls will be lost to the Church. It is quite evident that the family and the parish are not keenly enough aware of their obligation to train, teach, and discipline the individual soul in his spiritual responsibilities and obligations.

This fact is also evident in regard to corporate worship. At the front in Korea, I would find masses of men saying their prayers corporately and singing God's praises, but when these men were in reserve, the numbers would drop drastically, and there would be pitifully few who were willing and desirous to offer their thanksgivings. This fact alone should be enough to startle priests and laity alike. Men are not flocking to Church in the degree that some would have us believe.

2. This chaplain is appalled at the unconcern of Episcopalians, generally, for the sacraments of the Church.² We believe and teach that our Lord is really present in the sacrament of the altar. All too few know the spiritual meaning and strength of this priceless and life-giving sacrifice and sacrament.

While in Korea, I was attached to a regiment of 3200 men. The best I could do was to find 11 active Churchmen, and much effort and time was spent in finding this number. It was heartbreaking experience to watch the wounded men brought to the forward aid stations, and to find attached to their identification tags a Church service cross. It was heartbreaking to realize that often they did not have a desire for the ministrations of their Church. It was heartbreaking to realize that even in the constant face of death they apparently were not concerned about their souls' health. There were pitifully few who ever

asked for a priest of their Church. This fact should startle the Church into renewed efforts toward more careful preparation for Confirmation.

Here in the United States — where the major Holy Days of the Church can be celebrated in comfort and beauty — Episcopalians are not responding adequately. At Fort Dix a year ago Christmas, only 18 Churchmen made their Christmas Communion. There were well over 300 Episcopalians among the 25,000 men on the post at that time. Other examples can be cited, and I am sure they can be cited by other Episcopal Church chaplains, about the lack of sacramental concern. Confirmation instruction must be more thorough and for longer periods of time.

3. Another concern and worry of this Episcopal chaplain is the lack of moral training. Moral living is pleasing to Almighty God. The Ten Commandments are still the God-given laws for human behavior. I refer especially to commandment number seven — "Thou shalt not commit adultery." I have been told by chaplains stationed in Japan that a very large percentage of service men slept with Japanese women.

Chaplains have a similar comment to make about the European theater. The question asked is: Where are their ideals? What will be their futures as husbands and heads of families? Has the physical become so important that it completely overshadows the spiritual? I am not at all satisfied with the comment that they are young and away from home for the first time.

The constant breaking of the moral law warps and twists the human soul. It weakens noticeably the moral foundations, not only of the Church, but of our nation. As an interesting comment, a foreign officer, stationed in Korea, stated to me, when asked about his thoughts concerning Americans: "All you can think of is lying with women and getting drunk."

This same thought must be held by many. Our military is responsible for the taking of the principles of Almighty God to foreign nations. Our efforts are considerably weakened by unworthy and undignified moral actions.

I think that many in the Church have an unspoken fear of making morality a religion. Therefore, they shy away, noticeably, from sound moral training. We must emphasize, over and over that the body is the temple of the Holy Spirit.

4. Another neglected sacrament of the

Church is the sacrament of auricular confession and absolution. Since everyone is prone to sin, he should be schooled in the manner and means of placing himself, after sinning, back into a state of grace with God. From my observation, I am sure this is one of the underlying reasons why Church activities in the Armed Forces are not what they should be. There are far too many who do not know how to rid themselves of sin.

If, in a rash moment of human weakness, a man breaks any of the commandments, then he should know that his priest offers him not only absolution but counsel. This is a problem which can no longer be ignored by the whole Church. It is not a matter of party affiliation, but one of Catholic action and spiritual growth.

I am appalled at the number of Churchmen who do not state that they are Episcopalian while in the Army. There are far too many who are willing to be classified merely as "Protestant." Upon entering the service, they have every opportunity to state their Church affiliations. They can do so on their Form 66 and Chaplain interview cards.

It is also appalling to me that so many enter the service whose parish priests have not given them a Church service cross and the Armed Forces Prayer Book. We have our Armed Forces Division, which is anxious to help the parish priest keep in contact with his men in service. As a parish priest, he has only to write the man's name, serial number, and organization to the Armed Forces Division, and that information will be forwarded to the nearest Episcopal Chaplain or the nearest civilian priest. In my three years of active duty, I have had no more than 30 such messages.

It has been said many times by many chaplains that the impression given by many people serving in the Armed Forces is that they have become forgotten souls so far as their home organizations are concerned. If we want these men to be active laymen in their civilian parishes when they leave the army, every effort must be made to keep and foster their parish ties while they are in uniform. It must be remembered that the true test of a parish is what the parishioner does while he is away from his parish.

NOT TOO MUCH

As a priest of the Church, I have had many thrilling experiences while serving our men; but sometimes we are prone to let the glorious experiences overshadow the unpleasant ones. If we do not take care, the glorious aspects tend to be undermined by weakness. May I close with a very personal experience?

(Continued on page 20)

TUNING IN: ¶The prayer, "Lord Jesus, receive my spirit," was uttered by St. Stephen, the first martyr, as he was being stoned to death. ¶The sacraments of the Church include the two major sacraments (baptism and the Lord's supper) and

the five minor (but important) sacraments — confirmation, penance (also called confession), holy matrimony, holy unction (or anointing), holy order (ordination). Some of these are only for persons called to certain states of life.

