

The Living Church

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

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CORNERSTONE CAMPAIGN

Installation of a new crucifix and altar at St. Andrew's Church, New Paltz, N. Y., was the first action to be taken on much-needed improvements and additions for New York mission properties. [See page 19.]



St. Paul's Church, Chester, Pa.
Rev. P. C. Van der Hiel, Jr., Rector

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Universal Ministry

TO THE EDITOR: The Council of the American Church Union calls the act of Bishop Hall of New Hampshire permitting a Presbyterian and a Congregational minister to lay their hands with those of the bishop and his presbyters on the head of the Rev. Mr. Nocerino at his priesting, "an act of purported joint ordination." It was obviously no such thing and nobody made any such claim. The meaning attached to the participation of these ministers was clearly stated in the calendar note quoted in *THE LIVING CHURCH* news story to which the ACU referred. It was to symbolize the fact that our Church intends, as do most others, "to ordain its ministers to the universal ministry in the Church of God, rather than only to that of its own particular denomination." It was therefore appropriate to have present such ministers of other denominations in the community as do accept our priests as priests in the Church of God. This way of visualizing the universal character of our ministry has been used many times by other bishops in spite of the ACU's ignorance of these precedents. The only possibly unique feature of Mr. Nocerino's ordination was the participation of clergymen of so many diverse churches in the same service: Greek, Polish, Presbyterian, Congregational, and, by intention, Lutheran and Methodist.

"The significance of the priests present laying their hands on the head of the ordinand," says the ACU, "is that of receiving him into their order." That is what these other Christian ministers were doing. Individually and personally they received Mr. Nocerino as a minister in the Church universal.

To be sure, by implication the Bishop also accepted them as ministers in the Church universal. He did not consider them just laymen. Neither does our Church. True the preface to the ordinal says that ministers of our Church must be episcopally ordained, although prior to its adoption in 1662 even that was not always observed. But that rule is only for our own Church and its ministry. We do not as a Church deny a true ministry to non-episcopally ordained men in non-episcopal Churches.

On the contrary in 1923 an official committee consisting of the Archbishops of Canterbury and York and ten English Bishops declared:

"It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that (the Presbyterian, Methodist, Congregational, and Baptist) ministries, which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church."

This simply recognized the obvious fact that God who ordains and equips all his clergy has abundantly blessed his non-episcopally ordained ministers in his Church no less than the others. He can and does

make effective ministers in his Church by presbyterian and congregational ordination, both of which are important elements in our own ordinal. Consequently we have fellowship with many non-episcopal Churches in the World Council of Churches and treat their ministers as true ministers of Christ.

But even if in the judgment of the ACU such ministers are only laymen, their added participation in an ordination would not take away anything from the power of the bishop acting for and with his presbyters and people to confer the order of priesthood.

If this "confuses and upsets loyal Churchpeople" that is only because they have first been indoctrinated with a view of our Church so one-sided that some of them are confused by the word "Protestant" in our official name and title page of our Prayer Book. The peace of our Church depends upon the recognition by all of both its catholic and protestant character. That peace is broken when either catholics or protestants stress their own interpretation to the exclusion of the other. To express this creative and blessed tension in our Church the extra participants in this ordination were from both Catholic and Protestant Churches.

If Bishop Hall has broken any provisions of the doctrine, discipline, and worship of our Church, which is entirely unproved, the charge would come with better grace from a group that did not practice or condone reservation, benedictions, non-communicating masses, unauthorized missals, communion in one kind, the *traductio instrumentorum* of the Roman ordinal, and denials of the Protestant character of our Church, all of which are contrary to our constitution, Prayer Book, and 39 Articles. The ACU does not come into court with clean hands. Also its concern for the "cause of the reunion of Christendom" would appear more sincere if it had ever favored any of the proposed plans for reunion with any Protestant Church.

The priesting of Mr. Nocerino was from start to finish according to our ordinal. The participation of the other ministers was a deeply spiritual experience for all who were there, a legitimate foretaste of that unity in Christ with diversity of expression in the reunited Church of God for which every Christian heart must yearn. If the Church receives any hurt in connection with this act, it will be from the intemperate and highly publicized charges of the American Church Union.

(Rev.) BRADFORD YOUNG.

Manchester, N. H.

Editor's Comment:

Our Church denies to Protestant ministers no more than they deny to themselves. They certainly did not intend to receive Mr. Nocerino into the priesthood since their Churches officially deny any other priesthood than the universal priesthood of all believers, and his reception into the ministry of

the universal Church occurred when he was ordained deacon. We may well thank God for the mighty works He has done through Protestant ministries and thank Him once again for preserving to us a fuller ministry which the Episcopal Church stands ready to give to any man who duly qualifies and accepts the obligations thereof. But the mode of the Protestant ministers' participation in Mr. Nocerino's ordination was misleading to them and to the congregation, in that the important differences between the priesthood and the various Protestant ministries were obscured.

Serving the Master

TO THE EDITOR: In the city of Sendai, diocese of Tohoku, Japan, the beautiful Dominican-style Christ church and parish house, built by Bishop Binsted of the Philippines, together with the bishop's house, were totally destroyed by air raids, as was the Aoba kindergarten teachers' training school. A building which would have cost 60,000 yen to build before the war would now cost 10 million yen to replace. (In gold standard days two yen equalled one dollar; now it takes 360 yen.)

Bishop Nakamura and the pastor of Christ Church, the Rev Saburo Takiguchi, have begun a rebuilding fund. To this fund my wife and I contribute \$50 through THE LIVING CHURCH Relief Fund. We have been moved to do this by hope that it will encourage fellow-Churchmen in the diocese of Tohoku. We also hope that others will be inclined, in the light of their own blessings from Almighty God, to add to the fund.

Fr. Takiguchi chose the Christian priesthood in preference to the Buddhist priesthood. Twice he has had to serve with the Japanese army. Consequently he knows well the cost of maintaining loyalty to Christ and His Gospel. Since the war he has been making Christian broadcasts over the Sendai radio station.

Fr. Sendai is a graduate of Virginia Theological Seminary, and his pre-Christian education amounted almost to that required for an American doctorate in philosophy.

As with Fr. Takiguchi, so for his diocesan. Bishop Nakamura and his wife had to use up their inheritance completely in order to supplement their salary. During the war Bishop Nakamura continued his episcopal duties and his wife and their children remained unafraid of slander and persecution.

In 1944 the Bishop was elected despite two previous operations for cancer from which he has been healed by our Lord now that food and medicines are available. His youngest son was healed of tuberculosis when the doctor had no hope for him.

Beyond question, funds contributed to Christ Church, Sendai, will be administered by men of appreciative and responsible hearts.

The Roman Catholic Church has almost doubled its pre-war missionary staff. The Southern Baptists have a long-range pro-

gram looking forward to setting up churches in every prefecture of Japan, and are establishing colleges, universities, and hospitals. Therefore, it is most fitting that Anglicans do not fall by the wayside. Indeed what could be a better place to function than in Sendai where there are many members of the army of occupation.

Let fellow-Churchmen rise to this opportunity for serving the Master in Japan even as they pray and work harder for the release by the Army of St. Luke's hospital to the Nippon Seikokwai.

(Rev.) WILLIAM F. DRAPER.

Mansfield, La.

Offer to L. C. Readers

TO THE EDITOR: The rotogravure section of the *Syracuse Post Standard* of March 12th which was devoted to the work of our Church and which was described in your Palm Sunday issue has brought in a number of letters to me. Mr. Henry Keller, business manager of the *Post Standard* and communicant of the Church of the Saviour, Syracuse, has kindly made available to me 100 copies of the rotogravure section to be given to interested LIVING CHURCH readers. We will gladly mail a copy to any interested reader provided he supply us with a self-addressed, stamped envelope, as we have no secretarial staff to do the mailing for us. Please address me at 206 Berkeley Drive, Syracuse 10, N. Y., and we hope that the promotion representatives of our key dioceses will avail themselves of these spare copies.

It will interest your readers to know that the *Post Standard* editors were very honored to receive Mr. Morehouse's letter of congratulations and that THE LIVING CHURCH is regarded as the leading Episcopal weekly by these men.

Seldom do your correspondents have an opportunity to express their thanks publicly for the chance to bring CNY news to the Church through your excellent publication. As the public relations director for a non-profit organization, I value most highly the opportunity to serve as a member of the LC staff. Perhaps you ought to start a column giving your correspondents a chance to tell about their work, and introducing them to their respective diocesan families. Thank you again for a most generous Palm Sunday write up, and to quote our Church's finest promotion man, Ted Gannaway "We need more picture feature stories about our Church and we intend to give them to you."

FREDERICK H. SONTAG.

Syracuse, N. Y.

Bishop's Gallery

TO THE EDITOR: May I express to all the readers who have helped me with my bishops' pictures collection, sincere thanks. Today the collection contains pictures of all the 497 bishops consecrated in the American episcopate since Samuel Seabury. I appreciate all the coöperation and interest your readers have shown in the collection.

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The Family Altar

Recently we were driving about somewhere and passed a small church with one of those Wayside Pulpit type Bulletin Boards, and there in quite "home-made" lettering were these words, "The Family Altar Alters Families." We almost stopped to applaud the words and effort.

We want to offer a bit of personal experience in this whole matter of the Family Altar, or, as best known to most, Family Prayers. We instituted this in our home years ago, when we were building up our family life, and maintained it until through death and other causes there was no longer any home life there. During that period we used the time just after the evening meal for our family devotions. It was the one meal when all of us could be present. We planned nothing long or elaborate, really nothing more than a

wholesome, extemporaneous prayer that covered our personal lives, our home, our church and priests, those in "any distress of mind, body or estate," and we prayed especially that we as individuals might be built up in our Christian life.

Well, there was something to that whole business of Family Prayer that would mellow any strained or tense situation in the home, or it would relax us after a tight day, and it always got us up from the table better Christians than when we sat down.

We wish, deeply and truly, that more of our Episcopal families would form the habit of bringing Our Lord so definitely into their homes. Broken homes and hearts NEVER result from a home-life in which Jesus sits at the table with those therein who love Him.

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BOOKS

REV. C. E. SIMCOX, Ph.D., Editor

A Red-Hot Row



SINCE the appearance of its first edition in 1935, William H. Manross' *A History of the American Episcopal Church* has stood practically alone in its field.

There is now a second edition, revised and enlarged (Morehouse-Gorham, \$5). The important addition is a chapter on the period "Between Two Wars." This work is now more valuable than ever, and strictly up to date. It is scholarly, clear, and rigorously objective.

But it seems to this reviewer that Dr. Manross skirts rather gingerly around some controversial questions. I do not mean "controverted" matters but "controversial"—the things Episcopalians fight about. Somebody correct me if I'm wrong; but isn't most history, whether of Church or State, a blow-by-blow account of things?

