

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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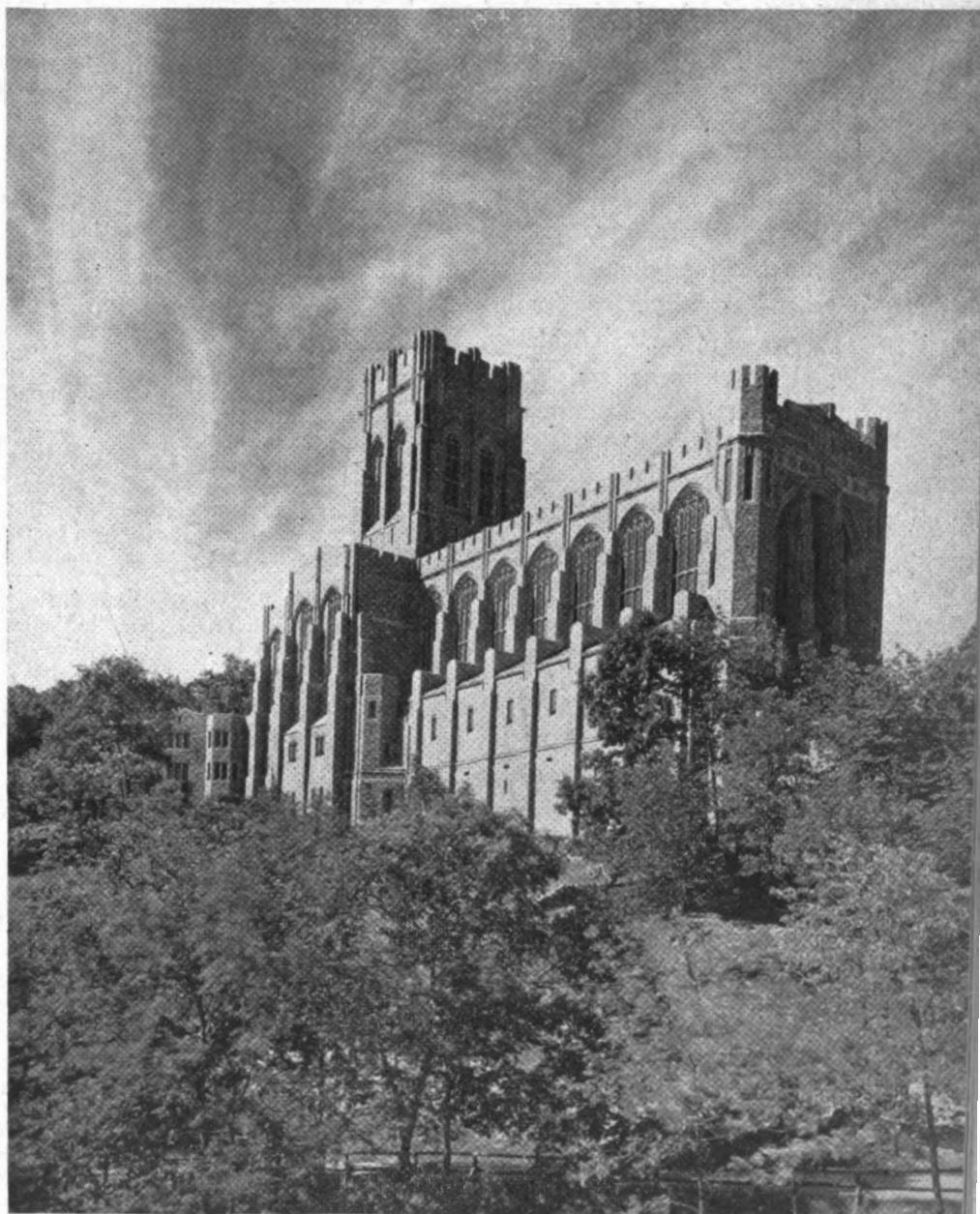
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UNITED STATES MILITARY CHAPEL, WEST POINT, N. Y.

STATE HISTORICAL SOCIETY
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MADISON WISCONSIN
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THE BELL RINGERS

By Vern Swartsfager

This book is Vern Swartsfager's own personal account of the work he has done with juvenile delinquents in Dallas from the beginning of the Gremlin Club to the dream of a Kids' World. Here are the histories, the problems and the temptations that face all teen-agers and these were overcome by the love and faith that Father Swartsfager has for his boys and girls. Athletics, self-government and social meetings were substituted for petty crimes and physical and spiritual laziness. From the first the movement spread until it was felt throughout Dallas and noticed by the rest of the country. The book closes with an account of Father Swartsfager's own experiences and of how he himself won through a stormy youth to a happy and useful life as the Padre of Kids' World. He is at present Curate of St. Matthew's Cathedral in Dallas. Here is an urgent message for all who wish a better way of life for the young people of America. \$3.00

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LETTERS

TO THE EDITOR: American friends of St. George's Anglican Church, Paris, France, would, no doubt, wish to know that the future of the church is again very uncertain as a result of prevailing economic conditions in Europe.

It would be tragic if the privileges provided by this church should have to cease for want of financial assistance. Church-people in England have done what they could to keep things going, but for obvious reasons this ability to help is severely limited.

American friends of St. George's will be glad to know that Mr. Richard A. Isaac, himself a former member of St. George's congregation, has kindly agreed to act as American treasurer of the Friends of St. George's, Paris.

(Rev.) CHARLES E. B. NEATE,
Chaplain of St. George's.

Paris, France

The Church Pension Fund

TO THE EDITOR: No clergyman who has a knowledge of business can chide the Church Pension Fund for wise conservation of resources and strict obedience to its own rules. The fund has, however, wisely allowed a certain amount of flexibility.

In the May issue of "Protection Points" the fund quotes a priest of the Church as saying, "I am not criticizing you as a member of the Committee of the Trustees which has to do with permitting a retired clergyman to serve temporarily in a vacancy . . . but I do call your attention to the fact that you are stretching a point and that you should act with the greatest caution."

Does this cleric realize that during the depression many of the clergy in the lower salary brackets were forced to live on almost nothing, and that the hardship thus resulting fell cruelly upon their wives? And that further these clergy were penalized by a resulting decrease in the size of their pensions? So I say all honor to the Church Pension Fund if without actually breaking rules, it can permit these clergy to supplement their meager pensions. If the hearts of the Fund's officers impel them not to deny a faithful old parson an occasional cigar and his wife a little finery that she has not been able to afford for years, is it really becoming in a member of the cloth to remind them that they should look to Wall Street for guidance rather than to Galilee and Judea.

(Rev.) ARTHUR W. FARNUM,
Asheville, N. C.

"Teaching from the Pulpit"

TO THE EDITOR: To the article "Teaching from the Pulpit" by the Rev. John T. Payne [L. C., June 6th], I say a most heart-felt "amen" of gratitude and endorsement. It ought to be required reading for every priest of the Church.

Certainly, for the last few years at least, the hundreds of men who have attended the College of Preachers in Washington have had much the same thing

drilled into them. How many times have I heard Canon Wedel say something like this: "When will we be done with 'vegetable' (let us) sermons? Nothing but 'Thus saith the Lord' will do." I would recommend only one addition to the list of doctrines Fr. Payne gives, namely judgment.

I earnestly pray Fr. Payne's article will be widely read — and followed.

(Rev.) ELLWOOD HANNUM,
Boonville, N. Y.

Etymology

TO THE EDITOR: The Rev. Roydon K. Yerkes, S.T.D., slipped badly, if correctly reported in the record of the Inter-seminary Group Meeting in THE LIVING CHURCH of April 18th.

He is quoted as saying "There are two Latin words, *educio*, and *educere*. The first is in the infinitive form *educare*, which means 'to feed.' *Educere* is the infinitive of the second which means 'to lead out.'"

Educo is a verb of the third conjugation, the infinitive of which is *educere*, not *educare*, which would be the first conjugation. *Duco*, the root word, means 'to lead,' with the prefix (e) it means to lead out. There is no authority for the meaning 'to feed.' If there were such a derived meaning, *educio* would mean 'to lead food out,' and would indicate the use of an emetic.

As for *educere*, there is no such word in the Latin language.

(Rev.) ARCHIBALD M. JUDD,
Newton Square, Pa.

Editor's comment:

The fault was our reporter's, not Dr. Yerkes'. Both verbs are the same in the first person singular present — "*educio*." "*Educere*" ("to lead out") would come into English as either "educio" or "educt." "*Educare*" ("to bring up, rear, educate," not "to feed") is the source of the word "educate," though both words are ultimately derived from the same root. Dr. Yerkes' point was that education was not a drawing out (education) but a bringing up.

Food for Children

TO THE EDITOR: Twenty school children of my parish (Ludwigshafen) have gathered together to have a little party. At this party all the children can eat enough. We baked bread from the flour, laid corned beef and meat on the bread, and made cocoa. You should have seen the joy these children had and how happy they were at last to eat enough. I thank you ever so much, dear brethren in Christ Jesus, for your great deed on behalf of these children. You have saved them from physical need and have given us grown-ups a solace amidst bitter times.