The Catholic Congress

THREE great international meetings of special interest to Churchpeople are being held in the Midwest this summer—the Catholic Congress in Chicago Ill., August 1st to 3d; the Anglican Congress in Minneapolis, Minn., August 4th to 13th; and the World Council of Churches in Evanston, Ill., August 15th to 31st.

In terms of the size of their constituency, the three meetings are on a rising scale of significance, beginning with a movement within Anglicanism, opening up to Anglicanism as a whole, and then spreading out to include all the Christian Churches that are willing to be represented. The World Council does not include all of Protestantism, nor all of Orthodoxy, nor all of Catholicism, the Roman Church being the most conspicuous absentee. Nevertheless its member Churches add up to a vast company of believers in Jesus Christ as God and Saviour.

Numbers, however, are not the only index of importance, even in mundane affairs; and in the things of the spirit, numbers are a strictly secondary consideration. It is not necessary to make invidious comparisons between the several meetings to determine their relative importance; the Scriptural standard is sufficient, and sufficiently challenging, for each: "By their fruits ye shall know them."

In future editorials, we shall comment about the Anglican Congress and the World Council; at the moment, we are concerned with the Catholic Congress—its place in the life of the Church, and its contribution to Christian thought and action in the present situation.

There are those, even in high positions of Church leadership and undoubted loyalty to the Catholic Faith as this Church teaches it, who wish that the Catholic Congress was not meeting this summer. It seems strange that anyone would regret the gathering of several thousand Churchpeople to worship God and hear addresses by the Bishop of Oxford, the Archbishop of Utrecht, and other distinguished leaders. There is some feeling, perhaps, that the Catholic Congress will, as it were, take the edge off the following sessions of Anglicanism as a whole in Minneapolis, and will place a burden of explanation of the difference between the two meetings on spokesmen for Anglicanism.

In addition, of course, there is objection by those who do not like the Catholic Congress because they disagree with Anglo-Catholic principles.

The former kind of objection is, we think, a measure of the world-wide progress of the Catholic movement in the Church. Today a meeting of Anglicans

is in and of itself a distinctly Catholic meeting, and many of the key leaders of the Minneapolis gathering represent responsible Catholic leadership. They believe and prove, that the major contribution of the Catholic movement should be made right in the main stream of Church life.

In our opinion, however, the Chicago meeting, far from detracting from any part or aspect of the Minneapolis sessions, will have a stimulating effect on them in every way. It will help to bring visitors to the general area of the Anglican Congress; it will start the ball rolling on some of the important thinking and discussing; it will bear witness to the elements of Anglicanism which, far from being local, peculiar, or ephemeral, are the central deposit of Catholic Faith and life. It will help to redress that curious imbalance in ecumenical thinking which ignores the fact that the great majority of the Christians of the world still receive the word and sacraments of Christ at the hands of the apostolic ministry.

The other kind of objection to the Catholic Congress—that which sees its witness as in conflict with Protestant principles and as a barrier to Protestant reunion—deserves full recognition for sincerity and integrity. However, the basic objection here is not to the Catholic Congress but to Catholicism itself; the fear is not that the Catholic Congress might obscure the Catholicity of Anglicanism as witnessed at Minneapolis, but that it might unduly emphasize it! In our opinion, however, the dynamic has pretty well departed from the anti-Catholic kind of Protestantism within the Anglican Communion; otherwise, a Liberal Evangelical Congress would meet and expound its principles in a similar manner.

ACATHOLIC Congress does indeed tend to sharpen issues of Faith and Order; as such it provides a warning that the way to reunion is not to be found in minimizing or blurring such issues. It serves as a reminder that the tie that binds Christians is not some similarity of culture or other human interest, but the work of the Holy Spirit in the Holy Catholic Church. It exhibits a zeal for principles which may be a little unfashionable in today's world of dreary compromises. It faces the fact of differences within Anglicanism with the awful clarity of the small child who commented on the Emperor's new clothes.

And besides all this it joins with the angels and the elders and the ten thousand times ten thousand, and thousands of thousands, round about the throne of God who cry with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches,

and wisdom, and honor, and glory, and blessing . . . blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

That is what the Catholic Congress is really all about: to offer worship and praise and thanksgiving to almighty God in union with the sacrifice of Christ and the company of heaven and the fellowship of the Catholic Church throughout the ages.

Those who must miss the earlier part of the Catholic Congress should not fail to stop in Chicago for the Congress Mass at 11:30 AM, August 3d, with archbishops, metropolitans, bishops, priests, laymen, and members of religious orders from every part of the world. They will still have ample time to go on to Minneapolis for the opening service of the Anglican Congress on the evening of the 4th.

Where Are the Servicemen?

CHAPLAIN CAMPBELL, in his forthright article published this week [see p. 12], asks whether the Episcopal Church is "doing all it can to prepare young men to meet the moral and spiritual problems they will face when they enter the Armed Forces," and concludes, on the basis of his three years of active duty, that it is not. The article is based on a report he made to the trustees of the Church Club of New York some months ago.

Chaplain Campbell cites three areas, of grave concern to him and to others, in which the Church is falling down in its task of preparing young people to meet the problems of the 20th century, and submits that these delinquencies in the Church's manner of attack should be of equal concern to Churchpeople generally. He says that Episcopalians do not know how to pray, that they do not appreciate the place of the sacraments (particularly of the Holy Communion), that they have lost a hold upon common morality, and that they do not know how, once they have fallen into sin, to be restored to God's favor.