To illustrate my complaint: we had a red-hot row among ourselves as to whether or not we would unite with the Presbyterians. And Dr. Manross mentions the famous declaration by the General Convention of 1937 and, in barest outline, what followed. But does it give a real picture of what happened to dispose of the whole matter in this single sentence: "No action was taken on this compact by General Convention, either in 1940 or 1943, but negotiations were continued"? I could mention other instances of excessive caution or restraint in dealing with touchy subjects. One may sympathize with Dr. Manross' desire to let old wounds heal; but history consists of what happened.

Perhaps this thing that I consider the one fault of this book is after all a virtue.

DEAN Willard L. Sperry of Harvard Divinity School has written a book, presumably for medical men, which is good reading for the general public—precisely because he does not stick to his subject! *The Ethical Basis of Medical Practice* (Harper & Brothers, \$2.50). Two things Sperry does especially well: he indicates the right sort of working partnership between the doctor and the pastor, and it is to be hoped that his sane counsel will be heeded by many of both professions; and second, he puts the question of euthanasia in its right moral and medical perspective. Incidentally, he is categorically *against* any and all mercy-killing, and argues his case cogently. But it is strange that a Christian will not make more use of the specifically Christian logic about mercy-killing, which is simply that it is plain murder.

The Living Church

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Things to Come

1950 JUNE 1950							1950 JULY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
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June

25. 3d Sunday after Trinity. Wellesley Conference at Wellesley, Mass. (to July 1st).
26. Conference on Christian Education for clergy, Salt Lake City, Utah, sponsored by Department of Christian Education (to 30th). School of Church and Economic Life at the University of Chicago (Federal Council) to July 29th. Brotherhood of St. Andrew Convention, Carlisle, Pa.
29. St. Peter.

July

2. 4th Sunday after Trinity.
3. Northfield Missionary Conference. East Northfield, Mass. (to 10th). Executive Committee, Joint Commission of Churches on International Affairs of World Council and International Missionary Council at Toronto (through 5th).
4. Independence Day.
6. Executive Committee, World Council at Toronto (also 7th).
8. Central Committee, World Council at Toronto (to 15th). Kanuga Conference (adult, clergy, and college) at Hendersonville, N. C. (through 21st).
9. 5th Sunday after Trinity.
10. Federal Council interdenominational institute on racial and cultural relations, Webster Groves, Mo. (to 14th).
12. Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y. World Christian Youth Commission at Whitby, Ontario (through 23d).
16. 6th Sunday after Trinity. Joint Commission of World Council and International Missionary Council, Toronto (to 18th).

BISHOP COLMORE, last reported as making a good recovery from a heart attack, has taken a turn for the worse. On Monday it was reported that he was still in a coma from a second stroke, and that his condition was critical.

BECAUSE so many of the things reported in this column are objects of prayer, we are forthwith changing the title to "Sorts and Conditions," after the prayer for All Sorts and Conditions of Men. Not only for those "afflicted in mind, body, or estate," like the beloved retired Bishop of Puerto Rico, but for those who are undertaking an important Church work, for the success of campaigns, for happy marriages—for all sorrows and all joys—prayers of intercession, petition, and thanksgiving spring naturally from a column devoted to news. That is because the stuff of news and of prayer is the same—human life.

TWO WEDDINGS followed fast upon the announcement of the engagements. Dean Suter was married on June 14th to Miss Alice Hoyt Elmer, and the Rev. David E. Richards, Suffragan-elect of Albany, was married on June 16th to Miss Helen Rice. Congratulations to the grooms and felicitations to the brides!

BISHOP CARRUTHERS of South Carolina has been appointed to the Joint Commission of General Convention on the Pan-Anglican Congress. He succeeds Bishop Pardue of Pittsburgh, whose other duties required his resignation from the Commission. The Congress is scheduled to meet in 1953.

THE EJECTION of religion from Westchester County schools is proceeding briskly. At Pleasantville, N. Y., a Roman Catholic priest withdrew from a baccalaureate originally scheduled to be held in the local high school. Other Pleasantville clergymen immediately made plans for an independent interfaith baccalaureate to be held in St. John's Episcopal Church.

Varying the monotony, a priest of the Episcopal Church in Moravia, N. Y., the Rev. Donald Schneider, said he would not violate the law by preaching at a baccalaureate in the school there. So it was transferred to his parish church. Citing the adverse ruling in the Somers Central High case by the State Education Department, Fr. Schneider said that the service at which he preached would "most certainly be a religious service."

The Civil Liberties Union is protesting the decision of the Somers school board to go on with its service. The Union is also attacking the New York City program of released-time religious education.

Not Long Ago, we were privileged to see a religious service addressed to a preternatural being called (if we remember correctly) "Gitchi Manitou" in our local high school. But of course, that was a Boy Scout observance, and nobody protested.

YOUR ENGLISH correspondent, the Rev. C. B. Mortlock, has been appointed treasurer and prebendary of Chester Cathedral. As one might expect, the treasurer is the man who takes care of the treasures and works of art belonging to the cathedral, and the Bishop expects Mr. Mortlock to undertake the broader function of encouraging good craftsmanship and religious art in the diocese as a whole. A prebendary is a man who would receive a prebend if most prebends hadn't been disallowed by Parliament. Everything clear? Anyhow, congratulations to Mr. Mortlock on his new and responsible post.

OUR apologies to Dr. Wand, Bishop of London, and Bishop DeWolfe of Long Island for the scrambling of names and titles in a recent diocesan story. And, while on the subject of errors, we must admit that the Episcopal Church, according to our recent figures, converts only three times as many adults per capita as the Roman Church, not six times (on the assumption that 50% of adults received into the Episcopal Church are recognized as having valid baptism).

Also for the "Oops" Department: The price of Chapters in Church History, the new Christian Education book, is \$1.50, not 50 cents as we erroneously had it in the June 18th issue.

JUDGMENT in favor of the Most Rev. Isabelo de Los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, was handed down by Judge Martinez of the Manila Court of First Instance on May 17th in the protracted civil proceedings between two factions within the Independent Church. The other group, headed by Bishop Santiago C. Fonacier, the defendants in the case, have filed notice of appeal.

Shortly after the war, Msgr. De Los Reyes brought suit to collect certain ecclesiastical properties and funds held by Bishop Fonacier. Judgment in favor of the latter was rendered in 1948, whereupon Bishop De Los Reyes petitioned for reconsideration and a new trial, which the court granted. The recent judgment was the result of the second trial.

Bishop De Los Reyes, to whom the majority of Independent Church clergy and laity give allegiance, was one of three bishops of that Church consecrated by Bishops Binsted, Wilner, and Kennedy in April, 1948.

Peter Day.

17. Lake Geneva World Missions Institute for Church leaders, Conference Point Camp, Williams Bay, Wis.
22. World Institute, World Council of Christian Education at Toronto (through August 10).
23. 7th Sunday after Trinity.
24. Shrine Mont clergy seminar at Orkney Springs, Va., through August 4th. Graduate School of Theology, University of the South.
24. School of Church and Economic Life, conducted by Chicago U. and Federal Council at Chicago, (to 29th).
24. Evergreen Conference, Little Music School, at Evergreen, Colo. (through 28th).
25. St. James.
30. 8th Sunday after Trinity.
30. Evergreen Conference, School of Church Music at Evergreen, Colo. (through August 19th).



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Creative Activities

EVEN the most untrained teacher has heard that the word education has in it the meaning to "lead out," and that as a teacher one of his tasks is to get every pupil, somehow, to speak up, respond, give it back, and express himself—his real, inner self. Everyone knows, too, that if a timid child is crowded or driven he may turn inward, and do less than his own best. As one over-wise child is reported to have said, "Don't strike me, or I'll draw into my shell!" We don't believe the story, but the principle is true: wrong handling may cause children to turn inward, whereas skillful encouragement can cause them to expand and blossom. This is the real meaning of "guided growth" which we now accept as our working method in Christian education. "Till they all come to the measure of the stature of the fullness of Christ."

EXHILARATING SUCCESS

To be yourself means that you must, at times, and in many ways, do something entirely original, something you yourself have thought of, and which no one compelled you to do. The teacher may suggest, and often must provide the stimulus and the channels, but the work is the pupil's own. We all need the exhilarating experience of success. Conversely, we need to be saved the confusing experience of failure. The teacher's clue here is: design the teaching activity so that the child may finish it, may have something to show for his efforts, and not be frustrated by having attempted too much.

Mere activity is not enough. The "busy work" of the older courses was a sinful waste of time and attention. The point is to start from an interest, a problem, and carry it through as a useful activity *together*, as a class. Thus: "There are new children in the kindergarten. Could we give a party to make them feel at home?" Once this thought is started and begins kindling the minds of the class, the rest follows readily: the planning, the carrying it through, and (afterwards) the recalling. The foregoing covers the technical steps of motivating, planning, executing, and evaluating. This is, in brief, the project method of creative group activity.

Creative work in class need not be complicated, nor too elaborate. By it children may learn orderliness, care of

property, and how to work together. But the start, the motivation, under the teacher's skillful guidance, is essential. Here are some activities which, when started with the proper motivation, and kept close to this purpose, have proven a thrilling experience for the group. The reader is urged to note this caution; without the right approach they might become only stunts or chores.

Writing: Stories, poems, simple hymns, prayers, and even psalms. Scripts, plays, captions for pictures.

Art Work: Drawing (but try something besides the eternal crayons for a change), posters, a frieze, painting flower-pots, boxes, toys, gifts. Making Christmas, sick, or birthday cards.

Paper: Tearing or free-hand cutting, blue-prints, scrolls, spatter-work, transparencies, stencils.

Modeling: Characters, objects, figures for peep boxes.

Dramatics: For another class, to give pleasure. Puppets, acting out life situations.

Social: Giving a party, tea, circus, parents' day.

Manual work, in wood: Making toys, prayer desk, prayer-bulletin-board, cross, model of church, building with blocks or boxes.

Explorations: Trips about the church buildings, to another church or syna-



gogue, friendship visits to other groups.

Where can the inexperienced teacher get more help in starting things like the above? Secure a copy of one or both of the following two books, for a starter: Order from the Judson Press, 701 Chestnut Street, Philadelphia, a new booklet entitled *You Can Do It, Activities for Children's Groups*, which costs only 60 cents. It gives 25 separate projects, each worked out with complete photographs of real classes in action—a beautiful and useful book.

The other is *Working in the Church* by Dorothy Dickinson Barbour, published by Morehouse-Gorham. This gives a complete year of class activities with real Church motives. It is designed for the third grade, but could be used for groups somewhat older.

* SHRINE MONT *

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The Living Church

VOL.
CXX

NO.
26

THIRD SUNDAY AFTER TRINITY

GENERAL

SECRETARIES

Larger Implications

A group of 22 bishops' and rectors' secretaries from different parts of the country attended a conference at Seabury House from June 9th to 12th. The Presiding Bishop, Mrs. A. M. Sherman, executive secretary of the Woman's Auxiliary, Robert D. Jordan of the Department of Promotion, Miss Dorothy Scott of the Department of Christian Education, and Miss Avis Harvey and Miss Ellen Gammack of the Woman's Auxiliary, took leadership in the conference.

