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The Living Church

August 1, 1954 Price 20 Cents



ST. MARY'S, Sewanee: Along with math, dates and dances [pp. 5,

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LETTERS

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

Honolulu

Some of the brethren seem unduly perturbed over the Presiding Bishop's judgment in regard to holding the next General Convention in Hawaii. For one I am grateful for his decision. It was good statesmanship.

Respecting the cost, since thousands manage to go there every year for pleasure, it is unthinkable to me that anyone elected by the Church, and to some extent aided by the diocese, should be unable to go because of the cost. For myself I cannot afford a television instrument but, being well enough at the time, I expect to have saved pennies enough for a tourist ticket to Honolulu.

Similar objections were raised when California invited the Convention to venture to cross the continent in 1901. And in 1922 when we invited the Church to come to Portland, Ore., there were those who prophesied meager attendance.

The facts in both instances were that attendance was high and everybody, beside being happily rewarded for the effort and the outlay, learned something of the far-reaching task of the Church west of Chicago. As one bishop wrote me in 1922: "I am so glad we accepted Oregon's bid; we went, we saw, and we were enlightened." After the 1901 journey to California another bishop wrote: "For the first



LOUISE KING (3D), JOHN BRAMHALL (1ST), FIORE WANG (2D)
After the dance.

time I got an understandable picture of the big task confronting the Church in the great prairie and mountainous country of the West."

Now in Hawaii those who go will not only glimpse much still to be done, but will see the magnificent job that has been already accomplished. And having myself spent two months there last year I can speak truthfully and gladly of what I both saw and heard.

✠ THOMAS JENKINS,
Retired Bishop of Nevada.
Anaheim, Calif.

Three Winners

It isn't often that the three winners of THE LIVING CHURCH Essay Contest get together in one place, and so we are sending a picture of this year's winners.

The two girls are at St. John Baptist School, and John Bramhall at St. Bernard's School, five miles away. John had been a guest at one of our dances when we snapped this picture.

(Sister) JANE PATRICIA,
Community of
St. John Baptist.
Mendham, N. J.

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Clear Distinctions

Concerning the Rev. E. A. de Bordenave's request [L. C., April 18th] for a reaction to Professor Albert T. Mollegen's article on "An Evangelical View of the Church" in the discussion of orders:

I agree that such ministries as the "Wesleyan" and others are a judgment against the Catholic Church for those factors which caused such non-conformist ministries. They are not however, a judgment against the Apostolic ministry. War may be a judgment against a nation but war is man-made and man-caused, not God-made. The evil is the judgment against the sin, but that does not make the evil good. We need to keep these distinctions clear.

(Rev.) LEE H. YOUNG,
St. Andrew's Church.

Cottage Grove, Ore.

Africa Bureau

For over two years the Africa Bureau, of which the Honorary Director is the Rev. Michael Scott, has served as a reliable center of information on events and attitudes in different parts of British Africa, at the same time providing an opportunity for various African delegations and leaders to inform the British public — including the Parliament — of their views. Its executive committee includes distinguished Church leaders and members of all three British political parties.

Many American Episcopalians, including, we are sure, readers of THE LIVING CHURCH, have shared these same concerns and have been interested in the work of the Rev. Michael Scott. Some of these may be interested in receiving the reports and other publications of the Africa Bureau, and in expressing their concern by contribution to its work. The address is 69 Great Peter Street, London, S. W. 1, England.

(The Very Rev.) LAWRENCE ROSE,
Dean, General Theological Seminary.

(The Very Rev.) JAMES A. PIKE,
Dean, New York Cathedral.
New York City.

Twenty Minutes of Thought

Although I am a retired Congregational minister I consider THE LIVING CHURCH one of the best of our religious journals from every point of view and read every word of every issue with intense interest.

Your discussion [L. C., February 21st] of the length of sermons interests me. I believe that the most effective sermon is a brief, concentrated discourse — that which states a thesis, goes on logically from point to point, makes a practical application, then stops.

Too many sermons are too discursive: they cover too wide a field of thought, wander too far afield. Three sermons I have heard in recent years — all by Episcopal ministers — I remember in their entirety. I found them all interesting and profitable. One was by a young man, the other two by middle-aged men.

Each sermon was about 20 minutes long. I speak of a sermon preached at a morning service. . . .

(Dr.) WALTER S. SWISHER.

Orr's Island, Me.

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Talks With Teachers

The Rev. VICTOR BOAC, D.D., Editor



Self-Expression

Inexperienced teachers often think that a child who is shy, reticent, and says little is backward, or not very bright. They associate quick responsiveness and ready talk with brilliance.

This attitude may be traced to the heavy blight of "verbalism" which once covered much of our teaching, and is even now too slowly fading. Teachers (by this view) give the right words to their pupils, and expect to get them back in drill or final test. Definitions, facts, lists, identifications, summaries, catechisms, vocabularies—these are part of the trade with words which has passed for teaching and learning for too long a time.

To be able to express oneself in words is indeed the normal way. If we are to communicate with others, we must know the means of communication. But true self-expression is not the same as "play back." Our children are not tape-recording machines, they are persons.

Self-expression means that you are a person, in your own right, a personality different from all others; and that you have found a way to bring out yourself. We are all like black bags containing strange treasures. To bring these into the light will be our act of self-expression. It will require groping, and inward discovery. And the joy of bringing it out is one of life's richest experiences.

A large part of our new educational aim consists in helping pupils find ways of expressing themselves. Some of them are over-stimulated, we realize, at least in respect to their flow of words. They talk often, and in many cases with no great sense. Talking is their chief and only outlet. For such pupils we teachers need to provide a variety of other ways of expression. We must also help them to deepen their expressiveness through speech.

The great problem is to motivate most of our children to some sort of expression. Perhaps they were thwarted, crushed at some stage. More possibly they were never led to feel the satisfaction of achievement. The aim of the new guidance is not to steer the child into the teacher's pattern, but to let him be himself, his full self.

If you are one who feels resistant when you hear someone say, "That's progressive education," you should realize that this outlook dominates our thought today, and that we can never go back to the old, stiff ways of authoritarian teaching.

Says progressive education: The child has a right to live richly, to have all the varied and beautiful experiences of which human life is capable. For that we must provide an environment rich enough to draw him out, and in which he can find himself.

If you wish a person to do well, you must provide the stimulus of recognition, the sense of distinction and selfhood among his companions. We must find for each child something he can do well.

The child who may never find readiness in speech may find deep satisfaction in other original actions. To invent and start these is one of the neglected arts of teaching. True, we have had handwork of all sorts but seldom enough with an approach and application that gave meaning.

The frequent use of the word "dynamic" means simply that we recognize the hidden life force in each one, and try to bring it to fruition. Not all were made for glib talking, or skilled painting, sculpting, or designing. Some can act, some sing, some dance or be leaders. But all have the gift of praise. To be led to use this in the approach to God is the first level of religious teaching. Every child needs a friend and coach to start him being himself toward God.



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PORTER SARGENT

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Boston 8, Mass.

The Living Church

Established 1878

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

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Things to Come

AUGUST						
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August

- 7th Sunday after Trinity. Catholic Congress, Chicago, to 3d.
- Ecumenical Institute, Chicago, to 6th; and 9th to 13th. General Synod of Polish National Catholic Church, Buffalo, N. Y., to 6th.
- Anglican Congress, Minneapolis, to 13th.
- Transfiguration
- 8th Sunday after Trinity.
- 9th Sunday after Trinity. World Council of Churches Second Assembly, Evanston, Ill., to 31st. Church and Group Life Laboratory, Rowland Hall, Salt Lake City, Utah, to 27th.
- 10th Sunday after Trinity.
- St. Bartholomew.
- Secondary Christian Teachers Meeting, Seabury House, Greenwich, Conn., to 28th.
- 11th Sunday after Trinity.

September

- 12th Sunday after Trinity.

The Cover

Because a Church school is a kind of family, many customs can be observed with an intensity of feeling and drama not elsewhere possible. Thus the cover picture of this issue shows the girls of St. Mary's, Seawanee, Tenn., going to the altar of God at Commencement to receive their diplomas from a priest, while the Sisters of the Community of St. Mary, who have taught them, played with them, prayed for them, prayerfully look on.

SORTS AND CONDITIONS

THERE WERE three of us, close friends in our late teens and early twenties. We were always together, and few were the thoughts we did not have in common. Then, as friends do, we drifted into separate destinies.

THE LONG, lean cynical one with the sword-like wit, married first. The marriage failed, and, after that, calamity upon calamity rained upon him. But, when we had a reunion a few years ago, we agreed he had not changed at all. A Cyrano de Bergerac (more handsome than the prototype), he wore his panache as gallantly as ever. Six months later he was dead of tuberculosis.

THE ONE who did not marry, who demonstrated his Austrian antecedents by his love of *gemuetlichkeit*, continued on his easy-going way. Conversation was his life-work, although he did well enough at more remunerative lines of endeavor. No deep outward trouble affected him, no personal crisis confronted him, but I have just been notified that he has died by his own hand.

"Ah love! could you and I with Him conspire
 To grasp this sorry scheme of things entire,
 Would not we shatter it to bits—and then,
 Remold it nearer to the heart's desire?"

CALAMITY and despair and blissful contentment were the invisible signposts at the crossroads where we three parted long years ago. Was there some way of reading the signs? And if we had read them, what would we have done differently? Yet one could wish for the power to construct a world in which there would be less wastage of human lives.

THE CHRISTIAN hope looks upon suicide with a grim visage. The fact that a friend has died that way does not alter the picture. But only God knows what is in men's hearts, and only He can distinguish despair from desperation, intention from confusion, satanic pride from the struggles of a snared bird. And, in some cases where every circumstance would have indicated suicide, the subject has lived to explain that the apparent attempt was only a grotesque accident. The task of judging is God's, not ours.

AS I WRITE, three mallard drakes swim by in their eclipse plumage. They have been bumming around the river together for several months, recognizable as the same trio because one of them wore russet epaulettes. In time, no doubt, they

will separate and face their separate destinies—one for the hunter, one for a nighttime collision, one for another few years of the joys of a duck's life. The angels that govern wild things probably brought them here just now with a purpose.

ONE REASON might be for a reminder that death is not the thing that gives significance to life. The long golden hours of our youthful companionship, our choir-singing, the priest wired for sound (a microphone concealed in his vestments with the cord trailing behind) so that we could make a surprise recording of my friend's wedding, all the pleasures and joys and insights of the road we traveled together—each of these moments is an eternal moment, endowing the universe with a little more lustre that shall not be taken away. The wild things of nature do not grieve for the past nor destroy the present with anxieties about the future. Living is their job, and living is our job too.

THIS SCHEME of things may not seem quite so sorry if, with the ducks in the river, we give equal weight to every moment. The sorrows are intermittent, the joys constant if we but open our eyes and look about us.

NEVERTHELESS, we cannot fall back on our kinship to the natural world and claim that it is enough if our friends and loved ones adorned and beautified it for a season. The cry of the Rubaayat for a reconstructed universe is precisely the demand of God upon us: that we hate human wastage and loss, that we be discontent until all that is human is perfected. "Gather up the fragments that remain, that nothing be lost."

WE MAY be sure that God's infinite love encompasses everything we love. Death, we know, is only an incident, neither closing the door upon the future nor wiping out the past. Christ has made us co-workers, "conspirators" with Him, to seek and save and help to rebuild in a fellowship of prayer and sacrament that extends beyond the tomb. The issue of all our striving is in His hands, and He who judges us is the same Jesus who died upon the Cross to save us.

HEAVEN would be a poorer place if our three roads did not meet again. Perhaps, though, we should make a firm date today with our friends to meet in heaven—and then follow the roadmap carefully to make sure we get there.

PETER DAY

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.

Member of the Associated Church Press.

News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late, important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

(SEVENTH SUNDAY AFTER TRINITY)

EPISCOPATE**Acceptance**

The Rev. Anson P. Stokes, Jr., rector of St. Bartholomew's Church, New York City, has accepted his election as Bishop Coadjutor of Massachusetts [L. C. July 11th], subject to necessary consents. Bishop Nash of Massachusetts has set his retirement for 1956 at which time he will be 68 years old.

CONVENTION**Pay Later Plan**

A new installment payment program of one of the major airlines with service to Honolulu, Pan American, may help delegates comfortably arrange their finances for the 1955 General Convention. "For a slightly higher amount fares may be paid in monthly installments in the U.S.A.," says Pan American.

Pan American's Pay Later Plan requests a minimum of 10% down on the cost of the ticket, plus monthly payments over a 12 month period. For example, the airline's round-trip Rainbow Tourist fare, which is more economical than first class, from New York to Honolulu via San Francisco or Los Angeles is \$448. If the down payment is \$48, the monthly payments would be \$37.33 for 12 months. Total fare this way is \$495.96.

The amount down on the ticket may exceed 10%, thus lowering the monthly payments for the 12 month period. The round-trip Rainbow Tourist fare, per person, from either San Francisco, Los Angeles, or Seattle to Honolulu is \$250. If the down payment is \$30, then the monthly payments would be \$20.53 for a 12 month period.