There are, of course, exceptions to every rule; and there are many faithful and loyal Episcopalians of the younger generation as well as older members of the Church, to whom these charges do not apply. Chaplain Campbell would be the first to admit as much. But by and large, as a result of his own experience, he finds these indictments to be true to a degree that he can only describe as "appalling."

What is to be done about it? According to Chaplain Campbell we must teach the faith more thoroughly. We must hold before our young people, in its cold and clear outlines, a sacramental religion — a religion that demands discipline and self-sacrifice, a religion that is definite and requires a measure of definite response. In plain American English we must offer them a religion that has guts in it.

But here one runs afoul of a problem in human nature. A religion that makes real demands goes

against the natural inclinations of most of us. The Christian religion is an organic, corporate affair. It cannot, in any revitalized form that it may take, be offered effectively to one age group only, of the Church, as an antidote to particular dangers to which this group will be exposed. The religion of Jesus Christ is not a kind of antitoxin to be dispensed to certain classes of Churchpeople who are particularly susceptible to a particular virus.

The virus of "sin, the world, and the devil" is a virus that is no respecter of persons. It attacks and is ever lying in wait to attack all sorts and conditions of men — especially, perhaps, those of us who have the comfortable feeling that we ourselves are immune to it.

Such a religion, clearly delineated in its sacramental outline, and making definite and sacrificial demands of response, is for Churchmen as such, from the oldest to the youngest — adapted of course in its degree of intellectual understanding to age and station in life. There must be either an all-out for Christ on the part of all, or continued ineffectiveness.

Chaplain Campbell makes particular mention of sacramental confession, and perhaps this is as good a specific example as any for the point we are at present trying to make. Rightly or wrongly the Episcopal Church places upon the individual the responsibility of deciding whether he needs to avail himself of this particular means of grace. But that

The Cover

The three U.S. Marines kneeling in battle gear before an altar served in World War II. All too few of the millions of men who have given military service since then, says Chaplain Campbell [p. 12], know the strength of the sacrament of the altar.

Churchpeople should know about it — be confronted with it — would seem self-evident. It will not do in private conference simply to teach sacramental confession to young communicants — while all the time it is conspicuous by its absence of mention from the pulpit and printed notices.

CHAPLAIN CAMPBELL's article raises a searching question for each and every one of us to answer: is the quality of our Church life, in its parochial and in its individual aspects, such that young men — and young women — are sent forth from our congregations equipped to meet the problems of a sinful world, whether in the Armed Forces or elsewhere?

And there is a corollary to this question. If the men in the Armed Forces are to show an interest in the Church, is it not but right that the Church show sufficient interest in the large section of its members that the soldiers, sailors and airmen of our country compose, to appoint for them a spiritual Father in God, a Chief Pastor, a Bishop for the Armed Forces?

EASTON

State Vestry Act

The diocese of Easton, at its recent annual convention,^f authorized and passed a proposed "Bill" which will be submitted to the Maryland legislature for consideration. The "Bill" proposes to add 10 new sections to the Vestry Act, dating from 1798, which directed and controlled the Episcopal Church in the state of Maryland.

Since the Vestry Act was passed, there have been a long list of amendments to the various sections of the Act with the intention of gaining more freedom of expression. There have been so many of these amendments that the present state of the Act is one of confusion and bewilderment. It is the belief of diocesan officials that this situation is a source of embarrassment to the state of Maryland as it is to the Episcopal Church.

The purpose of the proposed changes, as passed by the convention, is to retain everything in the old Act that is deemed necessary to the legal existence of the diocese and at the same time to set the diocese free to care for its own internal affairs.

To illustrate: Any changes in election procedure, number of vestrymen, time of elections and qualifications of voters have been and will have to be passed by the legislature of Maryland. It is the desire of the diocese to have this power taken away from the State Legislature and place it in the hands of the convention. The revision to the Act would apply as written to the nine eastern shore counties which make up the diocese of Easton.

In his review of progress in the diocese, Bishop Miller pointed out that Trinity Cathedral, Easton, after some 25 years of irregular services, now has regular eight and eleven o'clock services. The congregation has purchased a new deanery and for the first time in many years has a resident priest.

A first Church service for Negroes was held at Cambridge, Md., on November 8, 1953. On that date, St. Margaret's Mission was informally organized and the Rev. Eugene Stedson Smith, the first Negro priest ever to be canonically resident in the diocese, was appointed vicar.

The mission of Preston has been advanced to the status of a fully organized mission and is now known as the Chapel of the Epiphany.

ELECTIONS. Standing Committee: clerical J. R. Field, William Wyllie, Jr., Allen Wheatley; lay, S. R. Collins, Raymond Swing. Executive Council:

TUNING IN: ¶Annual convention of a diocese is a representative body, presided over by the bishop, of all clergy canonically connected with the diocese and of lay delegates from the various parishes and missions. It exists primarily for the

clerical, J. M. Nelson, Allen Wheatley; lay, W. R. Jones, C. F. Crowder, Miss Ruby Pannal. Deputies at the Synod: clerical, Allan Wheatley, Robert Sutton, W. I. Peterson, Harvey Zuckerson; lay, C. F. Crowder, C. E. Headley, P. W. Phillips, C. W. Kellogg.

NEW JERSEY

Vicious Surroundings

Calling gambling in any form as a means of support of the parish program a dangerous practice, Bishop Gardner of New Jersey opened the annual convention of his diocese by quoting from his convention address of 1952 in which he raised this question:

"How can the youth of America feel that it is necessary to avoid these practices in their vicious surroundings, when in the atmosphere of a Christian Church they have been taught to believe that, because the end justifies the means, it is possible to gamble? I urge upon all, my own warning to the diocese, that the Bishop of this diocese cannot condone gambling in any form in support of our Christian work. That was my position then, and I stand by it now."