(Rev.) WERNER J. SCHARTE,
Mannheim-Waldhof, Germany.

SEVENTH SUNDAY AFTER TRINITY

GENERAL

LAY WOMEN

Dr. Case Dies

Miss Adelaide T. Case, Ph.D., professor of religious education at the Episcopal Theological School, Cambridge, Mass., and a member of the National Council, died on June 19th at the age of 61 years, in Phillips House of the Massachusetts General Hospital. She had been ill for some months. Funeral services were held in St. John's Memorial Chapel of the Episcopal Theological School, on June 22d, with Bishop Dun of Washington officiating, assisted by the Very Rev. Charles L. Taylor, dean of the school. On June 23d, a Requiem Mass was celebrated in the Church of the Advent, Boston, by the Rev. Peter R. Blynn.

Dr. Case's appointment to the faculty of the Cambridge school in 1941 by its dean, the Very Rev. Angus Dun, was the first occasion when a woman had been appointed to teach in an Episcopal theological seminary.

She was born in St. Louis, January 10, 1887. She graduated from Bryn Mawr College and received the degrees of M.A. and Ph.D. from Columbia University. The degree of Doctor of Letters, *honoris causa*, was bestowed by Hobart College. Dr. Case taught at Teachers' College, Columbia University, beginning as a teacher of religious education and later rising to a full professorship in education.

She was the author of many books on her subject, religious education, and served on the Commission on Secondary Education of the National Council. She was also active on interdenominational organizations, some in behalf of racial relations with Jews and Negroes.

No mention of Dr. Case is complete without reference to the place she held in the affection and admiration of a wide circle, including, in particular, young seminarians, and a circle of young and mature women now holding important positions under the National Council and the National Board of the Woman's Auxiliary.

Dr. Case is survived by two sisters, Mrs. A. Cecil Edwards of London, England, and Miss Mary C. Case of Bronxville, N. Y.; a brother, Frederick T. Case, two nieces, and two nephews.



DR. CASE: Pictured above with a young friend.

LAMBETH

ACU Marriage Memorandum

At a recent meeting of the Joint Committee on Discipline of the American Church Union and the Clerical Union, the Rev. Dr. Edward R. Hardy, Jr., was delegated to the following statement on marriage principles, to be submitted to the bishops assembled at the Lambeth Conference. The statement, which is addressed to Bishop Hart, who is a member of the Lambeth Committee on Christian Marriage, follows in full:

"On behalf of the Joint Committee on Discipline of the American Church Union and the Clerical Union, I am asked to convey to you (as a prospective member, we understand, of the relevant committee) our concern, which we believe we share with most Churchmen, that the Church's standard of marriage may be upheld and not weakened at the coming Lambeth Conference. The principle that Holy Matrimony is a life-long union of body and soul, fitted to represent sacramentally the unbreakable union between Christ and His Church, is clearly stated in the Book of Common Prayer and reaffirmed in our canons, as in those of the Church of England. It is not a special Anglican principle, but one of the truths which we received as part of our Catholic heritage, and have ever retained. Certainly there are hard cases to be dealt with at the present time, requiring both wise pastoral care and intelligent ap-

plication of the Church's law. But we hope and urge that whatever methods may be suggested for dealing with such cases may be in accordance with the principle that when the Christian marriage bond truly exists it cannot be broken 'till death us do part.'

"Allow me to assure you of our prayers that you and your colleagues, our Fathers in God, may be divinely guided to uphold the faith in simplicity, and apply it with wisdom in the important areas of life and thought which you will be discussing at the coming conference."

(Rev.) RALPH E. COONRAD,
Chairman.

INTERNATIONAL

Mrs. Sibley Named Advisor to AMG

Mrs. Harper Sibley, president of the United Council of Church Women, will leave for Germany on July 14th to serve for 90 days as an advisor to the United States Military Government.

She will be one of a team of prominent educators and social workers who will aid in the restoration of religious, cultural, and social institutions. All members of the team have been appointed by the War Department.

One of Mrs. Sibley's assignments will be to help set up machinery through which German women can learn more about the activities of American Churchwomen and about American institutions.

The Living Church

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

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She will consult with Church groups, prominent Churchwomen, and government officials with a view to developing discussion groups and religious and social activities in Churches.

Mrs. Sibley believes that women represent the most vital and important segment of the German population. She pointed out that there are 168 women to 107 men in present-day Germany.

"When you consider that the great percentage of men are found in old and young age groups," she said, "it is plain that women will play the decisive role in moulding the new Germany."

While in Europe, Mrs. Sibley will attend the Assembly of the World Council of Church at Amsterdam, Holland, which will start August 22d. She will be an official observer for the United Council of Church Women. [RNS]

CONFERENCES

Racine Priests' Institute

Sixty priests and two bishops attended the Priests' Institute held at DeKoven Foundation, Racine, Wis., from May 31st to June 4th. All the dioceses of the Fifth Province were represented, and in addition there were priests from Nebraska and Iowa.

Three courses were given: "The Book of Common Prayer," by the Rev. Dr. Royden Keith Yerkes; "Amsterdam, Lambeth, and Unity," by the Very Rev. William H. Nes; and "The Priestly Life," by the Rev. Charles E. B. Neate, rector of St. George's Church, Paris. The chaplain was the Very Rev. Robert D. Crawford, and the Rev. F. W. Lickfield was in charge of arrangements.

The evenings were given over to the presentation and discussion of a variety of subjects: the first night Bishop Ivins of Milwaukee led the institute in a consideration of the American Church Union as newly organized on a provincial basis. The institute elected the Rev. James Murchison Duncan, chairman, and the Rev. Frs. E. T. Taggard, C. L. Attridge, and William Elwell to be an interim committee of the ACU for the Fifth Province until a date for general election is set.

The Rev. Dom Patrick Dalton, OSB, on Tuesday evening told of the work and background of the English Benedictines at Nashdom Abbey, England, and of the "Pilgrim Fathers in reverse," of St. Gregory's Priory, Three Rivers, Mich. Mr. Lorin Kay talked on Wednesday evening on the priests' and laymen's work, and on Thursday evening, Mrs. Harold Whinfield of Sheboygan, Wis., representative of the Fifth Province on the national Executive Board of the Woman's Auxiliary,

talked on the parish priest and women's work.

Dr. Yerkes' lectures were based on the Prayer Book as an historic document of the fulness of the Christian Faith, whose words when they are studied in context, provide the simplest exposition of orthodoxy.

Dean Nes emphasized the necessity of study and prayer for Christian unity, and presented the Anglican position with objective clarity. "Such prayer and study are part of the priestly vocation," he said, "But we must ever be mindful that the Lambeth Quadrilateral is a point of start, not the goal."

WORLD COUNCIL

Ecumenical Patriarchate

Names Amsterdam Delegate

The Ecumenical Patriarchate of Constantinople has announced it will send two representatives to the first assembly of the World Council of Churches which meets at Amsterdam, Holland, in August.

The representatives named are Archbishop Germanos of Thyateira and Dr. John Panayotides, a professor in the Greek Orthodox theological seminary at Halki.

Meanwhile, the Orthodox Church in Greece has announced it will be represented at the Amsterdam assembly by Metropolitan Chrysostom of Kavala and Metropolitan Irineos of Samos. [RNS]

Roman Catholics Approve Plans in Theory

American Roman Catholics "genuinely rejoice" at the efforts of the World Council of Churches "to strengthen the bases of society under attack by anti-Christian philosophies, to clarify the vision of the Christian's role in a mechanized civilization, and to deepen insights of the opportunities for moral reconquest of the world."

This statement was made in an article on the World Council's forthcoming Amsterdam Assembly, published by *America*, a national Jesuit weekly magazine.

Written by the Rev. Edward Duff, S.J., contributing editor of *America*, the article added that: "Our prayers, moreover, attend all search for God's will, all studies of the sources of unity."

Fr. Duff recalled that when the Provisional Committee gathered at Geneva in February, 1946, to formulate plans for the Amsterdam Assembly, Vatican observers were in attendance, and Msgr. Charrière, the local Bishop, sent a message to one of the leading delegates, ex-

pressing "sentiments of fraternity and encouragement."

The priest said, however, that Romanists did not find encouraging "the rather sanguine expectation expressed by some exponents of ecumenicism that the [Roman] Catholic Church will ultimately be forced to come to terms with a dominant merger Church of the future."

Fr. Duff also decried as "repugnant to [Roman] Catholics and, indeed, to the traditions of Christendom," the "notion that the Church, the *Ecclesia Una, Sancta* of the Creed, is some vague fraternity of fellowship, or that the Church is an artificial amalgam of 'the Churches.'" [RNS]

ARMED FORCES

Chaplains Needed for

National Guard

Word has recently been received by the Army and Navy Division of the National Council that there is a shortage of chaplains for the National Guard.

The National Guard is an integral part of national defense. It is a civilian military organization which believes that a strong and lasting peace can be assured by a well prepared America, and that such preparation would discourage the designs of would-be and Godless aggressors.