At the conference there was discussion about the work, about possible training for it, and suggestions regarding the value of secretaries' meeting together.

The secretaries attending the conference sent in descriptions of their particular type of work and suggestions about what they would like to have included in the program. After meeting in Seabury House over the weekend they went to New York to visit Church Missions House.

One rector said of the conference, "It sounds excellent and should do much to promote the sense of vocation on the part of these Church workers. Too often their job becomes a mere job, crammed with routine, and the larger implications of their work are lost sight of."

EPISCOPATE

Bishop Gilbert

Resting Comfortably

Bishop Gilbert of New York underwent a minor operation on June 13th, in St. Luke's Hospital, which he entered on June 12th. There were no complications, and the Bishop is resting comfortably. He will remain in the hospital for ten days or two weeks, and then will go to his summer home in Heath, Mass.

EDUCATION

Largest Conference

The College of Preachers at Washington, D. C., was not able to accommodate all the clergy so last spring [L. C., March 5th] the Department of Christian Education decided to take the

College of Preachers Conference to the west coast. The first of the four* west coast conferences was held June 5th to 19th at Pasadena, Calif. There, representatives of the Department outlined for the clergy the process of revitalizing Church instruction, through clergy to adults, and then to children.

175 ATTEND

The 175 attending represented, reportedly, the largest group of clergy yet assembled in the Anglican communion to consider the importance of Christian education. Present were Bishop Bloy of Los Angeles, Bishop Campbell, Suf-

man and that today he must be taught to understand so that he may believe.

The vast new curriculum is to be presented through publications, audio-visual aids, and other available media, the speakers declared. Each urged listening clergymen to realize the importance of the educational drive and one, the Rev. Canon Vesper O. Ward, editor-in-chief of the Christian Education editorial board, referred to current condition of "spiritual malnutrition."

KEYNOTE ADDRESS

Dr. Heuss, in his keynote address, pointed out that the purpose of this



REVITALIZING CHURCH INSTRUCTION: All of the clergy couldn't come to the College of Preachers conferences so the College came to them.†

fragan of Los Angeles, scores of clergy from the diocese of Los Angeles, plus 14 clergy from the district of Arizona, headed by the Very Rev. James Carman of Phoenix.

Led by the Rev. Dr. John Heuss, who is director of the Department of Christian Education, staff members promoted a drive to "make today's religion supply the spiritual needs of modern people" and to establish a new curriculum which will carry the faith to laymen from baptism to grave. This drive is part of the conviction by which the College of Preachers operates, namely, the Department's new educational program will not succeed unless clergy and lay readers are trained to use it intelligently.

JUST BELIEVING ISN'T ENOUGH

The entire program was based on the new assumption that "just believing" isn't enough to satisfy the average lay-

*The other three conferences are scheduled for Lake Tahoe, Nev., Tacoma, and Salt Lake City.

and other conferences was to "educate the clergy to modern problems and then extend the teaching to parents in the homes, who are the child's first instructors."

He added that the Church up to this time had had "an inadequate program of education, and almost no tools, with which to implement it."

TRAGIC TO DECEIVE

The Rev. Reuel L. Howe, editorial consultant and professor of pastoral theology at the Virginia Seminary, stressed the fact that children learn their basic religious concept of faith and love and trust in the first few months and years of their lives, and that the Church up to this time has provided no guidance for parents in this important task.

Dora P. Chaplin, associate editor for parent-home materials, stressed the current lack of child education from baptism

†Mrs. Dora Chaplain, Bishop Campbell, Suffragan of Los Angeles, Mrs. T. O. Wedel, the Rev. Dr. John Heuss, Miss Charlotte Tompkins.

to Sunday School age, pointing out that the normal child asks questions and should receive realistic answers during this important period. She said that it was tragic to deceive a child, or mislead it, in regard to "sex, death, religion, God, and other matters."

Miss Charlotte Tomkins, of the audio-visual division of the department, pointed out the need for audio-visual education and with the Rev. James K. Friedrich, of Studio City, Calif., showed the assembly what could be done with adequate tools in this field.

Throughout the sessions, the Rev. Theodore Wedel, warden of the College of Preachers, conducted a series of provocative meditations which emphasized points made in the talks given by other members of the staff of the department.

Mrs. Wedel, former director of Christian Education, St. Luke's Church, Evanston, Ill., member of the executive board of the Woman's Auxiliary, told the enthusiastic clergy how to expand understanding as well as belief through the distaff side. She played upon the importance of women in the new plan for education and instruction.

CHURCH'S PROGRAM

To Help Laymen

Convince Other Laymen

By ELIZABETH McCracken

The committee on the program of the Church of the diocese of New York gained great strength when, at the diocesan convention (May 9th), salary for a full-time executive secretary was put into the budget; and, a little later, W. Ted Gannaway, formerly consultant of the Presiding Bishop's Committee on Laymen's Work and National Council member from the fourth province, was appointed to fill that position. Theodor Oxholm, whom Mr. Gannaway succeeds, was able to give to the work only such time as he could spare from his duties as assistant treasurer of the diocese. Mr. Gannaway took office on June 1st.

On June 3d, he held a conference.

"Thirty-five of the 51 men trained in the laymen's training program in the diocese came into the city on Saturday afternoon from their homes or week-end places to a conference held in the library of the Cathedral House," related Mr. Gannaway.

"We met to complete plans for the selection and training of at least 51 additional men from various parishes throughout the diocese, and to organize our preparations in support of the Every Member Canvass this fall. The men were keen about it all.

"Mr. Oxholm reported on the results of the One World in Christ Campaign,



TED GANNAWAY: *What counts is who gets the priority.*

and outlined the duties and responsibilities of the committee on the program of the Church of the diocese. Mr. Robert Jordan, director of the Department of Promotion of the National Council, presented outlines of the National Council's plans for presenting the Program of the Church in the fall. I presented the 5-point program and emphasized that this will be stressed in the fall presentations. Bishop Donegan addressed the group on the importance which will be given to laymen and their work in connection with the diocesan program and placed his approval on the final plans adopted unanimously."

NO TOP-HEAVY COMMITTEE

Explaining organization plans in the diocese, Mr. Gannaway said:

"We shall have a lay representative in each of the seven* convocations, to serve on the committee on the program of the Church. In most instances the man chosen will be chairman of the laymen's training committee for his convocation. The seven deans of the convocations will be on the committee, and such other clerical members as the Bishop may deem necessary. We want the committee to be thoroughly representative of all sizes and kinds of parishes and missions. We don't know yet how many will be on it; but we shall be careful not to have it top-heavy."

Speaking of the National Council, Mr. Gannaway said:

"The diocesan committee on the program of the Church will cooperate completely with the National Council's program, as outlined by the Department of Promotion. Because our diocese is larger than some others, we shall double our number of trained laymen to make presentations. During the Every Member Canvass we shall make two separate presentations. So, instead of one shot there will be two shots."

Turning to the whole matter of lay-

*Bronx, Dutchess, Hudson, Manhattan, Ramapo, Richmond, Westchester.

men's work and the training necessary for its effectualness, he said:

"Behind the movement there is something unique. It amounts almost to a miracle of evangelistic effort. Men who had been ordinary Churchmen for years were transformed into active lay evangelists. There were 1,134 laymen trained throughout the Church. It is proposed to increase that figure to 2,500. The force of the impact of these men, already trained, throughout the Church is almost beyond measurement."

In regard to other fields of activity for the trained laymen, in addition to the work of furthering the program of the Church, Mr. Gannaway said:

A SPIRIT THAT'S CATCHING

"The logical step from the use of these men in making the presentation of the program is to broaden their vision so that they will become lay leaders in their parishes and missions, and to develop the entire lay program within the parish or mission. Because of his knowledge and enthusiasm, a trained layman almost automatically gathers around him the men in his own parish. They catch his spirit, and, being laymen, they feel able to share it."

Coöperation of the clergy in the parishes and missions is, of course, essential to the success of the work of the laymen, Mr. Gannaway said. He went on:

"It takes patience on the part of the clergy and understanding of the laymen's methods. A layman has different ways of doing things, and in some respects a different vocabulary. The goal of the clergy and laymen is the same: a great marching forward movement toward the objectives the Church has been set. The clergy who have seen the effect on their laymen of the training are especially helpful and enthusiastic."

Enlarging on how the layman's vocabulary is different, Mr. Gannaway said:

"A layman who is in business presents the Church as he presents his business. He is a member of the Church; he loves the Church and feels that it is a tremendous privilege to belong to the Church, which our Lord Himself instituted. He belongs to it, as, in another sense, he belongs to the business firm of which he may be a representative. He presents his firm to people who have a need for what it can give them. He sees that need. In a similar way, he sees the need of people for what the Church can give them. Then, he tries hard to get them to want it, just as he tries to make people, whose need it will meet, want what his firm can give them.

"Of course, he knows that the Church is not like his firm in anything except in having something that he is sure people need, and that he wants them to have. Naturally, he uses the technique and the vocabulary that he uses for his business."

The objectives of the Church were

mentioned again, and Mr. Gannaway carried his striking analogy still further, into the perennial question as to why Church people do not give toward the objectives when they learn of the budgetary needs. He said:

"It is a matter of obtaining an actual decision. When selling his firm's product, a layman knows that the decision to buy on the part of the person to whom he has presented it requires placing a priority on that particular need. A man may need a new car and he may also need to have improvements made to his house. He must give priority to one or the other, since he cannot afford both. Which is the more important to him? That is what he must decide.

"So with the Church: I can give to the Church rather than spend the money on something else—giving the Church priority. I may feel that there should be a new church building here, or a mission there; *but* unless I am convinced that it is more important than a new car or a trip for myself, I don't give for that church building or new mission."

Mr. Gannaway reflected for a few moments, and then said:

"The central purpose of the Laymen's Training Program is to help laymen to convince other laymen—and anyone else they can—of the priority of the Church. The money needed to carry out the Church's work will then come as a natural result."

ELSA

Study of Christian Principles

A plan for studying the formulation of Christian principles and their application in social action was adopted by the May 29th meeting of the Episcopal League for Social Action.

The study, which will be conducted by commissions in the areas with which ELSA is concerned, will cover five subjects: peace and international coöperation; conditions and relations affecting workers in all occupations; the relations of government in democracy to individual freedom, and security, justice, and the general welfare; social change, and its contemporary revolutionary manifestations; and the Episcopal Church, and its preparedness for Christian Social Action. *Venite*, publication of ELSA, said, "The guidance of the Commissions will be of great assistance in making for intelligent social action, and will strengthen our work through the development of a convinced and enlightened membership."

The meeting also commended personal follow-ups by members on those who have not sent in annual dues, urged continued solicitation by members among their friends for memberships, reaffirmed the threatening nature (to civil liber-

ties) of the Mundt-Ferguson bill, and recommended that the "example of many church groups and individuals" be followed in sending to Trygve Lie notes of appreciation for his efforts to bring about some reconciliation between U.N. powers.