Bingo and raffles recently were legalized in the state of New Jersey.

The Rev. Arthur Ackerson of Atlantic City reported for the committee and said that "on constitutional and canonical grounds" such a division is considered inadvisable at this time.

ELECTIONS. Standing Committee: clerical, F. M. Adams, A. W. Van Duzer; lay, J. Arthur Jones.



BISHOP GARDNER
For bingo and raffles, a warning.

transaction of internal business of the diocese, but (especially in General Convention years, when deputies to that body are elected at the diocesan conventions) serves also as a link between the individual congregation and the General Church.

LEXINGTON

Supply of Ministers

The revived Episcopal Theological Seminary in Kentucky, located in Lexington, recently graduated its first class — four men: James Nicholas Purman, William Glenn Workman, Francis Willard Kephart, Jr., and William Stahl Spilman, who were awarded the degree of Bachelor in Divinity, having completed the three year course.

In speaking about the seminary in his address at the annual convention of the diocese of Lexington, Bishop Moody who was largely instrumental in the revival of the school, said:

"This venerable institution, actually the fourth oldest theological seminary in the Episcopal Church in America, founded in 1832, and chartered perpetually by the Commonwealth of Kentucky in 1834, which was dead and is alive again, was called back to life under the original charter by authority of the Bishop-in-Convention of the diocese of Lexington, and is graduating its first class in 100 years."

"The Episcopal Theological Seminary in Kentucky is legally and canonically a theological seminary of the Protestant Episcopal Church in the United States of America. After a year of controversy with the Joint Commission on Theological Education of the General Convention of our Church, at a meeting held in Washington, D.C., at which the chancellor of our diocese, Major Clinton M. Harbison and I were present, it was acknowledged by the chairman of the Joint Commission on the floor of the meeting that this is a fact. This is what we were seeking.

"This acknowledgement does not include approval of our school, since sharp differences as to the theory and practice of theological education exist between our School and the Joint Commission on Theological Education, as at present constituted.

"It does, however, clear up the fact that we had a legal and canonical right to do as we did in reviving our School, and that we are not required under existing law to ask anyone's approval or consent outside our own jurisdiction, and that our School is legally and canonically as much a theological seminary as any other in our Church.

"Commissions may change with changing administrations, and theories of education change. It is at least a possibility that our School may last longer than the present membership of the Joint Commission—long enough, indeed, to set its present theories of theological education vindicated.

"A school must prove itself before it may command recognition and respect. For that reason our plans were made with great care. We determined to keep our

School small, and its standards high; to seek only the best men available to us, and to demand that they have an adequate educational background; and to work toward and to gain as soon as feasible full accreditation by the American Association of Theological Schools [see L. C., May 30th].

"You cannot run a diocese without a constant supply of ministers, vigorous, able, consecrated, and we could not get them for the little mission churches until we had established our own School."

Every mission church and aided parish in the diocese now has its own minister, either ordained or on the way to ordination. The Kentucky seminary, so far, has cost little in money, much in other ways. Maximum sacrifice has been demanded of those who teach in it, who have so far contributed their services without pay, bearing their own expenses.

In speaking of accomplishments through the school, the Bishop said that on June 11th, seven men would present themselves for ordination, four to the priesthood, and three to the diaconate.¹ In addition to this, one was made a deacon in Holy Week, and another will be ordained to that office June 27th. The Bishop said, "This is the largest number of men ever ordained to the ministry at one time in the history of our diocese, and perhaps in the history of the Church in this State."

Bishop Moody told of other success in the diocese in reporting larger church attendances; growth in Sunday schools; enlarged budgets, being subscribed and oversubscribed; and new rectories and parish halls, being bought, built, or done over.

A vote of confidence for the first graduates of the seminary was registered when, at the suggestion of the Rev. J. Perry Cox, rector of St. Peter's, Paris, and professor of pastoral theology, the convention elected the four soon-to-be-priests as delegates to the provincial synod.

ELECTIONS. Standing Committee: clerical, Clarke Bloomfield, E. W. Baxter, Francis Cooper; lay, Wadsworth Clarke, George Roth, Herbert Anderson. Executive Council: clerical, J. P. Cox, B. A. Weatherly; lay, A. L. Hamilton, C. E. Bailey. Delegates to Synod: clerical, F. W. Kephart, Jr., Clarke Bloomfield, J. N. Purman, William Spilman, Emmett Waits, W. G. Workman; lay, Wadill Platt, C. E. Bailey, Ralph Murray, Mrs. George Beddoe, J. K. Morford, Mrs. W. D. Smith.

NEW YORK

Fife and Drum Music

Church schools of the diocese of New York recently presented their mite offering in a service began with a parade of more than 8000 children across the yard of the New York Cathedral.

Led by the fife and drum field music of the Veteran's Corps of Artillery, the children marched to their places in the Cathedral. Entering the Cathedral at the same time was the Bishop's procession, including Bishop Donegan of New York, which passed by special displays in the Cathedral.

The displays included a tableau created by the mission church of St. Edward the Martyr, showing the work of the diocese among the Puerto Rican population of New York City. Suffragan

attendance of each of the winning Church schools was better than 90%.

