

The Living Church

June 1, 1952

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MISS AMY MITCHELL and her grandfather.

LETTERS

The Bitter Price

APPROXIMATELY 900,000 Arab refugees are being compelled by the United Nations to pay a bitter price, by displacement and property confiscation, for the sufferings of the Jews in Europe, mainly in Germany before and during World War II. These sufferings by the Jews are the principal reason given by Israeli authorities for refusal to release hundreds of thousands of pounds of Arab money frozen in Israeli banks since 1948 and for taking by force, with U. N. approval, thousands of furnished, Arab houses in the now Jewish part of Jerusalem. All banks were in that portion of the city, not in "Old City," and most of the good homes had been built and owned by Arabs in the now Israeli part of the city.

Americans, more properly, were unspeakably shocked at the stories of the massacre of six million Jews in Europe. Likewise most Americans have no patience with "white-gentile-protestant" propaganda. On the other hand there are many evidences that the American public is being given few of the facts concerning grave injustices suffered by Arabs, both Christian and Moslem, in Arab Palestine, Syria, and Lebanon.

It may be that the establishment of the State of Israel will in the long run produce results which will justify the hopes of the founders. It may be that Israel will become sufficiently productive to stabilize the present fluctuating value of its currency. Thanks to American generosity desert land is being reclaimed and Jews from

many lands are being settled, individually or in communal establishments.

On the other hand, I am told by leaders of Christian institutions that they have had opportunity to speak to few of the many American pastors and others whose visits to Israel have been financed by American Jews. American Christians on these guided tours are shown little of the great Christian work developed in the past century by British and American generosity, nor do they have opportunity to learn much beyond one side of the Arab-Israel problem.

For example, a world famous American news writer and columnist has not been permitted to present the Arab case in our newspapers or on the radio. Why is it that one side must be kept from the public? Whose interest is being served by such censorship? Hundreds of millions of American money to help establish Israel, but only a small fraction of that for Arab destitution and starvation!

Conversation with many Arabs, influential and otherwise, in Jerusalem Old City and in other places, reveals an unvarying and bitter resentment at promises unfulfilled by the great powers. The leaders of this proud people are uniformly and cordially grateful to those Americans and others whose generosity and sacrificial service are partially meeting the tragic relief needs of hundreds of thousands of refugee children and whole families. But they protest that what they really want is fair treatment and justice.

One of the top Christian leaders of Palestine, who has given most of his life to that part of the world, states unhesi-

tatingly that the least that should be done, and at once, is the release of the bank balances of Arabs who are refugees from what is now Israel. The second thing which also should be effected, is adequate compensation for houses and lands, from which Christian and Moslem Arabs have been excluded, partially by misrepresentation.

Along with what I have written I send a report of refugees' needs prepared by the office of the Anglican Bishop in Jerusalem, with his hearty approval [see page 9].

In these suspicious times, need I add that my visit to Palestine was personally paid for and not at the expense of any organization, secular or ecclesiastical.

(Rt. Rev.) SUMNER WALTERS,
Bishop of San Joaquin.

Stockton, Calif.

Secularism in the Church

YOU referred to a talk by the Rev. Dr. V. O. Ward thus: "Dr. Ward said that civilization is sick, suffering from 'a system of secularism and determinism' in which 'every teacher, in college, in private school, Church school, and public school, in all grades, is caught.' Even the clergy are caught in the system, he said." [i.e., May 11th.]

Such a statement by a clergyman is encouraging. Most of the writings in *THE LIVING CHURCH* on this subject present the problem as one of Church school vs. public school with the assumption that Church schools give Christian education and public schools give secular education.

INFANTRY: Portraits of typical soldiers in the Church militant.



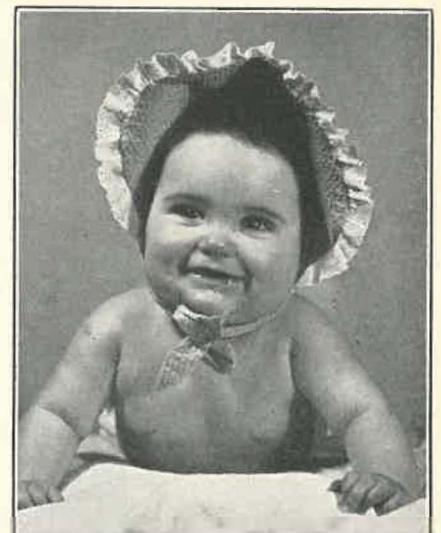
CHIEF SHEPHERD

"Of course, \$2,000 a year isn't a large stipend, but you'll love the vine-covered old rectory."



CANVASSER

"Maybe I should wait till next Sunday before calling on this one."



Photos by Lillian Kaplan

PILLAR OF THE PARISH

"Your sermons make me *think* so much more than the rector's do."

Such is assumed; proof is not attempted. The articles and editorials which attack the public schools from behind this false assumption are creating a false issue where no real issue exists. Their authors are doing the Church a harm because millions of persons know the issue is false, they will resent it, and the Church will be held in greater suspicion than at present.

The Rev. Dr. Ward seems to have stated the real issue: Christianity vs. secularism and determinism in the Church itself. Secularism as a basic philosophy permeates the Church all the way from the back pews through the House of Bishops to "281." It is good to have the reverend doctor point that out.

The issue which the Church writers have been trying to raise by their attack on the public schools is not only a false one, it is an evil one. It is a red herring. It is effective because secularism permeates the public schools and is easily seen. It is evil because Christian readers of the articles are directed to see the secularism of the public schools and to turn their backs on the secularism of the Church. If they ever realize the truth, they may ask some embarrassing questions about the origin of this false issue.

The Rev. Dr. Ward may have inaugurated a good movement. If continued, it may direct our attention to our own illness. We Churchmen may start digging for beams; and the world, amazed at such evidence of religion, may ask for some assistance. Then we may be qualified to give it; not now.

WARREN G. JENKINS.

Stevens Point, Wis.

From a Prize Winner

IT'S hard to write in words how honored and completely surprised I was upon hearing the news that I had won first prize in THE LIVING CHURCH essay contest [L. C., April 20th].

Above all, I feel proud to be a part of Blue Ridge School, for that is where minds are developed and knowledge is instilled. And, too, the beauty that surrounds us and the friendship and love that guide us make us keenly feel the need for true Christian living. And so, we all owe a great deal to the teachers, spiritual leaders, and friends we have here. Also, I have made my mother happy, and by doing so, I am happy. In spite of that, I don't feel like a deserving prize winner!

I plan to use the prize money as a part of my college tuition.

I hope some day I can solve some of the problems I wrote about.

DOROTHEA G. WHITING,
Student, Blue Ridge School.

St. George, Va.

Saints and Infallibility

A QUESTION dangles before the eyes. Somehow I cannot reconcile Anglicanism with a recommendation for canonization [L. C., May 11th].

Canonization issues from "infallibility" and undisputable authority; but our Church holds that infallibility is an impossibility, this residing in God alone. It also issues from an assumed (or pretended) knowledge as to who are admitted

to heaven, which is obviously beyond mortal powers. Unless I am mistaken, not even St. Paul, nor any other of the Apostles, represented that they had knowledge or could ascertain information as to who had reached the Divine Presence.

Since the whole structure of canonization is untenable, and we tacitly so declare by keeping aloof (and to that extent make the pope out a false teacher), how can we in logical consistency nominate, however casually, a candidate for canonization.

San Francisco, Calif. E. B. BURNS.

Editor's Comment:

Our correspondent refers to our editorial wish that Rome would canonize great thinkers like Von Hügel, not for what it would add to Von Hügel, but for the greater edification of Roman Catholics. Modern Roman saints, as a group, seem to be a rather unintellectual lot. Anglicanism does not have a formal procedure for canonization of saints, but manages to recognize conspicuous Christian heroism and service in its own way. There are 19 saints for whose days special collects, epistles, and gospels are provided in the Prayer Book, and a place is made for the inclusion of additional saints by means of a general collect, epistle, and gospel for "A Saint's Day."

Leave Out the Tongue Twisters

BY ALL means let us remove from the Prayer Book such obsolete words as obscure or distort its meaning, but let us do it carefully and skilfully. Very few men have a gift for writing prayers or revising them, although few seem to realize the fact. If one might venture a suggestion as to a substitute for the word "prevent," the use of "direct" in its place in the Post-Communion collect, is not a happy one, as it really effects a change of meaning. "Precede" or possibly "assist" would be better. In the collect for the 17th Sunday after Trinity, "precede" would be the obvious substitute, and "assist" would change very little the meaning of the Easter collect.

Many of our collects have been revised, sometimes quite unnecessarily, and changed in meaning. Occasionally this has been for the better, but more often for the worse. For example the charming original of the collect for the 20th Sunday after Trinity reads, "Almighty and merciful God, of thy bountiful goodness keep us from all things that may hurt us, that we being ready, both in body and soul, may with free hearts accomplish those things that thou wouldest have done."

One might hope that in any future revision there might in many cases be a return to the original forms. Might one, however, suggest that a welcome change to many of us would be the alteration of a number of tongue-twisters; e.g. "inestimable"—and "innumerable benefits." One has known priests to leave them out because they were unable to utter them.

(Rev.) BRUCE V. REDDISH.
Santa Barbara, Calif.

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Talks With Teachers

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



Give Them the Bible

WHAT do we have to give our children? Every teacher, sooner or later, will make the discovery that in his own person he doesn't have much to offer. Even the textbook on which he relies is not very much. It gives ammunition for each lesson, but he must know how to load and fire. He finds that he cannot simply hand this out, and expect results. Now and then he faces the great thought: "The Bible is our heritage, the rightful inheritance of these boys and girls. I must give them the Bible!"

A noble resolve, but immediately discovered to be most difficult of realization. How do we give the Bible to children, to anybody? Handing them a printed copy is not meant. Eloquently urging them to read it, in the naive belief that every page is quite clear, and its truths self-explanatory, does not work.

"Give them the Bible and you can't go wrong," is the belief of many well meaning Christians. This emphasis comes from four centuries of life in the Protestant churches. Lacking any other authority, and having cut themselves off from the traditions and ways of the historic Church, they came to place their whole hope in the Bible.