Time for the flight from New York to Honolulu via San Francisco takes from 11 PM one day to 5 PM the next day (arrival time at San Francisco is 9:38 AM the second day, and departure time from San Francisco, 10:30 AM that day).

Flight leaves Chicago at 1:45 AM.

Free baggage allowance per person on the Rainbow Tourist fare is 44 pounds. United States citizens traveling to Honolulu require only proof of nationality, which may be either a birth certificate or voters card.

TUNING IN: ¶The Eastern Orthodox and the Roman Catholics have, for 900 years (since July 16, 1954, to be exact), been in a state of schism or separation from each other. The split that caused this was the first major schism in Christian history.



HAWAII EPISCOPAL ACADEMY*
\$48 down to fly to Honolulu.

INTERCHURCH**Site Recommendations**

New York City was recommended as the permanent headquarters of the National Council of Churches by a special committee of ten at a recent meeting in Cleveland, Ohio.

The committee also recommended that Chicago be designated as the location of the Council's major Midwest office, that its regional offices in Washington, D. C.; Atlanta, Ga.; and Ft. Worth, Texas; be continued, and that other regional offices be established as the need arises.

A statement released on behalf of the committee by its chairman, Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., said that in view of the fundamental nature of the NCC as a "Council of member denominations" the choice was decided on the basis of proximity to "the largest possible number of official offices and agencies of the member denominations." [Episcopal

* Academy pictured is one of institutions of missionary district of Honolulu (numbering about a dozen and a half in all) which deputies and other Churchpeople attending 1955 General Convention will want to see. Located on Island of Hawaii, Academy is new (1949) boarding and day school for boys, and day school for girls.

Church's national headquarters are in New York City.]

Final action on the committee choice is expected to be taken by the National Council's General Board at a meeting in New York on September 14th.

The recommendation came as the climax to four years of deliberation over a permanent headquarters site that began at the NCC's constituting convention in 1950. Although the choice was narrowed down a year ago to New York and Chicago, a number of other cities had been under consideration at one time. Among these were Cleveland, Columbus and Cincinnati, Ohio, Indianapolis, Pittsburgh, and St. Louis and Kansas City, Missouri.

Dr. Dahlberg said the committee voted seven for New York and two for Chicago with Dr. Ben R. Lacy, Jr., president of Union Theological Seminary (Southern Presbyterian) at Richmond, Va., who is traveling in Europe, not casting a ballot.

The Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church is a member of the committee.

In connection with the selection of New York City, it was recalled that a committee representing 11 educational and religious institutions on New York's Morningside Heights have asked the NCC to consider locating there and that John D. Rockefeller Jr. has said he would be interested in contributing up to \$1,000,000 for a religious center in New York City.

Shadow of a Roadblock

If the Orthodox can take part in interchurch conferences, why can't Roman Catholics, asks an Orthodox Bishop in a recent letter to a Roman Catholic Cardinal. The Bishop, the Rt. Rev. Bishop Athenagoras, goes even further to suggest that the Roman Church call all Christians to confer on theology and consolidated action.

The letter from Bishop Athenagoras, who is Bishop of the Western States Diocese of the Greek Archdiocese of North and South America, was addressed to Francis Cardinal McIntyre, Roman Catholic Archbishop of Los Angeles.

Cardinal McIntyre accepted an invitation from Bishop Athenagoras to visit St. Sophia Greek Orthodox Cathedral

The second, affecting only the West but bringing in its train a far greater number of divisions, occurred at the Reformation. In modern times various steps looking toward the reunion of Christendom have been taken.

in Los Angeles [see cut]. And Religious News Service reports that the Cardinal has replied to the Bishop, but a spokesman for the Roman Catholic archdiocesan chancery said the Cardinal's letter was not to be made public.

The Bishop's letter is a significant invitation to Roman coöperation. It is even more significant, coming as it does, in the shadow of the roadblock recently thrown up by the U. S. Roman hierarchy—a roadblock that clogs the path for Romans who might have participated in the World Council of Churches Assembly at Evanston this month [L. C., July 18th].

This is Archbishop Athenagoras' letter to Cardinal McIntyre:

"Your Eminence:

"This year we are observing the nine hundredth anniversary of a sad event, that of the Schism which occurred in the life of the Holy Church of Christ, and set apart her two districts, the Western and the Eastern, embracing the One, Holy, Catholic, and Apostolic Church,¹ which prior to 1054 being united with the bonds of Faith and love, had successfully fought the heretical enemies of Christ, had survived persecutions, had offered to God and to the world saints, martyrs, great preachers, confessors,² and zealous workers in all the fields of Christian endeavor. Since the Schism set these two districts apart, their march towards spiritual progress was engulfed by antagonism and intrigue, aiming to make the one submit and surrender to the other's objectives and plans.

"Recently *Apostolos Andreas*, the official weekly paper of the Patriarchate of Constantinople, in its issue No. 135 included an article with reference to this anniversary. It is my desire to bring this article to your attention; I therefore extend you this letter in brotherly love trusting that you will join me in prayer to our Lord, the Shepherd of the Church, that the East and West might understand and embrace each other so that united in Faith and love we might exist as one Flock of the Good Shepherd.

"In the aforementioned article, the schism is called 'sorrowful' due to the lamentable consequences suffered by both the Eastern and Western districts of the one Church. The anniversary is recognized as 'sad' because the Schism has delayed the victory, which the Christian Faith is destined to achieve according to the prophetic words of our Lord: 'I have overcome the world' (St. John 16:3). 'This is the victory that overcometh the world, even our faith' (1 St. John 5:4).

"The author of this article, considering the magnitude of misfortunes and sufferings inflicted upon the Church since 1054, suggests that the Christian soul find consolation in the event that will take place this coming August in Evanston, Ill., where the Christian world will meet in its sec-

ond conference [the Second Assembly of the World Council of Churches] to study the theme: 'Christ, the hope of the world.'

"According to this well-informed writer, it is certain that all Orthodox Churches will attend this conference. Even those living in silence and martyrdom behind the Iron Curtain are expected to be present. He notes with regret that the Church of Rome will be officially absent and possibly will follow the discussions and deliberations through observers. [See L. C., July 18th.]

"Commenting on the gravity of the consequences of the Schism, the Parisian Journal *Mont* wrote, that this nine hundredth anniversary will be an opportunity for new thoughts, relative to the history and tragic results of the separation of Christendom.

"In view of the devastating results of the Schism, Benedictine and Dominican monks as well as the 'Istina' group are seriously studying a more intensified program of coöperation with the Orthodox theologians. Fr. Le Guiyu, a Roman Catholic Priest, points out in the magazine *Vie Spirituelle* that the one-sided evolution



BISHOP AND CARDINAL
Anniversary of a sad event.

of the Western Church after the Schism, deprived of the influence of the Eastern, is recognized as one of the causes that created the Reformation and Protestantism.

"The writer in *Apostolos Andreas* completes his article with the following suggestion worthy indeed of serious consideration: 'The Church of Rome must be convinced by now that with methods and means that it has used it is impossible to succeed in uniting or bringing the Churches under her influence and jurisdiction. It would be better to take the initiative and lead in a movement of friendliness and coöperation among the Churches in the

moral and social field of action. Such a movement will be the first step on the road which some day will bring the Christian World toward the 'One Church,' toward the 'One Flock' under one Shepherd, assuredly not a human, but certainly the Christ, the God-man.'

"Since the Schism nine centuries ago, both the Roman and the Orthodox Churches have been tried in many ways. In the first place, they have been deprived of the mutual consolation and encouragement in the struggle against sin and have failed to make the effects of the saving Life of Christ more abundant and unitedly impressive. They have been taught through trying experience that, through disregard for each other's particularities and in some way forcing upon each other their respective traditional beliefs, more harm than good has been created. Thus these additional obstacles have prevented the spirit of love from influencing and directing our steps toward unity.

"The experiences acquired during the nine centuries of separation prove that:

"(1) The Western Church has not been able to convince the Eastern as to the validity of Her own doctrinal points added to the then-existing dogmas and customs, nor the Eastern the Western to change or alter or even abandon any of these dogmatical additions.

"(2) Proselytism has not been fruitful either for the Eastern or for the Western Church. Indeed, it has further widened the chasm of the Schism.

"(3) The 'Uniate' movement [T I, p.8] has contributed nothing substantial to the benefit of the Western Church, because the Uniates proved themselves very shallow and changeable in their religious convictions. They have either returned in groups to their former religious traditions or covered themselves with the shadow of indifference, thus becoming easy prey to Communistic propoganda. Those who have remained in their new ecclesiastical allegiance primarily consider the material assistance and advantages they expect to receive rather than the truth of their new religious affiliation.

"(4) The growth of the Protestant world and the successful efforts for coöperation and unification of power everywhere and especially in the United States of America, show the methods of proselytism futile and weak to convince and bring back the Protestants to the realm of the Roman Catholic Church from where they emanated after the Schism.

"(5) The powers of Christ, divided and in many respects and ways in evident opposition, are not able to stand impressively in togetherness against the contemporary enemy. The Cross in hands that are not joined in peace and love, fails to impress. The Gospel spread and interpreted by opposing groups that seek converts from each other fails to touch the hearts and change lives. All these are happening while the forces of the enemy increase, while the waves of sin grow and atheism and Com-

UNING IN: ¶The adjectives one, holy, catholic, and apostolic are sometimes called "the four notes of the Church." The church is so described in the original Greek, as well as in the Latin, of the Nicene Creed. In the Prayer Book version the

note "holy" has been omitted through textual misunderstanding. ¶A martyr is one who has died for the faith; a confessor is one who has endured great suffering for his loyalty to our Lord, but has not been called upon to give up his life.

munism cover our lives with their moral and spiritual perversion, threatening the very existence of the Christian religion, converting young and old to its ranks.

"The leaders of the free nations everywhere and in our United States and all conscientious statesmen and politically-minded people are prompted to ask: 'What are the Christian Churches doing in the struggle against the enemy of freedom and religion?' The isolated actions taken by the individual Christian groups will never succeed to impress or even influence the international issues. Their contribution adds nothing to the fact of inaction on the part of the Christian world as a unit. Who would disprove or deny that this apathy serves the cause of Communism whose agents are free to invite support and fellowship even from among the ranks of preachers and interpreters of the Gospel of Christ? Justly therefore, those of the free world who fight Communism can apply to the divided Christians the words of Christ against the Pharisees: 'They say, and do not' (St. Matthew 23:4).

"What does Rome or Constantinople, or Canterbury, or the World Council of Churches say? They issue attractive and true statements. The results, however, remain the same without any practical effect. Because all isolated actions are weak and unable to replace the powerful influence that the Christian world would exercise when working on a universally accepted program.

"The moral and social crisis reigning over the world today is challenging the Church, the universally recognized power to influence the reconstruction of the moral and spiritual consciousness of mankind. This challenge must be answered with power and apostolic zeal by the Church. Putting aside all barriers and obstacles the Church must offer Her whole strength to help and protect our faltering civilization. Her strength, however, and power and prestige are not expected to be found in material possessions, in real estate, and in the multitude of institutional organizations. Her power is centralized in the actuality of love, the fulfillment of our Lord's Commandment, set by Him to be the characteristic of all His followers. 'A new commandment I give unto you that you love one another, as I have loved you, that ye also love one another' (St. John 13:34-35). The world today challenges the Church to show in actuality the validity of this Commandment exemplified in Her Life. How can we say that this Commandment, the characteristic of Christian fellowship, motivates the life and work of the Church since antagonism is so evident in our efforts and since we do nothing to bridge the gulf of Schism?

"The power of Christian love, put to action in the effort of all conscientious Christians to achieve mutual understanding and coöperation for the benefit of mankind, will prove its superior and miraculous qualities again as in the case of Martha and Mary, the sisters of St. Lazarus.

"Both saintly sisters had genuine love in their hearts for their brother's Friend. Their reaction however, in front of Christ when He talked about the resurrection of their brother, did not show any sign of living Faith. The one remained home while the other rushed to meet Him. She told Christ that were He present her brother would not have died. To the Lord's assertion, however, that Lazarus will rise, she pays no attention. Her answer referred not to the immediate resurrection but to that of the 'last day.' Nevertheless, they followed Christ to the grave of their brother. Love, not Faith in Jesus, guided their steps. Martha, unrestrained in her sorrow and weak in her trust to the power of Jesus, let out the scantiness of her Faith when she said to Christ: 'Lord, by this time he stinketh, for he has been dead four days' (St. John 11:39). The result however, was the resurrection of her brother.

THE MIRACLE

"In this case love, not Faith, caused the miracle. The shaken faith, weakened and depressed by sorrow, was not strong enough to serve. The love of the Lord met the love of the bereaved sisters and then the miracle was effected. The presence of love was enough for the Lord to call the dead back to life and thus revive and strengthen the lost Faith.