WORLD RELIEF

Compromise DP Bill Passed

A compromise displaced persons bill, providing entry into this country for 341,000 refugees, was passed by the Senate and sent to the White House. President Truman was expected to approve the measure. The bill had previously passed the House.

Passed by a voice vote, the liberalized bill provides for:

(1) Admission of 341,000 DP's, 54,744 expellees, persons of German ethnic origin driven from homelands outside Germany; 15,000 refugees already here on temporary visas; and 5,000 adopted orphans from Western Europe.

(2) Extension of the DP program to June 30, 1951, and the expellee program to June 30, 1952.

(3) Elimination of a requirement that 40 per cent of the DP's be residents of the Baltic States, and that another 30 per cent be farmers.

(4) Establishment of January 1, 1946 instead of December 22, 1945, as the date by which persons must have reached the occupied zones to qualify as displaced. Under this advanced date, refugees from Communist as well as Nazi oppression will qualify.

(5) Giving the immigration and consular services affirmative authority to rule on the question of a DP's eligibility as well as on his admissibility. [RNS]

Integrated DP Agency

A new, integrated agency to aid displaced persons has been approved by officials of Church World Service in the United States and the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The new organization will begin operating on July 1st under the title, "the World Council of Churches' U. S. Displaced Persons Resettlement Program."

The integration proposals transfer all responsibility for the continuance of CWS operations to the World Council. [RNS]

MARRIAGE

Following Suit

The Northern Baptists and the Genesee Conference of the Methodist Church have joined the Presbyterian Church in the U. S. A. [L. C., June 4th] in

following the suit led by the Episcopal Church at General Convention last fall. Each of these Churches has now warned its members against marrying Roman Catholics. The Baptists and Methodists issued statements at their respective conventions earlier this month.

The Rhode Island Universalist Convention followed suit too, but with a somewhat different end in mind. Delegates declared themselves opposed to "the growing tendency to attempt to bind participants in mixed marriages so that the potential offspring shall be pledged to either of the parents' Churches."

The general tenor of the other Churches' statements was that set by the resolution adopted by General Convention: caution should be exercised in contracting marriages with Roman Catholics "under conditions imposed by modern Roman canon law, especially as these conditions involve a promise to have their children brought up in a religious system which they themselves cannot accept."

FINANCE

New Pension Fund Trustee

David E. Bronson has been elected a trustee of the Church Pension Fund. Mr. Bronson is senior warden of St. Paul's Church, Minneapolis, chancellor of the diocese of Minnesota and five times has been deputy at General Convention.

District to Study Attaining of Diocesan Status

A committee consisting of the rector and one layman from each of the 10 parishes of the district of Spokane was directed by the convocation of the district to present "at the earliest possible moment" a practicable program for the attainment of diocesan status.

The convocation, which met on April 23d and 24th at St. Paul's Church, Walla Walla, accepted St. Andrew's Church, Spokane, and All Saints', Richland, Wash., as parishes. All Saints' in the Valley, a new congregation in a suburban area in Spokane County, was admitted as a mission.

One of the major events of the convocation was the dedication by Bishop Cross of Galbraith Hall, a new unit of St. Paul's School for Girls at Walla Walla.

Missionary giving, including One World in Christ contributions, will exceed \$25,000 in 1950.

ELECTIONS. Executive council, the Rev. W. A. Gilbert, the Rev. R. L. Baxter, F. A. Stanken, Walter Johnson.

Delegates to Synod, clerical, R. L. Baxter, W. A. Gilbert, C. E. McAllister; lay, R. S. Butterfield, R. E. Mansfield, H. W. Coffin.

NEW ZEALAND

A Live Force

By ERIC G. COWELL

The Centennial Congress at Christchurch has impressively demonstrated that the Church of England in New Zealand is a live force. Nearly a thousand people from other parts of the Dominion attended as well as the representatives from overseas. On three nights during the Congress week the large Theatre Royal in the city of Christchurch was filled to overflowing, and it was an encouragement to hear the prelates from Australia discourse on the problems of South-East Asia with such breadth of understanding and vision.

It was a fine showing of the Christian spirit that the Presiding Bishop of the little Church in Japan should come to New Zealand and nobly face his country's former enemies because he had a vital message of the Gospel to relate in order to further better understanding among people who fear and love God and His Son, Jesus Christ. It was clear to all that our Church has now a great opportunity for service in Japan. Every Japanese is an inquirer, on the basis that the God of the British and the Americans must be greater than the gods of Japan because Britain and America won the war. This "foreign God" must be sought for and considered. It is considered that the number of Christians in Japan, estimated before the war at 30,000, has now increased to 60,000.

Youngest of the leaders of thought was Bishop Bayne of Olympia who came in a very weak personal condition of health to attend the Congress. He was obliged to sit during the debates and the delivery of his papers and it was obvious to all that he was suffering much pain. Yet his utterances and his message captivated all who saw and heard him, for he had a thorough understanding of the subject of Christ in the Pacific and clearly demonstrated that his Church, with the same ideals as the Church in New Zealand, would cooperate to the full in the South Pacific. Bishop Bayne was to have addressed the Auckland members of the Church of England Men's Society in the historic Selwyn Library at Bishops Court, Auckland, on the evening of June 1st when the assembled members were informed that he had been obliged to return by an earlier plane to his home for medical aid. The Bishop sent the three hundred assembled members an inspiring message of good will.

The Bishop of Goulbon proved a man of exciting personality and his paper on the prophetic view of history was presented with all the force of a noncon-



RNS.

BISHOP BAYNE flew home from Australia to seek medical aid.

ventional scholar but with a depth of mind which left all spellbound.

Likewise the Archdeacon of Manchester representing the Established Church brought a message of goodwill from the old world to the new urging the young Churches of the great far South to discern and follow a movement of the spirit for the greater glory of God and mankind.

FRANCE

Organization for World Brotherhood

Protestant, Roman Catholic, and Jewish delegates from the United States and 11 other countries meeting in Paris unanimously approved the creation of a World Brotherhood Organization dedicated to promoting understanding, good will, and cooperation among all races, creeds, and nationalities.

Considered a significant outgrowth of the National Conference of Christians and Jews in the United States, the world organization was voted into existence at the close of a four-day conference. At these sessions many notable figures in American and European life stressed the urgent need for uniting peoples everywhere in the task of "building a better world" of peace and brotherhood.

Named as president of an interim executive committee was Dr. Arthur H. Compton, physicist and chancellor of Washington University, St. Louis, Mo.

In a message to the conference, Presi-

dent Truman declared that "despite our heavy problems, men have an unparalleled opportunity to bring about a world rule of decency and brotherhood."

A constitution voted by the conference defined the purpose of the World Brotherhood Organization as the promotion of "justice, friendship, understanding, and cooperation among people of varying races, religions, nationalities, and cultures."

The charter provides for the formation of chapters throughout the world, except in Communist-controlled countries.

[RNS]

CHINA

And Then What?

The Rev. Robert E. Wood, priest-in-charge of St. Michael's and All Angels' Church, Wuchang, writes of encouraging signs of Church life under a Communist regime and in the face of distressing circumstances, including the ever-present danger from air attack.

Excerpts from Fr. Wood's letter follow:

I imagine that if the average parish in USA could have what we have here, they would be indeed greatly encouraged. Our Eucharist on Ascension Day was, as usual, at 7:30 AM. A visiting deacon came to assist, so we had a Solemn High Mass with deacon and subdeacon, the Christians of our parochial school forming the choir. The service was beautifully sung, the actual communicants numbered 83, but there were many others in attendance who were not yet confirmed. On the Sunday in the Octave, at 7:30 we had plain rubrical Morning Prayer and Holy Communion, with 108 communicants. At 9:30 High Mass, preceded by solemn procession, brought another congregation, and 38 more communicants. That made 146 for the day. (Our average on all Sundays is about 120.)

This is all the more remarkable as the present Communist government is trying its level best to discourage religion, by every possible means of propaganda.

Our parochial school is a feeder to the Church. Our present government strictly forbids any religious instruction in our school program, and we are most obedient, but, outside of school hours, we have little difficulty in forming classes for volunteers, and we have fine classes preparing for the catechumenate, baptism, confirmation (first confession is taken for granted), and Holy Communion.

Recently our parochial school had a sports day. A flag was given to the winners by our local government, some

of whose representatives were present at the event.

Nevertheless, these are sad days for us in our beloved old China mission. Word has recently reached us that the great majority of the American Church missionaries, of the Shanghai diocese, have left China. They could not sail from their own port of Shanghai, as ships are not allowed to call there, and besides, the harbor is mined. We hear that more than a thousand Americans and others went by train to a northern China port and embarked on the *General Gordon* from there. Our own diocese of Hankow is to suffer serious losses at the end of this term, when a large contingent of missionaries is planning to leave. This will be a blow to our work.

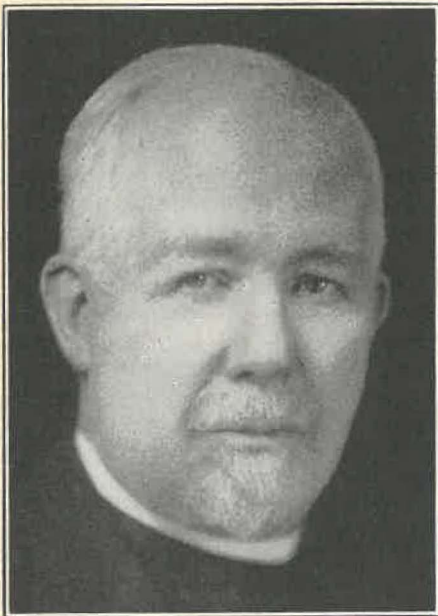
Our divinity school is part of our union Hua Chung University, and much theology is taught by excellent men, to be sure, but men who are not members of our own Church.

There is, in the mind of the promoters, the hope that if we non-Romans all unite into one Church, we can win the favor and good-will of our present Communist government, and be allowed to carry on, without let or hindrance. I feel persuaded in my own mind that, if the government is gracious enough to recognize and favor this movement, it will surely lead to government control—and then what?

No East or West

By Dr. ALICE H. GREGG

It was the middle of May before the news of the death of the Rt. Rev. Daniel Trumbull Huntington, D.D., on May 1st, reached his former diocese, Anking.



BISHOP HUNTINGTON: In his eyes, no East or West.



THE LOCAL GOVERNMENT gave a flag to the winners at a sports day at the parochial school* in Wuchang. A few of the government's representatives are in the picture.

The first Sunday after Trinity, June 11th, was set as the date when a Memorial Service would be held in each parish church, and the July issue of the diocesan monthly will be a special Memorial number.

The Rev. Dr. Hunter C. C. Yen, senior clergyman in the Anking diocese, wrote the tribute to be read at each of the services.

We are not sure, but we suspect that Dr. Yen himself was one of the four deacons advanced to the priesthood shortly after Bishop Huntington's consecration.