But for the historic Church, of which we of the Episcopal Church are a part, the Book is only one strand in the complex life of the Church. For us the Bible is a reference book, the Church's primary textbook. But it must be used and taught with real understanding and skill. How was the Bible written, preserved and used, through history? Open the New Testament at any page and ask two questions: "Who wrote this? For whom did he write it?" The answers (many people would be astonished to discover) must always be: "By a disciple, an 'inside' Christian, a member of the early Church," and "He wrote it solely to be read by (or to) Christians, disciples eager to learn more."

It is not too much to say that the Bible was written by Churchmen, for Churchmen who knew what the writer was talking about, and it is therefore always to be used and explained by Churchmen in the ways Churchmen have always used and understood it.

But how, is still the question. One group has gone to the Bible directly and chosen portions, arranged these into systems, and called it Bible teaching. In-

evitably, because children and simple folk were largely the ones taught, the stories of the Bible were generally selected. The drilling on the narrative, or factual portions of the Bible has been a custom in many circles for over a hundred years.

Let's stop beating about. The handbook and key which unlocks the Scriptures for us is the Book of Common Prayer. As a wag has put it, this might be called our "Science and Wealth and Key to the Scriptures." The Prayer Book gives us meaning, value, and proportion. It helps us organize the unorganized mass of spiritual literature which is bound together in our single sacred volume. Know and follow the Prayer Book and you will come to know the Bible.



This is the teacher's opportunity. Knowing his Prayer Book, following its routines, he is able to present the real Bible to his pupils. In the Creed, Lord's Prayer, and Ten Commandments he has the Bible's faith, worship, and moral law—the Creed, Cult, and Code of our religion. In the Catechism (or Offices of Instruction) he finds this working outline for teaching the life of the New Testament:

- (1) Importance of the individual (the Christian name).
- (2) Relation of the pupil to the Christian community (Baptism and its full implications).
- (3) Faith in the Holy Trinity (developed briefly in the Creed).
- (4) Duty to God and neighbor.
- (5) Prayer (starting from our Lord's sample and example).
- (6) The Church (its character and deepest meanings).
- (7) The sacraments (the authentic, sure moments of Divine action).
- (8) The Ministry.

Understand all these. Teach them. This is to give our pupils the real Bible.

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and the Thought of the Episcopal Church.

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Things to Come

JUNE						
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JULY						
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20	21	22	23	24	25	26
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June

1. Whitsunday.
2. Whitsun Monday
3. Whitsun Tuesday.
8. Trinity Sunday.
8. Episcopal League for Social Action conference, Seabury House, to 10th.
11. St. Barnabas.
- General Board Meeting, NCC, Chicago.
14. Outgoing Missionary Conference, Seabury House, to 15th.
15. 1st Sunday after Trinity.
- Washington Provincial Conference, Hood College, to 21st.
16. North American Assembly on African Affairs, NCC, Springfield, Ohio, to 25th.
22. 2d Sunday after Trinity.
23. Cumberland Forest Festival, University of the South, to August 23d.
24. Nativity of St. John Baptist.
29. St. Peter.
30. American Guild of Organists, biennial convention, San Francisco, to July 4th.

July

4. Independence Day.
6. 4th Sunday after Trinity.
13. 5th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
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SORTS & CONDITIONS

BISHOP BENNETT of Rhode Island asked his diocesan convention on May 19th for a bishop coadjutor. Though Rhode Island is the smallest state in geographical area, it is a large diocese in number of communicants (31,000), and the bishop said that there would be "more and better work done" if, as in the latter years of Bishop Perry, there were two bishops. The election was approved by convention.

THE PROPOSAL [L. C., May 25th] to the Long Island convention that a "vicar" be appointed by the bishop to a parish which has been unable for six months to find a rector was tabled when Bishop DeWolfe recommended against adopting it. The bishop indicated his belief that action of this kind ought to be considered by General Convention rather than the convention of one diocese.

THE NARCOTIC EVIL, subject of an article by the Rev. Gregory Mabry in this issue, was also dealt with by the Long Island convention. In a resolution introduced by Fr. Mabry, the diocese asked General Convention to urge the federal government to take measures to stop the illegal entry of narcotic drugs into the country and recommended that the United Nations find a means for controlling manufacture, sale, use, and exportation of narcotics in all countries. The resolution commended the press and radio, the Attorney General of the state, and the New York police department for their efforts to combat drug addiction.

CHARITABLE donations up to 20% of income may be deducted from income for federal tax purposes if an amendment adopted by the Senate is approved by the House of Representatives. The present amount allowable is 15%, but the Senate Finance Committee believes that the additional 5% will give "much needed relief to colleges, hospitals, and other organizations which are becoming more and more dependent on private contributors to enable them to balance their budgets and carry on their programs." Religious News Service says that the amendment was offered by Senators Edward Martin of Pennsylvania and Hugh Butler of Nebraska.

PROTESTANT Church architecture has improved greatly in the last hundred years, according to speakers at an exposition held in Chicago reported by RNS. Dr. George M. Gibson, one of the speakers, said that whenever old churches are being remodeled the interiors are converted into real sanctuaries rather than auditoriums or museums.

IMPORTANT POINT for churches that are buying land: Provide parking space for cars totaling 25% of the membership. So recommends Albert F. Heino, Chicago architect. "If economy is a question, put more money into property and less into buildings at the outset," said Mr. Heino. Churches of 500 or more members should, he believes, have at least two acres.

BISHOP BOWEN of Colorado was operated on for appendicitis at 2:30 in the morning, May 20th. The day after the operation his condition was reported as "excellent" by Fern Brill, our Colorado correspondent.

Critical Years in Japan

By Francis B. Sayre



The Holy Catholic Church of Japan is a self-governing unit of the Anglican Communion, but is still in need of help from overseas both in making its plans for the future and in finding the means to carry them out. THE LIVING CHURCH welcomes the appointment of Mr. Sayre as

the Presiding Bishop's personal representative to the Japanese Church as the selection of an extraordinarily able and experienced Christian statesman to carry out a mission of great significance. In this statement, Mr. Sayre gives his reasons for accepting the post.

Japan today in the long view is in many respects one of the most strategic and critical spots of the world. I suspect that the course which Japan chooses to follow during this coming decade will profoundly influence during the coming century the shaping of Asian history, and of Western civilization as well. During these present critical years Japan has been passing through a period of profound frustration—her former international objectives ended in catastrophe and her former militaristic leadership thoroughly discredited.

The concepts of democracy and of human freedom are knocking insistently at her gates and demanding revolutionary changes in her thinking, her ways of life, her international objectives.

How will Japan respond?

As one looks ahead into the next century will the Japanese people with other Asians be fighting for or against the civilization in which we believe?

In this present period of frustration and dizzy change, Japan needs help. But the kind of help she needs now cannot be confined to guns and armaments and material assistance. She needs a steadying hand in democratic and liberal thought, in Christian fundamentals, upon which our ideas of human freedom and democracy have been built. The time has come now for Americans to give Japan of their very best. That includes, at the very core, Christian ways of thinking.

I am a believer in the Japanese. They are a people of outstanding intelligence, industry, latent power. I believe in Japan's future.

That is why I feel proud and happy to have this rare opportunity to go to Japan as Bishop Sherrill's personal representative to the Episcopal Church in Japan. I covet the chance to share with the Japanese people their hopes and their planning for the future.

FRANCIS B. SAYRE.

TWO DOLLARS FINE was the penalty announced by Bishop Jones of Louisiana for any clergyman who brought Church problems to him at the second annual clergy houseparty at Camp Hardtner attended by the clergy, their wives, their children, and a cat. No business was the order of the day for the three days of the session, and no one paid the fine.

FR. MABRY'S superb account of the life and death of Dom Gregory Dix, published in last week's issue, is being reprinted privately. A copy may be had without charge by anyone who sends a stamped, addressed envelope to the Rev. Gregory Mabry, 199 Carroll Street, Brooklyn 31, N. Y.

BISHOP JACOB of Central Travancore in the Church of South India is preaching at the Washington Cathedral, June 1st,

in the course of his tour of the United States under the auspices of the National Council of Churches. The first Indian elected a diocesan Bishop of the Anglican province of India, Burma, and Ceylon (which also now includes Pakistan), Bishop Jacob and his diocese now belong to the united Church that was formed in South India in 1947.

WE RECENTLY received a charming group of baby pictures from Lillian Kaplan that reminded us so much of our fellow-parishioners and Church dignitaries that we decided to try out a few of them on the readers. The first three appear on page 2, and in future weeks, as space permits, we shall publish a picture or two of the Church's "Infantry" in action—if you like them.

Peter Day.

WHITSUNDAY (PENTECOST)[†]

GENERAL

ANGLICANS

Envoy to Japan

The Presiding Bishop has announced the appointment of Ambassador Francis B. Sayre, who is retiring as U. S. Representative in the United Nations' Trusteeship Council, as his personal representative to the Presiding Bishop and to the Episcopal Church in Japan. In making the announcement, Bishop Sherrill stressed the vital importance of Japan from the point of view of Christian planning and the great need to help the Japanese Church to a realization of its unlimited opportunities.

Mr. Sayre, former U. S. High Commissioner to the Philippine Islands has wide diplomatic experience, especially in the Far East. He also has strong Christian convictions.



THE HON. FRANCIS B. SAYRE, Representative from one Presiding Bishop to another.

church on that day was an act of worship, and that spirit was obvious in all deliberations, nominations, speeches, and ballots during the day.

Fr. Noland led in both orders from the first ballot through the last. He is a native of Louisiana, having been born and reared in Baton Rouge, the capital of the state. He is 35 years old. Graduated from Louisiana State University with the B.A. degree in 1937, he entered the School of Theology at Sewanee immediately and received the B.D. there in 1940, the same year he was ordained.

From 1941 to 1946, he was rector of Trinity Church, Natchitoches, La., with a leave of absence from 1942 to 1945 for service in the U. S. Army. The first six months of his army service was as an infantry officer, after which he was transferred to the Chaplain's Corps. He served in this capacity until 1945, during which he was in the overseas theater in New Guinea and the Philippines.