"Why cannot something similar happen today as a result of our effort to strengthen the bonds of love and achieve the coöperation among the Churches? Why cannot love, put to action in the practical field of coöperation of all Christians, raise and revive in us that Faith which will lead all of us to make real the prayer of Christ 'that all be one'? (St. John 17:11-21). Love will bolster the faith shaken and enfeebled by the Schism so that it might shine forth anew in the splendor of victory. Our hand-in-hand march against sin and our unified defense against the common enemy of Christianity will inspire our souls to pray more fervently to our Lord 'for the unity of all.' Our conferences and studies of contemporary problems will guide us on the way leading to the door of unity, bringing to reality our Lord's prophecy that there be 'one flock and one Shepherd' (St. John 10:16).

"The Orthodox Catholic Church has seriously studied the signs of the times and the contemporary trends and tragedies that challenge us all as Christians. After the First World War the Orthodox Church, putting aside all difficulties and barriers, was instrumental in introducing the idea of creating the 'League of Churches' (Koinonia Ekklesion). Today the Orthodox Church takes an active part with the Protestant groups in conferences aiming to help the Christian world to achieve coöperation under a unified program for the sake of peace, the protection of the Christian way of life, and the defense against Communism. In so doing, the Orthodox Church avoids participation in dogmatic discussions knowing that the

Christian doctrines have been sealed and completed by infallible decisions made at the Seven Ecumenical Councils of the undivided Church.

"Is it beyond possibility for the Roman Church to do the same thing? Putting aside all obstacles and barriers that circumstances have accumulated and considering the good of coöperation higher than all expected results of isolated endeavors, the Roman Church would do well to accept the suggestion and call all Christians of the world to a conference of love and brotherhood for the following three-fold purpose:

"(a) to study methods and ways to fight sin under a unified program and protect peace and the Christian values;

"(b) to gather and organize all the powers of Christianity to defend humanity against the assaults of Communism, the enemy of religion and freedom; and

"(c) to establish circles to study theological subjects along the pattern of those formed in France between Roman Catholic and Orthodox theologians. Similar circles of study formed in the United States of America will contribute immensely to our mutual understanding and coöperation.

"I hope, your Eminence, 'and hope does not fail,' that you will exercise all the influence accorded your position and rank so that the leaders of the Roman Church might accept and study the proposal suggested by the paper *Apostolos Andreas* of the Ecumenical Patriarchate and thus assume the initiative of inviting all Christians for a 'Koinonia' of coöperation in love and brotherliness in defending our Christian heritage, threatened today by the organized forces of atheistic Communism.

"In closing, I invite your Eminence to visit St. Sophia Cathedral now that it has been completed.

"Asking your prayers, I remain,
"Your brother in Christ,
"BISHOP ATHENAGORAS."

PUBLIC AFFAIRS

An Episode

The Rev. William Howard Melish, acting minister of Holy Trinity Church, Brooklyn, N. Y., has been testifying (since July 6th) before the Subversive Activities Control Board at a hearing to determine whether the National Council of American-Soviet Friendship, Inc., should be required to register as a Communist front organization. [Mr. Melish was chairman of the Council for several years.]

On July 19th Mr. Melish wrote the Presiding Bishop about "one episode . . . in the . . . interrogation that directly involves the Protestant Episcopal Church."

The episode to which Mr. Melish refers centers around a question put to him by Oliver J. Butler, Jr., special assistant to the United States Attorney General.

TUNING IN: ¶Uniates [p. 7] are groups of Eastern Orthodox in various parts of the world who have submitted to Rome's authority and, in return, have been allowed to keep many of their liturgical and other customs. Some have even been per-

mitted to retain a married priesthood, though it appears that this is now being definitely discouraged by Rome. ¶Koinonia is a Greek word, occurring in the New Testament and variously translated "communion," "communication," "fellowship."

The question (according to a *Brooklyn Eagle* report which Mr. Melish credits as being "substantially correct"):

"Did you say in November [1951] that Communism and Christianity both strive for the same reforms?"

Mr. Melish's answer (again according to the *Brooklyn Eagle* report):

"Each according to its own lights and philosophy, yes."

It is Mr. Melish's theory that the question came from what he described as "a badly distorted version of some remarks I made at Seabury House in one of three subdivisions of a conference on 'Christianity and Communism' held by the Church Congress under the chairmanship of Dr. Theodore Ferris of Trinity Church, Boston."

Mr. Melish says that "in order to guarantee full freedom of discussion with respect to this serious subject, everyone present [at Seabury House] was asked to agree to refrain from any public comment on the conference and to leave the publication of any findings in the hands of the Congress and its chairman Dr. Ferris."

Mr. Melish then deduces, in his letter to Bishop Sherrill, that because Mr. Butler asked him the question that he did, someone at the closed Seabury House conference sent "an information to the Federal Bureau of Investigation," but it is not possible to tell "whether the informant was an F.B.I. 'plant' or a participant of the conference, clergyman, or layman."

SOCIAL RELATIONS

Facing Moral Problems

Caseworkers from Church social agencies of England, Japan, and the United States recently compared notes on their common problems at a meeting sponsored by youth guidance of the diocese of Chicago.

Miss Ena Steel, general secretary of the Moral Welfare Council of the Church of England, and a delegate to the recent International Conference of Social Workers in Toronto, Canada, was the speaker. The Church in Japan was represented by the Rev. John S. Kikawada, president of Tokogakuen Orphanage, Osaka, and chaplain at Osaka Prison, the largest prison in the Orient.

The thought and action of the Church of England in the field of sex, marriage, and the family, is coordinated in the Moral Welfare Council, the official casework agency of the Church, Miss Steel explained.

In addition to the casework done by the various diocesan councils for moral

welfare with adolescents and the family, the National Moral Welfare Council devotes much of its time and effort to study and research on the theological aspects of sex and such related problems



FR. KIKAWADA & MISS STEEL
After the ambulance, parish work.

as divorce, birth control, artificial insemination, homosexuality, and sterilization.

The clerical and lay staff members lecture in parishes, theological colleges, clergy schools and teachers' training colleges, and conduct clergy conferences and workshops. They prepare and distribute booklets and other literature presenting the theological basis¹ for the Church's thought and teaching on these subjects and all problems that contribute to the breakdown of the family. Miss Steele explained:

"Unlike some other Communions, the Church of England does not make pronouncements but seeks rather to provide the individual conscience with material on which to make its own choice.

"It is the clergy who interpret Christian teaching to their people. The Moral Welfare Council seeks to provide guides to their thinking, based on the experience of our caseworkers and the theological experts among our staff members.

"Unless our parishes carry through an educational program directed at strengthening family life, the casework done by the Council is merely ambulance service."

As an example of the activities of the Council, Miss Steel said that the reports of their caseworkers during the past few years had indicated an increase in problems growing out of homosexuality. These reports led members of the Coun-

cil staff, individually and in cooperation with other experts, to give special attention and study to this problem.

Thus, she said, when the whole subject of homosexuality was brought before the public through the press last year, the Council, acting on the evidence gathered by its experts, was prepared immediately to send a resolution to the home secretary asking for an official inquiry into the whole subject, with suggestions as to the definite aspects to be included in the examination. Said Miss Steel:

"Because we try to provide information—based on our experience with the moral problems with which we come in contact—which will guide the thinking of the Church, we do expect our casework staff to have some appreciation of the theological significance of their work."

Miss Steel closed by saying that she had found in the United States that the scientific skills of casework were far ahead of those in England, where dependence was very largely upon secular help for these skills.

Fr. Kikawada is in the United States completing his graduate work at the New York School of Social Work. The orphanage he directs was founded in 1932 by the Rev. G. F. Dempsei to "rescue women and children," but during the war was used by the Japanese Army as a training center for women. It now cares for 150 boys and girls.

Fr. Kikawada explained that casework in the Church's social agencies in Japan is in its infancy, but like the governmental and other secular agencies of the country, it has received great stimulus since the war and many young people are being sent to the United States for training.

PILGRIMAGE

Private Visits, Devotions

The 4th annual pilgrimage to the shrine of Our Lady of Walsingham at Grace Church, Sheboygan, Wis., will be held Saturday, August 14th. As in other years there will be a Solemn Mass, luncheon, and Solemn Magnificat and Benediction of the Blessed Sacrament.

There will be opportunity for private visits and devotions before the shrine. The Bishop of New Guinea, the Rt. Rev. Philip N. W. Strong, will preach and music will be furnished by a parish-choir of men and boys. Any Church-people who wish to attend are welcome. Reservations for the \$1.50 luncheon may be made by writing to Grace Church Rectory, 630 Ontario Ave., Sheboygan, Wis.

TUNING IN: ¶According to Christian thinking, everything pertaining to human life has a **theological basis**; for all things, including sex, were created by God, who, when His work was done, "saw every thing that he had made, and, behold, it was

very good" (Genesis 1:31). Sin consists, largely at any rate, in the misuse of God's world: in the employment of things good in themselves for purposes at variance with God's revealed will and unworthy of man's destiny as a child of God.

The Meaning of Reunion

What stake do Churchpeople have in the array of international Church conferences being held in the United States this summer?

By Clifford P. Morehouse

Vice President, Morehouse-Gorham Co.
Delegate to Assembly, World Council of Churches

BACK in the 1890's, when Rudyard Kipling was beginning to achieve literary fame, he published a story called "The Ship That Found Himself."*

In Kipling's story the "Dimbula," on its first voyage, encountered a rough sea. The various parts of the ship began to creak and groan in alarm:

"We must all pull together," cried the deck-plates. "Pull lengthways!"

"Very good," said the stringers; "then stop pushing sideways when you get wet. Be content to run gracefully fore and aft, and curve in at the ends as we do."

"No—no curves at the end. A very slight workmanlike curve from side to side, with

a good grip at each knee, and little pieces welded on," said the deck-beams.

"Fiddle!" cried the iron pillars of the deep, dark hold. "Who ever heard of curves? Stand up straight; be a perfectly round column, and carry tons of good solid weight—like that! There!" A big sea smashed on the deck above, and the pillars stiffened themselves to the load.

"Straight up and down is not bad," said the frames, who ran that way in the sides of the ship, "but you must also expand yourselves sideways. Expansion is the law of life, children. Open out! Open out!"

"Come back!" said the deck-beams, savagely, as the upward heave of the sea made the frames try to open. "Come back to your bearings, you slack-jawed irons!"

"Rigidity! Rigidity! Rigidity!" thumped the engines. "Absolute, unvarying rigidity—rigidity!"

With the echo of the song of the engines throbbing in our ears, let us turn

from the story of the good ship "Dimbula" to consideration of our own Church in the Christian world today.

This year of 1954 is one of great significance for the Episcopal Church and for American Christianity generally. This summer the United States—and the Middle West in particular—will be the center of worldwide Christian attention because of the series of important meetings to be held there during August.

These meetings start off with the Catholic Congress to be held in Chicago August 1st, 2d, and 3d, and with the related meeting of the International League for Apostolic Faith and Order at Racine, Wis. (ILAFO), immediately preceding it.

Next the scene will shift to Minneapolis where the worldwide Anglican Congress will be held August 4th to 13th.

The focus of interest will then return to Evanston, Ill., where the World Council of Churches will hold its second worldwide assembly, August 15th to 31st, followed by a meeting, September 1st to 7th, of its Faith and Order Commission.

Let us take a look at each of these great Christian gatherings to evaluate our stake in them as American Christians, members of the Episcopal Church and of the Anglican Communion, Catholic Churchmen owing obedience to Greenwich and Canterbury and not to Rome.

ILAFO

First, let it be said emphatically, that our Church can and will participate fully in all of these events this summer, and that there is no conflict or inconsistency in so doing. The Catholic Congress is not a rival to the Anglican Congress and the Anglican Congress is not a rival to the World Council of Churches. Rather, they are a great drama of the faith of the Church, with each act complete in itself yet contributing to the unity of the whole.

Before we go on to consideration of

*The quotations from "The Ship That Found Herself" are taken from *The Day's Work*, by Rudyard Kipling, reprinted by permission of Mrs. George Bambridge and Doubleday & Company, Inc., New York.

What Are These Conferences All About?

Some Churchpeople know as much as there is to know about the cluster of international and interchurch conferences being held in the United States this summer. Some Churchpeople don't even know there are such conferences.

For people in both categories, and for the thousands who are informed to some degree in between, Clifford Morehouse provides, in this article, clear and valuable information.

An authority on the Anglican Communion and its activities and relations with other Churches, Mr. Morehouse

has been elected to represent the Episcopal Church at the two biggest conferences this summer—the Anglican Congress and the Second Assembly of the World Council. He has been a deputy to seven General Conventions of the Episcopal Church and was a delegate to World Conferences on Faith and Order in 1937 and 1952. Mr. Morehouse was editor of *THE LIVING CHURCH*, 1932-1952.