ROCHESTER

Hidden Pistol

The Rev. Frank R. Fisher, rector of St. Mark's and St. John's Church, Rochester, N. Y., was seriously wounded, May 26th, when making a pastoral call upon one of his parishioners. Mrs. Amelia Goutremout, 47, who because of a



BISHOP BOYNTON AND PUERTO RICAN TABLEAU
Banners for mites.

Bishop Boynton of New York, formerly missionary bishop of Puerto Rico, was the central figure in the tableau.

Another exhibit illustrated the work of the American Church among the Negro population. In the press bay was an exhibit built by Japanese workers. It included an ancient suit of Japanese armour, a set of Japanese dolls, a musician playing a native instrument, and Japanese Christians worshipping.

The last of the displays was a collection of Haitian wood carvings of crèche figures which were exhibited under dramatic lighting.

At the conclusion of the Bishop's procession a representative member of each of the Church schools made the presentation of his or her parish into a giant replica of a Mite Box.

At the close of the service, banners were presented to the parishes having the highest percentage of attendance, and to those making the largest offerings, in each of four size classifications. Average

quarrel with her husband, called Dr. Fisher to the home, slew her husband, James E. Goutremout, Jr., 46, with a .32 caliber Colt pistol, wounded Dr. Fisher, and then took her own life. Dr. Fisher had officiated at their marriage last August.

After their marriage, the Goutremouts moved into a trailer camp, which they owned and operated on the outskirts of Rochester. Friends in the camp said that Mrs. Goutremout had "acted strangely" during the day and the couple quarreled. During the rector's visit, she seized a hidden pistol, turned it on her husband, Dr. Fisher, and finally upon herself.

Dr. Fisher staggered from the house to a nearby trailer and called his wife and notified the police before he collapsed. An emergency operation was performed upon the clergyman the evening of the day of the tragedy and two bullets were removed. His condition is reported as "fair" by the Strong Memorial Hospital in Rochester.

TUNING IN: ¶Diaconate is the office and work of a deacon, to which, in the Anglican Communion, a man must be ordained before he may be advanced to the priesthood. Diaconate is thus roughly analagous in the Sacred Ministry to an internship

in medicine. A deacon may read Morning and Evening Prayer (omitting the Absolution), preach (if licensed by the bishop), wear a clerical collar, and put "the Rev." before his name. In Holy Communion he may read Gospel and administer the Cup.



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DEATHS

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

George W. Barnes, Priest

The Rev. George William Barnes, 87, rector of St. Stephen's Church, Clifton Heights, Pa., died May 17th.

Mr. Barnes had served at St. Stephens since 1934. Previously he had been priest-in-charge of the Holy Sacrament Church, Highland Park, Pa. Other churches he had served include Emmanuel Church, Alexandria, Minn.; St. Paul's Church, Glenwood, Minn.; All Saints' Church, Loveland, Colo.; and St. Paul's Memorial Church, Upper Providence, Pa.

Surviving are a son and a daughter.

Anthony H. Dexter, Priest

The Rev. Anthony Hamilton Dexter, retired curate of St. Mary of the Angels Church, Hollywood, Calif., 1947-1949, died May 17th at his home in Santa Monica, Calif. He was serving as voluntary chaplain of the Los Angeles County Jail, California State Prison, San Quentin, and Episcopal City Mission Society of Los Angeles at the time of his death. He was 73 years old.

Before going to St. Mary of the Angels Church, he had served as assistant chaplain of the Episcopal City Mission of the Society of Los Angeles (1928-1932) and its chaplain (1932-1934); and chaplain of St. Mary's Chapel, Los Angeles (1932-1934).

He is survived by two daughters, a brother, and two grandchildren.

Arthur Henry Biggs

Arthur Henry Biggs, choir director and organist of the Cathedral of St. John the Evangelist, Spokane, Wash., died unexpectedly at his home May 16th. He had been at the cathedral for the past 16 years.

Under his direction, the music of the Cathedral of St. John the Evangelist achieved recognition throughout the area.

He organized the local chapter of the American Guild of Organists.

He is survived by his wife, Charlotte, a son, his mother, and two brothers.

Ada Spaulding Rogers

Ada Hoffman Spaulding Rogers, wife of Henry Geer Rogers, died May 21st at her home in Au Sable Forks, N. Y., after a long illness. She was 74 years old. A Sunday school teacher for many years at St. James' Church, Au Sable Forks, Mrs. Rogers was devotional secretary of the Adirondack Deanery, diocese of Albany.

She had devoted a large part of her life to charities and philanthropies.

She is survived by her husband, three sons, two daughters, a sister, and 14 grandchildren.

CHANGES

Appointments Accepted

The Rev. Maynard G. Argeaux, formerly rector of the Church of Holy Trinity-by-the-Sea, Daytona Beach, Fla., will on June 15th become rector of St. Mark's Church, Waupaca, Wis. Address: 419 Jefferson St.

The Rev. Hal C. Ashbrook, Jr., formerly vicar of St. Luke's Church, Los Angeles, will on June 15th become rector of St. Peter's Church, Red Bluff, Calif. Address: 510 Jefferson St.

The Rev. Milton D. Austin, formerly in charge of Emmanuel Church, Moorefield, W. Va., and Emmanuel Church, Keyser, is now associate rector of St. Paul's Church, Jackson, Mich. Office: 309 S. Jackson St.; residence: 1126 S. West Ave.

The Rev. William E. Blewett, formerly curate of St. John's Church, Detroit, will on July 1st become vicar of St. Mark's Church, Moscow, Idaho. Address: 612 Elm St.