In 1946, he became rector of the

EPISCOPATE

Election, an Act of Worship

By the REV. ALBERT E. PONS

In electing a suffragan bishop last week, the diocese of Louisiana worked on the assumption that God the Holy Ghost can elect a bishop without benefit of electioneering, instructed delegations, and caucuses. The complete absence of such procedures was the chief characteristic of the special session of the convention called in response to the request by Bishop Jones, the diocesan, for a suffragan bishop.

Election of the Rev. Iveson B. Noland came after four quick ballots and by five PM the committee appointed by Bishop Jones for the purpose had officially notified him of his choice. The Very Rev. Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, and the Rev. John L. Womack, archdeacon and priest-in-charge of St. Matthias' Church, Shreveport, who had run second and third respectively in the election, made up this committee.

Conducting a meditation during the celebration of the Holy Eucharist which opened the session, Bishop Jones pointed out that what was being done by the

Louisiana Election: Tabulation of Ballots

Ballot Number		1	2	3	4			
Votes cast:.....	52	42½	52	42½	52	42½	52	42½
Necessary to elect:	27	21½	27	21½	27	21½	27	21½
Nominees	C.	L.	C.	L.	C.	L.	C.	L.
J. Hodge Alves	0	0						
James S. Butler	1	¼						
Sherwood S. Clayton	6	4¼	6	5½	4	3¼	withdrawn	
William Draper	0	0						
Harry B. Doll	3	2	3	1	2	1		
Howard S. Giere	2	2¾	1	2½	withdrawn			
Tracy H. Lamar, Jr.	3	2	withdrawn					
Stratton Lawrence, Jr.	1	0	2	0				
Cotesworth P. Lewis	1	1						
Robert H. Manning	3	2¼	2	1¼	withdrawn			
Robert Mize	2	0						
Leonard E. Nelson	1	0						
Bernard Newman	1	0						
Iveson B. Noland	10	8¾	15	13¾	20	20½	27	24
Albert R. Stuart	7	2½	10	3¾	11	6	17	10¼
William S. Turner	0	2½	1	1	withdrawn			
Donald H. Wattlely	5	7½	6	5½	7	1¼	1	0
Philip P. Werlein	0	0						
George F. Wharton	1	1						
John L. Womack	5	5¾	6	8¼	8	10½	7	8¼

Other nominees who withdrew before balloting began: Alfred S. Christy, Richard R. Cook, A. Nelson Daunt, Hugh C. McKee and Robert W. Jackson.

TUNING IN (Background information for new L. C. readers): †Whitsunday ("white Sunday," because of the white robes worn by the newly baptized on that day) celebrates the descent of the Holy Spirit upon the Apostles on the Jewish feast of

Pentecost ("fiftieth"), which came 50 days after the Passover. The Christian Pentecost comes 50 days after Eastern. Formerly Whitsunday was the great day for baptisms in north European countries.

Church of the Holy Comforter, Charlotte, N. C., going from there to his present rectorship at the Church of the Good Shepherd, Lake Charles, La., in 1950. He is a member of the Bishop and Council, chairman of the department of Christian social relations, and a member of the board of examining chaplains.

Fr. Noland is married to the former Nell Kilgore Burden. They have three sons.

In 1950, he was nominated in the election of a bishop coadjutor[¶] for the diocese of North Carolina.

Bishop Jones announced to the convention, prior to the completion of balloting, that the new suffragan[¶] will make headquarters in Alexandria, in central Louisiana, but that no geographical division will be made between the two bishops. The work of the episcopate will be handled entirely jointly he emphasized.

If Fr. Noland accepts his election, the consecration will probably take place after General Convention next September.

ELSA

Franciscan to Speak

Fr. Denis, SSF, of Cerne Abbas, England, will be chaplain to the conference of the Episcopal League For Social Action to be held at Seabury House, Greenwich, Conn., on June 8th to 10th.

The English Franciscans are noted for their work of Catholic social action among the poor. Fr. Denis will conduct the services, lead the meditations, and give an address on social action in England.

ASSYRIANS

First U.S. Consecration

Consecration of Archdeacon Mansour Darmo as Assyrian[¶] metropolitan of Malabar and India took place in the Church of Mar Adai (St. Thaddeus the Apostle) in Turlock, Calif., on Sunday, May 4th. His Holiness Mar Eshai

Shimun XXIII, Catholicos Patriarch of the East CXIX, officiated. It was the first such consecration of the Holy Apostolic and Catholic Church of the East held in the United States.

The consecration was preceded by an all-night vigil, in which the metropolitan-elect and the Patriarch took part.

The service of consecration itself began at seven in the morning. After it,



RNS
Patriarch of the East.* First, an all-night vigil.

came the celebration of the Qurbana Qaddisha (Holy Offering, Communion) by the new metropolitan.

In every detail the ceremony of consecration adhered to the historic liturgy of the Church of the East.

MUSIC

New Communion Anthem

A new Communion anthem, "As the Disciples," written by Lee Bristol, Jr., New York lay leader, was sung for the first time at the 30th anniversary commemoration service of the Hymn Society of America.

It was chosen by the leaders of the society as "one of the finest examples of a new Communion hymn-tune anthem."

The anthem, which is being published by the Canyon Press of East Orange, N. J., was written by Mr. Bristol, who is Bristol-Myers assistant advertising manager, during a retreat at Cattus Island, N. J., this year.

Words of the anthem are by Percy Dearmer (1867-1936).

*Laying hands on new Metropolitan.

Beyond the 38th



U.S. Army

Chaplain Delbert W. Tildesley conducts a Church service for men of the 14th Infantry Regiment, 25th U.S. Infantry Division, in Korea. The chapel of the 25th Division is the only chapel north of the 38th Parallel in Korea. Chaplain Tildesley, who is 34, served with the U.S.A.A.F. from 1941 to 1945. Before returning to active military service he was chaplain and administrator of Parkview Hospital in Pueblo, Colo.

TUNING IN: ¶A bishop coadjutor is an assistant bishop who will automatically become diocesan on the death or retirement of the present diocesan. ¶A suffragan bishop does not have this right, though he may be elected to head that or any other dio-

cese. In the Episcopal Church, diocesan bishops and coadjutors cannot be transferred from one diocese to another, but suffragans and missionary bishops can be. ¶Assyrians are a small but very ancient Oriental Church.

ENGLAND

Talks with Scotland Resumed

The Church of England has been discussing closer relations with the Church of Scotland (Presbyterian).

Talks begun in 1932 between delegations of the two Churches were broken off in 1934 and resumed in 1950. Some progress is seen in a recent resolution adopted by the Upper House of the Convocation of Canterbury¹ expressing the opinion that "duly accredited ministers of the Church of Scotland may be permitted by a bishop to preach in an Anglican church at services other than Holy Communion when, in the bishop's judgment, giving such permission would promote the ideal of Christian reunion."

For Anglican priests to preach on similar occasions in the Church of Scotland, an accompanying resolution said, the approval of the bishop of the Scottish Episcopal Church would be required.

The Rev. C. B. Mortlock also reports from England that it was further agreed in the Upper House of the Convocation of Canterbury to admit to Communion in the English Church (subject to the consent of the bishop) baptized members of the Church of Scotland who are cut off from their own ministrations.

PALESTINE

The Waiting Refugees

In Palestine nearly a million Arab refugees are running out of hope. Deprived of education, work, home, and food, they have a shaky hold on life. International organizations are trying to rehabilitate these people. The Church is doing what it can in the Jerusalem area, where there are about 40,000 refugees. The problems and accomplishments of the Church's continuing attempt are described in a report prepared by the office of the Anglican bishop in Jerusalem[¶] from which the following is taken.

The Relief Center at St. George's Close, the Anglican bishop's* headquarters in Jerusalem, is visited daily by a constant stream of refugees, and non-refugee poor in urgent need of help.

*The work of the Anglican Bishop, the Rt. Rev. Weston Henry Stewart, in Jerusalem (which is an extra-provincial diocese under the jurisdiction of the Archbishop of Canterbury) is supported by the Jerusalem and the East Mission of the Church of England. In the diocese Bishop Stewart represents the whole Anglican Communion. The bishopric covers Israel, Jordan, Iraq, the West Side of the Persian Gulf, Syria, Lebanon, and Cyprus. Besides its relief work, the Mission owns schools and hospitals and supports chaplaincies.

TUNING IN: ¶The two Convocations of Canterbury and York, joint governing bodies of the Church of England, are believed to be the oldest representative bodies continuously existing. Proctors (the clergy of the two lower houses) are elected at

Lack of work for adults is the primary problem. In the majority of families on the Relief Center's lists, if there is a father, he is out of work.

Not all received the small pension offered by Britain; those who were given a small lump sum in compensation have used it up.

There is also a lack of work among young men. At the end of the British Mandate in May, 1948, boys, then in primary seven class at school, were un-

As for housing, in Jerusalem there is a terrible congestion in Church convents, and houses. Large families are living in single rooms, with a minimum of furniture. Many are selling all they have, in order to meet daily needs. Mattresses, for instance, are being sold as there is a demand for their wool. When refugees first entered the Old City they were often given shelter without rent. Now landlords themselves are in need, or cannot afford any longer to let rooms with-



IF THERE IS A FATHER, he is out of work.

United Nations

able to complete their education. Now they have grown up, have no trade, no training, and an incomplete education.

And the lack of work applies also to women. In spite of the schools set up by UNRWA, there are still teachers who are out of work. Among those women who come to the Anglican Relief Center, many are dressmakers and they have little or no work. The cause is plain. There are second-hand clothes to be bought cheap in the market, although few can afford to buy them; still fewer can afford to employ a dressmaker. There is much poverty, but self-respect inspires all possible tidiness.

out some rent. The Relief Center has had requests for help from those about to be evicted, and landlords have been as grateful as tenants, whenever a small sum has been forthcoming.