The Rev. Dr. Percy G. Hall, executive secretary of the Army and Navy Division, said:

"Men who were members of the National Guard before and during World War II realize the important part that organization played in furnishing cadres for leaders in the training of new divisions. America, then, must depend upon her civilian Army, the National Guard, to furnish the backbone of her defense.

"The Church must never let the men feel that it is not conscious of the spiritual and moral need of those who are giving themselves in the National Guard. The Church played an important role during World War II and must continue to do so, in order to keep religion in the Army.

"All through the history of our Armed Forces, the chaplains have made a good record. Commanders realize now, more than ever before, the need of spiritual men to guide our young men in goodness and pure living.

"In the National Guard at the present time there should be 570 chaplains, but it has only 150 to administer to the moral and spiritual welfare of approximately 300,000 young men in the 48 states, the District of Columbia, Puerto Rico, and Hawaii. It is hoped that some of the chaplains who were on active duty during World War II will avail themselves of this opportunity for service to the young men, who realize the importance of this phase of national defense."

Evangelizing in Suburbia

THE evangelistic program undertaken by the Church under the leadership of the Presiding Bishop can mean a great deal to the Church's life if it is pursued vigorously throughout the year and in succeeding years.

There are some aspects of the subject of evangelism which need special emphasis among members of the Episcopal Church. We need to remember that the work of an evangelist is not merely telling the world about Christ, but capturing it for Christ—not condemning the world, but saving it. And one of the most depressing things about the evangelistic task in Suburbia (which seems to be the Church's special field) is that a good part of our modern world does not even seem to know that it needs a Saviour.

We all know that other people need to be saved. In world affairs, for example, we are ready to demand that the Communists reform their ways in accordance with the standards of Christ. But do we judge our own actions by the same standard? In race relations, we are sure that others are in need of salvation from their un-Christian attitudes toward Colored people. But do we take to heart the conditions under which Negroes must live in our own communities, whether in the South or in the North? Do we take part in the poisonous game of anti-Semitism, identifying certain attributes which Jews and Gentiles share about equally—noisiness, stinginess, self-assertion—with Jewishness?

We have all been taught certain American ideals of self-respect and self-reliance. From infancy on we have learned that "our kind of people" do not do certain things. Like the pharisee in the parable, we pray, "O Lord I thank Thee that I am not as other men are." Being Christians, however, we must inevitably examine ourselves and confess our sins, and are made aware of the weakness and ugliness that is hidden under the false front of our self-respect. But when we try to practice evangelism among our respectable neighbors, we find that they sincerely believe that they are already righteous.

How many times one hears the old platitude, "There are plenty of good people who never go to church from one year to the next." We usually try to answer it by statistics about juvenile delinquency and Sunday school attendance. What if we took the other tack? Next time somebody says that, why not answer, "Yes, you are right. Nobody who goes to church and takes the teachings of the Church seriously could possibly call himself a good person. The only place you could find a person who is comfortable in the contemplation of his moral behavior is outside the Church."

But who and what are these good people who get

along so well without the Church? They are like seeds that have not begun to germinate. Morning glory seeds for example, have a very tough seedcase. They are fine seeds. But the seedcase either must be cut through with a file or else it must be soaked in water overnight so that the case is weakened enough to permit the plant inside to grow.

Similarly, the righteous people outside the Church are very fine seed with a very tough seedcase. They aren't bad seeds, necessarily. But they will never germinate and produce the glory of a flowering vine until something happens to crack the hard case of their self-respect. Perhaps it will be the rasping file of suffering. Perhaps it will be the water of baptism. Meanwhile they certainly make better looking seeds than the germinating seeds with the straggly root pushing down and the feeble stem pushing up. But the true destiny of the seed is the abundant and vigorous growth which they have not even begun.

ACCORDINGLY, in our evangelistic work we shall find that the down-trodden, the outcast, the notorious sinner, and social leper—the people that we usually go out of our way to avoid meeting—are the people who are ready to grow spiritually. In this, we shall be only repeating the experience of our Lord, Who found that His ministry could be better exercised among humble fishermen, despised tax-collectors, and sinners than among the self-respecting or even among the religious.

We don't need to despair of converting respectable people. To most men and women, sooner or later, comes the realization that a decent, godless life is a sham and a fraud. For human beings are so constructed that they have to have faith in something—in progress, in money, in art, in love, in knowledge, in social position, in pleasure, in an interior standard of virtue. They have to have some god, even if that god be themselves. But even the most respectable of these false gods is as impotent an idol as one made out of wood or stone. Sooner or later, these idols will leave their worshippers without help in a time when help is needed. And man's extremity is then God's opportunity.

The people who are really ready for Christianity are those who already know that the life they are living is not the abundant and glorious manhood for which Christ provided the pattern. They are the ones to whom the good news of salvation is directed. Let us beware of finding them so unattractive that we don't go after them, or of treating them brusquely when they come to us.

This brings us to another serious problem of evangelism—the people who have been inoculated

with a weak form of Christianity that seems to have made them immune to the real thing.

The weak form of Christianity which has become so widespread today that it sometimes seems to be the rule rather than the exception is secularism. Secularism rather than atheism, or Communism, is the most subtle antagonist that Christians in America have to face today. This anti-Christian philosophy operates not by denying Christianity but by confining it to a limited sphere and ignoring it outside that sphere.

The secularist is the man or woman who objects to mixing religion with politics, or with business, or with artistic standards; who does not permit religion to intrude on friendships or love life; who brackets the word "creed" with "race" and "color" as one of the divisive factors in life which he or she is big enough to surmount.

Many people who think they are good Christians are really out-and-out secularists; indeed, most Christians have been infected by the prevailing secularist ideology enough to be a little ashamed of appearing "pious" or "holy" outside of that restricted area of Church and personal prayer where the secularist would permit religion to operate. So deeply has the secularist ideology penetrated into Christian ways of thinking that the general Christian ideology, or "way of looking at things," is almost as far removed from our modern society as the thought-forms of ancient Persia. Christian theology seems abstruse and difficult not because the ideas are complicated, but because we have got out of the habit of looking at things from the Christian viewpoint.

In contrast to the secularist point of view, Catholic Christianity lays claim to the whole of every human activity as its field of operation. Not only politics, business, art, friendships, and love, but even such apparently remote matters as diet and house-keeping belong to God and are part of the worship of God. "If ye give one of these little ones a cup of cold water in My name," says Christ, "ye have done it unto Me." And the same principle applies to our dealings with the grocer and the department store clerk, and to building up or tearing down our bodies with food and drink. Everything that concerns man concerns God, who died on the Cross to redeem mankind. Everything that concerns the created universe concerns God, who not only created it in a dim and distant past, but continues to sustain and build it with His endless creative activity.

The ruling objective of Christianity is summed up in the word "holiness." "Holy" means "set apart for God," and the Christian objective is the bringing of all mankind, all creation, to a state of holiness in which it will be the perfect expression of God's will.

Christianity is not the final adornment of an otherwise satisfactory person. It is not an invitation to an occasional, or even a weekly meeting of pleasant

people. For the convert it must be a leap into the dark, a commitment to a program only half-understood, an act of Faith the consequences of which will overturn every previously accepted standard and destroy the whole previous pattern of living. "I come not to bring peace, but a sword," said Christ, "to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law."

Let us beware of an easy sort of evangelism that will fill the Church with people who have caught that weak form of Christianity which makes them immune to the real thing. Let us rather preach the authentic gospel of suffering, self-denial, and persecution, of mystery and miracle and revolution. And perhaps, in doing so, we shall overcome some of the resistance to Christianity which still lurks within our own hearts.

A False Analogy

THE anti-draft statement of 300 Protestant ministers is a document that cannot be left unchallenged, for it calls upon America's young men to defy the law of the land in the name of Christianity. Such a call, which misrepresents the leadership of the Church and verges on treason to the State, should be promptly repudiated by responsible and representative Churchmen.

We have always had respect for the genuine conscientious objector, who refuses to bear arms because of the dictates of his conscience and who is willing to suffer the consequences of devotion to his ideals. Moreover it is the tradition of this country to respect that idealism, and to provide non-combat duty in time of war for conscientious objectors, so long as they are willing to abide by the law. But when they defy the law, and refuse to obey it, they forfeit the right to its protection. And those who incite them to such disobedience have no right to claim the benefits of the same law.

The statement of the ministers sets up a false analogy. "As the early Christians refused to offer a pinch of incense to Caesar's image," says the statement, "so we believe that Christian youth in the United States today should refuse to grant even the token recognition of registration to this contemporary evil which means disaster for their country and their Church." The analogy is false because it equates recognition of the duty of national defense with worship of the State; an equation that was rejected by our Lord Himself when He called upon His followers to "render unto Caesar the things that are Caesar's, and unto God the things that are God's." And He did not demand that the centurion renounce his military service to Caesar as a pre-requisite to the healing of his child.

We do not deny the right of the pacifist ministers to object to the draft law, or to any other federal,

state, or municipal law. It is their democratic right to do so, and to work for its repeal through legal channels. They may even, through the same channels, seek the abolition of our army, navy, and air force, the scuttling of our naval vessels, the junking of our military planes, and the destruction of our atom bombs. Indeed, if they could persuade Russia and the other nations to take simultaneous and equally far-reaching action, we should be all for them.