In the tribute, as in any account of Bishop Huntington's life, it is the Trade School at Ichang that stirs the imagination most. Bishop Huntington was moved by the plight of beggar boys as they reached the end of the Middle River Steamship Lines at Ichang, and he built and endowed the Ichang Trade School where these boys were rehabilitated and taught useful trades.

A letter from a younger clergyman, the Rev. Newton Chiang, says: "In his eyes, there was no East or West. We were all one family."

EAST PRUSSIA

Church Marriage, Immoral

An East Prussian girl who wanted to be married in a church to a member of the Communist Youth Organization (Komsomol) in Kaliningrad has found that she has fallen into a Soviet style of juvenile delinquency.

Her future husband, concerned about the Stalinist orthodoxy of a church wedding, queried the Soviet newspaper *Komsomolskaia Pravda* about what he should do, and got a stern dressing-down for his trouble.

Komsomolskaia Pravda said in its March 21st issue:

"Bolsheviks stand for science, but religion is something opposed to science. Therefore the Communist Party has been

*School room windows, in the basement of the church, are taped as a precaution against shattering by bomb blasts.

carrying on, and is still carrying on, the propaganda of scientific knowledge directed against every sort of religious prejudice. The Komsomol which assists the Party . . . inculcates in young men and women the Marxist-Leninist philosophy.

"It is clear that religious beliefs are profoundly alien to our convictions and opinions and fundamentally contradict the tasks of Communist education . . . That is why the Komsomol obliges its members to fight against religious prejudices.

"You, a convinced atheist, can you possibly think that if you get married in church without changing your convictions, you will not be committing a grave violation of the Komsomol Charter? . . . Such conduct would be an open violation of the Charter. It would be opposed to Communist morals and would be incompatible with the title of Komsomol members . . .

"There are still certain young people in our country under the influence of religious prejudices. They go to church, carry out religious ritual, use the services of fortune tellers and believe in various signs. It is necessary to carry out patient work of explanation with them, to convince them of the folly and harmful nature of superstitions and prejudices.

"What will the youth think of you," concludes the article, "if they know that you have not been able to change the convictions of your future wife or to explain to her where she has gone astray, but have yourself waived your convictions and principles and gone to church? They will say: this is not a true Komsomol member." [EPS]

Editor's Comment:

Obviously the Soviet leopard has not changed his spots.

WALES

Miner, Later Bishop

The Rt. Rev. David Edwardes-Davies, Bishop of Bangor from 1944 to 1948, died at Abergele on May 15th at the age of 70, according to the *London Church Times*.

Before he was ordained, Bishop Edwardes-Davies had worked as a miner at Bedlinog, Glamorgan.

College Work TODAY

By the Rev. Roger W. Blanchard

Since assuming the office of executive secretary of the National Council's division of college work on January 1st, the Rev. Roger W. Blanchard has traveled 18,165 miles, attended 62 conferences, conferred with 238 college clergy, bishops, women workers and faculty members; and made 52 speeches. This strenuous period was spent with the basic idea of getting to know the men and women who are preaching through word and living witness, the Gospel of Jesus Christ on the campuses of colleges and universities. In addition, it was hoped to define with these people the meaning, implication and demands of the Gospel for the university and college community in 1950; to discuss means for a more effective penetration of the collegiate community with this Gospel, and to lay plans to achieve the stated goals.

After his many visits and conferences with groups and individuals Mr. Blanchard has blocked out what he considers a majority report, ideas and principles upon which most college workers are agreed:

WE — college clergy, chaplains, women college workers, faculty and students—see before us magnificent days of opportunity for sowing the seeds of the Gospel. It is undoubtedly true that others before us have had the same vision. But each generation has a new vision, conditioned by circumstances which are unique.

We find that students are more open to convictions today than at any time in



the memory of most of us. The contrast between this generation and mine of the "roaring 20's" is tremendous. Undoubtedly the hot and cold war years have had much to do with unsettling what have, in the past, been set concepts about the God to man and man to man

relationships. We do not mean to suggest that we are on the verge of another "Awakening" of the Jonathan Edwards era. But we do know that there are more students today who come to us with their minds ploughed, that God may plant a seed.

One outstanding educator of our Church, who spent the first semester of this year visiting campuses for Religious Emphasis Weeks, said that in all his years he had never before encountered such despair, disillusionment and frustration among students.

We do not rejoice in this rootlessness, because we know that more of these students will be grounded in rock and shallow ground — and die, some because we do not have manpower or means to provide good soil. But we are grateful that "God has matched us with this hour," because we believe that we have the seed and the soil, to plant and to cultivate to the limit of our resources.

Over and over again, chaplains report that more students are attending Church today than ever before. At the same time, there is a decreasing interest in the so-called "extras" — Church-sponsored social activities and the like.

However, there is one disturbing note, attested to by many, that this year — in stark contrast to the past — students seem to be less interested in social causes, and more interested in themselves and their own salvation. This is understandable for at least two reasons: first, the general climate of indifference of our social order, and second, in some academic quarters there is a tempering of "liberal" thinking and speaking.

On the other hand, a most encouraging sign of this generation is the desire on their part to know more, not only about their own faith, but also that of others; more about Christianity, and more about other great world religions; more about the teachings of the Episcopal Church and also about the teachings of other Communion. We believe



they are seeking Truth. Many of them are impatient with narrow sectarianism.

In the larger picture of ecumenicity, the more thoughtful students, the leaders, are not looking toward undenominational Pan-Protestantism, but are bearing witness to the Truth as they have learned it through their Church, in interdenominational gatherings.

Episcopal student groups are most often known as Canterbury Clubs. But this association was in reality a fellowship of already existing Episcopal student groups and not a national organization. For some years now, students have been asking for a national movement.

At General Convention three students, elected or appointed from each of the eight provinces, met to discuss a national Canterbury organization and, among other matters, resolved: 1) That a study committee be established by the division, charged with the responsibility of formulating a definite plan and alternatives to it, leading to the creation of an Episcopal student movement; 2) That this committee be charged with the responsibility of providing for a national convention of Episcopal students on or about the Christmas of 1950; 3) That this proposal be discussed as to diocesan and provincial need, and that machinery be established for a democratic election of delegates.

We would like to report that: 1) The division has established such a committee

(Continued on page 15)

A "Majority Report" by the head of the National Council's College Work Division describes the "ideas and principles and weaknesses: Not enough men, money, materials, or training. Together, the two articles provide a thorough study



pastor thereof, just because he is in Holy Orders, will necessarily be able to help academic Episcopalians in ways of which they most have need, the while as his chief labor he ministers to a non-academic parish.

The plain fact is that, the instant a student arrives on almost any campus, he finds himself living and thinking in an atmosphere not conducive to the development, or the long continuance, of interest in God and the spiritual life. The sort of pastor who can be of much help to this student, as term follows term, is one who understands the cause and character of this unreligious impact. Only such a man can assist students to rethink religion in the light of what they study and to retain a sense of religious relevance.

This means, of course, that the Church pastor in a university or college needs to know the administrators and teachers intimately enough to understand their problems. He must be able to see, from inside, why it is that their in-

about matters of which they know little or about which they are confused. The chief collegiate difficulty, then, is not faculty indulgence in anti-religious propaganda but rather faculty silence. This silence is regrettable but understandable. The university priest must know the cause of this timorous muteness, help students to understand it, help faculty people to get beyond it.

A COMPETENT THEOLOGIAN

The pastor of university people should be mature, rarely under forty years of age. He will usually do his best work in his fifties. He should have submitted himself to the rigorous sort of scholarly discipline which normally goes into preparation for the doctorate, although the Ph.D. itself is not a necessity. Otherwise he is apt to be esteemed an amateur by both faculty and students. Of course he cannot be a specialist in every branch of learning, nor should he pretend that he is; but he ought to be enough alert to the main fields of knowledge to be able intelligently to listen to scholars and to ask questions not too hopelessly naïve.

The pastor of university people should be a competent theologian. It does not primarily matter, at any rate just now, whether or not he is an expert in Biblical criticism, since erudition about this appears secondary and cannot be made to appear primary to most of those with whom he has to do. He needs to know ethics, Christian and otherwise. He needs to be versed in moral theology, and trained in what modern psychology has contributed to the art of counseling. He needs to know epistemology, to be able to explain the place of religion in a sound theory of knowledge, its relation to science and art. He needs an understanding that our culture is in a period of flux, danger, possibly dissolution, and why this is so.

He should be quite definite about what the Church's religious convictions and ethical teachings are and, equally important, he should know what they are not. He must not minimize these convictions or deny these teachings, not if he expects to be regarded on the campus as an honest man; but he must understand why these convictions and teaching seem irrelevant, even preposterous, to many of those round about him. He should rely for persuasion only



on reasonableness and sincerity and humility. He should not be impatient, not even seem to be forcing issues, not know panic. He needs himself to follow an honest, simple, regular rule of devotion,

Four STUMBLING BLOCKS

By the Rev. Bernard Iddings Bell

A LONGISH ministry—almost all of it spent in and around American universities and colleges—has led me to the unwelcome conclusion that the Episcopal Church does not understand (and in consequence underestimates) the difficulty of relating Christianity, as it finds expression in our Church's dogma and liturgical practice, to contemporary higher education.

It will not do (though most Church-people seem to think it will) to regard our universities and colleges as pro-Christian institutions, to which we may profitably send Church pastors who have earnest desire and pleasing personality but no real knowledge either of what passes for modern thinking or of the peculiarities of academic people, in the hope that these, our representatives, can round up Episcopal Church students and carry them along spiritually by devices patterned after Young Peoples' Fellowships in home-town parishes. Neither will it do to suppose that, if there is an Episcopal Church in a college town, the

fluence tears down concern for God. He must be one who perceives that, with rare exceptions, they are not deliberately trying to undermine or misrepresent Christianity. (The woman's college which Chaplain Pike of Columbia admirably described in a recent issue of *THE LIVING CHURCH* is happily not too typical, as he probably will be the first to admit.)

Faculty irreligion is due partly to severe pressure exerted on the universities by a Society mostly secularistic and a-religious. This pressure forces attention almost exclusively toward other than spiritual matters. The irreligion is due in part to the fact that, thanks to the now long continuance of an educational system secularistic and a-religious, the present administrators and professors, themselves reared in such a system, for all their specialized proficiency are, with a few exceptions, as ignorant about religion as children and, in consequence, spiritually and ethically bewildered. Reputable scholars hesitate to speak

which most college workers are agreed." Canon Bell carries the subject into the realm of direct analysis of in which much more needs to be done.

without ostentation or apology. Neither by behavior nor dress should he seek to conceal his priesthood.

Obviously, there is no man who perfectly has all these aptitudes; but the man the Church should be looking for to put to work at a seat of higher learning is one who desires, and to some extent possesses, these qualities and abilities.