Moveable property is being sold by refugees so they may buy necessities of life. The chief of these needs is, of course, food. If they lived on the ration supplied by UNRWA and that alone, there would be even more anemia and an increase of tuberculosis. Many are definitely underfed. School children often cannot concentrate on their work in class because they are underfed. The soup kitchens of both the Orthodox and

the same time as members of Parliament. Church measures adopted must pass both houses of both Convocations. ¶The Anglican Bishop "in" (not "of") Jerusalem is so styled because the Orthodox were there first.

Syrian Orthodox Churches do much to remedy this. The former feeds 400 children daily, and supplements the UNRWA rations (which have been reduced) by supplying foods which give a more balanced diet. There is plenty of meat in the market, but few can afford to buy it, and even the "better off" of the refugees can only afford meat once a week. Oranges and oil and other necessary foods are there, but prices are too high for the refugee family.

Rickets, T.B., infantile paralysis, asthma and heart weakness are on the increase. All these diseases have been noted among those who come to the Relief Center for help. The Arab Women's Union does excellent work at its Infant Welfare Clinic, where an Arab doctor examines and treats an increasing number of mothers and babies.

The Infant Welfare Clinic is helped by the Anglican Bishop's Relief Fund, as are the Orthodox soup kitchens. Other projects aided by the Fund include St. George's Workroom,¹ at St. George's close; three relief centers in other towns; and scholarships for both Moslem and Christian children.

Most of the cash for Church relief work in Palestine comes from the American Episcopal Church, and from Church World Service in the U.S.A. The latter includes many Christian Churches. Other contributions come from the Bishop's Appeal in Britain. The Anglican Church in Jerusalem joins with the Lutheran World Federation, the Friends Mission, the YMCA, and the Mennonite Central Committee in administering the funds from Church World Service. The funds administered by the Anglican Bishop's Relief Committee come chiefly from the Episcopal Church.

Some relief work is done directly, some is done by supplying funds for the people to do their own relief work.

Since refugees cannot afford to buy clothes in the market, they come to the Relief Center. The Center not only supplies clothes, but employs refugee dress-makers.

St. George's Workroom goes over and repairs all second-hand clothing sent to the Center. Garments that are unsuitable for distribution are remade. Those too ragged to be worth repairs are shredded up and used to stuff quilts. The Workshop also makes up any new material sent to the Center or material that can be bought with money contributions. But it is a precarious existence.

There is an ever-increasing demand among refugee parents for education for their children. With the first shock of



RNS

FROM no work and short rations: apathy.

the ejection of the refugees from their homes, there came the need for food and shelter. That is still present, but from autumn 1949, the need for education of the young was increasingly realized. From the first, the Anglican Bishop's Relief Fund was unable to deal either with university fees or with boarding school fees but bursaries, paying whole or part school fees for refugee children have risen steeply, still not matching the measure of the need, but only the measure of the Relief Fund's resources. To meet the actual need the amount of aid would have to be far higher than it is. Parents have done their share, and



RNS

HOME is a black tent.

when they have been able to pay a little more, the bursary has been decreased.

It is estimated by UNRWA that in the Kingdom of Jordan, only 26% of refugee children of school age are in their schools. This takes no account of government and mission schools, but there are obviously many refugee children who are not now enrolled in any school.

At St. George's Relief Center cases have been known where children were not in school only because they had no shoes and their clothes were ragged. Government schools insist on all children wearing shoes and girls a uniform overall. The problem then of school children is lack of proper food and clothing, and money to pay fees. Some children go home at mid-day, ostensibly to have a meal, and return to school having eaten nothing.

The Bethany (the village just east of Jerusalem) Relief Center was opened in December 1948 to try to meet the needs of the refugees of the area who, at that period, were receiving rations intermittently if at all. It began with 100 children and old people. The number continued to increase, and a milk distribution center was added. All expenses of the kitchen, beyond basic rations, and a part of those of the milk center, are met by the Anglican bishop's relief funds. Clothing and blankets are distributed when available, and help given in case of sickness.

The main needs in the Bethany area are work, housing, and a girls' school. The refugees there are peasants from the villages west of Jerusalem and toward Jaffa, and are only trained for agricultural work. It has been possible to give some employment in rebuilding walls and repairing cisterns on Mission property, but this affords only temporary relief. Three families who were accustomed to supplement their earnings by weaving straw mats have been helped and encouraged to restart this trade, but raw materials are difficult and expensive to get. Work is almost as essential to the non-refugee as to the refugee, as inhabitants of Bethany were always accustomed to work for wages in Jerusalem rather than to live off its lands, and the condition of many families in the village is pitiable. Capital is urgently needed to repair cisterns, develop unproductive land, and improve the water supply. Water has always been a problem in the village, and is doubly so with the doubling of the population.

The majority of the refugees are housed in ruined buildings uninhabited since the '27 earthquake — unsanitary,

TUNING IN: ¹St. George's Workroom is named after the Collegiate Church of St. George the Martyr, the seat of the Anglican Bishop. This church usually has an American priest on its staff, and there are seven "episcopal canons" (an honorary

position held by bishops throughout the world) including the American Presiding Bishop. St. George is the patron saint of England, although neither history nor tradition connects him with that country. He was martyred in Palestine.

leaking, and some of them actually unsafe. Four families have had to be removed into tents recently, as the ruins they lived in were dangerous. Many others are in caves, and some Bedouin in black tents. Could any form of permanent employment be provided, housing would be essential, but it is difficult to know whether permanent housing should be set up without any prospect of permanent settlement.

UNRWA has recently opened a boys' school. A certain number of the more prosperous boys are in the government school, but it cannot accommodate more. There is no education for girls.

In rehabilitation work in the Jerusalem area the lack of funds is most evident. Even international organizations, with large funds at their disposal, are hesitating to embark on rehabilitation schemes. Voluntary agencies cannot undertake schemes for mass labor, but should be able to set individuals to work. A plan for a revolving fund has been considered. By this plan money lent to an individual for the purchase of tools, would be paid back in installments to the fund, so that it can finance other workers.

Refugees are anxious for rehabilitation by work, but practically no work has been provided. In the past young men were porters and basket boys; today little boys are being employed on labor too heavy for them, or they are occupied in street-trading to eke out the family's scanty or non-existent income.

Every member of the refugee family is in dire need. Needed are work and tools for the father, clothes for the whole family, food for all, education for the children, welfare clinics for the babies.

Rehabilitation by work seems to be the key, with the rest eventually following. But if after the refugees have waited five years, the offer of work should further be delayed, the desire and ability to work may fade. Even now, on short rations, men are physically less able to work, and there is a danger of apathy.

RUSSIA

"Struggle for Peace"

Plans for a "World Peace Conference of Churches" were made at a "Religious Peace Conference" held in Moscow and attended by clergymen from Russia and the Communist satellite countries.

The Moscow conference appealed to Churches and religious bodies throughout the world to "join in the struggle for peace against capitalist imperialist efforts."

The whole Soviet radio network, both

domestic and foreign, gave wide publicity to the conference, which was opened by Patriarch Alexei of the Russian Orthodox Church.

According to the Moscow Radio, Pa-



PATRIARCH ALEXEI: Under a portrait, accusations.

triarch Alexei, who sat under a huge portrait of Stalin, made a speech full of charges against "capitalist warmongers."

[RNS]

Canterbury Dean Vacations

Dr. Hewlett B. Johnson, Dean of Canterbury,^f and his wife, flew to Moscow on May 12th to be the guest of Alexei, Patriarch of Moscow and all Russia.

In 1951 Dr. Johnson, 78, won a Stalin peace prize, was decorated with a gold medal, which he wears beside his cross, and received 100,000 rubles.

BULGARIA

Churches Nationalized

A new law which, in effect, nationalizes Churches in the country and forbids them any contact with the outside world has been promulgated by the Communist regime of Bulgaria.^l

The law gives a privileged position to the Bulgarian Orthodox Church "as long

as it remains faithful to the People's Democracy."

It permits Churches to "exercise their own activities and rites within the framework of the people's democratic constitution," and separates Church and State. But priests, like state employees, must take the oath of allegiance to the government.

The new law obliges Church leaders to dismiss all priests for actions against the State.

A further order tells priests that they must not "under any circumstances" refuse the sacraments to citizens.

Church sources in Vienna believe that the new law legalizes a situation which has existed for some time. These sources said that the law is more restrictive than that of any other Communist satellite country. [RNS]

AUSTRALIA

Stadiums and Slums

Slum clearance and housing developments ought to come before Olympic Games, in the opinion of the Rev. G. Kennedy Tucker, superior of the Brotherhood of St. Laurence, Melbourne, Australia. Fr. Tucker recorded his opinion in a letter to the Prime Minister of Australia which was published in the *Church Standard*.^l The letter said:

"I think I am voicing the feelings of many when I say that I am very concerned that plans are still being made to stage the Olympic Games here in 1956. Because of the serious housing situation I was, from the outset, opposed to the Games being held here until slum clearance had been carried out and until all our people and those who come to us from overseas had been adequately housed.

"In spite of repeated promises that something would be done in regard to slum clearance, the situation today is even worse than it was 20 years ago. Owing to the arrival of people from overseas the housing problem is as great now as it ever was. Australians are still languishing in bug-infested hovels. . . .

"With the deterioration in the international situation, my opposition to the Games has been intensified. Of recent years you, Sir, have warned us of the dangers with which we are faced. It is only a year ago since you told us that we must be prepared for war within three years. You have urged us to economize. You have told us that we must produce more. You have told us of danger of the nation becoming insolvent. . . .

"If the dangers are real, and few would say that they are not very real, this is not the time even to think of Games, let alone to think of spending millions of pounds and millions of man-hours in preparation for those Games."

TUNING IN: ¶The Dean of Canterbury is a local official of Canterbury Cathedral and does not share in the wider responsibilities of the Archbishop of Canterbury. The Archbishop has often disclaimed the political opinions of the "Red dean." ¶The

Church Standard is the news magazine of the Church of England in Australia. ¶In Bulgaria, traditionally the most pro-Russian of Balkan countries, Communist ascendancy was established over the predominant Orthodox Church in 1946.