The Rev. Leslie DeVore Dunton, formerly rector of St. Luke's Church, Grants Pass, Ore., and vicar of St. Matthias' Church, Cave Junction, will on August 1st become rector of Emmanuel Church, Coos Bay, Ore. Address: Box 1028.

The Rev. Claude F. DuTeil, formerly vicar of St. Stephen's Church in-the-Field, Wahiawa, Hawaii, will on July 1st become rector of the Church of the Good Shepherd, Wailuku, Maui, Hawaii, and archdeacon of the Island of Maui.

The Rev. William D. Eddy, who has been serving St. Paul's University, Tokyo, is now American co-director of the student center of the Episcopal Church now being built at the corner of the great Hokkaido University at Sapporo. The center was made possible by the gift of \$40,000 from the National Council last year.

Through the student center the Church will attempt to reach students who are attending, not a Church or private college, but one of the highly competitive, first-ranking government universities (formerly the Imperial universities). Most of these students are neither pro-Christian nor anti-Christian.

The Rev. Mr. Eddy, wrote: "There are such huge possibilities in this work that it makes one dream dreams that are infrequent these days. . . . Knowing full well that the activities and spirit, not the sticks and stones will make or break our great hopes, we felt at this point to insure a proper building was essential. . . . We need, and I hope we will have, the continued prayers and help of many interested persons. The chapel ought to be so fine that even non-believers will take notice; the library needs contemporary Japanese books and translations, and I want no one to freeze in his room next winter."

The new co-director was appointed to the post when the man long slated for the post, the Rev. Dr. Erroll Rhodes had to move to Tokyo, where necessary medical facilities would be available to his family. It is hoped that the new student center will be ready by October.

The Rev. Paul D. Emenheiser, formerly vicar of St. Luke's Church, Mount Joy, Pa., is now rector of St. Peter's Church, Sycamore, Ill.

The Rev. Harry J. Haydis, formerly vicar of Christ Church, Newcastle, Wyo., will on June 15th become canon of the Cathedral of St. John the Evangelist, Spokane, Wash., in charge of the cathedral's religious education program. Address: E. 128 Twelfth Ave.

The Rev. Warren L. Howell, who has been assistant of St. Paul's Church, Englewood, N. J., will on September 1st become rector of historic (1703) St. Michael's Church, Trenton, N. J.

In Bergen County the Rev. Mr. Howell has been a member of the board of directors of the mental health association and has been active in the Council of Social Agencies and other civic service organizations.

The Rev. Juan Lopez, who formerly served St. John's Church, Fords, N. J., with address in Princeton, is now rector of the Church of the Good Shepherd, Pitman, N. J.?

The Rev. James H. Martin, who has been an instructor at the Chaplains School, United States Army, Fort Slocum, N. Y., will on August 1st become rector of St. James' Church, Piscataway, N. J., and Holy Cross Church, Perth Amboy.

The Rev. W. Josselyn Reed, who has been serving St. Matthew's Church, Sunbury, Pa., will on July 1st become the first full-time rector of Holy Innocents' Church, Beach Haven, N. J., a congregation which recently attained parish status.

CHANGES

The Rev. H. Douglas Smith, of St. Paul's School, Concord, N. H., will on September 1st become canon of the Cathedral of St. John the Evangelist, Spokane, Wash.

The Rev. Field Tooley is now rector of St. James' Church, Teele Square, West Somerville, Mass. He was rector of Holy Trinity Church, Ukiah, Calif., until last September, when he attended the University of Southern California, living in Los Angeles to complete the residence requirements for the degree of doctor of philosophy.

Armed Forces

Chaplain (Lieut. Col.) Emmett G. Jones, formerly at Fort McPherson, Ga., may now be addressed: HQ Det. 1, Sta. Com., ASU 3431, Fort Jackson, S. C.

Changes of Address

The Rev. Joseph J. M. Harte, Suffragan-elect of Dallas, formerly addressed in Erie, Pa. (where he was dean of St. Paul's Cathedral), is now in residence at 3700 Maplewood Ave., Dallas, Tex.

The Rt. Rev. Dr. Thomas Jenkins, retired Missionary Bishop of Nevada, left Port Orford, Ore., in June for California. Address: 229 E. Adele St., Anaheim, Calif.

The Rev. Stuart F. Gast, rector of the Church of St. Stephen and the Incarnation, Washington, has had a change of address due to revision of numberings in Montgomery County. Formerly 6403, now 7003 Brookville Rd., Chevy Chase 15, Md.

The Rev. Edward G. Maxted, retired priest of the diocese of Mississippi, formerly addressed in Fairhope, Ala., should now be addressed at 1513 Fifth St., Bay City, Tex.

The Rev. Culbert McGay and Mrs. McGay have left Drumm Moir in Philadelphia for South Casco, Maine. He is a retired priest of the diocese of Connecticut.

The Rev. Richard H. L. Vanaman, of St. Alban's Church, Stuttgart, Ark., has had a change of address from W. Ninth St. to 726 S. Leslie St., Box 438, Stuttgart.

Ordinations

Priests

Louisiana: The Rev. Frederick E. Franklin was ordained priest on May 19th at St. Anna's Church, New Orleans, by Bishop Noland, Suffragan of Louisiana. Presenter, the Rev. L. A. Parker; preacher, Very Rev. A. R. Stuart.

New Jersey: The Rev. Samuel E. Purdy, curate of St. Paul's Church, Westfield, N. J., was ordained priest on May 8th at Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey.