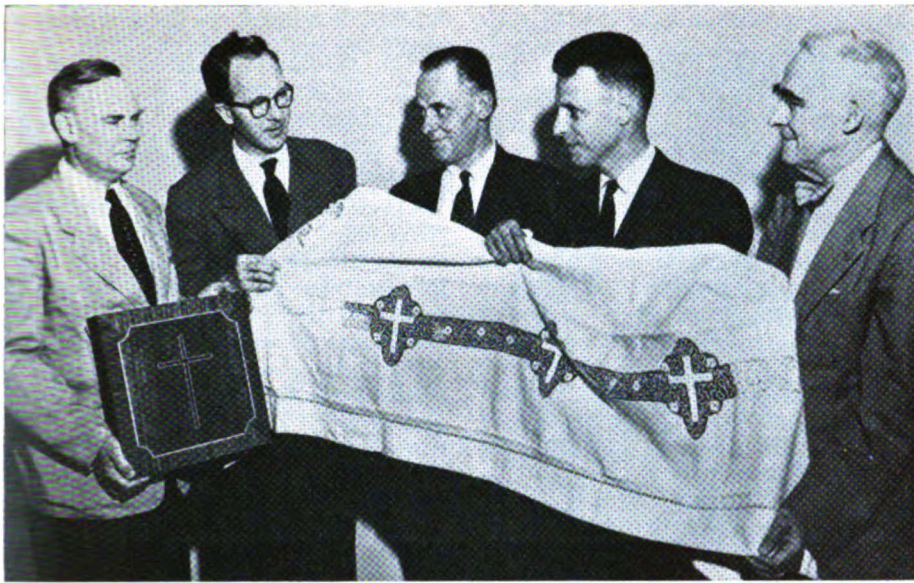
Here is a timetable of the conferences which Mr. Morehouse describes and puts into a setting that makes sense to Anglicans:

July 26th to 30th: Meeting of International League for Apostolic Faith and Order, DeKoven Foundation, Racine, Wis. [About to get underway as this issue goes to press.]

August 1st to 3d: Catholic Congress, Chicago, Ill.

August 4th to 13th: Anglican Congress, Minneapolis, Minn.

August 15th to 31st: World Council of Churches Second Assembly, Evanston, Ill.



RNS

INTERCHURCH LEADERS*
For the discerning eye, signs and wonders.

the larger Congresses, I should like to say just a word about the smallest and least publicized of them—the Conference of ILAFO, the International League for Apostolic Faith and Order, [Racine, Wis., July 26th to 30th].

I had the privilege of sitting in on some of the initial meetings of ILAFO at Lund, Sweden, at the time of the Third World Conference on Faith and Order in the summer of 1952. The chairman of the organization is the Rev. Raymond Raynes, Superior of the Community of the Resurrection, who visited this country not long ago. [Honorary president was Dr. Kenneth Kirk, Bishop of Oxford, who died June 8th.]

The interesting thing about ILAFO is that it brings together Catholic-minded Christians from a variety of Communion—some of them apparently the most unlikely hiding places for such Catholic-minded individuals.

It is perhaps not surprising that members were to be found in the Church of Sweden and in the various Old Catholic Churches. It is more surprising to find members in the Dutch Reformed Church and the German Lutheran Church, but these were represented in the ILAFO Conference at Lund and will again be represented at Racine.

The aims of ILAFO have been defined: (1) To promote understanding between Catholics and Catholic-minded Christians for their mutual encouragement and support in maintaining Apostolic Faith and Order; (2) to enable members of these bodies to bear united witness in ecumenical gatherings, with the hope of working toward the eventual unity of all Christians according to Apostolic Faith and Order; (3) to provide a means for the meeting of Old Catholics, Orthodox, and Anglicans to further a common mind.

Thus the purpose of the ILAFO

meeting in Racine will be informal conference, looking toward participation in the assembly of the World Council of Churches on its great theme "Christ, The Hope of the World."

CATHOLIC CONGRESS

Next will come the great Catholic Congress in Chicago, at which archbishops and bishops from 14 provinces of the Anglican Communion will participate as honorary officers, together with bishops, priests, and laypeople from all parts of the Anglican Communion and with a throng of loyal Church people of the Middle West who will act as hosts. Greetings will be brought from our sister Churches of the Old Catholic Communion, and their representatives will participate in its services and sessions.

The subjects of the Congress will include the various aspects of the problem of reunion and the meaning of Anglicanism in relation to them.

ANGLICAN CONGRESS

Next will come the great Anglican Congress at Minneapolis in which many of the same Church leaders and others will participate. This is the first great gathering of a pan-Anglican nature in

* The altar cloth pictured was sent to the United States for use at the World Council of Churches' Second Assembly at Evanston. The gift was in appreciation for aid given by the World Council's Department of Interchurch Aid and Service to Refugees. Embroidered on cloth is Assembly's theme: "Christ—the Hope of the World." From left are: Dr. Edgar Chandler, Geneva, director of the Department, who brought the altar cloth from Europe; the Rev. Hans Hermann Harms, Geneva, secretary of World Council's Assembly Worship Committee; Dr. W. A. Visser 't Hooft, Geneva, general secretary of Council; the Rev. R. Norris Wilson, Chatham, N. J., who on September 1st assumes executive directorship of Church World Service of National Council of Churches; Dr. Samuel McCrea Cavert, New York, executive secretary of Council's U.S.A. Conference.

nearly 50 years, in which priests and lay people, as well as bishops, will participate. It is not a legislative body but will be a great opportunity for corporate witness, conference, discussion, and, one trusts, the expression of a common mind.

Finally, there will be the great worldwide gathering of Christians who profess belief in our Lord as God and Saviour and who are united in the World Council of Churches. This includes Anglican, Protestant, Old Catholic, and Eastern Orthodox Churches and is the most comprehensive and representative body of non-Roman Christians in the world.

The overall subject of the World Council of Churches will be one that is of great significance in this dawning atomic age—"Christ, the Hope of the World."

REUNION

Now let us turn to a consideration of our subject, "The Meaning of Reunion," in the light of these various ecumenical gatherings.

First, let us consider what we mean by the word "reunion." Its very etymology suggests the restoration of a unity that has once existed but that has been lost. It also contains the suggestion that that which has been lost can be restored and that it is something very precious and vital which indeed must be restored.

There is excellent scriptural warrant for these implications. The very charter of the cause of Christian unity is the 17th chapter of the Gospel. It is this chapter which records our Lord's great high priestly prayer for the unity of God's people in the divine unity of the Holy Trinity. In this prayer, after His moving prayer for the Apostles themselves, He added:

"I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou has sent me" (John 17:20-21, RSV).

And St. Paul pointed up this teaching when he wrote to the Corinthians about the body of Christ, saying: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit" (I Corinthians 12:12-13, RSV).

It is the glory of the Christian world in the middle of the 20th century that Christian men and women everywhere are awakening to the profound implications of the teaching of the unity of the Christian Church. For there is today among thinking Christians of the Eastern Orthodox, Protestant, and Anglican Communion a deep consciousness of the

sin of disunity and a burning desire for the reunion of Christendom.

I do not refer to such specific attempts at reunion, successful or unsuccessful, as that which resulted in the Church of South India or the ill-conceived and still-born attempt to unite the Episcopal and Presbyterian Churches in this country.

I am referring rather to two great results of the Ecumenical Movement which owes so much of its origin to our own General Convention and to the leadership of such giants of Anglicanism, as Bishop Manning, Bishop Brent, and Archbishop Temple.

The great movements of Life and Work on the one hand, and of Faith and Order on the other hand, which had their origins in the first quarter of this century, and which have survived two world wars, are now coming to fruition in this third quarter of the 20th century.

Now it is noteworthy that these two streams of ecumenicity have come together in the World Council of Churches and that, at the same time, they have stimulated a greater world consciousness of confessional or liturgical fellowship.

For instance, at the same time that the Anglican Communion has been taking its part in the great ecumenical conferences at home and abroad, there has been a growing consciousness of the significance, the importance, the continuity, and the unity of the Anglican Communion throughout the world. The Anglican Congress to be held this summer is a token of that consciousness.

Moreover, this fellowship and communion have been extended by our intercommunion with the Old Catholic Churches related to the historic see of Utrecht in Holland, and including the Polish National Catholic Church in our own country.

Beyond that we have made the magnificent gesture of giving the Apostolic Succession to the Philippine Independent Church, which had lost it through no desire of its own but because of its determination to propagate and continue the Catholic Faith independent of the see of Rome.

Similarly, other worldwide Communion have gained a new concept of their fellowship across the barriers of national division. Thus, the world-wide Lutheran Fellowship has held many international meetings and the Churches holding the Presbyterian system have found a new unity on both sides of the Atlantic. As we know also, the Methodist bodies in this country have come together to form a single strong united Church.

These things are all to the good because they mean that there is a growing consciousness that Christian unity cannot be bought at the price of sacrificing fundamental doctrines and disciplines, or by relegating history to the ash heap.

True Christian reunion can be found only when the separated bodies of

Christendom, with full loyalty to their own traditions and customs, "draw near with faith" to our Lord Jesus Christ, and by the very fact of coming closer to Him draw nearer also to one another in Christian love and fellowship.

WCC

It is of tremendous significance, it seems to me, that at the same time that this consciousness of greater world unity among members of particular communions is growing there is developing also a sense of world community action through the World Council of Churches.

The Second Assembly of the World Council of Churches at Evanston this summer will be a great forum of worldwide Christianity, in which many views will be expressed but in which there will be an earnest endeavor to bring the concentrated power of Christendom to bear upon some of the problems of our contemporary civilization.

If we expect Evanston to settle any of these problems, or even to speak with a common conviction about many of them, we are foredoomed to disappointment. There will be present representatives from many Churches in Europe, as well as America, and even from behind the Iron Curtain. They come out of a variety of backgrounds and traditions, both religious and political and economic.

There will be representatives of Churches which have had to find a way of living under a Communist government. We must remember that they will not speak with a completely free voice and that they may reflect propaganda of a social and political nature with which we will be in violent disagreement.

Nevertheless, we must remember that these Christian representatives from Iron Curtain countries are here not as representatives of their countries or of the philosophy by which those countries are governed but as Christian leaders trying to the best of their ability to lead a Christian life under conditions of tremendous hardship.

Similarly, there will be differences between the Western European and American viewpoints. The Protestant Churches of Europe are more concerned with eschatology — the doctrine of the last things — than most American Protestants or even Anglicans. This is perhaps a necessary corrective to our own more activist viewpoint.

We should look toward Evanston hopefully but should not expect anything in the nature of an immediate miracle. It would be well to remember the trenchant words of that great Anglican Churchwoman, Dorothy Sayers: "You will not believe because you have seen signs and wonders; you will see signs and wonders because you have believed." The average newspaper reader will probably not see signs and wonders at all, though they may be there, be-

neath the surface, to be discovered by the discerning eye of faith.

ROME

I cannot leave this subject without some reference to the great Church of Rome.

On the one hand, I feel that it is of tremendous importance that the door should always be kept open for Rome to participate in these great ecumenical meetings. At the very birth of the Faith and Order Movement a delegation was sent to Rome to present an invitation personally to the Holy Father to participate on such terms as might be found mutually agreeable. The Pope did not accept that invitation, although the Roman Catholic Church has sent observers to various ecumenical gatherings, including the First Assembly of the World Council of Churches in Amsterdam in 1948 and the Third World Conference on Faith and Order at Lund in 1952. But the invitation still stands, and we must continue to extend it. There can be no ultimate reunion of Christendom without Rome.

On the other hand, we Anglicans, who are ourselves both Catholic and Protestant, cannot fail to view with genuine alarm some of the current tendencies in the Roman Catholic Church. These are of two kinds — political and doctrinal. I shall not deal with the political aspects of this subject, but I must say a word about the doctrinal changes.

We have long since protested against such additions to the Catholic Faith as the Infallibility of the Pope and the required belief in the Immaculate Conception of the Blessed Virgin Mary. The Archbishops of Canterbury and York have well expressed our opposition to the new dogma of the Assumption of the Blessed Virgin Mary.

Now comes a distinguished Roman Catholic priest and leader, the president of a university, who goes on to predict that before another century passes three more doctrines of the Blessed Virgin Mary will be established by infallible Papal authority as dogmas that must be believed by all Catholic Christians. These are belief in Mary as Co-Redemptrix of the human race, as Mediatrix of all graces, and as Queen participating with her Son in the power of ruling the world.

I shall leave it to competent theologians to discuss the tremendous implications of these doctrines. I can only say, as a layman, that it is evident that any such exalting of the Blessed Virgin Mary to a position of virtual equality with our Lord would rob the doctrine of the Holy Trinity of its meaning and would make the Roman Catholic Church almost unrecognizable as a Christian communion.

All of this puts even more responsibility upon those of us who claim to

NEW NEIGHBORS

A Short Story

By **Billy Belin**



Allan Rohan Crite

be Catholics but who resist the power politics and the unscriptural additions to the faith that are promulgated by the supposedly infallible Pope of Rome. If we are to be true to our heritage, we must be clear and uncompromising in our witness to the faith of the Catholic and Apostolic Church, without the subtractions of Protestantism or the accretions and additions of Romanism.

Finally, I want to say just a few words about the importance of Anglican unity as we enter into these meetings this summer.

The emphasis of the Catholic Congress is a good and an important one. There are always many voices to speak up for our common concerns with Protestantism, and it is well that, on the eve of the Anglican Congress, there should be this great demonstration that Anglicanism is basically and fundamentally Catholic.

Then, it is good that immediately after this emphasis we should have the Anglican Congress in Minneapolis to demonstrate our unity above party lines in the fellowship of the Anglican communion. We are not two Churches — a High Church and a Low Church — but one Church which is a part of the One, Holy, Catholic, and Apostolic Church to which we profess allegiance in the Creeds.