The Alley Cat

of the Underworld

*A Report on the Narcotic Evil**

By the Rev. Gregory Mabry

Director, Department of Christian Social Relations,[†] Diocese of Long Island

IS YOUR child really threatened by the narcotic evil? That is for you to decide. But you are due some information before decision. That is the purpose of this report. As an Episcopalian you will want to know what your Church, through some of its diocesan departments of Christian social relations and Youth Consultation Service, has been doing about the recent rise in the sale and use of narcotics, especially among youth.

The rapid spread of the narcotic evil made its impact on these two agencies in the diocese of Long Island early in 1951, and their respective heads immediately concerned themselves with it. Shortly afterward Bishop DeWolfe of Long Island requested us to concentrate attention on it. Since then the situation has been widely publicized, and much has been done.

With a special eye for addiction among adolescents, our Long Island agencies participated last autumn and winter in a number of conferences on the subject and heard many qualified speakers in fields pertinent to it, directly cooperating with our opposite numbers in the diocese of New York and with the other four New York dioceses through the Inter-Diocesan Committee on Legislation. For 10 months previous the many social, legal, medical, and psychiatric agencies involved had been busy with investigation and evaluation.

Too much praise cannot be given to the City Welfare Council's work and

conferences, where all the jigsaw pieces finally fitted together. Before there were a lot of alarming rumors. Now there are a lot of alarming facts. However, it should be said at the beginning that as yet there are no pat definitions of causes, other than emotional instability and insecurity, almost invariably stemming from homes broken by divorce, paternal absenteeism, or the fact that both parents are working. Nor as yet is there any known cure, for so far voluntary patients generally do not stay cured. Only enough has been ascertained to experiment and hope. One may expect that social science will produce the answers to some of these questions eventually.

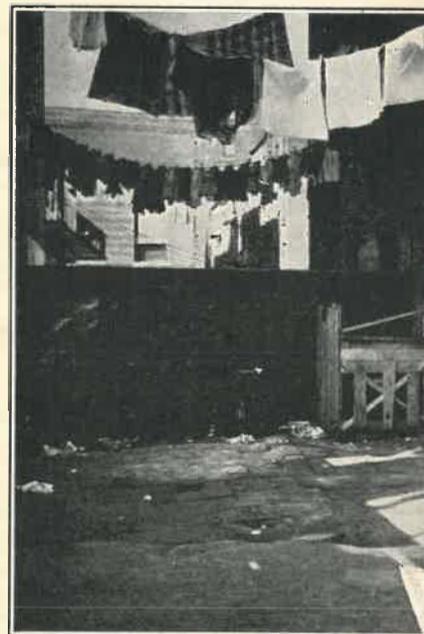
IN DEEP SHADOW

No bold picture can be painted of the weird world of the narcotic. This, like all of the underworld, operates in deep shadow, so that one gets only glimpses of it in action. You do not see the underworld, but you know that it is terribly there, for by daylight you see its slimy trail of crime and corruption. The narcotic evil is the most hidden of them all. It is the alley-cat of the underworld—diseased, vicious, eerie, soft-footed, fleet, preying off the young, the unstable, and the insecure. Facts about it are hard to come by, and the statistics are at best esti-

*All statements and statistics can be verified in *The Report of the Mayor's Committee on Drug Addiction*, *The Attorney General's Report* (1951), and the December, 1951, issue of *Spring 3100*, published by the New York Police Department.

TUNING IN: ¶The common, if not universal, inclusion of a department of Christian social relations on the executive council of a diocese is an expression of the Church's concern for the total well-being of its members. Such departments are

headed by a priest, who is usually also the rector of a parish or the vicar of a mission. They serve to tie in the Church's interest in social and economic betterment with that of community and other secular agencies.



IT SKULKS—in slums and so

mates, but whether large or small they convey horror.

Certainly one of the most revolting sights in all the world is the punctured limbs of an addict. The Attorney General's Report said:

"In 1949, the State Department of Health pointed out that a national survey estimated that there was one user in every 3500 persons of all age groups. Expert opinion now concludes that one out of every 200 high school students in New York City uses drugs in one fashion or another."

Such figures have been indignantly questioned. But figures make little difference, for all admit that the narcotic evil has grown ominously in the past seven years.

The American public has known through the press of the increasingly rapid flow of narcotics into our country since the end of the war. *But it failed to grasp that an increased supply meant an increased demand.* It was thoroughly shocked when it came to light that teenagers were conspicuous among the new customers, and that there is a calculated and intensive drive by the underworld to seduce youth to the use of drugs, and so increase the demand and their own enormous profits. Its smuggling and sale has become Big Business, probably managed by an organized crime syndicate in our own country with direction in a foreign one.

FROM POPPY TO PUSHER

What is the chain which brings the curse from the pretty poppy to the hideously punctured slave? This is the process which *Spring 3100* records in cartoon:

"Poppy grown in Iran, Turkey, India. Processing plants in foreign countries, especially Italy. Diverted to illegal market. 'Contact' man turns drugs over to ship personnel. Drugs hidden in ships entering the United States. Ship personnel take drugs off of ship. 'Importer' buys smuggled drugs (about four pounds and 'cuts' slightly. 'Importer' sells to 'wholesaler' (about two pounds) who cuts it about 50%. 'Wholesaler' sells to 'distributor' (about twelve ounces) who cuts it again. 'Distributor' sells it to peddler who cuts it heavily. Peddler sells to pusher, pusher-user, or a 'mule,' a young boy or girl used to sell drugs to school-children."

The narcotic evil is not confined to any one section of America. It is widespread. It skulks in the cities and villages of the prairies as well as in the cities and villages of our three seaboards. It skulks in the cities and villages of upstate New York as well as in the crowded blocks of the countless streets in New York City. It skulks in the swanky suburban com-

munities and pretty villages of Long Island as it does in the Boroughs of Brooklyn and Queens. It sneaks into the model homes of restricted neighborhoods as well as into the cold-water flats of the slums. It respects no vicinity. It strikes at every level of income and intelligence.

Some civil authorities and educators regard such statements as the above as too sweeping. The police do not, and we have witnessed an addict make a "connection" within a half hour after arrival in one of our most staid towns, new to him.

It is widespread because it is a socially contagious disease. Its contagious character is best understood by those who heard CBS's thoroughly investigated and attested series of broadcasts of the voluntary story of "Robert Adams," by request later rebroadcast in an abridged form for five evenings. A mother's article in the *Saturday Evening Post*, condensed in the March issue of the *Reader's Digest*, "My Son Is a Drug Addict," has provided a picture for the numerous readers of those two widely circulated periodicals of the devastating effects of narcotics on adolescents.

No parent should say, "This can't happen to my child," for the pushers move among us like fleeting shadows and overtake the young unawares. Often the beginner has not the remotest idea of what he is doing, and when realization comes to him he is already firmly in the grip of the habit. It takes only 15 days of heroin usage to make a confirmed addict. The fact that it is the most fantastically expensive of habits instead of restricting its use only spreads it.

It costs a minimum of three dollars a day for a beginner to satisfy his craving, but by the time he has arrived at the heroin stage \$40 to \$50 is necessary. Thus, in order to get money to supply his own demand, nearly every user becomes a pusher; and to do that he has to create new customers. So he spreads his contagion. Sooner or later he will resort to theft and robbery, while girls will have recourse to prostitution, sinking to degeneracy and ultimate disintegration. *The cycle is addiction to crime to addiction.*

KICKING THE HABIT

Because of New York City's concentrated population the narcotic evil is easiest discerned, but even there its extent can only be surmised. In a recent address Dr. Frank J. O'Brien, associate superintendent of New York's schools deplored reports that there are "thousands" of drug addicts in the city's schools. He said surveys last year showed less than 200 known addicts in the public schools. He went on to add, however,

TUNING IN: ¶The narcotic evil, which poses an obvious problem in social relationships, becomes for the Church a moral issue as well. For addiction to drugs represents a misuse of God's gifts—a misuse of the drugs themselves (which in small

amounts and under medical supervision, may indeed be beneficial to certain persons), and a misuse also of the human powers of mind and body, through the accelerated deterioration brought about by the intake of such poisons.

"People make the mistake of identifying all teen-agers as school children when in reality the vast majority are not in school," and "the narcotics problem is serious enough without scaring the public to death."[†]

Granted Dr. O'Brien's figures about addiction among school children, his further statement leads one to conclude that he himself thinks there may be other adolescent addicts. Regardless, it is pretty generally agreed that there is a minimum of 30,000 addicts in New York City. If there were 30,000 cases of polio in the City there would be a panic. Narcotics are more dangerous than polio, as crippling and murderous as that disease is, for they destroy moral fibre as well as the body, and as yet there is no cure.

But the City is seeking both a cure and rehabilitation for adolescent addicts. For the past two years it has maintained an experimental unit at Bellevue Hospital, to which some youthful addicts who have appeared in court have voluntarily gone. While the unit does not claim any cures it has proved its usefulness by pointing toward the sort of hospitalization required, and from it has sprung the plans for the fully equipped and staffed unit soon to open at Riverside Hospital on North Brothers Island, where adolescent addicts regarded as salvageable will be committed and segregated for a sufficient length of time not only to "kick the habit," but to be trained and rehabilitated, and, it is hoped, cured.

And, most important, the hospital will maintain a clinic in each Borough for preliminary investigation and supervision after discharge. Up to this time the City has been without sufficient legal authority to grapple effectively with the evil. However, it increased its police narcotic squad from 20 to 84, and in 1951 put a dent in drug traffic. Within the month the State legislature has passed laws — deterrent, preventive, and curative — with teeth in them.

During its session in 1951 the State legislature charged Attorney General

[†]On April 29th, since this report was written, Dr. William Jansen, superintendent of New York City Schools, reported that there are now only 30 known narcotic users among the 300,000 students enrolled in New York City high schools.

He attributes the reduction from 154 known cases to the schools' educational program on the subject, but goes on to warn "no agency can afford to relax." He adds, "Continued efforts must be made to prevent supplies of drugs from reaching the city, and every agency, together with the parents and other residents of the two communities where the users were detected, must strive even harder to eradicate the evil."