Certainly the priest who ought not to be placed on a campus is the hearty, pally young man a couple of years out of the seminary, whose manifest good intentions do not make up for an almost complete ignorance of what the job involves. Such a young priest may, often does, draw around him some hearty undergraduates like himself, and they may have a jolly time together; but the students who matter most will tolerantly but surely give him and his group a wide berth. And the faculty, the university people who most need to be won to God, the people who mold the growing minds of undergraduates, what will be their attitude toward the vigorous and cordial young amateur? They will be polite to him and regard him as irrelevant.

THE REASONS

It is only rarely that the Church can find and can enlist the right sort of man for university pastoring. Here are a few reasons for this:

1. A man sufficiently mature for the task is usually married, with a child or two or three. He cannot live on the stipend that "college chaplains" get. He will have undergone training and had experience equal at least to that of an associate professor. He should be paid accordingly. The Episcopal Church does not think in those terms. At one of the five leading American universities, for example, an associate professor gets \$6500 a year; the Episcopal Church's Chaplain gets \$4000 *and has to raise over half of that himself*. At another of the big five, our representative has been getting the same pay as a new instructor, \$2,600. At a state university which has more than 2,000 faculty people and 19,500 students, our man receives \$3,000, which is 60% of an associate professor's pay. So it goes. A priest should not be greedy, and many a good parish priest gets less than \$3,000. But the scholar-priest around a university must live urbanely, must entertain and be entertained, must go about with dignity though not with ostentation, must read, must travel. Enough about money; the fact remains that impossible smallness of pay keeps many a man out of "college work."

2. So does lack of things to work with—decent housing, a proper office and consultation room and meeting place for study classes or other groups, equipment and supplies. Other communions

do better in this respect than we do. In the same state university mentioned above, our establishment is able to spend for maintenance \$7,345 a year. The Baptists on that campus spend \$16,000, the Disciples \$17,000, the Presbyterians \$35,000, the Methodists \$36,000. The Methodists provide their campus pastor with a staff of seven paid assistants; The Presbyterians give their men five; the Baptists and Disciples each employ two full-time men; the Roman Catholics have three and sometime four priests in residence. Our man struggles along all by himself, with not even a stenographer to write up the innumerable necessary letters, keep the rapidly changing files in order, answer the constantly ringing telephone.

3. Our communion gives university and college priests practically no help from the National Office, almost no material to use, very few friendly visitations, small opportunity to compare notes. The local Episcopal Church Chaplain, once appointed, is a forgotten man. I have been at the University of Chicago nearly four years; I recall almost no communications from the College Work Division of the National Office except requests that I ask the undergraduates to give money to something or other. How can it be otherwise? To encourage and help the 668 centers where Episcopal Church college work somehow, more or less, is being done (let us try to forget the 1,055 places where we do nothing), the National Church employs a staff consisting of one \$6,500 a year secretary and two stenographers! The total expenditure for office space, salaries, pensions, publications, conferences, travel, is only about \$21,000 a year!*

Nor can a man trained in education easily understand why the Church's university and college work is not integrated into the Church's educational program, why it is administered, not by the Department of Christian Education, but by a sub-section of the Home Missionary Department. Whatever, may be the reason for this odd arrangement, it gives the impression that the Church regards as having educational importance: Sunday Schools, Young People's Societies, parochial adult study, audio-visual methods and materials, parochial schools, Church preparatory schools, summer camps and conferences, improvement of theological seminary work in education, the program of the College of Preachers—but *not the Church's approaches to the universities and colleges which set the pattern in American education as a whole*.

Nor is the priest who considers the possibility of university or college work likely to be encouraged by discovery that

*EDITOR'S NOTE: This figure is for headquarters expense only. As Fr. Blanchard points out in his article in this issue, grants to assist local work bring up the total college work budget to a more substantial sum.

the Church Society for College Work, the national *voluntary* agency for promoting Episcopal Church labors in higher education, has only 3,000 members and contributed last year to the National Council for grants-in-aid only \$12,463.40, an average of about four dollars a member. Not much interest visible in that!

4. Priests for this work need special training, too, but the Church does not provide opportunity for such training. Despite quite a lot of savage criticism long and justly leveled at our theological seminaries, not one of them gives adequately even a rudimentary understanding of the relationship, actual or potential, between Christianity and education. Such basic training, needed by every priest, is indispensable for the university or college pastor. He must pick it up somewhere, somehow, after ordination. Then he must go on to a truly scholarly investigation of the problems of higher education. Where and how and at whose expense are these studies to be pursued? Finally he needs practical experience in the field under wise observation, an internship of two or three years. There are no facilities for this. If there were, how could the man support himself while using them? The right man will not go in for university work without training; he has too much sense for that; but to get the training is almost impossible.

OUR JOB

Meanwhile the people now in the field, go on doing the best they can, aware that they are not well trained for this specialized type of work, inadequately supported, unadvised, frequently misunderstood and unjustly blamed by ecclesiastical superiors, mostly ignored by university authorities, tolerated by a few students but not helping many. The Church should take off its hat to these priests, in gratitude; but to do this is not enough.

The Church needs to rouse itself from complacent indifference to a vital task, the task of supplying religious motivation to the intellectual leadership of today and tomorrow, and intellectual leadership to religious-minded youth. It is our job to care for the spiritual needs of the over 9,000 Episcopal Church people teaching on university and college faculties, and of the over 250,000 Episcopalians enrolled in student bodies. We who are custodians of a faith and practice free alike from medieval Roman superstition, from Bible-belt Fundamentalist absurdities, and from liberal-Protestant sentimentality and vagueness, can help not only our own but many other groping university people. We shall do nothing worth mention, however, if we continue to play with the whole problem as we have been doing and still are doing.

College Work Today

(Continued from page 12)

with two adults and three students; 2) This matter is being discussed on diocesan and provincial bases; 3) Plans are being made for the convention this Christmas; 4) Probably two delegates will come from each diocese and missionary district, except where racial segregation in education exists, and in these places a Negro may be sent as a third delegate.

Episcopal students, through the Division of College Work, have been a part of the United Student Christian Council since its inception. The USCC came after the war, in an effort of Protestant student groups to unite on common purposes. It is made up of 15 denominational and association movements concerned with the Christian evangelization of the campuses. It is not an effort toward non-denominational Pan-Protestantism—seeking to water down the faith of each to a least common denominator of conviction. Rather, it is an effort to pray and study and work together as Christian students.

The USCC is the American part of the international World's Student Christian Federation, which is made up of 46 national student Christian movements, which together stand for a world-wide witness to the Protestant-Orthodox understanding of the Gospel in the university.

The third conviction which we share concerns the faculty. It has long been recognized that in the evangelization of the campus the faculty must play a most important role. They have a unique witness to make, not simply as professors who are Christians, but as Christian professors.

The National Association of Faculty Episcopalians was launched during the Christmas holidays of 1947. Today there are some units of this association active in different parts of the Church. But, there is more genuine enthusiasm over such a movement by chaplains and consecrated faculty than anything I have encountered. Everyone is anxious to launch this movement locally and regionally, and plans are underway for faculty institutes and conferences in every part of the country.

We feel that it is essential that it be a laymen's movement (using the word "layman" in its generic sense) among the faculty, with a minimum of superimposed organization from any top level.

Another concern of ours is the matter of communication. How can we, who are doing college work, share what we are doing with each other for our stimu-

lation, information and encouragement? To this end we: 1) Propose to use our office as a clearing house for all literature put out by each chaplain and to issue technique communiques through *Churchways*; 2) We propose to use the Church's missionary magazine, *Forth*, to tell the story of our missionary work on campuses. The entire summer issue is to be devoted to this; 3) Propose to send "News Letters" to all college clergy after each meeting of the division and National Council, informing them of any significant action pertaining to our work; 4) Propose to have space in *Parish Helps*, emphasizing the particular ways in which parish clergy can help us in our common task of ministering to their students.

Among these aids will be included:

a) A brochure presenting 12 steps any parish priest may take if he would follow his student to the campus; b) A pamphlet to be given by the rector to a student, introducing him to college life and the local Canterbury Club; c) A "Letter of Commendation." This form will, we hope, be used nationally. It is not a "Letter of Transfer" but a "Commendation" to be given

by the rector to the student, to be given in turn to the college chaplain. At the same time, a duplicate will be sent by the rector to the chaplain with a return to be made by the chaplain when the student presents his letter.

NEW DEVELOPMENTS

In addition to these means of communication, we hope to cooperate with the Department of Christian Education in the publication of materials which can be used with students and faculty.

In conclusion, let me look forward on four other matters: 1) Organization. We are happy about the new organizational set-up of college work, channeling the making of policy, the granting of money and program-planning through one body: the National Commission on College Work.

In getting the job done we are dependent upon the secretaries for college work in the eight provinces. At the moment the fourth and the lower half of the eighth are without secretaries but these positions will be filled shortly.

The most encouraging development within the provinces is the organization of excellent commissions on college work and provincial Canterbury associations.

Still more significant is the present growth of diocesan commissions on college work. Almost every diocese has

such a commission. This, too, is imperative since it is within the diocese that most of the burden for developing the college program must rest. At the present time the dioceses are supporting this work at a cost of over \$195,000 as compared with the proposed national Church's giving of \$73,000.

2) Graduate students. Little work is being done with law and medical students, with graduate assistants and others working toward master's and doctor's degrees. We are much concerned with this and look toward the development of a program for them.

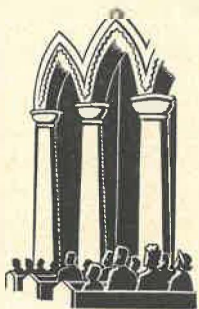
3) One of the brightest spots in the whole picture is the grand work being done by the women college workers. There are 18 of these doing full-time work and others part-time. Thirteen of these are supported almost entirely by the Woman's Auxiliary through the National Council. They are able to complement the work of the chaplains in a way that no curate could do. Now, through the generosity of the Woman's Auxiliary, we have been able to establish a basic salary scale of \$2,400.00 plus living quarters for the thirteen workers.

There is an increasing demand for more women workers in this field, one which cannot be met through the normal channels of our fine graduate schools. This has led some of us to urge that carefully chosen college graduates be sent to carefully selected college centers to serve as apprentices for one year at a subsistence salary. They would receive a month's training in the summer. This plan would give the young woman: a) An opportunity to test her vocation; b) To be tested as to fitness for this work; c) A chance to serve the Church for a year. And, this plan would be a partial answer to our shortage of woman-power and financial resources.

4) We are interested in the development of an American-Pan-Orthodox college movement and are working with the Department of Christian Social Relations in giving technical and financial assistance. We believe this to be a most worthwhile cause and recognize that its development will depend largely on the support of the Episcopal Church.

Finally, we are grateful to the Church Society for College Work. We just couldn't carry on our program without the magnificent support of this consecrated body of men and women who are ever promoting the cause of college work and raising money to get the job done.

I suppose I should close with some stirring quotation, but I cannot. Or, perhaps I should plead for more money, but I will not now, because we believe that the program will sell itself to the Church and the money will come from sources outside the National Council's budget. I just want to say thanks for the opportunity of tackling the most exciting job in the Church!