But when this group, or any group, publicly advocates individual defiance of a law duly enacted by constitutional process, it is repudiating the whole basis of our representative form of government. And when it does that in the name of Christianity, it is time to say quite plainly that they are misrepresenting Christianity, as well as subverting the democratic basis of the civil government.

We hope that our young people will not be misled by this propaganda. The draft law recognizes the rights of conscientious objectors, and provides for their deferral or assignment to non-military projects. That is as far as the law can go, or as they have any right to expect it to go. They are no more justified in refusing to register than they are in refusing to pay taxes, or to obey the laws against murder, theft, or reckless driving. And clergymen who incite them to do so are, in our opinion, incurring a grave moral risk by so doing.

Forks in the Road

ROBERT A. MILLIKAN, dean of American scientists, recently celebrated his eightieth birthday by advising fellow-scientists that "a purely materialistic philosophy is the height of unintelligence." It was not before a Church gathering, but at a meeting of the American Physical Society at George Washington University that Dr. Millikan, the first American scientist to study cosmic rays and the oldest living

Nobel prize-winner in this country, shared his faith with his hearers.

Illustrating his point with examples of "forks in the road" in his own life, Dr. Millikan referred to "fateful decisions which twice enabled the world to miss by just a hair's breadth the domination of mankind, perhaps forever, by the kind of ideology and lust for conquest which were, in fact, the great underlying causes of World War I and World War II." Citing such events as Dunkirk, Pearl Harbor, and Stalingrad, Dr. Millikan observed: "Almost a turn of a hair in some, if not most, of these events and civilization might have been doomed; but it was saved. Shall I say by human agents? Yes, in part, for we are certainly a part of the great evolutionary scheme. Just how we fit into the plans of the Great Architect and how much He has assigned us to do we do not know, but if we fail on our assignment it is pretty certain that part of the job will be left undone. But fit in we certainly do somehow, else we would not have a sense of our own responsibility."

"Wise men in all ages," said Dr. Millikan, "have always seen enough to at least make them reverent. Let me quote Einstein's notable words:

"It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature."

"That," commented the distinguished physicist, "is as good a definition of God as I need."

When people talk about the conflict between religion and science, they are really talking about the conflict between second-rate religionists and second-rate scientists. There is no conflict between true religion and true science. The testimony of such top-flight scientists as du Noüy, Millikan, Carrell, and a host of others is ample evidence of that fact.

Corporate Communion

IN A parish paper we read recently of a corporate Communion and breakfast for members of the high school senior class, on the morning of their graduation. Prayers were offered for the school, the teachers, and particularly for the boys and girls who were graduating.

Another parish, in which many of the young people go away to school and college, is planning a similar corporate Communion in September, just before they leave. At the close of the service, each one who is going away for the first time will receive a letter of commendation from the rector to the school or college chaplain, which the student is to present as soon as possible after his arrival.

Both of these are splendid ideas, and we pass them on to our readers in the hope that they may be used in other parishes.

SYMBOLISM

THE world is but a symbol of our Lord.
There is no empty, unrelated thing;
And like the ancient poets, I accord
A God to river, hill, sea, and spring.

The wind still shakes from every flowering tree
A thousand petals on the fragrant air —
White, healing Hosts of beauty — and the bee
In faithful liturgy will hum his prayer.

The flower lifts its chalice to the sky,
And all of nature bows in deep content.
But we — by jangle, haste, despairing cry —
We flout the earth's abiding sacrament.

Immortal Pilgrim, on the roads You trod,
Let men see now the footprints of their God.

CHRISTINA CRANE.

Systematizing a Hodge-Podge

By the Rev. Clifford E. Barry Nobes

Director of Christian education, diocese of Long Island

WITH the widespread circularization of "The Future Development of Christian Education," a report to the National Council by the Rev. Dr. John Heuss, director of the Department of Christian Education, interest is again focused on the present sad state of education in the Episcopal Church. The report is an admirable analysis of the factors contributing to the ineffectuality of our program.

It would be unfortunate, however, were the impression to be given that our Department of Christian Education despairs of improving our efficiency until that day arises in which the national staff will consist of thirty-five full-time workers.

A black letter caption in the pamphlet speaks of the present "hodge-podge" of courses in the schools of the land. It should be remembered that merely because there are many courses of varying worth in use in the Church, and that liberty is given to the parish priest to pick and choose, there is no reason to use such a deprecatory phrase. There are many different textbooks in the field of history, but that does not discourage schoolmasters. They carefully examine them all and rejoice that they can choose from so many available possible texts.

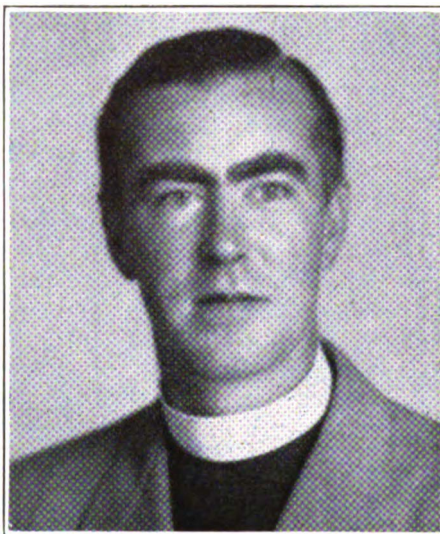
THREE BASIC NEEDS

To make effective an educational program, whether on a national, diocesan, or parochial level, at least three basic needs must be met: the first is the building up of a devoted and well-trained corps of teachers; the second is the development of a syllabus which will adequately meet the objectives we have in mind for the intellectual and spiritual preparation of our pupils; the third is the wise selection of courses to implement this syllabus. This can and must be done from material at present available, for we cannot afford to wait for the development of ideal curricular material. We must and can start with what we have, and in the meanwhile work toward the Utopian ideal of having the perfect course for a particular grade.

In Long Island we have been trying to meet the problems facing us, and we should like to share our program with others.

To develop a corps of teachers we are engaged in an intensive training program. We conduct schools of religion and teachers' training institutes at frequent intervals. Annually, there is a mammoth school on a diocesan level. Through offering many courses and permitting attendants to select courses of

their choice, we find what subjects are most desired. Then, semi-annually, in each of the three archdeaconries we have smaller schools. We draw on our experience gained in the diocesan school to set up the schedule of courses, adding whatever is most appropriate to the region being covered. So, for instance, in



FR. NOBES: "We must and can start with what we have . . ."

the country section of Suffolk, where small Church schools abound, a course of coaching for the teacher in the smaller Church school is included. In Brooklyn, where many parishes avail themselves of the opportunity to use released-time on weekdays, we have a course showing how the Church school may most effectively employ this educational aid. In addition, encouragement is given to alert parishes which run schools of religion and teachers' institutes to open their doors to attendants from other parishes in the same general region. A further aid to teachers is contemplated this coming fall and is dependent upon the use of a uniform syllabus.

Our department, after two years of research and trial use, developed a uniform syllabus. Its use is optional, of course, in parishes, and mandatory in diocesan missions. Only brief consideration is necessary to reveal the many advantages that rise from a widespread use of a uniform syllabus:

(1) Educational experts are able to give the problem of building a syllabus and choosing curricular material rather more attention than a busy parish priest can devote to it.

(2) The department can help the parish priest check the efficiency of his

school by sending out standard examinations based upon the syllabus.

(3) Teachers, instead of moving along with their classes, prepare well for the presentation year by year of particular courses, and then acquire an efficiency comparable to that found in secular teachers.

(4) The child transferring from one parish to another is able to enter a class in which the same subject he was studying in his former parish is taught in his class in the second school.

(5) Since it knows how many classes in the diocese are using a particular course, the department is in a position, if the need exists, as it did in one instance recently, to demonstrate to the publishers of courses that a certain alteration would be desirable, and can, by showing that the potential users of this course are many, receive a hearing and satisfaction. The department is furthermore able to supplement curricular material with mimeographed leaflets.

(6) Greater efficiency among the teachers can be attained because the department's educational consultants can prepare monthly leaflets setting forth coaching aids for the lessons for that month in the uniform syllabus. The parish priest can then in his teachers' meetings use these leaflets as the basis for his coaching.

We are not contending that our Long Island Syllabus is the best that can be devised, but we are able to say that parishes in which it has been used have expressed satisfaction and are confident that they are improving the educational standards of their schools.

CYCLE PRINCIPLE

Believing that it is essential to teach certain fundamental subjects over and over at different psychological age levels, we employ the cycle principle in our syllabus. Thus, a child whose span of years in a Church school numbers the ideal twelve will receive a thorough grounding in the four basic topics at three different age levels and in three different ways, each appropriate to the age levels. A child who remains for only four years in a closely graded or even a departmentalized school (for we have adapted our syllabus for use in small departmentalized schools) will have received instruction in all four topics.

The following gives a brief summary of the syllabus:

Section One, *The History and Literature of the Faith*: grade 1, Bible Stories; grade 5, Christian Ethics derived from

the literature; grade 9, Church History and its lessons for today.