I began by quoting a part of the dialogue between the different parts of the ship in Kipling's story of "The Ship That Found Herself." I want to close with a further reference to that same story.

At last the "Dimbula" came safely into port. Kipling's story continued:

"The Steam shut off suddenly, as a tugboat, loaded with a political club and a brass band, that had been to see a New York senator off to Europe, crossed their bows, going to Hoboken. There was a long silence that reached, without a break, from the cut-water to the propeller-blades of the 'Dimbula.'

"Then a new, big voice said slowly and thickly, as though the owner had just waked up: 'It's my conviction that I have made a fool of myself.'

"The Steam knew what had happened at once; for when a ship finds herself all the talking of the separate pieces ceases and melts into one voice, which is the soul of the ship.

"'Who are you?' he said, with a laugh. 'I am the "Dimbula," of course. I've never been anything else except that. . .'

So it is with the Anglican Communion. There may be at times many voices within Anglicanism and they may seem to contradict one another, with much creaking and groaning; but like "The Ship That Found Herself" Anglicanism can also speak with a common voice, and when she does it is her soul that is speaking. Then we realize that the Anglican Communion is a great unit in the fellowship of the Holy Catholic Church, and that it has never been anything else.

THE Jones family was sitting on the porch that morning when the moving van came cruising down the block. "New neighbors," shouted Henry to his wife Margaret, who was busy preparing breakfast.

"Why don't you go over and welcome them," she shouted back. Henry started across the street where the van had stopped. All of a sudden he stopped and said half aloud, "Wh-what the hell is this, a Negro family in our neighborhood!"

He ran back to his house and told his wife about this and was very surprised when she said calmly, "Did you welcome them, Henry?"

"Did I welcome them, you ask? You mean you don't care?"

"Care about what," exclaimed Margaret excitedly. "We have Irish, Jewish, and Italian people in this community. Why not Negroes?"

Just then Henry snatched the phone and called just about every man in town giving them all the same story. "Do you want your kids to play with Negroes? Do you want them near our girls?" Some men paid him no attention, while many others did. The ones who felt as Henry did all met in his tool shack and discussed their plans to remove the new neighbors. At 5:00 AM that morning they were ready. They would set fire to the Negroes' home and when they came out for safety they would then stone them, club them, beat them unmercifully until they drove them completely out of town.

Margaret, who knew their plans as well as they, was now down at the Church telling Fr. Dunnley all about it. Understanding what was going on, they hurriedly jumped in Father's car and rushed to stop the mob. Arriving just as the men were about to throw the torches, Fr. Dunnley yelled, "Stop this nonsense. You're all acting like delinquents!"

Everyone was quiet as Fr. Dunnley

spoke out. "Henry, you created all this with your ideas that this is a white man's community. In God's eye there are only two kind of men, you, and all the rest."

All was quiet as Mr. Johnson, father and husband of the Negro family, stood with the rest of the crowd with his small daughter in his arms, as Fr. Dunnley continued to speak. "God must have liked mixed races, for he made many of them."

Margaret and Mrs. Johnson were standing side by side, as if they had known each other for years. Henry, feeling very badly about the disturbance he'd caused, went over to them, and with a big friendly smile said, "welcome to Pleasantville, our home and yours."

A year later Mr. Johnson called from his porch, "Hey, Henry, new neighbors, let's go welcome them."

The Author

Anglican Faith and life is not always a matter of placid suburban living and comfortable virtues. In his 17 years, Billy Belin, known to his friends as Lavo, has learned that to be an accepted member of the adolescent community on New York's lower east side involves being rough and tough with the rough and toughest of them, taking your chances with the police and the courts. He left high school after his freshman year.

Lavo is a communicant of St. Augustine's, Henry Street. He knows what Christ demands of human behavior, as most of us do, and like most of us he finds these demands difficult. Tall, intense, fast-moving, determined to be somebody — one way or another — he has written this short story of Church and people in an imaginary Pleasantville out of his knowledge of the fact that the Church does open tightly locked doors in human hearts.

Fun and the Faith

THE afternoon was wearing on and the seminary class, not a little drowsy from pouring over the Greek text of St. John's Gospel, had fallen prey to something not far removed from that four o'clock feeling which, at any time from three-thirty on, sends office workers and editors alike to the coffee shop; only, on this occasion, no coffee shop was at hand.

In the course of the lecture the professor, a New Testament specialist of worldwide repute, reached St. John 10:10—"I am come that they might have life, and that they might have it more abundantly." Cocking his head at the precise angle at which this professor alone knew how to cock his head, and reverting from his usual rapid-fire pace to that measured deliberateness which he reserved for those rare occasions when he forsook exegesis for exposition, he said: "Gentlemen, you can have more fun . . . at a dance . . . if you are a Christian . . . than you can if you are not; try-preaching-a-sermon-on-that-some-time."

The professor was right. Fun and the Christian life go together; and if anyone would see the two in happy conjunction he could do worse than visit one of the schools of the Episcopal Church to which we devote this semi-annual Church School number of our magazine.

While it would hardly be true to say that the Church's schools exist for the primary purpose of providing fun, or that dances and dates are therein accorded a place equal to that of math and English lit, nevertheless we believe that those who receive their education in such schools—whether at the primary, secondary, college, or seminary level, or at all four of these—come in for their full share of fun, and that in proportion as these institutions are truly laboratories of Christian living.

For that is what a Church school essentially is. In a Church school are taught—and learned—the same subjects as one would find under any other school system of the country. There will be no escaping "reading, 'riting, and 'rithmetic"—the three R's. Indeed, in many Church schools, there will be found at the secondary level an even greater emphasis upon Latin and other foreign languages than is customary in the public schools; and occasionally one hears of a Church school that offers Greek, which is now virtually non-existent in the public schools.

The academic standards of the Church's schools—as of any private schools—must be at least as high as those of the public schools, for they must meet recognized requirements. But the real contribution of

the Church's schools lies in the addition to the three R's and related subjects of a fourth R—religion. And, if the Church school is really to fulfill its function, the fourth R must be seen not just as another subject to be studied, but as the integrating factor of the entire program, the very undergirding of the life of the school.

We think that it is no disparagement of Church schools generally to say that this permeation of the entire life of the school by a Christian dimension is usually seen in sharpest outline in the schools run by the religious orders—by those men and women for whom God is so real that the gifts of God are seen in their right proportion, and can therefore be received with a light-hearted gaiety very much like the fun of children at a party.

But this spirit is of course not limited to the walls of monasteries and convents. Indeed, it is found wherever Christians have succeeded in cultivating, in this life, that child-like attitude without which our Lord is reported to have said that none can enter the kingdom of heaven. And, if a teacher in the public schools communicates to the pupils something of this quality—as many such teachers do—the credit is the greater, for external conditions are less favorable.

Fun is a by-product of Christian education. We have usually before stressed the education. We think that it is now time to come out in favor of the by-product—to point out that a boy or girl in a Church school can not only keep the faith, but have fun as well.

Living Church Essay Contest

AT THIS time of year, when it is customary to fix the subject of THE LIVING CHURCH'S Church School Essay Contest for the next spring, something of a minor contest takes place in this office. Members of the editorial staff are asked to suggest topics, and not infrequently lively discussions are in turn initiated by these.

This year, out of several possible suggestions, we have chosen one which we believe to be provocative, important, and timely: "Can You Be a Christian and Still Be Popular?"

Prizes in this, the 12th contest, will be, as usual: First, a gold medal and \$100; second, a silver medal and \$50; third, a silver medal and \$25.

A bronze medal will also be made available to each school that elects to conduct an intramural contest on the subject of the essay, to be awarded to the student of the school's own selection.

The official rules and other information about the contest will be announced in the fall at about the time school begins.

Prizewinners will be announced in the Spring, 1955, Church School number of THE LIVING CHURCH.

A Two-Way Proposition

THE man in the pew who thinks none too highly of his rector's preaching would be well advised to purchase a copy of *Preach the Word of God*—and to sit down and read it himself.

For it is the contention of this book, by the rector of the church that will serve as a focal point of the impending Anglican Congress (namely, the Cath-

ion, 347 Madison Ave., New York 17, N. Y. Pp. 47. \$1).

The material here presented, which covers such topics as the Incarnation, Holy Scripture, the Creeds, Holy Baptism, and the Holy Eucharist, will indeed be of interest to Anglicans, as well as to others, for the very definite grasp of Catholic teaching that it exhibits.

In Brief

PREACH THE WORD OF GOD. By Frederick M. Morris, D.D. Foreword by Alden Drew Kelley, D.D., STD. Morehouse-Gorham Co. Pp. 157. \$2.50.

THE NAZARENE GOSPEL RESTORED. By Robert Graves and Joshua Podro. Doubleday. Pp. xxiv, 982. \$10.

An eccentric reconstruction of the Gospel narrative that will probably receive wide popular acclaim, but will hardly be taken seriously by New Testament scholars. Unorthodox in its conclusions.

THE BOOK OF EZEKIEL. Volume I. Ch. 1-24. By Julius A. Bewer. Harpers. Pp. 72. Paper, 75 cents.

THE BOOK OF EZEKIEL. Volume II. Ch. 25-48. By Julius A. Bewer. Harpers. Pp. 83. Paper, 75 cents.

The eighth and ninth issues in Harper's Annotated Bible Series. The arrangement of this series—King James text, with notes at bottom of page—is ideal for the person who wants to study the Bible with a minimum of commentary. Dr. Bewer, professor at Union Theological Seminary, is a leading authority on the Old Testament.

Books Received

A HISTORY OF THE CHURCH IN ENGLAND. By John R. H. Moorman. Morehouse-Gorham. Pp. xx, 460. \$6.

THE FAMILY LIVES ITS RELIGION. Revised Edition. By Regina H. Westcott. Harpers. Pp. ix, 236. \$3.



DEAN MORRIS

"Expectant receptiveness" (col. 1).

BE NOT AFRAID. Studies in Personalist Sociology. By Emmanuel Mounier. Translated by Cynthia Rowland. With a Foreword by Leslie Paul. Harpers. Pp. xxvii, 203. \$3.50.

IF GOD BE FOR US. Sermons on the Gifts of the Gospel. By Robert E. Luccock. Harpers. Pp. 189. \$2.50.

THE KINGSHIP OF CHRIST: The Story of the World Council of Churches. By G. K. A. Bell. Penguin Books. Pp. 181. Paper, 50 cents.

THE ANCIENT SECRET. In Search of the Holy Grail. By Flavia Anderson. Pp. 288. London: Gollancz. In America: Harpers. \$5.

GOD'S WILL AND OURS. An Introduction to the Problem of Freedom, Foreordination, and Faith. By Kenneth J. Foreman. Richmond, Va.: Outlook Publishers. Pp. 63. Paper, 75 cents.

EARLY FATHERS FROM THE PHILOKALIA together with some writings of St. Abba Dorotheus, St. Isaac of Syria, and St. Gregory Palamas. Selected and translated from the Russian text *Dobrotolubiye* by E. Kadloubovsky and G. E. H. Palmer. London: Faber and Faber. Pp. 421. 35/-.

RELIGION FOR THE HARDHEADED. By Alice Franklin Bryant. Dodd, Mead. Pp. 116. \$2.

New titles in Seabury Press's series of sermons by the Rev. John Heuss, rector of Trinity Church in the City of New York: **HOW TO PRAY FOR YOURSELF, HOW TO PRAY FOR OTHERS, HOW TO PRAY FOR YOUR ENEMIES, WHY WE NEED TO PRAY, BARRIERS TO PRAYER, DOES PRAYER CHANGE ANYTHING?** (Paper, 35 cents each; 4 for \$1.25; 8 for \$2.25; 10 for \$2.50; 100 for \$21).

edral Church of St. Mark, Minneapolis), that preaching is a two-way proposition, making demands not only upon the person delivering the sermon but upon the hearers, whose part it is "to give an offering of expectant receptiveness."

The book is a well-rounded presentation of the preacher's task, pointing out his opportunities, warning against pitfalls, and above all written from a spiritual orientation that sees the preacher as himself a sinner and quite unequal to the burden of his responsibility apart from the grace of God and a humble and grateful recognition thereof.

This is a book that should be read by bishops, clergy, and laity alike. All will profit from it.

A GROUP of ministers and laymen of a non-episcopal body become convinced of the necessity of Catholic faith and order and hope that the whole body eventually will come to share these convictions. How do they set about realizing that hope?

One such group in the Dutch Reformed Church has chosen the quiet and patient way of prayer, theological conference, and reception of valid Communion at the hands of a visiting Lutheran minister from Germany who happens to possess Catholic orders. This group is the "Hilversum Convent," which exists for the purpose of "uniting those who aim at reunion in a Catholic sense by promoting Catholic faith and Catholic life in the Churches of the Reformation."

A statement of Hilversum principles, with the publication of a number of the theological papers amplifying these, has now appeared in English under the title, *Reformation and Catholicity*, translated by the Rev. H. Karl Lutge, rector of St. Saviour's Church, Maspeth, N. Y. (Available from American Church Un-

For Beginners, Just the Thing

By HOWARD T. FOULKES

DANTE ALIGHIERI, "THE INFERNO." Translated in verse by John Ciardi. Rutgers University Press. \$4.50.