But Dr. O'Brien's statement that not all teen-agers are in school should be borne in mind. And indeed an editorial in the New York *Herald Tribune* of May 12th cites Raymond M. Hilliard, executive director of the Welfare and Health Council of New York City, as reporting that out of 1937 cases involving teen-agers who were brought into the Manhattan courts in 1951, 353 were drug users.

Nathaniel L. Goldstein with investigation of the narcotics situation and instructed him to report back to it in 1952. The Attorney General did a thorough job, delving into conditions from New York to Buffalo, from the Southern Tier to the Canadian Border. By late autumn he had arrived at his conclusions and drew up suitable legislation. Representatives of Long Island's Christian Social Relations Department and YCS, along with representatives from the other dioceses in New York State, met with him on December 19, 1951, and heard his report and proposals, and they devised ways and means by which the Church could help arouse public support for the Attorney General's bills. The Inter-Diocesan Committee on Legislation, representing all the dioceses in New York State, and, therefore their bishops, convened in Albany on January 29, 1952, and devoted much of its meeting to further consideration of the suggested statutes.

We quote from the report of the Special Committee of the Diocese of New York:

"Although the control of the distribution of narcotics and the treatment of addicts is the responsibility of international, national, state, and municipal authorities, our part is to give them the support of an informed public opinion. Through General Convention and the National Council, and in coöperation with other religious bodies, we should urge upon the Federal Government and the United Nations the international and federal control of the manufacture and distribution of narcotic drugs."

SHARP TEETH

During its recently concluded session the legislature passed all the bills the



Attorney General originated, and on April 3d Governor Dewey signed the last of them. Briefly they are:

Deterrent:

(1) The unlawful sale of narcotic drugs is now punishable upon a third offense by imprisonment for a term the minimum of which shall be not less than 15 years, and the maximum life.

(2) Authority for seizure of and the

forfeiture of vehicles, vessels, or aircraft used to conceal, convey or transport narcotics in violation of law.

(3) The unlawful presence of narcotic drugs in an automobile shall be presumptive evidence of illegal possession and control of every person in the automobile when the drug is found.

Preventive:

(4) Requirement of study courses in high schools of the State shall include instruction in the nature and dangers of narcotics and other habit-forming drugs.

Curative:

(5) Provision for the compulsory care, treatment, guidance, and rehabilitation of adolescent drug users. (The Riverside Hospital will operate under this law.)

The legislature has done well. But the weakness, so far as the State is concerned, is the lack of an adequate number of enforcement officers. Reputedly it has but five at present! The weakness, so far as the federal government is concerned, is that it has only 287 agents to police three million square miles of territory and five thousand miles of coastline.

THE INDIVIDUAL'S PART

We have been shocked by the revelation. Social Agencies, the City, and the State have reacted to our shock. But laws will get us nowhere unless supported and, if necessary, further strengthened. As citizens we should see to it that there are a sufficient number of federal, state, and city enforcement agents, and, when needed, sufficient hospitals. As Churchmen we should provide full-time specially trained chaplains to deal with adolescent addicts during hospitalization and in the clinics.

The secular agencies who drew up the Riverside Plan say that religious help is vital, a part of the "cure" and rehabilitation. Further, each of us must do our best by friendship and employment to assist the rehabilitated back to normal citizenship. Our attitude toward them may very well determine whether they will stay cured, or, in sheer desperation, go back to the habit, and so again become socially contagious.

To parents, for your assurance it can be said that most likely your child will not become a dope addict if you are giving him sound home and religious training,[‡] for, again, one of the defects found in the background of most narcotics is a lack of adequate home care and little, if any, religious training. For all education, including religious, not only begins in the home but largely stays there. Your child, however difficult he may become during adolescence, can be indoctrinated by you before that time, and sooner or later he will almost surely come back to the principles you planted in him during his early childhood.

TUNING IN: [A sound religious training for a child includes not only Bible reading, prayers, and Sunday School, but a home atmosphere impregnated with a religious outlook. It means that parents will themselves be practicing their religion

with regularity and enthusiasm; that the whole family will attend Church; and that every important issue of life will be considered in its relation to God and His revealed will. Such religion, "caught" rather than "taught," alone "takes."

The University of Mars Hill[¶]

By Gordon Keith Chalmers

President, Kenyon College

"Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing" — Acts 17:21.

THE Stoics and Epicureans[¶] on Mars Hill were a modern university, spending their time in nothing else but to tell and hear some new thing. Preoccupied with newness and ancient doctrine, subsequent universities, notably those of the late middle ages, were disconcerted when they compared themselves with the ancients. There were giants in those days, they said. None seemed even to approach Aristotle[¶] in understanding. But people read the Ancient books and said: We stand on the shoulders of the ancients, and even if they are giants and we pigmies, we see farther than they.

Contemporary American universities hardly try to do even that. Largely ignorant of what the ancients said, their treatment of the ancients is like Bottom the Weaver's account of the Pyramus and Thisbe play* — telling more about themselves than about ancient times.

There is nothing in itself wicked or wrong about neglecting past times. But in the lecture of the visiting scholar, Paul, to the University of Mars Hill there is a parable for us. In listening with eager curiosity to all new things, the Stoics and Epicureans of Athens had lost interest in what is abiding. Paul came to talk about the God whom certain of their poets and they, themselves, had ignorantly been worshipping—about something not new nor even new to them, but very old.

Oddly enough, in the higher learning of our day, there is immense concern for what is abiding—the abiding law of the physical world. But there is relatively little energy expended on that other law, the law for man. There is, in truth, relatively little energy expended upon the study of particular man, the individual with a name, a character, and a nature distinct from animal nature.

It is proper that the university should focus much of its fine energies in order to say and hear some new thing. Let us



RNS
VISITING LECTURER PAUL: *The new was very old.*

say half its energies. The other half is expressed in a version of an old greeting which I heard in a country store in Vermont. People sometimes approach and say, "What's new?" They have the same intention when they say, "What do you know?"; or "What do you know for sure?"

IN OUR OWN SLANG

The Church and the University alike have been guilty at times of saying that what we know for sure is all delivered. One has but to rehearse the canon: sing the creeds, the litany, the golden texts, and there you have it. In fact, of course, the sure knowledge we have of man is the product of long and exacting reflection on experience itself, an ever-renewed obligation of each man in his own generation. What we in the 20th century know for sure is less known and less sure than what other men in other times knew. We can never accept it quoted from them; to have it for ourselves we must live it in our own style, say it to ourselves in our own slang.

How little, truly, we in our generation have for sure. The Chief Justice of the Supreme Court, speaking for the majority last year said, "Nothing is more certain in modern society than the principle that there are no absolutes."

Three or four decades ago the higher learning, in violent reaction to Victorian complacency, set itself to instruct the

future lawyers, the lawmakers, the merchants, the teachers, and the clergy that nothing is more certain than that there are no absolutes. I have heard a famous professor affirm that absolutely there are no absolutes! How effectively our generation has been taught.

CHRISTIAN SUPPORT

These affairs, one may say, are no concern of the general public, but of the philosophers or the deans, presidents, and trustees of universities. If you are not a dean, president, or trustee, it would surprise you to know how influential the genuine concern of dedicated persons outside the academic world can be. Our concern in this article is Christian, and on the intellectual side of life our preoccupation must be with universities. Little is gained by imprisoning universities with indices and orthodoxy. But much is gained by demanding that the university do its full job — by demanding and, indeed, supporting the full job by gifts and approval.

The Christian should set himself to find out how seriously the university tries to say and to hear some abiding thing about man. This the universities have always managed when the studies of individual man have received adequate support. These studies are history, literature, and philosophy; their object is an understanding of our nature as men and our place in relation not only to the physical world but also to God.

SOME ABIDING THING

Let it be said of the university on the American hill that all the men and women there spent their time in nothing else but to tell and hear some new thing and some abiding thing. As Christians, let us see to it that they have the libraries, the professorships, the scholarships, and the reassurance that this enterprise, of all intellectual ones, is the most manly. Let us do this in order that men will know from experience, not by hearsay only, what is meant by "whose service is perfect freedom," "Ye shall know the truth and the truth shall make you free," "I am that I am," "Jesus Christ the same yesterday, today, and forever."

*Shakespeare, *A Midsummer Night's Dream*.

TUNING IN: ¶Mars Hill, otherwise known as the Areopagus or "hill of Ares" (Greek name of Mars, god of war), is the elevation from which St. Paul, according to Acts 17:19, made his memorable speech to the Athenians. ¶Epicurus (founder

of the school of the Epicureans) taught that pleasure was the chief end of life, but thought of pleasure mostly in terms of peace of mind. ¶Philosophy of Aristotle became the foundation of the theology of the Western Church in the middle ages.

The Unity of the Holy Spirit

WHITSUNDAY, the feast of the coming of the Holy Spirit to the Church, is the day of all days on which it is appropriate for Christians to give attention to the subject of Church unity. The World Council of Churches has asked that on this Sunday and the week following prayers be said in all churches for this object.

In a Whitsunday message, the six presidents of the World Council say, "We celebrate today the creation of the Church of Jesus Christ by the Holy Spirit. We are reminded that the one distinctive thing about the Church of Christ is that it is not founded and maintained by men but by the Spirit which God poured out on His people on the day of Pentecost. . . . The Church which lives under the guidance of the Spirit is in the midst of human weakness a center of spiritual power; in the midst of conflict and strife a force of reconciliation; in the midst of confusion a creator of harmony and justice. Let us pray that the Spirit may once again renew the life of God's people."

Whitsunday is, accordingly, an appropriate time for the Episcopal Church to take a long look at its position in the Christian world, and to consider its relationships with other Churches in the light of "the fellowship of the Holy Ghost."

Confusion and Dissatisfaction

THE Episcopal Church has earned for itself an unenviable reputation in the field of Church unity. At one moment it seems ready to enter into a firm commitment with some Protestant Church; a moment later, it is withdrawing in confusion. It takes a prominent part in the formation of such a body as the National Council of Churches, and on the local level in many places it seems not even to know that there is such a thing as a Council of Churches. Some of its members spend years in proving that Anglican ministers are Catholic priests in every important sense of the word, and others of its members provide quotable remarks for Roman Catholic pamphlets purporting to show that our Holy Communion service is vastly inferior to the Roman variety.