Section Two, *Worship and its Significance*: grade 2, Prayer and Praise; grade 6, The Sacraments of the Church; grade 10, Divine Action and Human Response. The Liturgies.

Section Three, *The Life of Christ*: grade 3, Pictorial and Story Life of Jesus; grade 7, Life and Teaching of Christ; grade 11, The New Testament. Its Teaching and Its Persons.

Section Four, *The Faith and Practice of the Church*: grade 4, The Church and Her Ways; grade 8, The Prayer Book; grade 12, Christian Theology and Its World Significance. Missions.

But no syllabus is any better than its accompanying curriculum. From the "hodge-podge" of course materials available in American Christendom, we have attempted to find courses which will be satisfactory for each grade. Here in Long Island, as elsewhere, there are differences of Churchmanship. We have taken this into consideration and offered a choice of material to our clergy. We have not hesitated to go outside of the Episcopal Church for some of our material, for we realize that in some areas of study the Protestant publishing houses have produced better course material than has been published within the Church.

We believe our syllabus is built on sound pedagogical principles that should not need much revision.

The department does not consider its work with the Church school pupil to be finished when it has prepared for his intellectual needs. Teaching the child to pray is even more important than instructing him in the literature and Faith of the Church. The department's Committee on Worship therefore prepares aids of various sorts, including such things, for example, as forms of opening service, and a guide for a conducted Eucharist for the parish priest. Where a priest, especially a man who has responsibility for more than one congregation, has such a heavy schedule of services that he must choose between leading his children in devotional training and giving them instruction, we have never hesitated to recommend that he neglect the latter in favor of the former.

This, in brief, is Long Island's answer to the problems of educating the Sunday school pupil. With the rest of the Church, we share the widespread dismay that the Church school has fallen on evil days, but we are full of hope. We believe that by working as a diocese rather than as a number of unrelated and individual parishes within a given geographical area, the problems are not insoluble, and we do not intend to imperil the Christian development of thousands of youngsters by waiting for the ideal program to be set up by the National Church.

An Ecumenical Milestone

By Dr. John R. Mott

Member of the Presidium of the World Council of Churches

IT has been my opportunity and privilege, in life of world-wide travel during the past sixty years, to observe and to help foster the Ecumenical Movement. First among the agencies drawing together the Christian forces was the Student Volunteer Movement for Foreign Missions. This I was identified with from its beginning at the memorable Student Conference at Mount Hermon in 1886 up to the conference at the University of Kansas in 1948, as well as at most of the great gatherings of college men and women in North America, Great Britain, Germany, Australasia, and South Africa. During this period, upwards of 20,000 students went forth to the non-Christian lands as volunteers under the many mission boards.

The second movement of great ecumenical significance has been the World Student Christian Federation, launched at Vadstena Castle, Sweden, in 1895, which has helped to develop forty or more national and international Christian student movements embracing over 3,000 universities and colleges throughout the world. It today constitutes the great fact in the religious life of the seats of learning.

YMCA

Very important to the Ecumenical Movement has been the Young Men's Christian Association throughout the world, during the period in which this pronouncedly Christian Movement has spread from twelve to over seventy countries and has expanded its membership from 300,000 to over 2,000,000. This movement and the corresponding one among the young women have made a notable contribution to the ecumenical cause through the enlisting in united action the forces of laymen and laywomen.

The International Missionary Council I have served from its beginning at the memorable World Missionary Conference of Edinburgh in 1910, down to the creative gathering at Whitby, Canada, in 1947. To this world-embracing movement we are destined to trace the weaving of the younger Churches into the Ecumenical Movement. Very special mention should be made of the contribution made by the Faith and Order Movement and its all-important consultations at Stockholm in 1925 and Lausanne and Edinburgh and those of the Life and Work Movement at Oxford in 1937, and the various tributary committees. Nor can we overlook the part of a score or more of smaller and less

heralded meetings of leaders at Washington, Utrecht, Lambeth, Bishopsthorpe, New York, Buck Hill Falls, not to mention groups confined to a single communion, to all of which the Ecumenical Movement is deeply indebted.

Vital, truly creative, and meaningful as have all these tributary gatherings been, the approaching Assembly of the World Council of Churches at Amsterdam should prove to be the most momentous. First of all, because it will enter into the heritage of the initiatives and constructive programs of the foregoing coöperative or ecumenical groups and agencies. Moreover, the unparalleled upheavals, disasters, and suffering of recent years constitute an irresistible challenge to the Christian forces. Man's extremity has ever been God's opportunity. No discerning observer or student of the world situation will dispute the contention that we are living in a time emphatically of man's extremity. In the light of Church history can we question that the present grave and challenging situation should be regarded as an opportunity for superhuman manifestations?

Without doubt the Christian Churches are confronting the greatest concentration of major unsolved problems which we have ever been called upon to face. Let it remind us of the expression of Martin Luther who said that before every great opportunity God sent to him some special trial.

A LARGER CHRIST

A final and compelling reason why Amsterdam should mark a great advance in the Ecumenical Movement is the supreme fact that we have a larger Christ. Not a new Christ for He is the same, yesterday, today, yea and forever, but larger in the sense that there are today so many more Christians than ever who have an indubitable experience of Christ. They find in Him One other than all the rest—One other than the ancient sages and holy men of Hinduism; One other than Buddha and Mohammed; One other than Moses and St. Paul, One other than Gandhi and Kagawa. In Him they and we find One other than all the rest—erect among the fallen, strong among the weak, clean among the defiled, living among the dead—alive forever more, and, therefore, the fountain-head and generating source of all the profound and superhuman changes. In Him we find the secret of triumphant unity—the real Ecumenical Movement.




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DALLAS

Four Canons Appointed

The Rev. Frs. Alfred L. Alley, Edward B. Ferguson, Curtis W. V. Junker, and Menter B. Terrill were appointed canons of the diocese of Dallas by Bishop Mason of that diocese on St. Barnabas' Day, June 11th. The new canons will assist the Bishop in the administration of the diocese.

Within the past three years the work of the diocese has grown to the point where assistance in its administration is greatly needed. Twenty-three new congregations have been created, and currently the diocese is building 14 new churches, nine parish houses, and six rectories. In addition, the Cathedral School for Boys, Dallas, has reached the point where larger facilities must be secured. Camp Crucis, Grandbury, Texas, ministered to 1,800 persons last year, with twice that number expected for the current season.

For these reasons, Bishop Mason has made the appointments. Canon Alley will continue his work with the development of the Cathedral School; Canon Junker will continue as the diocesan director of religious education and youth work, and executive director of Camp Crucis; Canon Terrill will become chaplain to the Bishop and will have charge of the promotion of a diocesan center; Canon Ferguson will have charge of the social agencies of the diocese. The four canons will form a committee of advice to the Bishop in carrying out plans for diocesan work.

COLORADO

Dr. Dicks to Conduct Pastoral Counseling Seminars

The Episcopal Church in Colorado is cooperating with the Iliff School of Theology and the Colorado Council of Churches in presenting a series of seminars on pastoral counseling conducted by Dr. Russell L. Dicks. These seminars are being held during the summer in various Colorado cities, and are open to clergy, social workers, and laymen of all communions. Each seminar is held for one day only.

Dr. Dicks is one of the leaders in the field of pastoral counseling. He is a member of the faculty of Duke University, and the author of a number of books on the subject of pastoral counseling. This summer Dr. Dicks will be teaching at the Iliff School of Theology, and he will conduct seminars in Fort Collins, Evergreen, Steamboat Springs, Pueblo-Colorado Springs, Sterling,

Grand Junction, Glenwood Springs, and Cortez from June 21st to August 13th. The Evergreen Seminar is being held at the Episcopal Conference Grounds, June 28th.

MICHIGAN

"Catch-up Confirmations"

A special "Catch-up Confirmation" service was held at St. Paul's Cathedral, Detroit, Mich., on June 10th. Bishop Emrich of Michigan confirmed more than 150 persons from 30 parishes and missions in the diocese.

The service, which has been an annual event in the diocese for the past several years, is for the convenience of persons who for some reason missed being confirmed at the visitation of the Bishop in their parish. For the most part, the candidates are those who were ill at the time of the Bishop's visitation, or who are leaving the city before the next visitation, and who have been privately prepared.

SOUTH FLORIDA

Prayer Book Anniversary to be Observed

Plans are already taking shape in the diocese of South Florida toward the observance of the 400th anniversary of the Prayer Book. A committee has been appointed by Bishop Wing to prepare a pageant to be staged at the diocesan convention next year. Preliminary arrangements show that this pageant will be quite elaborate and certain parishes will be responsible for specific stageings.

The committee is preparing, in addition, a simpler pageant for parish use. This will be issued in mimeograph form and will be available to any parish or mission in the diocese or throughout the Church at no cost. The Rev. James H. MacConnell, rector of St. Paul's Church, Key West, Fla., is chairman of the committee.