Deacons

Nebraska: Lloyd Erwin Metheny, Jr. was ordained deacon on April 22d at St. Barnabas' Church, Omaha, by Bishop Brinker of Nebraska. Presenter, the Rev. Theodore Yardley; preacher, the Rev. C. E. Whitney. To be in charge of Holy Apostles' Church, Mitchell, Neb.

Richard Frederick Miles was ordained deacon on May 19th at St. Peter's Church, Neligh, Neb., where he has been layreader, by Bishop Brinker of Nebraska. Presenter, the Rev. M. D. McCallum; preacher, the Rev. E. J. Secker. To be in charge of the Neligh field, serving St. Peter's, Neligh, and churches at Albion, Creighton, and Niobrara.

Births

The Rev. Robert C. Swift and Mrs. Swift, of Trinity Church, Lawrence, Kans., report the birth of a son, Robert Clarkson Swift, Jr. on May 9th. Young Robert's uncle is the Bishop of Puerto Rico.

Degrees Conferred

The Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, New York, recently received the degree of doctor of divinity from the University of Kings' College, Halifax, N. S., and the degree of doctor of civil and canon law from Dickinson College, Carlisle, Pa.

Corrections

The Rev. Duncan R. McQueen, who was ordained deacon in the diocese of Long Island, will not work in the diocese of Rochester, as reported in *The Living Church* of May 16th. He will be the assistant of St. Martin's Church, Providence, R. I. Address: 537 Lloyd Ave.

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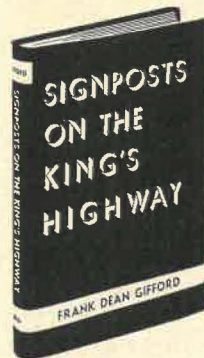
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Army

(Continued from page 13)

In Korea, when the enemy had us pinned down with fire, our order came to assault "White Horse" mountain, and to hold it at all costs. Late on the night of the assault, I said Holy Communion on the side of the mountain, and in my remarks I said something like this: "That which we are about to do is a little like that which Christ did on Calvary."

The next morning the wounded started arriving back at the forward aid station. I shall never forget one very tall lad, badly wounded by a mortar shell. His left leg was twisted and bent and had to be set before he could be evacuated. Opiates could not be administered because we were not sure about the extent of his internal injuries. He grabbed my hand and we said the Lord's Prayer word by word, comma by comma, and when it was over he looked up at me and said, "Chappie, our Lord died for me, didn't He? They pushed a crown of thorns on His head; they spit at Him and hit Him." "That's right," I said. "Then this isn't too much for me to take, is it?"

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Waters

(Continued from page 11)

the church well for your drinking-water, and be sure and remember to boil it first. Or use the Rectory pump, if it is spared to us. Now, lord Peter, back to the church."

Mrs. Venables had already taken charge in the church. Assisted by Emily and some of the women of the parish, she was busily roping off areas—so many pews for the school-children, so many other pews near the stoves for the sick and aged, the area beneath the tower for furniture, a large placard on the parclose screen REFRESHMENTS. Mr. Gotobed and his son, staggering under buckets of coke, were lighting the stoves. In the churchyard, Jack Godfrey and a couple of other farmers were marking out cattle-pens and erecting shelters

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among the tombs. Just over the wall which separated the consecrated ground from the bell-field, a squad of voluntary diggers were digging out a handsome set of sanitary trenches.

"Good lord, sir," said Wimsey, impressed, "anybody would think you'd done this all your life."

"I have devoted much prayer and thought to the situation in the last few weeks," said Mr. Venables. "But my wife is the real manager. She has a marvelous head for organization. Hinkins! right up to the bell-chamber with that plate—it'll be out of the way there. Alf! Alf Donnington! How about the beer?"

"Coming along, sir."

"Splendid—into the Lady chapel, please. You're bringing some of it bottled, I hope. It'll take two days for the casks to settle."

"That's all right, sir. Tebbutt and me are seeing to that."

The Rector nodded, and dodging past some of Mr. Hensman's contingent, who were staggering in with cases of groceries, he went out to the gates, where he encountered P. C. Priest, stolidly directing the traffic.

"We're having all the cars parked along the wall, sir."

"That's right. And we shall want

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volunteers with cars to run out to outlying places and bring in the women and sick people. Will you see to that?"

"Very good, sir."

"Lord Peter, will you act as our Mercury between here and Van Leyden's Sluice? Keep us posted as to what is happening."

"Right you are," said Wimsey. "I hope, by the way, that Bunter — where is Bunter?"

"Here, my lord. I was about to suggest that I might lend some assistance with the commissariat, if not required elsewhere."

"Do, Bunter, do," said the Rector.

"I understand, my lord, that no immediate trouble is expected at the Rectory, and I was about to suggest that, with the kind help of the butcher, sir, a sufficiency of hot soup might be prepared in the wash-house copper, and brought over in the wheeled watering tub — after the utensil has been adequately scalded, of course. And if there were such a thing as a paraffin-oil stove anywhere. . ."

"By all means — but be careful with the paraffin. We do not want to escape the water to fall into the fire."

"Certainly not, sir."

"You can get paraffin from Wilderspin. Better send some more ringers up to the tower. Let them pull the bells as they like and fire them at intervals. Oh, here are the Chief Constable and Superintendent Blundell — how good of them to come over. We are expecting a little trouble here, Colonel."

"Just so, just so. I see you are han-

dling the situation admirably. I fear a lot of valuable property will be destroyed. Would you like any police sent over?"