It is easy to minimize these conflicts within Anglicanism by attributing them to a lunatic fringe whose dissatisfactions are not shared by the great central body of Church members. Actually, however, it is those who dare to be lunatics for Christ's sake and for the Spirit of Truth — whether Evangelicals, or Catholics, or Liberals — who really make contributions to the life of the Church. In the realm of Church unity, in particular, the thirst for union with the Methodists *and* the Roman Catholics *and* the

Presbyterians *and* the Orthodox is, we believe, a God-given dissatisfaction, a divine discontent.

To be sure, the Episcopal Church may not be quite as dismal a failure in its unity efforts as the more impatient among us think. Solid achievements have been recorded in relations with the Philippine Independent Church, the Old Catholics of Europe, the Polish National Catholics in the United States, the Church of Sweden, the Orthodox Churches. Though **THE LIVING CHURCH** is among those who view with mixed emotions the development of the united Church of South India, we note hopefully the fact that this merger of Protestant and Anglican traditions lays a thread of Catholic orders and sacraments across a hitherto unbridged gulf. While we view with distinct unease those activities of the National Council of Churches that seem to proceed on the assumption that it is a "spokesman for united Protestantism," we rejoice that in the NCC the Episcopal Church can and does cooperate with other believers in Jesus Christ in many important fields.

The Cause and the Cure

THE weakness of the Episcopal Church in its approaches to unity is an internal weakness. The thing that is chiefly wrong with the National Council of Churches, for example, is not anything for which the NCC itself is responsible, but rather the way in which action by the NCC may reflect upon internal Church controversies. The Eastern Orthodox members of the NCC need not worry if the NCC puts out pamphlets on the subject, "What Protestants Believe," because whatever it is that they believe, it obviously does not commit Eastern Orthodoxy. On the other hand, notable deviations from Anglican teaching contained in such pamphlets seem to some Anglicans to play into the hands of other Anglicans who fail to appreciate the Church's Catholic heritage.

Another example of this internal weakness reflected in external relations was an American Legion statement we reported a short time ago containing the slighting phrase, "The Protestant Episcopal rector who calls himself 'Father.'" Some of our readers thought that this was a sign of Roman Catholic ill-will infiltrating the Legion. Nothing of the kind — it was an Episcopalian who assured the Legion people that it was "crazy" for Episcopal Church clergy to be called "Father." We are informed that the Legion has apologized for permitting itself to be drawn into this internal Church controversy.

There is a remedy for this internal weakness of the Episcopal Church. It is the same remedy that has healed schism and quelled the schismatic

spirit down the ages, the tonic that made the apostles on Pentecost seem like "men filled with new wine," the fire and unction from above that calls the Church into being — the Holy Ghost, the Lord and Giver of Life.

One example of the diversity of the ministrations of the Holy Spirit is graphically portrayed in this week's cover picture — a Bishop, representative of the fullness of the Church's ministry, with a baptized baby, newly born of Water and the Holy Spirit. Between them are the links of the golden chain of confirmation, Holy Communion, matrimony, diaconate, priesthood, the other outward and visible signs of the inward action of the Holy Ghost.

But the sacramental action of God the Holy Ghost is not the only way in which His presence and power ought to be made known in the Church. Canon Wedel, in his book, *The Coming Great Church*, has described an equally vital and scriptural aspect of "the fellowship of the Holy Spirit." He described the Holy Ghost as the *Esprit de Corps* of the Church, a supernatural surge of mutual trust and confidence and courage and daring and power that can without irreverence be compared to the high morale of a well-knit secular organization or military unit. The Holy Ghost is not only the spirit *in* the Body, but the Spirit *of* the Body.

This endowment of the Holy Ghost is a part of the rightful heritage of the Episcopal Church; but at times it seems to be woefully lacking as clergy and laity frankly express their fears about what General Convention might do and their distrust of Church leaders of other schools of thought.

Unity is a Person

ON Quinquagesima, the Church prays, "Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues"; and on Whitsun Tuesday, we pray "that thy Church, being gathered together in unity by the Holy Spirit, may manifest thy power among all peoples."

If the Episcopal Church is to fulfill its high promise and destiny in any field, whether it be in converting Americans, or Japanese, or Russians; whether in social service or in education or in Church unity — it must first be gathered together in unity by the Holy Spirit. Those who are "High Church" would not accomplish this unity by becoming "Low Church"; nor would the "Low Church" accomplish it if they became "High"; least of all would anything be gained by attempting to hit a dead level of uniformity. On the contrary, the special power of the Episcopal Church is that it does yearn and aspire outward in every direction. What is needed is a bond of unity, love, *esprit de corps* between the High and the Low and the in-between that makes each of them rejoice when the other rejoices and suffer when the other

suffers, and empowers them to work together for the glory of the Kingdom of God.

That bond is the gift of the Holy Ghost. More, it *is* the Holy Ghost, for He in person is the bond of unity between Churchmen just as He is the bond of unity between the Father and the Son in the Holy Trinity.

The fellowship of the Holy Ghost is not a fellowship of pallid agreement that great issues between us do not matter very much. It is a fellowship of agreement that God, and God's holiness, matter more. It is a fellowship of eyes opened to see the work of God wherever it may be, of fearless recognition of the good even when to recognize it may seem to work to one's partisan disadvantage, a fellowship of trust in God and in our fellow-Churchmen that opens their hearts and frees their hands for contending against the kingdom of satan rather than against each other.

A Bridge from Earth to Heaven

THE Episcopal Church has often been called the "bridge church" because of the fact that it does make contact with Catholicism at one end and with Protestantism at the other. The simile has other points of validity, for the Episcopal Church, like many bridges, often seems to be weakest in the middle — in its relations within itself. The *New Yorker* recently contained an article by Stanley Edgar Hyman describing the building of the Brooklyn Bridge, which is suspended on two gigantic cables that hold up the roadway beneath by a multitude of vertical wires and rods hanging down from the main cables. The bridge is also held up by stays, which stretch diagonally down to the roadway from the towers at either end. This marvel of engineering has endured so far for half a century and is expected to last several centuries more. If the main cables broke, the stays would be strong enough to hold up the bridge, although it would sag in the middle. And if the stays were all missing, the suspension cables would be strong enough to carry the entire load. Reinforcing each other, they are strong enough for anything. So, if both the Catholic and the Protestant elements in the Church's life were understood rightly as mutually reinforcing each other and the Catholics were eager to preserve the Protestant values and the Protestants were eager to preserve the Catholic values, then the center of this bridge Church would be strong enough to make the contribution that God desires it to make for the unity of all those who believe in Jesus Christ.

This Whitsunday, let us renew our allegiance to God the Holy Ghost, in a most practical and definite way; let us recognize Him in the face of our fellow-Churchmen who belong to other schools of thought than our own. Having achieved that supernatural measure of unity within our own Church, we shall have the wisdom and the innocence to see Him in the faces of Christians of other communions who may

have as much to teach us about His operation as we have to teach them.

For the unity of the Holy Spirit is not a least common denominator of Christian beliefs and practices but a vast and complex network of vital truths and relationships. The way to that unity is not to reject or minimize differences, but to explore them thoroughly to see how they can come from the same Spirit and how apparently conflicting truths can mutually strengthen each other for the upbuilding of a majestic bridge, not merely from group to group on earth but from earth to heaven itself. If that kind of unity can be achieved within the Episcopal Church, it can also in God's good time be achieved throughout Christendom.

A Service to the Clergy

ONE way in which we believe THE LIVING CHURCH can be of service to the Church under its new non-profit status is to serve as a sort of "Church market place" for the exchange of goods and services and information. We think that the clergy, especially, should have access to our columns as part of the benefit they receive from their subscription (or their parish bundle).

Hence, we are making available once a year to every clerical subscriber, and to every clergyman in

a parish that takes a bundle, one free classified ad of not more than 15 words. The ad must be used within the subscription year, since a cumulative arrangement would present a difficult record-keeping problem. It may be a notice of family affairs, such as a birth notice; or an appeal for funds, in which case, however, it must have the approval of the bishop; or an offer to buy or sell books or vestments or church appointments; or a position offered or position wanted. If a longer ad, or a display ad, meets the clergyman's need better, the \$2.25 value will, on request, be credited against the cost of that ad (except that only one clergy credit may be used for one insertion of an advertisement).

The only restrictions applied will be those common to all advertisements in THE LIVING CHURCH, whether paid or free. Keyed advertisements signed with a LIVING CHURCH box number instead of the individual's name and address are subject to a 25-cent service charge, so that either the ad must not be longer than 13 words or the additional charge will be made. (The regular price for classified ads is 15 cents per word for one insertion, with a minimum of ten words. Additional insertions are charged at a lower rate per word.)

We hope that the clergy will make use of this service freely, for we sincerely believe that we owe it to them and that all readers will benefit.

THE CHURCH RESPONDS WITH INCREASED OFFERINGS FOR THEOLOGICAL EDUCATION

Church people have come to realize that the program of theological education is of vital concern to every Christian.

Theological Education Sunday has had increasing observance throughout the Church, and offerings have helped the seminaries greatly in dealing with expanded enrollments of students preparing for the ministry.

In 1950, 2793 parishes gave\$228,978.09
 In 1951, 3648 parishes gave\$262,204.43

So far in 1952 (through March 31) 3262 parishes and missions have sent \$246,769.96 to the institutions listed below.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

BETHLEHEM—As a result of Bishop Sterrett's request for a coadjutor at the diocesan convention of Bethlehem, a committee has been appointed to gather and distribute information about clergymen who may be considered for election.

The committee consists of the Rev. Ralph Weatherly, Deans Robert F. Kline, George McKinley; Messrs. Stanley V. Wood, Edward W. Warren, Wellington M. Bertolet.