MISSISSIPPI

New Rectory Given

As a memorial to their two sons killed in service during the war, Mr. and Mrs. Frank T. Gerard of Grenada have given a modern new home to All Saints' Church, Grenada, Miss., for a rectory. The gift was announced at a parish dinner on March 23d, but occupancy was not possible for the Rev. Charles S. Liles, rector, and his family until June.

The donation of the brick residence makes it possible for the parish to pro-

ceed with plans for remodeling the old rectory into a parish hall to adjoin the church. The gift of the new rectory was in memory of Frank Gerard, Jr., 1st lieutenant, 76th Infantry, and Gus Gerard, 1st lieutenant, 82d Airborne 504 Paratroop Division.

PITTSBURGH

Parishes to Broadcast

Two parishes of the diocese of Pittsburgh have combined efforts to establish a radio broadcast of the Church's services each Sunday morning throughout the coming year.

Beginning in September, St. Mary's, Charleroi, will broadcast regularly on the first, third, and fifth Sundays of every month over Station WESA. On the second and fourth Sunday, St. Stephen's, McKeesport, will be heard over Station WMCK. These stations can be heard in western Pennsylvania, eastern Ohio, and adjacent parts of West Virginia.

The time for these broadcasts is being paid for at regular commercial rates and they are made possible through the efforts of several of the interested laity in the two parishes.

CENTRAL NEW YORK

International Clericus Meets

Trinity Church, Watertown, N. Y., on June 15th was host to nineteen clergy from the diocese of Ontario, meeting with clergy from the northern districts of the diocese of Central New York, at the 13th annual meeting of the International Clericus.

The Rev. Eric Veal, curate of St. John's Church, Ogdensburg, N. Y., was the main speaker, and also led the morning meditation. Fr. Veal, who was a parish priest of the diocese of Monmouth (Wales) before coming to the United States, told of the training given an English priest, and summarized present conditions in the Church of England.

CHURCH CALENDAR

July

- 11. 7th Sunday after Trinity
- 18. 8th Sunday after Trinity
- 25. St. James (9th Sunday after Trinity)
- 31. (Saturday)

August

- 1. 10th Sunday after Trinity
- 6. Transfiguration of Christ
- 8. 11th Sunday after Trinity
- 15. 12th Sunday after Trinity
- 22. 13th Sunday after Trinity
- 24. St. Bartholomew
- 29. 14th Sunday after Trinity
- 31. (Tuesday)

July 11, 1948

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BOOKS

The Rev. CARROLL E. SIMCOX, Editor

Kierkegaard on Suffering

THE GOSPEL OF SUFFERING AND THE LILIES OF THE FIELD. By Soren Kierkegaard, translated by David F. Swenson and Lillian M. Swenson. Minneapolis: Augsburg, 1948. Pp. 239. \$2.75.

This book comprises the translation of two of Kierkegaard's works which belong to the second phase of his literary activity. Here we find him dealing with supernatural religion, and concerned particularly with the devotional side of the Gospel. The thesis of *The Gospel of Suffering* is the "neither science, nor knowledge, nor anything except suffering, if one learns obedience from it, trains for eternity as truly as He who was and is the truth: He who knew all things yet learned one thing, but nothing else. He learned obedience from the things which He suffered" (p. 63).

What We Learn from the Lilies of the Field and the Birds of the Air—learning to be content with our common humanity, an appreciation of its glory, and understanding its blessedness which comes from seeking the Kingdom of God first—is primarily a meditation, and the translation is beautifully done.

These books must be carefully read for a real understanding of Kierkegaard. Many who think of the great Dane as merely an exceedingly difficult delineator of obtruse and violent paradox, will be happily surprised to find reflected in these two books, perhaps more clearly than elsewhere, the deep spirituality of his nature. These studies are much more "readable" than most of Kierkegaard; they are not philosophical, but essentially stimulating meditations on the human life of Christ.

PAUL S. KRAMER.

Two Mirfield Booklets

ORIGINAL SIN. By F. H. Maycock. Westminster: Dacre Press, 1948. Pp. 102. 3/.

THE ULTIMATE CHOICE: *Belief or Fantasy*. By Douglas Edwards, C. R. Westminster: Dacre Press, 1948. Pp. 71. 2/6.

Both of these pamphlets are excellent doctrinal treatises on the popular level.

Maycock's presentation of Original Sin, however, suffers from the necessity of extreme condensation. The Fall of Man and its tragic entail is a pretty vast subject for a small tract. This limitation considered, Fr. Maycock does remarkably well with it; but I think his

booklet will be of more value to the reader who already knows something about the subject than to the real beginner.

Fr. Edwards' work deals with the difference that the Christian Faith makes in human life. It is much the better of the two for general consumption. Fr. Edwards writes with real flair, a consistent feel for the vital, and with a grand simplicity. There are passages here that would do credit to C. S. Lewis or Dorothy Sayers. C.E.S.

Catholic Martyr

HUMANIST AS HERO: *The Life of Sir Thomas More*. By Theodore Maynard. New York: Macmillan, 1947. Pp. 253.

The life of Sir Thomas More must be forever popular as one of the most attractive examples of Catholic piety. However, this book is marred by tedium and by the smug, cock-sure Romanism of the author. Briefer, and I think better, is Dr. Maynard's previous essay on Thomas More, and Mackay's address in *Followers In The Way*.

More was a true Catholic who said that the knowledge of God could be gathered only out of Scripture and the Catholic Fathers. He was learned and yet said that "learning when it is not united with a good life is but a splendid infamy." Shortly before his death, he told the Duke of Norfolk, "There is no difference between your grace and me, but that I shall die today, and you tomorrow." More will always be loved, because he was perennially young of heart.

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CHANGES

Appointments Accepted

The Rev. Paul K. Abel, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now deacon in charge of St. Peter's, Waterford, Pa., and may be addressed there.

The Rev. John A. Baden, formerly assistant at Trinity, Towson, Md., is now deacon in charge of St. James', My Lady's Manor, and St. James' Chapel, Parkton, Md. Address: Monkton, Md.

The Rev. H. N. Botts, formerly assistant at Mount Calvary, Baltimore, Md., is now rector of the parish. Address: 816 N. Eutaw St., Baltimore 1, Md.

The Rev. R. Emmet Gribbin, Jr., chaplain to Episcopal students, Kenyon College, Gambier, Ohio, will become chaplain to Episcopal students at Clemson College and priest in charge of Holy Trinity, Clemson, S. C. Address: Clemson College, Clemson, S. C.

The Rev. Shelbert C. Harris, Jr., recently ordained to the diaconate, is now deacon in charge of St. Mark's, Shelby, Ohio. Address: 45 Sharon St., Shelby, Ohio.

The Rev. Harold L. Hertzler, chaplain of St. Peter's School, Peekskill, N. Y., and vicar of the Church of the Divine Love, Montrose, N. Y., will become assistant at St. Matthew's, Montreal, P. Q., Canada, August 1st. Address: St. Matthew's Church, Dufferin and Cote St., Luc Rds., Montreal 29, P. Q., Canada.

The Rev. Walter E. Hoskin, formerly rector of the Church of the Epiphany, Urbana, Ohio, is now associate rector of St. John's, Charleston, W. Va. Address: 1106 Quarrier St., Charleston, W. Va.

The Rev. Allen W. Joslin, priest in charge of St. Paul's, Conway, and the Church of the Messiah, Myrtle Beach, S. C., will become rector of the Church of the Resurrection, Greenwood, S. C., September 1st, and may be addressed there.

The Rev. Guy E. Kagey, formerly rector of Trinity, Baltimore Co., Long Green, Md., is now associate rector of Mount Calvary Parish, and vicar of St. Katherine's Chapel, Baltimore, Md. Address: 206 W. Monument St., Baltimore 1, Md.

The Rev. E. Lawrence Lacher, formerly rector of St. Mark's, Geneva, Ill., is now vicar of the Chapel of St. Mary the Virgin, Baltimore, Md. Address: 816 N. Eutaw St., Baltimore 1, Md.

The Rev. William James Haverall Pettey, rector of St. Peter's, McKinney, Texas, will become rector of St. John's, Camden, Ark., August 1st. Address: 104 N. Harrison St., Camden, Ark.

The Rev. Quintin E. Primo, formerly rector of St. Matthew's, Delray Beach, Fla., is now rector of the Church of the Good Shepherd, Sumter, and St. Augustine's, Sumter Co., S. C. Address: The Church of the Good Shepherd, Sumter, S. C.

The Rev. W. Jesselyn Reed, formerly rector of St. Mark's, Brunswick, Md., is now rector of St. Matthew's, Sunbury, Pa., and may be addressed there.

The Rev. Wilbur R. Schutze, rector of St. Paul's, Palmyra, and St. Jude's, Monroe City, Mo., will become assistant at St. Luke's, Ypsilanti, Mich., September 1st. Address: 120 N. Huron, Ypsilanti, Mich.

The Rev. Robert Spicer-Smith, formerly a student at Seabury-Western Theological Seminary, is now assistant chaplain at the Chapel of St. John the Divine, University of Illinois, Champaign, Ill., and vicar of Trinity, Mattoon, Ill. Address: Casterbury House, 1011 S. Wright St., Champaign, Ill.