WHEN another translation of a classic appears, one immediately wonders what may be the justification for it. In recent years there have been at least half a dozen translations of Dante's *Inferno* in English. Now there comes along another, John Ciardi's translation of the *Inferno* into English verse.

The translator in his preface states that he has tried to translate Dante's

Italian into the same kind of English, which he describes as "what common speech would be if it were made perfect." In this he has in a large measure succeeded. He has avoided the use of the triple rhyme, but has kept the three line stanzas of the original, thus preserving the pace of the author's thought.

For one who is reading Dante for the first time, there is no translation in verse which is so easy to read but which preserves the flavor and structure of the original. Even those to whom the *Divina Commedia* is well known will find a new pleasure in this translation.

New Sunday School Material

A review by the Rev. WILLIAM PAUL BARNDS

IN THESE days when many Sunday schools are dissatisfied with the literature they are using, and seem at a loss to find something that fits their needs, it is a pleasure to recommend the three new courses in Morehouse-Gorham's Episcopal Church Fellowship Series [L. C., June 27th].

Course N (Nursery) is entitled "God Loves Me." It comes with teacher's guide and printed leaflets in colors for the pupils to take home. There are also handwork sheets. The teacher's guide contains practical suggestions about reading, worship, games, and handwork.

Course I, "We Trust God" is for the Primary Grade. There is a teacher's guide for this course. There are also cards in colors for the children to take home and an unusually attractive story book for each child. In the pupil's book are messages to parents telling them what the children are doing in Church School, so that they may see how, as parents, they can cooperate with the work of the school. This book is indeed exceptional both as to format and content.

Course 6 (Junior) is entitled "Preparing for Confirmation." It is pro-

vided with teacher's guide. There are work sheets to be used by the children. A book, *Stories For Young Churchman*, is to be used by the members of the class. This contains stories from the Old Testament, the New Testament, and from modern times.

This book, I think, falls short of the general standard set by the other books. Biblical stories, imaginary episodes, and historical narratives are presented in the same way. The teacher will have to help the pupils to see the distinctions. It would be good to have the Biblical references indicated.

The teacher's guide that goes with this course is scholarly, fair, and reasonably comprehensive.

Indeed, all of the teacher's guides are practical and lend themselves to use by teachers of just average ability and training. At the same time they are not so elementary that they insult the intelligence of the experienced teacher.

In the main the courses are conservative in a constructive way, taking account of tested modern methods and procedures. They are Churchly, but the authors have used materials from a variety of religious sources, where these have

proved to be helpful and appropriate.

There is considerable use of the Bible in the series, including memorization of some passages. Of this latter there could well be more. The Scripture reference for Bible stories might have been given chapter and verse, both in the teacher's guides consistently, and in pupils' books where reference is made to them.

Where a story from the Bible is being told, and embroidered in the telling, it is important, particularly in books which the child can read for himself, that the child be taught not to confuse the elaborations with the Scriptural narrative itself.

In regard to Churchmanship, the course, "Preparing For Confirmation" is perhaps indicative of the trend of the series. It will, I think, be regarded as thoroughly adequate by most Churchpeople. It is sound in the Faith and true to the Prayer Book, and it takes account of the fact that there are legitimate variations in ceremonial.

Due recognition, in this course, is made of the fact that different parishes do some things differently. The course is neither dogmatic nor doctrinaire where the Church is not; nor does it water down the Church's teaching as given in the Prayer Book. It presents, in my opinion, the fundamentals which Churchpeople need and want to know.

EDUCATIONAL

PRIMARY

Coeducation Extension

Coeducation at St. Mary's Hall, Burlington, N. J., has been extended to seventh and eighth grades for the 1954-55 school year. With this extension, boys now will be admitted from pre-kindergarten through the eighth grade.

SECONDARY

Tuition Costs

In the nation's leading private schools the average tuition per pupil has less than doubled in the past 30 years, while public school costs per pupil rose four and a half times, according to the recently released 35th edition of the Porter Sargent standard annual Handbook of Private Schools. Boarding school average tuition this past year was \$1,482 as compared with \$876 for the year 1923.

The Sargent office reports 894 leading preparatory schools' tuitions totaling \$257,349,930. Tuition paid by 67,270 boarding students totaled \$99,694,140 and \$157,646,790 was paid by 329,805 day students. These figures represent an increase of 4 per cent per boarding student and 11 per cent per day student over the previous year.

The private preparatory schools are sending more of their graduates to college than at any time since World War II, the edition also says.

Some 459 preparatory schools throughout the country graduated 16,067 students in 1953, of whom 14,798 were admitted to college, for a record 92 per cent. This marks a significant increase over the five year period 1948-1952, when only 87 per cent of graduates entered college.

Individual Invitations

St. Mary's - in - the - Field, Valhalla, N. Y., recently celebrated its 100th anniversary. The house, garden, and



grounds were thronged with guests for the celebration. The Sisters of St. Mary, assisted by senior students, welcomed the guests, sent individual invitations. Among those invited were associates of the Community of St. Mary, priests who

have ministered, or are ministering, to the school, and other friends.

After luncheon, "Cinderella," a cantata set to the music of Mozart's minuet, was given by the student body. A large chorus sang the words, while other members of the cast gave a pantomime.

From War and Occupation

The Rev. Arthur H. Richardson recently resigned as headmaster of Brent School in Baguio, a Church institution sponsored by the missionary district of the Philippines. He will now be in charge of the central station of the Mission of St. Francis of Assisi, Upi, Catabato on the Islands. His duties at Brent will be taken over by the Rev. Alfred Leslie Griffiths, formerly rector of St. John's Church, Kirkland, Wash.

Fr. Richardson, for 19 years associated with the Filipino mission school, returned to the islands after World War II to find Brent ravaged by war and occupation. Less than ten years later the physical plant has been repaired and improved and the student body is now the largest in the school's history.

Fr. Griffiths, a former teacher at St. George's School, Middletown, R. I., was appointed to the faculty of Brent in 1931, acting as headmaster, 1934-36.

NEW YORK

Many Nations, Races, Cultures

There are many nations, races, and cultures among the provinces of the Anglican Communion. This was illustrated July 17th when the Holy Eucharist was celebrated in a New York City amphitheatre by several units of the Communion from throughout the world.

The celebration was under the auspices of the Urban Mission Priests' group of New York City, and organized by St. Christopher's Chapel and St. Augustine's Chapel, both chapels of Trinity Church.

The Day of Witness to the allegiance of the Anglican Communion to the principle that all nations, races, and cultures are one family in Christ started with a procession of 41 units from St. Christopher's Chapel.

The procession was led by the marshall, riding a white horse. Many of the parishes had floats. Six bishops concluded the procession. They were Bishop Usher-Wilson of the Upper Nile; Bishop Tomusange, Assistant Bishop of the Upper Nile; Bishop Selby of Pretoria; Bishop Wand of London; Bishop Sherman,



RNS

DAY OF WITNESS
Led by marshall on white horse.

Suffragan of Long Island; and Bishop Boynton, Suffragan of New York.

The Holy Eucharist was celebrated with Bishop Tomusange acting as the

Bishop Presiding, and pronouncing the Benediction. Participants (from 38 parishes) wound up the day with games and street dancing.

S E M I N A R I E S

"And ye shall pray for a due supply of persons fitted to serve God in the Ministry . . ."

Book of Common Prayer, page 47

Christian parents, parish clergy, and college chaplains have a constant responsibility in opening the minds of promising young men to their possible vocation as priests of the Church. A continuous supply is needed.

The Seminaries stand ready to offer counsel about educational and other prerequisites. Address the Dean of any Seminary listed below.

- Berkeley Divinity School, New Haven, Conn.**
- Boxley Hall, the Divinity School of Kenyon College, Gambier, Ohio**
- Church Divinity School of the Pacific Berkeley, Calif.**
- Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.**

DIRECTORY

- Episcopal Theological School Cambridge, Mass.**
- The General Theological Seminary New York City**
- Nashotah House, Nashotah, Wis.**

- School of Theology of the University of the South, Sewanee, Tenn.**
- Seabury-Western Theological Seminary Evanston, Ill.**
- Virginia Theological Seminary Alexandria, Va.**
- Episcopal Theological Seminary of the Southwest, Austin, Texas**

CHURCH SCHOOLS

Annotated List

Below are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are specially interested in some unofficial way in the Church.

The information was furnished by the schools themselves in reply to a request from The Living Church. Some schools did not reply.

All schools listed serve a national clientele or, as in the case of the day schools in the list, serve a clientele from an area larger than one parish.

PRIMARY & SECONDARY

BOYS

California

Harvard School, North Hollywood.

Connecticut

Choate School, The, Wallingford. College entrance requirements are kept in view in planning the courses, but with the flexible system and broad curriculum each boy may take subjects chosen from different forms to suit his individual needs. Separate divisions for honor students, opportunities for creativity in the musical and literary programs and facilities in art, mechanics and aeronautics are available. Athletics are gauged to each boy's age level; a cottage plan, daily chapel service, close student faculty relations, and personal contact with the boys' families combine to carry on the traditions of the school.

Kent School, Kent, is a Church school determined to offer the finest education possible, for the staff believes that the primary purpose of Christian education is to teach men the nature of their environment so that they can relate that environment to themselves intelligently, courageously, and effectively, to show them God's purpose in life and thus bring to their lives significance, harmony and stature. Kent's goal is that every aspect of its program should induce and express Christian purpose and Christian living.

Pomfret School, Pomfret.

Rectory School, Pomfret.

Salisbury School, Salisbury, is a boys' college preparatory school and has for 53 years sent its graduates forth to the country's leading colleges and universities. Salisbury is a relatively small school (125 students) and this fact offers it a special opportunity to fulfill to a high degree its aim to have its boys attain the full development of their potentialities in studies, in self-expression, in sports, and in the assumption and exercise of their growing responsibilities. There are daily chapel services.

South Kent School, South Kent.

Watkinson School, Hartford, aims to provide the highest type of preparation for college at lowest cost, through the self-help plan. Christian living centered in Chapel, instruction by masters who are Christians, a beautiful country setting make for a well-rounded life for 95 boys.

Wooster School, Danbury.

Delaware

St. Andrew's School, Middletown, founded by the late Alexis Felix du Pont, provides secondary education of highest standards at minimum cost, under the auspices of the Church. College preparation, self-help, and a variable tuition fee are features of the school, which includes 145 boys and a faculty of 19.

District of Columbia

St. Albans School for Boys, Mount St. Alban, Washington. Its location enables St. Albans to take advantage of the resources of the Capital and of the National Cathedral. St. Albans offers many of the advantages of coeducation while retaining the advantages of separate education, for its sister school, the National Cathedral School for Girls, is also located on the Cathedral Close.

Indiana

Howe Military School, Howe.

Kansas

St. John's Military School, Salina, was established in 1887 as an Episcopal school for boys. Boys of all religious faiths accepted. Clientele includes boys from many states as well as several foreign countries. Cadets are members of Civil Air Patrol, official auxiliary of the U.S. Air Force. About ten cadets per instructor. Emphasis on individual attention. Large campus. Accredited.

Maryland

St. James' School, St. James.

St. Paul's School, Brooklandville.

Massachusetts

Brooks School, North Andover.

Groton School, Groton, is a Church boarding school. It seeks to maintain high scholastic and cultural standards, with emphasis on the liberal arts and the humanities, but above all to cultivate through the Christian Faith a sense of personal obligation and of social consciousness for the community and the world.

Lenox, Lenox.

St. Mark's, Southboro.

Michigan

Cranbrook School, Bloomfield Hills. College preparatory, boarding and day school from the 7th through 12th grades. Emphasis is on solid academic preparation supplemented by athletics and extra-curricular activities. Cultural and social life of the boys is enriched by frequent contacts with students and faculty of the other five Cranbrook Institutions.

Minnesota

Breck School, St. Paul.

Shattuck School, Faribault.

St. James' Military School, Faribault, provides a Christian homelike atmosphere for the 50 boys to whom it is entrusted. It is one of the few purely elementary boarding schools in the Midwest, and its entire academic, athletic, and social programs are planned around the interests and needs of younger children. Personal care and individualized instruction may be offered at all times. Teacher-pupil ratio 1-7, housemother-nurse living on campus. Activities—music, choir, drum and bugle corps, rifle, riding, swimming, art, school paper.

Missouri

The Taylor School, Clayton.

New Hampshire

Holderness School, Plymouth, begins in September, 1954, its 76th year of preparation of boys for college, in an atmosphere of Christian living and Episcopal traditions. School government emphasizes acceptance of responsibility and good citizenship. Fully accredited. Recent graduates admitted to all leading colleges. Enrollment limited to 110. All sports; especially skiing.

St. Paul's School, Concord.

Nebraska

Talbot Hall, Omaha.

New Jersey

Morristown School, Morristown.

St. Bernard's School, Gladstone.

New York

Darrow School, New Lebanon.