The Faithful Layman*

WHAT are the characteristics of the faithful layman? This is an appropriate time for those of us who are lay men and women to formulate for ourselves an answer to this question and then see to what extent our own lives conform to the theoretical pattern that we set forth.

Without attempting an exhaustive category of the attributes of the faithful layman we may gather together some of his principal characteristics under a few general headings as follows:

(1) *He attends church regularly.*

One of the few canons of the Church that applies directly to all of her lay members is entitled "Of the due celebration of Sundays" and lays upon each individual member of the Church the duty of "regular participation in the public worship of the Church." This is a binding obligation laid upon each member of the Church by her canon law. It is made more explicit in the Offices of Inspection, wherein it is set forth, as the first duty of every Church member, "to worship God every Sunday in His Church."

But the faithful layman does not attend church on Sunday for any legalistic reason. He does so because he realizes that the very essence of the Christian religion is the faithful and regular observance of its precepts. He recognizes, moreover, the value of forming right habits in his religious life quite as truly as in his business activities, in the preservation of his health, and in his family life. Church attendance for him is not something irregular or sporadic but is a normal part of the regular routine of his life. And he bears in mind that the Holy Eucharist is the one service ordained by Christ Himself, and that it therefore has a special claim upon his allegiance.

In addition to attending church on Sundays the faithful layman observes so far as possible the principal holy days of the Church, marking them by attendance at the special services provided for the purpose.

(2) *He receives Holy Communion regularly.*

The frequency with which the faithful layman receives the Blessed Sacrament is a matter that he must decide for himself, preferably in consultation with his rector or other spiritual adviser. It will depend largely upon the stage of spiritual growth that he has attained, and if he is truly a faithful layman he will constantly be endeavoring to add to his spiritual stature. But whether he receives Holy Communion quarterly, monthly, weekly, or even daily he will not leave the occasion to chance but will approach the Altar regularly at intervals that he has determined in advance.

Even more important, the faithful layman will never make his communion without adequate prepara-

tion. There are any number of books that will help him in that preparation, and if he does not know where to turn for guidance he will consult his rector for help and recommendation. Whatever his method of preparation, it will include careful self-examination, confession of his sins (whether in his private prayers or in the presence of the priest), and an honest intention "to lead a new life, following the commandments of God, and walking from henceforth in His holy ways."

When he approaches the altar to receive the Bread of Life, the faithful layman will do so humbly and reverently, not "trusting in his own righteousness, but in God's manifold and great mercies." Because of his concern that the spiritual food of our Lord's Body and Blood shall be the first that he receives he will preferably make his Communion at an early celebration and will come to the altar fasting in accordance with the age-old custom of the Catholic Church.

(3) *He understands his Church.*

The first Epistle of St. Peter urges Christians to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." But of the reasons most of us laymen could give for our Christian faith and practice it might be said, as in *The Merchant of Venice*: "His reasons are as two grains of wheat in two bushels of chaff: you shall seek them all day ere you find them: and when you have found them they are not worth the search."

Why are you a Christian? Specifically, why are you a member of the Episcopal Church? The faithful layman will not find himself covered with confusion if he is asked these questions. He will know at least the basic elements of what the Christian religion is. He will realize that while no human mind is great enough to comprehend and fully understand all of the truths of Christianity, yet there is no Christian dogma that is in opposition to reason. He knows that in Christianity is to be found the truth and that there can be no ultimate conflict between religious truth and scientific truth, or between religious truth and any other kind of truth.

The faithful layman knows that the Episcopal Church is a part of the One, Holy, Catholic, Apostolic Church, founded by our Lord Himself, and that He has promised that His Holy Spirit will be with the Church always, guiding her and leading her into all truth.

The faithful layman moreover knows something about the position of his own Church in the Anglican communion and in the Christian world. He has some

*Adapted from an editorial which originally appeared in *THE LIVING CHURCH* of February 20, 1937.

concept of her world-wide character, her far-flung missionary work, and her relation to society. He also knows something of the work being done by his own diocese through its various parishes and missions, and he is particularly familiar with the work of his own parish.

The medium through which the faithful layman derives his knowledge of the current life of the Church is, of course, the Church press. He realizes that he can no more understand what is going on in the Church about him without his Church paper than he can know what is going on in the world about him without his daily paper. He therefore subscribes to a Church paper and reads it regularly every week.

(4) *He loves his Church.*

A man or woman can be faithful in his church attendance and regular in his reception of the Holy Communion and he can have a knowledge of the Church's ways and teaching without a real love and devotion to our Lord and His Church. True religion is far more than the acceptance of a series of intellectual propositions and conformity with prescribed customs and conventions. Religion springs not from the head but from the heart. God is Love, and it is only through love that man can find his way to God.

The faithful layman loves his Church because she leads him to God.

And the faithful layman loves his Church because she helps him to understand himself—his weakness and his strength, his sins and his spiritual possibilities. The church is not only a window through which he can glimpse the eternal things of the spirit but a mirror in which he can see himself reflected as he truly is.

And he loves his Church because she helps him to understand his neighbor, and understanding him to love him.

Because he loves his Church, the faithful layman is never ashamed of her but is ever ready to defend her openly and to commend her to others. Moreover, he contributes freely to her support, not grudgingly but as generously as his needs permit, knowing that all things are God's and that it is of His own that he contributes.

(5) *The faithful layman carries his religion into his home.*

There are few things more beautiful than a truly Christian family life. The faithful layman patterns the life of his family so far as possible on that of the Holy Family of Bethlehem. In his home, prayer is a normal thing and the children are not surprised when they find their parents kneeling in prayer. Moreover, the children themselves are taught to pray as soon as they can talk—indeed, even in babyhood, before they can speak, they feel the power that flows from their mother and father kneeling together in prayer beside the crib.

Naturally the faithful layman is married in the Church. And he realizes that his union with his wife is "until death us do part." When children are born,

he and his wife bring them to Baptism at the earliest opportunity possible after their birth, remembering that Baptism is not a social function but the means whereby the child is born into the spiritual fellowship of Mother Church. He remembers too that it is his duty to see that his children are properly trained in the Christian religion and are brought to the bishop to be confirmed so soon as they are sufficiently instructed. He does not leave the religious education of his children entirely to the church school. Rather he sees that they are taught at home as well, through religious books and pictures and through the wholesome example of a Christian family life.

Moreover, the faithful layman's home really looks like a Christian home. A cross or a crucifix hangs in his room and there are religious pictures on the walls. Grace is said at meals regularly—not simply added when the rector calls, nor omitted when more worldly guests are present. Perhaps the good old custom of family prayers is retained.

In time of illness, the faithful layman does not lament his misfortune nor regard it as a "visitation" of God. Rather he views it as an opportunity for greater forbearance and the practice of Christian fortitude. Nor does he neglect his spiritual life during illness. He notifies the priest (not expecting him to divine through some sixth sense that he is ill), and requests him to administer the Blessed Sacrament to him in his home from time to time.

When death comes to the home of the faithful layman, as inevitably it must, it is met neither with fear nor with fatalistic resignation. The sadness accompanying bereavement is tempered by sure and certain faith in the everlasting life, and the knowledge of God's continuing love and mercy.

(6) *He carries his religion into his business.*

The Jews were business men in the days of the Old Testament, as they are now. It was to business

AT EARLY EUCHARIST

GLORY shines at early Eucharist,
 Whether it be when spring sun steals
 Through stained glass window or
 When summer kneels
 In fragrant silence at communion rail,
 Or shaft of white fire floods with light
 The sanctuary floor,
 Marking the flight
 Of birds; telling that fall flames in the sky,
 Or when bleak winter's shadow folds
 The altar to its breast.
 This hushed hour holds
 A golden glory that no other can,
 A quietness, a brief release,
 And questing spirits there
 Know perfect peace.

GERTRUDE SHISLER GREENWOOD.

men, therefore, that the prophet Micah was speaking when he answered the question as to the influence of religion upon business in words that have been described as the greatest saying in the Old Testament: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" The books of Proverbs and Ecclesiasticus also contain guidance in business ethics, as sound today as when originally written.

The faithful layman understands that there is nothing academic about Christian ethics but that Christianity requires certain definite practices in his business relations with others. For one thing he will keep his promises. For another he will avoid taking unfair advantage of the weakness of others, even though he may lose money thereby. For a third he will conduct his business fairly and will deal justly with his customers, his competitors, his employees, and all with whom he comes in contact. If he works for another individual or for a corporation he will not give over his conscience into the keeping of that individual or corporation even though it may sometime cost him his job.

(7) *Finally, he carries God in his heart.* Our Lord urged His followers to "pray without ceasing." That means literally living in God's presence—walking and talking with Him just as in days of old His apostles and disciples did in Galilee.

We have had a good deal to say about the characteristics of the faithful layman. It may seem that one who has these characteristics will be a doleful sort of fellow and one whom we should not care to have as a business associate or a member of our club.

But that is not so. The faithful layman is by no means a gloomy individual. Rather he is a happy and radiant one. He has an inner life that strengthens and sustains him and from which he draws forth unexpected treasures.

Someone has said: "Joy is the banner that flies from the masthead of our lives when the King is in residence." So it is with the faithful layman.



TO someone like my good friend Dr. Roelif Brooks, who has just finished the celebration of his 50th Columbia graduation anniversary, the achievement of the 25 year mark will not seem impressive. But to me, it is a sobering thought that I have been out of college for a quarter of a century, and that I am about to leave for Cambridge for the gala celebration of that event with my classmates, their wives, and their children.

The Harvard Class of 1925, judging from the 1066 pages of autobiography just published in the 25th anniversary report, has made its impress on almost every aspect of American life. Its 680-odd members (the expression is the class secretary's, not mine) run the alphabetical gamut from Abbot (Henry Ward, financial writer) to Zofnass (Jesse E., manu-

facturer). They are to be found in every state of the Union (including the pending one of Hawaii, but not Alaska), in Puerto Rico, and in 14 foreign countries. Sixty-five of them have died—not a few of these in military and naval service.

OCCUPATIONS of the class range (alphabetically) from Accounting to Trustee. (No classmates, apparently, in the fields from Undertaking to Zoology inclusive.) There are not a few notables—Parke Cummings of the *New Yorker*, "Mike" Cowles of *Look*, Neil McElroy of Procter and Gamble, John D. Lodge of the 81st Congress, to mention a few.

THE MINISTRY has not attracted many of my classmates, but it is notable that of the seven clergymen and one Christian Science practitioner in the class, five are priests of the Episcopal Church. One is a rabbi, another an "unaffiliated" Fundamentalist Presbyterian. Not a single Congregationalist or Unitarian minister was produced by this class, educated in a college that was once the stronghold of New England liberalism.

All of those who entered the ministry of the Episcopal Church went to the Episcopal Theological School, Cambridge. The one I know best is Otis R. Rice, who was my roommate. He was confirmed during the time we were in college, and was followed into the Church some years later by his father, a distinguished Universalist minister. Now director and chaplain of St. Luke's Hospital, New York, he writes: "It has been a rare privilege to exercise a ministry which has meant a close and intimate relationship with so many persons in religious and emotional difficulty but who have nevertheless displayed so many resources and potentialities."