The Very Rev. Eldridge H. Taylor, formerly assistant at Christ Church, Baltimore, Md., is now dean of Trinity Cathedral, Easton, and rector of St. Paul's, Trappe, Md. Address: Trappe, Maryland.

The Rev. J. Edmund Thompson, formerly rector of Christ Church, Rock Springs, Md., and priest in charge of Holy Cross Chapel, The Rocks, and Grace Chapel, Hickory, Md., is now priest in charge of St. Peter's Chapel, Solomons, and Middleham Chapel, Calvert Co., Md. Address: Solomons, Md.

The Rev. Charles Frederick Wulf, assistant at Christ Church, Raleigh, and vicar of St. Saviour's, Raleigh, N. C., will become chaplain of the Virginia Episcopal School, Lynchburg, Va., July 15th and may be addressed there.

Sickness and Convalescence

Many of us have the erroneous idea that when we are sick, aye, and near death, we become distinctly religious in feeling, and experience deep spiritual emotion, always assuming the presence of our priest to assist us in those trying last hours, when we begin life's most fearful adventure, Not so. And it needn't shock you that we aren't. When we're sick, we're not ourselves. We are abnormal. Our bodily suffering displaces all mental and spiritual habits of worship and thought. More frequently, we are either under sedatives, or in a state of coma resulting from some disease. Even more truthfully, we usually DO NOT EVEN FEEL religious, or greatly concerned about our spiritual well-being.

Suppose we slip out and away, and come into God's presence while in that state? So what? How about those suddenly killed by accidents? Or those whose hearts fail them, or similar causes?

Can't you see, then, that those of us who DEFER God, and hope that we shall have that last minute's opportunity to repent and accept Him, haven't a chance in a hundred of winning such a silly gamble?

And convalescence—we've personally always found it most trying, spiritually as well as physically, for there we are, neither sick nor well, our bodies weak, our mind and sin resistance at low ebb; and our arch-enemy, The Devil, always clever, pounces upon us at just such times, and unless we've kept Jesus very near, down we go under some besetting sin.

To add it all up, in the days of health and normality we should develop our spiritual natures to such a degree, that God will know the REAL US, so that when abnormality strikes us, and should we die, He will lovingly and understandingly look upon what our REAL selves thought of and did for Him.

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CHANGES

Resignations

The Rev. Edgar Channing Burns, rector of St. Mary's, Bluefield, and Christ Church, Pearisburg, Va., will retire July 31st. Address: 3145 Mt. Pleasant St., N. W. (residence), 1120 Connecticut Ave., N.W. (office), Washington, D. C.

The Rev. Thomas S. Cline, formerly rector of Christ Church, Watertown, Conn., has now retired and is rector emeritus of the parish. Address: Race Brook Rd., Woodbridge, Conn.

The Rev. Westwell Greenwood has resigned as priest in charge of St. Luke's, and the Church of the Redeemer, Asheville, N. C., effective July 1st. Address: 210 Juniper St., Apt. 5, San Diego 1, Calif.

The Rev. J. Lacosta Harewood, rector of St. Patrick's, West Palm Beach, Fla., will retire July 31st.

Changes of Address

The Rt. Rev. Stephen F. Bayne, Jr., formerly addressed at 1305 E. Prospect St., Seattle, Wash., should now be addressed at 1551—10th Ave., N., in that city.

The Rt. Rev. Richard S. M. Emrich, formerly addressed at 1705 Hill St., Ann Arbor, Mich., should now be addressed at 18240 Fairway Dr., Detroit 21, Mich.

The Rt. Rev. Richard A. Kirchhoffer, formerly addressed at 1537 Central Ave., Indianapolis 5, Ind., should now be addressed at 23 East 33rd St., in that city.

The Rt. Rev. Thomas H. Wright, formerly addressed at 510 Orange St., Wilmington, N. C., should now be addressed c/o Box 483, in that city.

The Rev. Leslie L. Fairfield, formerly addressed at American Church Missions, Yangchow, Kiangsu, China, should now be addressed at Hsai-kwan, Nanking, China.

The Rev. Herbert J. Goodrich, formerly addressed at the General Theological Seminary, 175 Ninth Ave., N. Y. 11, N. Y., should now be addressed at 65 Central Park Ave., Yonkers, N. Y.

The Rev. W. C. T. Hawtrey, formerly addressed at 607 Avenue E., Fort Madison, Iowa, should now be addressed at Box 477, in that city.

The Rev. John S. Higgins, formerly addressed at 3101 Emerson Ave., S., Minneapolis, Minn., should now be addressed at 24 Orchard Pl., Providence 6, R. I.

The Rev. Herbert H. Hill, formerly addressed at 554 Tunixs Hill Rd., Bridgeport, Conn., should now be addressed at St. John's Church, Monticello, N. Y.

The Rev. David Loegler, formerly addressed at Bexley Hall, Gambier, Ohio, should now be addressed at 20862 Byron Rd., Shaker Heights 22, Ohio.

The Rev. Paul C. Martin, formerly addressed at 1207 W. 41st St., Richmond 24, Va., should now be addressed at 1801 W. 42nd St., Richmond 24, Va.

The Rev. Mainert J. Peterson, formerly addressed at 107 S. Buffalo Ave., Ventnor City, N. J., should now be addressed at 23 S. Troy Ave., in that city.

Ordinations

Priests

Maryland: The Rev. Charles Carroll Eads was ordained to the priesthood by Bishop Powell of Maryland on June 15th at the Cathedral of the Incarnation, Baltimore, Md. He was presented by the Rev. Joseph C. Wood, and the Rev. Dr. W. Norman Pittenger preached the sermon. Fr. Eads will be assistant at the Church of the Ascension and Prince of Peace. Address: Walbrook and Ellamont Aves., Baltimore, Md.

Ohio: The Rev. Messrs. Lee W. Burnett and Franklin J. Klohn were ordained to the priesthood by Bishop Tucker of Ohio on June 21st at Trinity Cathedral, Cleveland, Ohio. The Rev. Mr. Burnett was presented by Ven. Donald Wonders; the Rev. Mr. Klohn, by the Rev. Paul R. Savanack, who also preached the sermon. The Rev. Mr. Burnett will be priest in charge of Grace Church, Clyde, Ohio. Address: Bellevue, Ohio. The Rev. Mr. Klohn will be rector of Grace Church, Galion, Ohio, and may be addressed there.

Springfield: The Rev. Albert Sayers was ordained to the priesthood by Bishop Essex of Quincy on June 18th at St. Matthew's Church,

Bloomington, Ill. He was presented by the Rev. Arthur Cope, and the Rev. Charles Best preached the sermon. Fr. Sayers will be vicar of Calvary Church, Montgomery, W. Va., and may be addressed there.

Virginia: The Rev. John Conway Henry was ordained to the priesthood by Bishop Mason, Suffragan of Virginia, on June 24th at the Church of the Epiphany, Arlington, Va. He was presented by the Rev. Francis W. Hayes, Jr., and the Rev. Herbert A. Donovan preached the sermon. The Rev. Mr. Henry will be rector of the Church of the Epiphany, Arlington, Va., and may be addressed there.

Deacons

California: Tod Wilford Ewald was ordained to the diaconate by Bishop Block of California on May 29th at the Church of the Advent, San Francisco, Calif. He was presented by the Very Rev. Henry H. Shires, and the Rev. Dr. John C. Leffer preached the sermon. The Rev. Mr. Ewald will be deacon in charge of Holy Innocents' Mission, Corte Madera, Calif., and may be addressed there.

Chicago: Richard L. Lehmann was ordained to the diaconate by Bishop Conkling of Chicago on May 30th at the Church of the Advent, Chicago. He was presented by the Rev. James G. Plankey. The Rev. Mr. Lehmann will be deacon in charge of Holy Cross-Immanuel Church, Chicago, Ill.

Florida: Forbes Ross deTamble and Lee Graham, Jr., were ordained to the diaconate by Bishop Juhan of Florida on June 18th at Holy Trinity Church, Gainesville, Fla. The Rev. Mr. deTamble was presented by the Rev. George M. Alexander; the Rev. Mr. Graham, by the Rev. W. S. Stoncy. The Bishop preached the sermon. The Rev. Mr. deTamble will be deacon in charge of St. James' Church, Perry, Fla., and may be addressed there. The Rev. Mr. Graham will be deacon in charge of St. Andrew's Church, Panama City, Fla., and may be addressed there.

David Joseph Coughlin was ordained to the diaconate by Bishop Juhan of Florida on June 19th at St. Mark's Church, Palatka, Fla. He was presented by the Rev. W. Pipes Jones, and the Bishop preached the sermon. The Rev. Mr. Coughlin will be curate of Christ Church, Pensacola, Fla. Address: 111 W. Cervantes St., Pensacola, Fla.

Fond du Lac: John Frederick Harriman was ordained to the diaconate by Bishop Sturtevant of Fond du Lac on June 11th at the Church of the Intercession, Stevens Point, Wis. He was pre-

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CHANGES

sented by the Rev. Edward C. Lewis, and the Rev. John O. Bruce preached the sermon. The Rev. Mr. Harriman is to be an instructor at St. Andrew's Theological Seminary, Manila, P. I. Address: 1015 Calle Magdalena, Manila, P. I.