DeVeaux School, Niagara Falls, believes that America and the principles upon which its constitution were laid are based on character, courage, and vision inspired by God. DeVeaux therefore seeks to train youth in the fundamentals of mind, body, and spirit which will place upon them the stamp of integrity in college and future leadership of family affairs and State.

Hoosac School, Hoosick, is a Church school whose primary aim is to prepare boys for further education in 4 or 2 year colleges—liberal arts,



ST. ANDREW'S PRIORY, HONOLULU
Story time at library.

scientific, technical—after their high school years Hoosac believes no education can be complete without a religious frame of reference. Essential are good study habits, independence, responsibility to one's task. Grades 7-12.

Malcolm Gordon School, Garrison-on-Hudson. David C. Gordon, headmaster, pupils 25; faculty 6; boarding; ages 8-14; grades 3-8; tuition, \$1700; necessary preparation for secondary schools; special emphasis, craft work, music appreciation, small classes, dramatics, athletics. The school is small and acts as a link between the home and the large boarding school.

Manlius School, Manlius.

St. Paul's School, Garden City, L. I.

St. Peter's School, Peekskill.

St. Thomas Choir School, New York City, is an elementary boarding school for the 40 boys of the choir of St. Thomas Episcopal Church, Fifth Avenue at 53d Street, New York City. Regular academic program and sacred studies. Excellent musical training. Physical education, art, dramatics. Fully accredited. Grades 5-8. Endowed. Full fee for 1954-55 is \$350.

Trinity School, New York City.

Trinity-Pawling School, Pawling.

North Carolina

Christ School, Arden.

Patterson School, Legerwood, has a limited enrollment of boys in the sixth through the twelfth grades. Small classes enable the student to receive much individual attention and all the help that is necessary for each one to develop to his full capacity. He has every opportunity to awaken the interests which will enable him to reach the highest physical, intellectual, and spiritual attainment. The balanced program of worship, study, work, and play is prepared to offer young people of Church the kind of training which will enable them to meet life's problems intelligently and confidently.

Pennsylvania

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Kenyon, Gambier, Ohio, which will begin its 130th year this autumn, was founded in 1824 by the Rt. Rev. Philander Chase, first Bishop of Ohio. The College consists of an undergraduate department and of Bexley Hall, a seminary for the training of clergy of the Church. Enrollment at Kenyon is limited to approximately 500 men. The emphasis of the College is on education in the tradition of the liberal arts. The school is particularly strong in the pre-medical curriculum, and in its departments of English, philosophy, history, political science, economics, and the classical languages.

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St. Paul's Polytechnic Institute, Lawrenceville, Va. (ACI)

Trinity College, Hartford 6, Conn., was founded by Episcopal Churchmen in 1823 as a college for men of all faiths and has maintained a close relationship with the Church. It has a national reputation as a "personal college" with an enrollment of about 900. An English-style collegiate quadrangle is dominated by the Chapel, one of the nation's most beautiful Gothic structures. Trinity offers liberal arts, pre-professional, science, and pre-engineering studies for men in the college program. Evening and summer courses are also open to women for undergraduate credit and Master's degree programs.

The University of the South, Sewanee, Tenn., was founded in 1857 by ten Episcopal dioceses of the deep South to be "the greatest University in the world." Its endowment, the largest ever raised up to that time, was swept away during the ensuing war. Today it is a small, liberal arts institution directly owned, controlled, and generously supported by the Episcopal Church. A one-to-ten ratio of teachers to students, an Air Force ROTC Unit, and a tradition of academic excellence are combined with strong Christian emphasis.

William Smith College for women in Geneva, N. Y., is coordinated with Hobart College. Although William Smith is, as its founder wishes, non-denominational, the College participates in certain traditions of the Episcopal Church through partnership with Hobart. Classes are coeducational but William Smith has its own student government, traditions, and class activities. The college offers a liberal arts education with emphasis on pre-professional study and Christian culture.

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Virginia Theological Seminary, Alexandria, Va.

— DEATHS —

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

Daniel W. Gateson, Priest

The Rev. Daniel Wilmot Gateson, rector of Church of the Saviour, Philadelphia, Pa., since 1931, died July 10th in a Philadelphia hospital after a brief illness. He was 69 years old.

Before going to Philadelphia, Dr. Gateson was dean of the Pro-Cathedral Church of the Nativity and chaplain of Lehigh University, Bethlehem, Pa., for nine years.

He was the author of *The Rector's Brief Case*, *Atonement as Harmonious Unity*, *The Life of Devotion*, and *The Seven Gold Virtues*.

Dr. Gateson is survived by his wife, Marian Blackstone; four daughters, Mrs. James Evans Riley, Mrs. T. E. Murray, Mrs. John S. Baker, and Mrs. R. S. Neely; and two sisters, Mrs. L. G. Banker and Miss Marjorie Gateson.

Edgar Hunt Goold, Priest

The Rev. Edgar Hunt Goold, rector of Grace Church-in-the-Mountains, Waynesville, N. C., died July 4th in Waynesville after a short illness at the age of 70. He had served in Waynesville since 1948.

Mr. Goold was president of St. Augustine's College, Raleigh, N. C., from 1928 to 1947. Before becoming president, he served as vice-principal and associate principal at the college.

Parishes he served before going to St. Augustine's College include Trinity Parish, New York City, and St. John's Church, Yonkers, N. Y.

Surviving are his wife, Katharine Birdsall Goold; a son, Edgar H. Goold, Jr.; two daughters, Mrs. Katharine Killian and Mrs. Margaret Williams; a sister; and a brother.

C. Grant Bowker

C. Grant Bowker, a leading layman in the diocese of Western Massachusetts, died suddenly after an automobile accident July 3d.

Mr. Bowker was junior warden of All Saints' Church, Worcester, Mass., a member of the standing committee; former member of the diocesan council and department of finance, and convocation chairman for the Builders for Christ campaign.

Mr. Bowker had been active in the Church for several years, serving on many committees as well as being a delegate to the diocesan convention many times.

Surviving are his wife and a daughter, Elizabeth, who is the wife of the Presiding Bishop's son, the Rev. Edmund K. Sherrill.

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Ordinations
Priests

Iowa—Bishop Smith: The Rev. Philip E. Pepper, at St. Andrew's Church, Waverly, where he is in charge; presenter, the Rev. F. L. Shaffer; preacher, the Rev. J. N. Taylor.

Los Angeles—by Bishop Bloy: The Rev. William F. Copeland, June 15th, at St. Paul's Church, San Diego; presenter, the Rev. Wayne Parker; preacher, the Rev. Dr. F. A. Schilling; to be vicar of the new St. David's Mission in the Clairemont district of San Diego, 4219 Clairemont Dr.; residence, 4224 Feather Ave.

Louisiana—By Bishop Noland, Suffragan: The Rev. Walter H. Pauley, July 5th, at St. Stephen's Church, Innis; presenter, preacher, Canon W. S. Turner.

Milwaukee—By Bishop Hallock: The Rev. John R. Edwards, June 11th, at Trinity Church, Mineral Point, Wis., where the ordinand is in charge (also serves Kemper Memorial, Darlington); presenter, the Rev. W. O. Johnson; preacher, the Rev. C. A. Buck.

By Bishop Hallock: The Rev. James H. Hynek (presented by the Rev. W. P. Clarke) and the Rev. Robert L. Pierson (presented by the Rev. Francis North), June 13th, at All Saints' Cathedral, Milwaukee; presenter, Canon M. M. Day; Fr. Hynek is now vicar of St. Peter's, West Allis, with address at 7628 W. Dakota St.

Olympia—By Bishop Bayne, at St. Mark's Cathedral, Seattle, June 29th (Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai, the preacher): The Rev. James W. Bertolin, presented by the Rev. S. L. Morgan; the Rev. Matthew P. Bigliardi, by the Rev. W. H. Gillette; the Rev. Lee M. MacArthur, by the Rev. W. W. McNeil, Jr.; the Rev. Henry F. McLaughlan, by Canon Arthur Bell.

South Dakota—By Bishop Gesner: The Rev. John B. Lurvey, at Niobrara Convocation Booth, Ogjala, June 26th; presenter, the Rev. Dr. P. H. Barbour; preacher, the Very Rev. Dr. Paul Roberts.

Texas—By Bishop Quin, at Christ Church Cathedral, Houston, July 2d (the Rev. J. T. Bagby, preacher): The Rev. Phillip M. Leach, presented by the Rev. Aubrey Maxted; the Rev. Floyd C. Medford, Jr., presented by the Rev. C. A. Summers; the Rev. Robert W. Ninedorf, presented by the Rev. A. J. Lockhart; the Rev. Rudolph L. Ranieri, Jr., by the Rev. James Clements.

By Bishop Quin, at All Saints' Church, Crockett, July 5th (the Rev. Frank Spindler, preacher): the Rev. Albert R. Bandy, presented by the Very Rev. G. M. Blandy; and the Rev. Norman K. Yates, by the Rev. H. J. Beadle. On July 6th at St. Stephen's Church, Huntville, the Rev. R. Mack McAfee, presented by the Rev. Keith Bardin; Bishop Hines, Coadjutor of Texas, preached.

Texas—By Bishop Hines, Coadjutor on July 1st, at the Church of the Good Shepherd, Austin

The Living Church Development Program

Previously acknowledged	\$6,311.83
C.M.H., Lexington	30.00
\$25 each from: Mrs. H.C.S., Port Lavaca; R.C.E., Cambridge; R.D.T., Hamden; Mrs. W.O.B., Philadelphia; F.B., Wilmington; Mrs. R.P.K., Merrick	150.00
\$10 each from: V.G.G., Mineola; T.F.L., Lynwood; A.J.G., Pittsfield	30.00
\$5 each from: Mrs. W.C.W., Gates Mills; H.E.D., Huntingdon Valley; Mrs. B.C., Lookout Mt.; H.C.G., Beverly; M.B.T., North Hoosick; Mrs. F.H.H., Garden City; A.K.B., Houston	35.00
M.A.M., Beverly Hills	4.00
\$3 each from: W.R.McD., Amarillo; M.M.W.Taylor, Richmond; C.N.N., Natick; L.H.H., Hempstead	12.00
\$2 each from: Mrs. P.W.N., Rochester; Mrs. F.D.W., Tarboro; Mrs. H.W.R., Morrisville	6.00
	\$6,578.83

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ASSISTANT for large downtown parish. Salary \$4800, plus \$600 car allowance, and apartment. Give references. Reply Box G-133, The Living Church, Milwaukee 2, Wis.

ASSOCIATE: A large parish in industrial New England desires priest to supplement Rector in personal counselling, parish calling and industrial relations. Reply Box C-130, The Living Church, Milwaukee 2, Wis.

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- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

CHANGES

(Bishop Jones of West Texas, the preacher): the Rev. Grant A. Herbst, presented by the Very Rev. G. M. Blandy; and the Rev. John A. Logan, Jr., by the Rev. James McKeown. On July 13th at Trinity Church, Jasper: the Rev. Edward M. Hartwell, presented by his father, the Rev. Arthur E. Hartwell; preacher, the Rev. H. R. Kearby.

Deacons

Alaska—By Bishop Gordon: Phillip E. Jerauld, June 18th, at St. Andrew's Church, Petersburg, Alaska; presenter, the Rev. H. F. Hall; preacher, the Rev. J. K. Watkins; to be assistant of All Saints', Anchorage, Alaska.

Bethlehem—By Bishop Warnecke, at St. Clement's Church, Wilkes-Barre, Pa., June 9th (the Rev. G. M. Bean, preacher): Denton DeWitt Durland, III, presented by the Rev. F. W. Trumbore, will be curate of St. Luke's, Scranton; Willard Gibbs Prater, presented by the Rev. R. A. Weatherly, will be in charge of St. Mark's, New Milford, Pa., and Christ Church, Susquehanna; Robert Andrew Shackles, presented by the Rev. Burke Rivers, will be in charge of St. John's, Laceyville, and St. Peter's, Tunkhannock, Pa.

Central New York—By Bishop Peabody: George Anthony Deter, at All Saints' Church, Syracuse, on June 24th; presenter, the Rev. W. H. Cole; preacher, the Rev. J. E. Mahagen; to be in charge of St. Mark's, Chenango Bridge, N. Y., and St. Luke's, Harpursville.

By Bishop Higley, Suffragan: Erwin Smith Cooper, on June 26th, at Emmanuel Church, Elmira, N. Y.; presenter, the Rev. E. C. Simkins; preacher, the Rev. D. S. Labigan; to be assistant missionary in the Tioga-Tompkins County mission field; address, Candor, N. Y.

Chicago—By Bishop Burrill, at the Church of the Advent, Chicago, on June 19th (the Rev. J. R. Deppen, preacher): William Henry Baar, who was presented by the Rev. W. C. Bihler, will be director of Brent House, 5540 Woodlawn Ave., Chicago 37; Russell Ray Ellis, who was presented by the Rev. J. B. Reinheimer, will be curate of St. Paul's Church, 4945 S. Dorchester Ave., Chicago 15; Joseph Edward Mazza, who was presented by the Rev. E. P. Parker, will be curate of Christ Church, 410 Grand Ave., Waukegan, Ill.; Charles Jacob Sutton, who was presented by the Rev. J. R. McColl, transferred to the diocese of Oklahoma, serving St. John's, Woodward, Okla.; and Thomas A. Vanderslice, who was presented by the Rev. J. R. Deppen, will be curate of St. John's Church, 2638 Park Dr., Flossmoor, Ill.