FESSENDEN A. NICHOLS, now rector of Christ Church, Suffern, N. Y., studied at Union as well as E. T. S., "under teachers like Scott, Bewer, Coffin, and Fosdick." He writes of his parish: "The Church is alive, there's likelihood of a building program in 1950, and there are plenty of human problems to keep the parson 'on his toes,' as he tries to help people and minister to them."

I DON'T KNOW what Jack Roots has against the ministry of the Episcopal Church. He doesn't even mention it in his sketch, though he admits to graduation from E. T. S. As his occupation, he lists "Board of Directors of Moral Re-Armament (United States and Great Britain)." During the quarter-century, he writes, he has been "twice around the world, twice to Moscow, twice across Siberia, twice across the Equator, into nearly every province of China and state of the Union, over five continents, several oceans and seas, and some 45 countries"—all in the interests of Moral Re-armament, formerly called Buchmanism.

JACOB CLEMENS KOLB, until recently chaplain and Boardman lecturer on Christian Ethics at the University of Pennsylvania, last year became the rector of Christ Church, Grosse Point, Mich. Like Frs. Rice and Nichols, he has apparently found the ministry of the Church a full and rewarding life; indeed he notes: "One of my very definite religious convictions is that there are not enough Harvard men going into the ministry."

MOST SURPRISING among my clerical classmates is Russell Dewart, a relative newcomer to the priesthood. His first ten years after graduation he describes as "purely exploratory," with "excursions . . . into various fields of finance and manufacturing." Next came eight years with a major petroleum company. Then "In the late '40's I found myself seriously considering the ministry." Despite the necessity for supporting a wife and four children, he went to E. T. S. as a special student and was ordained in 1946. Today he is vicar of Grace Church, Chicopee, Mass., and is busy and happy in his lately-found but firmly-rooted vocation of the ministry. More power to him!

Clifford P. Morehouse

The Living Church

DIOCESAN

NEW YORK

One Brick, One Dollar

An unusual feature of the commencement exercises of St. Peter's School, Peekskill, held on June 10th was the breaking of ground for the Bishop Gilbert Field House, at the diocesan youth center.

Bishop Boynton, who was the commencement speaker, blessed and broke the ground. It was his first official act as suffragan-elect of New York. The Rev. Frank C. Leeming, headmaster of St. Peter's School, said the prayers, and Paul Knauff, senior prefect, represented the student body.

The Rev. Frank Carruthers, head of the Bishop Gilbert Living Memorial Committee Campaign, plans to finance the project by selling 35,000 bricks at \$1 to \$5 each to Church people of the diocese of New York. Conferences of young people are held annually at St. Peter's School. The selection of the place for the diocesan youth center has grown out of such youth work.

First Completed Works

A new altar and crucifix at St. Andrew's Church, New Paltz, N. Y., are the first completed works of the diocese's Cornerstone Campaign [L.C., February 6, 1949].

Recently the Rev. Alan H. Tongue, rector of St. Andrew's, Walden, N. Y., came to the aid of the Rev. J. Marshall Wilson, vicar of St. Andrew's, Paltz, by making drawings for much-needed additions to Fr. Wilson's church, including



FIRST OFFICIAL ACT of Bishop Boynton as suffragan-elect of New York.

a small chapel and suitable sacristy with kindergarten room and lavatories below. These plans, with a picture of the interior of the church as it looked then, were sent to the Very Rev. Frank L. Carruthers, dean of the convocation. Dean Carruthers interested Bishop Donegan, Coadjutor of New York, and the two of them carried the matter to the diocesan missionary society.

The plans were drawn by Fr. Tongue and the interior changes in the church were planned and executed by the Rev. Canon Edw. N. West. Canon West gave the church the altar frontal and the crucifix. St. George's, Newburgh, gave the altar. The crucifix came from the chapel of Loomis Sanatorium, Liberty, N. Y., which was closed a number of years ago.

NEWARK

Interchurch Activity Urged

Bishop Washburn of Newark, speaking at the convention of his diocese, held in Trinity Cathedral, Newark, early in May, recommended that clergy and laity of the diocese take every opportunity to institute common projects of study, conferences, and other activities with representatives of other Christian bodies, particularly the Presbyterian Church.

Reporting on the state of the diocese, the Bishop stated that giving to the national Church totaled more than \$127,000, the largest contribution from the diocese since 1930. There are 43 men enrolled as postulants and candidates for Holy Orders, nearly twice as many as ever before.

A resolution calling for extension of social security to lay employees of the Church was passed unanimously. A resolution legalizing the election of women delegates to diocesan convention passed but must be ratified next year.

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EDUCATIONAL

SEMINARIES

Four Cum Laude at Seabury-Western

The Rev. Canon Vesper O. Ward, of the department of Christian Education of the National Council was awarded an honorary doctorate of sacred theology on June 15th, at the commencement exercises at Seabury-Western Theological Seminary.

The graduating class, the largest in the history of the seminary, was composed of 30 students, including two graduate students who received the master of sacred theology degree. Seven of the students received the licentiate in theology, while 21 received the bachelor of divinity degree. Four of the students receiving the bachelor's degree were graduated cum laude.

Dr. Virgil M. Hancher, president of the University of Iowa, Iowa City, gave the commencement address.

The graduates and their degrees follow:

Jack Cottrell, George Giffin, George Packard, James Halfhill, Edgar Liebrecht, Grover C. McElyea, Richard Thrumston, licentiate in theology.

Richard B. Adams, Thomas Aycock, Donald Becker, James M. Dennison, Sanford Duncomb, Donald Kreymmer, J. Robert Marks, Marshall V. Minister, George Peek, John Pruessner, Kenneth J. Allen, Edwin Badger, Charles Blakeslee, Chester Hand, Paul M. Hawkins, William H. Wagner, Jr., Michael S. Yastutake, Bachelor of Divinity.

Leo Maxwell Brown, V. M. George, Master of Sacred Theology.

James Hacke, Albert Hillestad, Robert Platman, John Ruef, Bachelor of Divinity cum laude.

Degrees Awarded at Cambridge

Twenty-six men were graduated from the Episcopal Theological School, Cambridge, Mass., when degrees were conferred by Robert Amory, president of the board of trustees at a service in St. John's Memorial Chapel, Cambridge. The Very Rev. Charles L. Taylor, Jr., conducted the service. Bishop Powell of Maryland preached and Bishop Nash of Massachusetts read the prayers and benediction.

The degree of Bachelor of Divinity, with Distinction, was conferred upon:

Edwin deF. Bennett, John J. Harmon, Trevor A. Hoy, Ralph E. Macy, and John G. Rowe.

The degree of Bachelor of Divinity was conferred upon:

David B. Bronson, Elwyn D. Brown, George R. Dawson, Robert C. Derr, Garden K. Gdanian, T. Robert Ingram, Her-

bert W. Jackson, Henry P. King, Jr., Joseph Koci, Jr., Harold W. Melvin, Jr., Gale F. Miller, Jonathan Morrill, Richard M. Morris, William D. Richardson, Nathaniel Wright, Jr.

Recipients of certificates were:

Shahe Altounian, John F. Bianchi, Constantine N. Dombalis, Russell E. Murphy, Robert D. Parlour, Peyton D. Reed.

Union Graduates

There were 25 members of the Episcopal Church among the 180 students graduated from Union Theological Seminary on May 23d.

The Rev. Emani Sambayya, of Calcutta, India, received the degree of Master of Sacred Theology.

Other Churchmen receiving the same degree were the Rev. H. Lewis Clarke,

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BISHOP MITCHELL is congratulated by Bishop Donegan (second from left). Bishop Juhan is at the right, Bishop Wyatt-Brown at the left.

Reginald Trueman, William H. Vanstone, and the Rev. Charles L. Winters, Jr. Candidates for the B.D. Degree were Alister C. Anderson, Raymond V. Barnes, and Nickelson Jay V. Nickelson.

Those receiving the S.M.M. degree were Arthur D. Carkeek, Edyth R. Grady, and Janet Hall.

Candidates for the M.A. degree in co-operation with Columbia university were Alice Achorn, Mary E. Bell, Donald E. Chapman, Mary E. Gowen, Mary I. Parker, Jean C. Price, Gladys B. Quist, Ralph William Sleeper, Polly S. Telford, Moina M. Ware, Alan C. Whitlock.

Candidates for the M.A. degree in co-operation with the teachers College were Margaret E. McBride and Jean R. Webster.

Yung-Ch'un Ts'ai received the Ph.D. degree in religion.

COLLEGES

Bishop Mitchell Made Chancellor

Bishop Mitchell of Arkansas was installed as 13th chancellor of the University of the South on June 12th after the commencement exercises.

Announcement of a \$102,000 gift to the University from Mrs. Alfred I. duPont, Jacksonville, Fla., and Wilmington, Del., was a high point of the trustees' meeting.

Bishop Juhan of Florida, whom Bishop Mitchell succeeds, conferred six honorary degrees.

Doctorates in divinity went to Bishop Donegan, Coadjutor of New York; the Rev. George J. Hall, rector of All Saints'-by-the-Sea, Santa Barbara, Calif., former chaplain of the University; the Rev. William Enkichi Kan, dean of St. Paul's University, Tokyo, and the Rev. Henry D. Bull, rector of Prince George Church, Georgetown, Prince Frederick Church, Plantersville, and All Saints', Waccamaw,

S. C. Congressman Mike Monroney of Oklahoma received a doctorate in civil law, and Dr. Arthur J. Bedell professor of ophthalmology, Albany Medical College, received a doctorate in science.

In Ten Years, a Doubled Endowment

The endowment of Kenyon College almost doubled in the ten-year period from 1940 to 1950, according to an announcement made by President Gordon K. Chalmers at the annual luncheon of the Kenyon Alumni Association. Ten years ago the endowment, including funds held in trust in favor of the College, stood at \$1,710,000. Today it is over \$3,125,000.

Among the notable gifts of the past year have been those of George Gund, president of the Cleveland Trust Company, who is endowing a scholarship to bear his name, T. S. Matthews, editor of *Time*, who is also endowing a scholarship in his name, and B. B. Williams, chairman of the board of the Cooper-Bessemer Corporation, who has established a library fund in honor of Kenyon's president.

Another gift given special mention at the luncheon, was one from the faculty and students of Hobart and William Smith Colleges, Geneva, N. Y., in memory of the late Bishop Reinheimer.

Football Star Turns Missionary

Dick Aiken, Trinity College football star, has left college at mid-year on an extended leave of absence. He will be doing missionary work for the Church during the year ahead.

Mr. Aiken, who is a pre-theological student, plans to return to college in 1952. He is the son of Mr. and Mrs. Frank Aiken of Hartford, Conn.

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Rev. William F. Draper	\$ 50.00
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Bishop Chang's Work

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