Georgia: Martin Robert Tilson was ordained to the diaconate by Bishop Gravatt of Upper South Carolina for Bishop Barnwell of Georgia on June 16th at Christ Church, Savannah, Ga. He was presented by the Rev. F. Bland Tucker, and the Rev. John A. Pinckney preached the sermon. The Rev. Mr. Tilson will be deacon in charge of Christ Church, Lancaster, S. C., and may be addressed there.

Maryland: Hunter Wyatt-Brown, Jr., was ordained to the diaconate by Bishop Wyatt-Brown, retired Bishop of Harrisburg, for Bishop Powell of Maryland, on June 15th at the Cathedral of the Incarnation, Baltimore Md. He was presented by the Rev. Dr. Don Frank Fenn, and the Rev. Dr. W. Norman Pittenger preached the sermon.

John Evan Owens, Jr., and Henry Albert Zinser were ordained to the diaconate by Bishop Powell of Maryland on June 15th at the Cathedral of the Incarnation, Baltimore, Md. The Rev. Mr. Owens was presented by the Rev. Brinley R. Mudge; the Rev. Mr. Zinser, by the Rev. Henry Nelson O'Connor. The Rev. Dr. W. Norman Pittenger preached the sermon. The Rev. Mr. Owens will become chaplain of St. James' School for Boys, Washington County, Md., and may be addressed there. The Rev. Mr. Zinser will be assistant at Trinity Church, Towson, Md., and may be addressed there.

Nebraska: Thom Alfred Belcher-Ditton was ordained to the diaconate by Bishop Brinker of Nebraska on June 3rd at St. Hilda's Church, Kimball, Nebraska. He was presented by the Rev. Clyde E. Whitney, and the Rev. Francis J. Pryor, III, preached the sermon. The Rev. Mr. Ditton will be deacon in charge of St. Hilda's Church, Kimball, Nebr., and Christ Church, Sidney, Nebr.

Roland Smith Lindsay was ordained to the diaconate by Bishop Brinker of Nebraska on June 18th at Trinity Memorial Church, Crete, Nebr. He was presented by the Rev. William F. Staton, and the Very Rev. Winfield E. Post preached the sermon. The Rev. Mr. Lindsay will be minister in charge of St. Joseph's Church, Mullen, Nebr., All Saints' Church, Eclipse, Nebr., and Calvary Church, Hyannis, Nebr.

Northern Indiana: Daniel John Welty was ordained to the diaconate on June 15th by Bishop Randall, retired Suffragan of Chicago, for Bishop Mallet of Northern Indiana in the Lady Chapel of St. Luke's Church, Evanston, Ill. He was presented by the Rev. Don H. Copeland, and the Rev. W. T. St. John Brown preached the sermon. The Rev. Mr. Welty will be deacon in charge of Trinity Church, Peru, Ind., and may be addressed there.

Ohio: Sherbert Cohn Harris, Jr., and David Loegler were ordained to the diaconate by Bishop Tucker of Ohio on June 15th at Trinity Cathedral, Cleveland, Ohio. The Rev. Mr. Harris was presented by the Rev. Francis B. Sayre, Jr.; the Rev. Mr. Loegler, by the Rev. Maxfield Dowell. The Rev. Canon Almon R. Pepper preached the sermon. The Rev. Mr. Harris will be deacon in charge of St. Mark's Church, Shelby, Ohio, and may be addressed there. The Rev. Mr. Loegler will be director of the department of Christian social relations of the diocese of Ohio. Address: 2241 Prospect Ave., Cleveland 15, Ohio.

Rhode Island: John Howard Payne, Jr., was ordained to the diaconate by Bishop Bennett of Rhode Island on June 22nd at the Cathedral of St. John, Providence, R. I. He was presented by the Rev. David E. Evans, and the Rev. Nelson W. Bryant preached the sermon. The Rev. Mr. Payne will be curate of St. Paul's Church, Pawtucket, R. I. Address: 50 Park Place, Pawtucket, R. I.

South Florida: John Albert Benton, Jr., was ordained to the diaconate by Bishop Wing of South Florida on May 6th at St. Peter's Church, St. Petersburg, Fla. He was presented by the Rev. E. A. Edwards, and the Rev. Harold B. Hoag preached the sermon. The Rev. Mr. Benton will be assistant at St. Andrew's, Tampa, Fla., and may be addressed there.

South Florida: Roy Thomas Strainge, Jr., was ordained to the diaconate by Bishop Louttit, Suffragan of South Florida, on June 11th at St. John's Church, Hollywood, Fla. He was presented by the Rev. Harold C. Williamson, and the Rev. Rex Wilkes preached the sermon. The Rev. Mr. Strainge will be curate of Holy Trinity Church, West Palm Beach, and vicar of St. George's Church, Riviera Beach, Fla. Address: Holy Trinity Church, West Palm Beach, Fla.

Virginia: Beverly D. Tucker, Jr., was ordained to the diaconate by Bishop Tucker of Ohio for Bishop Goodwin of Virginia on June 4th at Immanuel-on-the-Hill Chapel, Virginia Theological Seminary, Alexandria, Va. He was presented by the Rev. B. B. Comer Lile, and Bishop Tucker preached the sermon. The Rev. Mr. Tucker will be deacon in charge of St. Anne's Parish (which includes St. John's, Scottsville; Christ Church, Glendower; and St. Stephen's, Esmont), Albemarle County, Va. Address: Keane, Va.

Harry W. Baldwin, Jr., and Richard R. Baker, III were ordained to the diaconate by Bishop Goodwin of Virginia on June 4th at Immanuel-on-the-Hill Chapel, Virginia Theological Seminary, Alexandria, Va. The Rev. Mr. Baldwin was presented by the Rev. Samuel B. Chilton; the Rev. Mr. Baker, by the Rev. Thomas A. Fraser, Jr. Bishop Tucker of Ohio preached the sermon. The Rev. Mr. Baldwin will be deacon in charge of Wicomico Church, Wicomico; St. Stephen's, Heathsville; and St. Mary's, Fleeton, Va. Address: Wicomico, Va. The Rev. Mr. Baker will be deacon in charge of St. John's Church, Warsaw, and North Farnham Parish, Va. Address: Warsaw, Va.

Corrections

The appointment accepted of the Rev. Edwin W. M. Johnson was incorrectly reported [L. C., May 16th]. Fr. Johnson's correct address is Christ Church, St. Mary's White Chapel Parish, Denton, Md.

A typographical mistake, which might cause confusion, appeared in the "Question Box" in the issue of June 27th. In the first item, the sentence should read, "If there is a choir it should be in the chancel or gallery. . ."

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Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
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7, C Sat 7:30-8:30 & by appt

DENVER, COLO.

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HC 7

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ST. MATTHEW'S Rev. F. Ricksford Meyers
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EAU CLAIRE, WIS.

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days: 7:30 (also 9 HD & 10 Wed), HC; 7:15 MP;
5 EP. Open daily 7-6

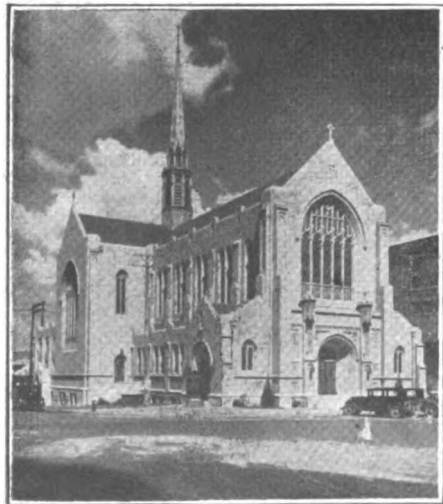
ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sergeant, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street
D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

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



TRINITY CHURCH
TULSA, OKLAHOMA

NEW YORK CITY (Cont.)

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

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

TRINITY Rev. Frederic S. Fleming D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

OGDENSBURG, N. Y.

ST. JOHN'S Rev. George A. Palmer, r;
Rev. Eric W. Veal, ass't
Sun 7:30 & 10:30; Thurs & HD 7:30 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu
& Ser 11; Nursery S, 11; Cho Evensong & Address,
4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs &
HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12
to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30,
HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubbs, dean
Sun 8:30 Holy Eu; Thurs 8:30 Holy Eu

RIDGEWOOD, (Newark) N. J.

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

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Peanell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry Street
Sun 8, 11 HC; HD 10; Tues 8, Thurs 10

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses 8, 11; Daily 7:30; Wed 7

TULSA, OKLA.

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

UTICA, N. Y.

GRACE
Rev. Stanley Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10, Fri HC 7:30

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r,
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45
MP & Ser to 11; 11:45 Low Mass to 12; Daily:
7 Low; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Litterford, r; Rev. David I. Horning,
ass't, Rev. Walter Morley
Sun 8, 9:15, 11; Wed 7, 9:30; HD 9:30