East Carolina—By Bishop Wright, on June 24th, at St. Stephen's Church, Goldsboro, N. C. (preacher, the Rev. Robert Cox): Eric Collie, who

will serve St. George's, Lake Landing, N. C. and churches at Swan Quarter, Sladesville, and Fairfield; Fred I. Ferris, who will be in charge of Trinity Church, Chocowinity, N. C., and St. Paul's, Vanceboro; William L. Hicks, who will be in charge of churches at Southport, Atkinsburg, Burgaw, Northwest, and Tar Landing.

By Bishop Wright: John C. Owens, at Grace Church, Plymouth, N. C., on June 29th; presenter, the Rev. E. M. Spruill; preacher, the Rev. D. E. Wolfe; to be in charge of St. Thomas Ahooskie, N. C., and churches at Murfreesboro and Winton.

Erie—By Bishop Crittenden, on July 2d, at Christ Church, Meadville, Pa. (preacher, the Rev. Dr. T. L. Small): Amos C. Carey, who was presented by the Rev. Robert Holmes, will be vicar of St. Mary's, Lawrence Park, Erie, Pa., with address at 1023 Priestley Ave.; Paul E. Parker, who was presented by the Rev. Paul L. Schwartz, will be vicar of St. Paul's, Lewisboro, and St. John's, South Salem.

By Bishop Crittenden, on July 8th, at the Church of the Epiphany, Grove City, Pa. (preacher, the Rev. L. E. Gressle): John J. Shaw, who was presented by the Rev. J. M. Priddy, will be vicar of Christ Church, Punxsutawney, Pa.; Clayton T. Sheasley, who was presented by the Rev. W. M. Bayle, will be assistant of St. John's, Sharon, Pa., and vicar of St. Christopher's, Hickory Township, with address at 25 W. State St., Sharon.

Florida—By Bishop West, Coadjutor: Thomas Miller, on June 16th at St. Mark's Church, Jacksonville; presenter, the Rev. D. B. Leatherbury, to be vicar of St. James' Church, Port St. Joe, and St. John's, Wewahatchka.

By Bishop Juhan: Charles Lovett Keyser, on June 24th, at Christ Church, Pensacola, Fla.; presenter, the Rev. H. B. Hodgkins; to be vicar of Holy Cross Mission and St. Timothy's, both Jacksonville.

Georgia—By Bishop Barnwell: Peter Waller Fleming, Jr., on June 24th, at St. Paul's Church, Augusta; presenter, the Rev. C. F. Schilling, preacher, the Rev. Talbert Morgan; to be vicar of St. Paul's, Jesup, Ga., with address at 365 E. Cherry St.

By Bishop Barnwell, on June 27th, at Christ Church, Savannah (the Rev. H. E. Waller, Jr., preacher): Holland Ball Clark, presented by the Rev. F. B. Tucker, will be vicar of St. Michael's, Waynesboro, Ga., with address at 706 Dowell St. Charles Clapp Demere, presented by the Rev. F. B. Tucker, will be vicar of St. Anne's, Tifton, Ga., as of September 1st.

Idaho—By Bishop Rhea: John Douglas Riley

THE LIVING CHURCH RELIEF FUND

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

Korean Children

Previously acknowledged	\$2,367.35
Lt. E. W. Johnson	15.00
Anonymous	10.00
Nelson W. Burr	5.00
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	\$2,397.35

Save the Children Federation

Previously acknowledged	\$ 102.00
Mrs. D. Johnson	5.00
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	\$ 107.00

Bishop Cooper and Korea

Previously acknowledged	\$ 359.90
Herbert E. Doerr, Jr.	5.00
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	\$ 364.90

Christian Arabs

Previously acknowledged	\$ 5.00
Rev. Bruce V. Reddish	10.00
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THE LIVING CHURCH

CHANGES

on June 13th, at St. Michael's Cathedral, Boise, where the ordinand will be junior canon; presenter, the Very Rev. Marcus Hitchcock; preacher, the Rev. Dr. F. A. Schilling.

Iowa—By Bishop Smith: James Richard Gundrum, on June 11th, at Trinity Church, Muscatine, Iowa; presenter, the Rev. R. M. Pieper; preacher, the Rev. F. A. McNeil; to have charge of Trinity Church, Denison, Iowa, and churches at Mapleton and Vail; address: 120 S. Sixteenth St., Denison.

Kentucky—By Bishop Clingman, retired Bishop; Courtney L. Carpenter, on June 16th, at Christ Church Cathedral, Louisville; presenter, the Very Rev. N. E. Wicker; preacher, the Rev. Dr. C. L. Stanley; to be in charge of Christ Church, Elizabethtown, Ky., and the church at Grahamton; address, 221 W. Poplar St., Box 502, Elizabethtown.

By Bishop Marmion: George Laib, on June 27th, at St. Matthew's Church, Louisville; presenter, preacher, the Rev. W. B. Myll; to serve St. Paul's, Hickman, Ky., and churches at Columbus and Fulton; address, 103 W. Wellington St., Hickman.

Armed Forces

Chaplain Calvin H. Elliott (USN), formerly addressed at Union Theological Seminary, where he has been doing post-graduate work, is now engaged in the work of ecclesiastical relations for the United States Navy in Washington. Address: 4014 Lorcom Lane, Arlington 7, Va.

Chaplain Kenneth D. Perlina, USN, formerly addressed: District Chaplain's Office, 12th Naval District, San Francisco, may now be addressed: USS Kearsarge (CVA-38), c/o FPO, San Francisco.

Resignations

The Rev. Dr. William Horatio Anthony, rector of the Church of the Redeemer, Shelby, N. C., will retire from the active ministry on July 31st. He and Mrs. Anthony will make their home in Rutherfordton, N. C.

The Rev. Frederick W. Dearing, assistant of St. Peter's Church, Port Chester, N. Y., retired in June. Address: Sky-view Haven, Croton-on-Hudson, N. Y.

The Rev. Dr. Percy V. Norwood, who has been on the faculty of Seabury-Western Theological Seminary for 33 years, recently as assistant dean,

now left the faculty. Address: 634 Sherman Ave., Evanston, Ill.

The Rev. John N. Sayre of the diocese of New York retired on July 1st.

Changes of Address

Bishop Peabody of Central New York will be in Northeast Harbor, Maine, during July and August.

Bishop Sturtevant of Fond du Lac will be in Richard's Landing, Ont., Canada, during July and August.

The Very Rev. Dr. Frederic M. Adams, dean of Trinity Cathedral, Trenton, N. J., left on July 1st for Europe. He will visit England and the Scandinavian countries, returning to Trenton after Labor Day. The dean was the donor of the new pipe organ dedicated at the Cathedral in June.

The Rev. Victor E. Bolle, who recently became associate rector of Christ Church, Whitefish Bay, Milwaukee, is now residing at 611 E. Lake View, Whitefish Bay.

The Rev. Howard G. Clark, of St. John's Church, Brooklyn, will spend July and August at Welch's Point, East Winthrop, Maine.

The Rev. H. H. Corey, retired priest of the diocese of Honolulu, is spending the summer in Berkeley, Calif. Address until September 15th:

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, armed forces, world peace, seminaries, Church schools, and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

August

1. Church of St. Augustine-by-the-Sea, Santa Monica, Calif.
2. St. Patrick's Church, West Palm Beach, Calif.; St. Stephen's Church, Miami, Fla.
3. Good Shepherd Monastery, Orange City, Fla.
4. St. Joseph's House, Sayville, N. Y.
5. St. Anna's House, Philadelphia, Pa.
6. St. Augustine's Church, Croton-on-Hudson, N. Y.; Church of the Transfiguration, New York, N. Y.
7. St. James' Church, Raso Robles, Calif.

2831 Garber St. Address thereafter: Olds Hall, Box 791, Daytona Beach, Fla.

The Rev. C. J. Harriman, retired priest of the diocese of Connecticut, is spending the summer in Connecticut (in New Haven and Niantic). Formerly addressed in Philadelphia, he has taken a new permanent address: 1801 Britton Rd., Oklahoma City 14, Okla.

The Rev. Harold B. Hoag, rector of St. Andrew's Church, Tampa, Fla., has changed residence from 851 South Blvd. to 546 Severn Ave.

The Rev. L. Stanley Jeffery, rector of Grace Memorial Church, Lynchburg, Va., formerly addressed at 626 Park Lane, may now be addressed at 1405 Rittenhouse St.

The Rev. B. B. Comer Lille, rector of Christ Church, Alexandria, Va., has had a change in office address from 125 N. Columbus St. to Christ Church, 118 N. Washington St., Alexandria, Va.

The Rev. W. B. MacHenry, who is serving Holy Trinity Church, Dallas, Tex., may be addressed at 2240 N. Farola St., Dallas 28.

Marriages

The Rev. Milton A. Rohane, rector of St. Paul's Church, Artesia, N. Mex., and Miss Nancy Lane of Dublin, Eire, were married on April 19th at St. Paul's Church by Bishop Stoney of New Mexico and Southwest Texas.

Laymen

Mr. Paul Simpson, formerly headmaster of Hawaii Episcopal Academy, Kamuela, Hawaii, T. H., is now principal of the elementary and high school divisions of Iolani School, Honolulu 14, T. H.

Degrees Conferred

The Rev. R. Lansing Hicks, who will become associate professor of Old Testament at Berkeley Divinity School in September, received the degree of doctor of theology in course from Union Theological Seminary recently.

Other Changes

The Rev. Alexander Stewart, rector of St. Mark's Church, Riverside, R. I., and the Rev. Edward Price, rector of St. Mary's Church, Portsmouth, R. I., are representing the diocese of Rhode Island in the Parish Training Program of 1954.



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

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ST. MARY'S Cor. E. Iliff and S. Clayton
Sun Masses 7:30 & 9; Others posted; C Sat 7:45

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

WASHINGTON, D. C. (Cont.)

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Hwy.
Rev. W. O. Hanner, W. J. Brunings
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

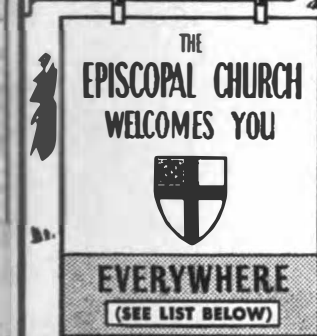
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CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45; Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other days 7:30; Ev B Sun 8; C Sat 5

(Continued on page 32)



LOS ANGELES, CALIF.

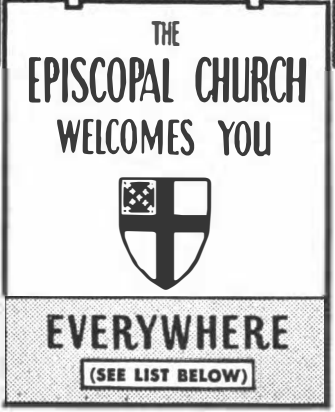
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Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNeul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



ATTEND SUMMER CHURCH SERVICES

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

FORT WAYNE, IND.

TRINITY W. Berry at Fulton
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

WATERVILLE, MAINE

ST. MARK'S Center St., nr. Post Office Sq.
Sun 7:30, HC 11, HC & MP Alternate Sundays

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30; Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

ST. PAUL, MINN.

MESSIAH (highland park) 1631 Ford Pkwy.
Rev. Robert M. Wolterstorff, r
Sun 8 & 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown
Rev. Charles T. Cooper
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30

TRINITY Euclid and Washington
Rev. A. E. Walmley, Rev. A. M. Mac Millan
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD
9:30 HC; C by appt

SEA GIRT, N. J.

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

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also
Wed 12:05

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam New York City
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); MP 8:30; Ev 5. The daily offices are
Cho ex Mon

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

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;
Sat 2-3, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roell H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10, 11; EP 4; Weekdays HC daily
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

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

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NEW YORK, N. Y. (Cont.)

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

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

ST. CHRISTOPHER'S CHAPEL
48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel,
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC We;
Thurs, Fri & HD

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Wiley
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th St.
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-5

PITTSBURGH, PA.

ASCENSION Ellsworth & Nevick
Rev. A. Dixon Rollit, r
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC
Healing; Wed 7 HC; Thurs 7:30 College Students
HC; Fri 8 HC

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

MIDLAND, TEXAS

TRINITY Rev. George Morrel,
1412 West Illinois Ave.
Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

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

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.
Gallagher, ass't.
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho E
1 S); Weekday Eu Wed 7; Thurs & HD 10:30
C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kerr,
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC
Fri 9 HC

HUNTINGTON, W. VA.

ST. PETER'S Adams Ave. at 23rd St. West
Sun HC 8, 1 S 11; HD 7; Thurs 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC

VANCOUVER, CANADA

ST. JAMES' Gare Ave. & E. Cordova
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily
HC 7:30, Thurs 9:30; C Sat 5 & 7

LONDON, ENGLAND

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