"Better patrol the roads between the Fenchurches," suggested Blundell. "St. Peter is greatly alarmed—they're afraid for the bridges. We are arranging a service of ferryboats. They lie even lower than you do and are, I fear, not so well prepared as you, sir."

"We can offer them shelter here," said the Rector. "The church will hold nearly a thousand at a pinch, but they must bring what food they can. And their bedding, of course. Mrs. Venables is arranging it all. Men's sleeping-quarters on the cantoris side, women and children on the decani side. And we can put the sick and aged people in the Rectory in greater comfort, if all goes well. St. Stephen will be safe enough, I imagine, but if not, we must do our best for them, too. And, dear me! We shall rely on you, Superintendent, to send us victuals by boat as soon as it can be arranged. The roads will be clear between Leamholt and the Thirty-Foot, and the supplies can be brought from there by water."

"I'll organize a service," said Mr. Blundell.

"If the railway embankment goes, you will have to see to St. Stephen as well. Good-day, Mrs. Giddings, good-day to you! We are having quite an adventure, are we not? So glad to see you here in good time. Well, Mrs. Leach! So here you are! How's Baby? Enjoying himself, I expect. You'll find Mrs. Venables in the church. Jack! Jackie Holiday! You must put that kitten in a basket. Run and ask Joe Hinkins to find you one. Ah, Mary! I hear your husband is doing fine work down at the Sluice. We must see that he doesn't come to any harm. Yes, my dear, what is it? I am just coming."

For three hours Wimsey worked among the fugitives — fetching and carrying, cheering and exhorting, helping to stall cattle and making himself as useful as he could. At length he remembered his duty as a messenger and extricating

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his car from the crowd made his way east along the Thirty-Foot. It was growing dark, and the road was thronged with carts and cattle, hurrying to the safety of Church Hill. Pigs and cattle impeded his progress.

"The animals went in two by two," sang Wimsey, as he sped through the twilight, "the elephant and the kangaroo. Hurrah!"

Down at the Sluice, the situation looked dangerous. Barges had been drawn against both sides of the gates and an attempt had been made to buttress the sluice with beams and sandbags, but the piers were bulging dangerously and as fast as material was lowered into the water, it was swept down by the force of the current. The river was foaming over the top of the weir, and from the east, wind and tide were coming up in violent opposition.

"Can't hold her much longer, now, my lord," gasped a man, plunging up the bank and shaking the water from him like a wet dog. "She's going, God help us!"

The sluice-keeper was wringing his hands.

"I told 'em, I told 'em! What will become on us?"

"How long now?" asked Wimsey.

"An hour, my lord, if that."

"You'd better all get away. Have you cars enough?"

"Yes, my lord, thank you."

Will Thoday came up to him, his face white and working.

"My wife and children— are they safe?"

"Safe as houses, Will. The Rector's doing wonders. You'd better come back with me."

"I'll hang on here till the rest go, my lord, thank you. But tell them to lose no time."

Wimsey turned the car back again. In the short time that he had been away the organization had almost completed itself. Men, women, children and household goods had been packed into the church. It was nearly seven o'clock and the dusk had fallen. The lamps were lit. Soup and tea were being served in the Lady chapel, babies were crying, the churchyard resounded with the forlorn lowing of cattle and the terrified bleating of sheep. Sides of bacon were being carried in, and thirty wagon-loads of hay and corn were ranged under the

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June

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14. St. Paul's Church, Ziegler, Ill.
15. St. John's Church, Mt. Prospect, Ill.
16. St. Simon's Church, New Rochelle, N. Y.; St. Michael's Church, Lincoln, Park, Mich.; St. Stephen's Church, DeKoven Foundation, Racine, Wis.
17. Church of St. Alban the Martyr, St. Alban's, N. Y.; St. John's Church, Milwaukee, Ore.; Emmanuel Church, Winchester, Ky.
18. Grace Church, Alexandria, Va.
19. Grace Church, Hartford, Conn.

church wall. In the only clear space amid the confusion the Rector stood behind the rails of the Sanctuary. And over all, the bells tumbled and wrangled, shouting their alarm across the country. Gaude, Sabaoth, John, Jericho, Jubilee, Dimity, Batty Thomas and Tailor Paul— awake! make haste! save yourselves! The deep waters have gone over us! They call with the noise of the cataracts!

Wimsey made his way up to the altar-rails and gave his message. The Rector nodded. "Get the men away quickly," he said, "tell them they must come at once. Brave lads! I know they hate to give in, but they mustn't sacrifice themselves uselessly. As you go through the village, tell Miss Snoot to bring the school-children down."

The men were already piling into their waiting cars when Lord Peter again arrived at the Sluice. The tide was coming up like a race, and in the froth and flurry of water he could see the barges flung like battering rams against the piers. Somebody shouted: "Get out of it, lads, for your lives!" and was answered by a rending crash. The transverse beams that carried the footway over the weir, rocking and swaying upon the bulging piers, cracked and parted. The river poured over in a tumult to meet the battering force of the tide. There was a cry. A dark figure, stepping hurriedly across the reeling barges, plunged and was gone. Another form dived after it, and a rush was made to the bank. Wimsey, flinging off his coat, hurled himself down to the water's edge. Somebody caught and held him.

"No good, my lord, they're gone! My God! did you see that?"

Somebody threw the flare of a head-light across the river. "Caught between the barge and the pier— smashed like egg-shells. Who is it? Johnnie Cross?"

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