The convention authorized the use of contributions made by the parishes to



BISHOP STEWART
Fifty million prayers.

the "Bishop's Fund" during Whitsuntide by the bishop for advance work in the diocese, especially in helping the missions in the new industrial areas. Through this fund a resident clergyman will start work in June at St. George's Church, Hellertown, Pa., which is one of the growing residential areas near the Bethlehem Steel Co.

ELECTIONS. General Convention: clerical, Burke Rivers, Dean Stevenson, W. P. Thompson, Richard White; lay, G. A. Belin, Byron Miller, Alfred Darte, Richard Little; standing committee, clerical, R. A. Weatherly, F. W. Trumbore, T. B. Smythe, Rodney Brace, W. R. Webb; lay, Fred Eshelman, R. W. Martin, W. B. Plan, J. A. Frick, J. S. Carpenter.

NORTH CAROLINA — Damage caused by two recent fires did not prevent the convention of the diocese of North Carolina from meeting at St. Martin's Church, Charlotte, May 13th and 14th.

The first of the two fires had damaged much of the sanctuary. The second fire, set a day after the first by a teenage non-parishioner [L. C., May 4th] had disfigured much of the floor of the new parish house.

On the happier side, the convention

took note of the fact that Bishop Penick of the diocese was 30 years ago elected bishop coadjutor.

ELECTIONS. Deputies to General Convention: Clerical, J. M. Dick, W. M. Moore, T. J. Smyth, Gray Temple; lay, R. H. Boulligny, F. O. Clarkson, R. G. Stone, James Webb.

CHICAGO — Fifty million pennies in 19 years have been received by the diocese of Chicago through its Bishop's Pence plan.

The plan is intended to revive and increase the practice of saying grace at the family table. Each family is provided with a special slotted container, sealed with a label on which are printed forms of grace and thanksgiving. When a family says grace it puts a penny thank offering in the container. The half million dollar return represents 50 million prayers.

The Pence plan was conceived and inaugurated by the late Bishop George Craig Stewart in 1933 — during the depression. It has been in continuous operation since. Approximately 10,000 families participate. Returns the first year were \$28,000. Expected returns in 1952 are between \$45,000 and \$50,000.

CHICAGO — Religious drama, no matter how worthy the individual production, should be offered in the parish house, rather than in the church, Bishop Conkling of Chicago suggested during the recent diocesan convention.

"Let us use our parish houses as much as possible for the instruction and inspiration of fine religious pageants and plays, but let us keep God's house for worship of Him alone. . . . We must direct every effort to teach and witness that the primary purpose of the Church is for most loving and adoring worship of the All Holy God," the Bishop said.

Building projects are under way or have been completed during the past year in 29 parishes and missions. Six trustees were appointed for the newly-organized diocesan foundation which will care for gifts and bequests to the diocese.

ELECTIONS. General Convention deputies: Clerical, B. I. Bell, Harold Holt, H. S. Kennedy, E. T. Taggard; lay, S. A. Cushman, J. R. Diggs, W. S. Underwood, Wilber Katz.

GEORGIA — "The Spirit of Mission" was the subject of the sermon preached by the Rev. Carleton Barnwell, coordinator of the Virginia Theological Seminary, brother of the diocesan, at Georgia's convention. He declared that as a Church "we do have a lot of machinery for the promotion of missions. . . . The marvel to me is that so limited a concept of the great commission to go into all the world could accomplish as much

as it does. . . . I am sure there is joy in heaven over every parish that pays its mathematical quota. There would be greater joy if we could lift our great missionary enterprise out of the realm of arithmetic and make it come alive with the true spirit of mission."

In his address Bishop Barnwell asked, "Where, then, as Christians do we part company with the Communists of this year of our Lord 1952? . . . It is what they do to man himself. . . . They tell him what he must think and believe, or



BISHOP BARNWELL
"Surpass Communists in zeal."

they liquidate him. In doing this they destroy his personal integrity, which is the ultimate foundation on which a free life in Christ can be builded. . . . The even distribution of all wealth, being a counsel of perfection, and human beings being imperfect, will never work unless you liquidate all dissenters."

He said Christians should surpass Communists in missionary zeal and enthusiasm, for the missionary opportunities are great. "Have vital faith, working at solutions to the problems of society, politics, and industry. Live the doctrine of the dignity of man, which can fulfill the promises falsely made by Communism."

ELECTIONS. Standing Committee: Rev. George W. Shirley, Thomas Purvis. Executive Council: Rev. A. B. Clarkson, Rev. T. Porter Ball, John McCord, L. Morgan. General Convention deputies: clerical, H. E. Waller, C. Schilling, F. B. Tucker, G. R. Madson; lay, Osborne Morgan, H. H. Burnett, Samuel Varnedo, H. Hawkins.

OHIO — A special radio network of 13 stations united representatives of 130 Church schools in the diocese of Ohio on Rogation Sunday afternoon for the annual presentation of the children's Lenten Mitebox offering. Trinity Cate-

DIOCESAN

✠ SHRINE MONT ✠

High in the Alleghenies, 100 miles west of Washington, the Cathedral Shrine of the Transfiguration has clustered about it modern lodges, cottages, central halls and refectory for accommodation of vacation guests, both clerical and lay. Shrine Mont, operated on the American plan, is open from mid-May through mid-September with rates from \$30 to \$40 per week. Clergy Seminar July 21—Aug. 1.

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CORRECTION

The price of the Morehouse-Gorham book, **COMMUNISM AND CHRIST**, by Charles W. Lowry, was inadvertently omitted from their advertisement appearing on page 3 of the May 25th issue. The Price is \$2.50 per copy, plus postage. Please refer to page 5 of this issue for a re-run of the advertisement in its corrected form.



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dral in Cleveland was connected by radio with nine other churches in as many areas, each holding its own regional service, with choirs in distinctive vestments, banners, and crosses forming long outdoor processions which attracted much attention.

At one point in the service the Rt. Rev. Beverley Dandridge Tucker, D.D., retired bishop of the diocese, spoke from the Valley Region service, originating at St. Stephen's Church, Steubenville, Ohio. He was followed by the bishop of the diocese, the Rt. Rev. Nelson M. Burroughs, who presided at St. Mark's Church, in the Toledo area.

Bishop Burroughs, the diocesan, gave part of his message in Portuguese, since most of Ohio's Lenten offerings will be used for missionary work in Brazil.

Combined offerings at all ten services, representing the hard work of over 10,000 pupils and teachers of the diocese during Lent, were expected to total more than \$12,000.

SOUTHERN VIRGINIA — Rear Admiral Ralph O. Davis, USN, has accepted appointment by Bishop Gunn of Southern Virginia to be lay executive administrator for the diocese. Announcement of the new office was made at the council of the diocese. Previously the executive board of the diocese had given its unanimous approval.

The new administrator, who will retire in January as Commandant of the Fifth Naval District, will then take over many of the administrative duties which now fall upon the bishop. He will, for example, be the executive secretary of the department of promotion, and will work closely with the department of finance, the committee on diocesan survey, and the board of the Ridley Foundation. He will, among other things, promote the programs of the three diocesan institutions and will handle all public relations for the diocese. In general his work will be something like that of a city manager, the bishop said.

Admiral Davis is senior warden of Christ and St. Luke's Church, Norfolk.

EASTON — A farm project that is raising funds in a unique manner was described by Bishop Miller of Easton in the course of the convention of his diocese.

Last fall a committee of laymen headed by Col. Carl O. Hoffman arranged to have heifers placed on the farms of Churchpeople and friends, who have consented to care for the animals and feed them for 18 months. At the end of that time, all the animals will be sold and the proceeds given to a diocesan missionary fund. About \$10,000 will be raised in this manner.

The Bishop discussed secularism in

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his annual address, calling it the root cause of the upheaval of civilization.

ELECTIONS. Deputies to General Convention: Clerical, J. R. Field, O. B. Lager, William Wyllie, Jr., Herbert Leswing, Jr.; lay, Col. Hoffman, L. G. Callahan, C. W. Kellogg, Owen Selby.

OLYMPIA — The young man who died in a crevasse near the summit of Mt. St. Helens on May 19th was the son of the Rev. Thomas E. Jessett, vicar of the Highlands Chapel, Seattle, Wash. Twenty-year-old Arthur Jessett fell through an ice bridge while mountain climbing and apparently died in the crevasse sometime on the night of May 18th. His father and mother met the rescue party as they returned with the body to Spirit Lake, Wash.

CENTRAL NEW YORK — Capital funds for expansion of the Church's work in Central New York will be raised as soon and as efficiently as possible. This decision was made at the recent convention. Bishop Peabody of Central New York, who had urged the organization of a Church Advancement Fund, became the first president of a foundation set up for this purpose. The convention pledged the support of its parishes and missions to the program.

ELECTIONS. General Convention deputies: Clerical, P. F. Rex, W. H. Cole, J. E. Mahagan, R. R. Spears, Jr.; lay, Kennard Underwood, Raymond Bush, Hugh Jones, W. D. Wilson.

The Cover



After Bishop Mitchell baptized his granddaughter, Amy, his son, R. B. M. Mitchell, who is the baby's father, took this picture. Then the Bishop confirmed Amy's mother, Sibyl Mussenden Mitchell. The dress Amy wore, says the bishop, was "Grandmother Mitchell's 'christening robe' in which our two children were also baptized."

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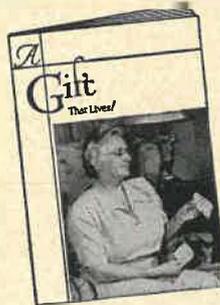
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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Barber Shop Theology

By MARION V. LIGHTBOURN

DOROTHY Sayers fans, as well as those who have not yet made her acquaintance (if there be any such) will enjoy her newest book, *The Emperor Constantine* (Harpers. Pp. 190. \$2.50).

Like her last few books this is a drama on a religious theme—this time on the religious controversies culminating at the Council of Nicea with Constantine as the hero. The characters are real and alive, in their actions, growth, and relationships. The Church, persecuted under Diocletian, becomes not only legalized but favored by the Emperor, and faces the problems of power and the relationship between Church and State—problems not yet solved.

The popular interest in theology is shown in the Barber Shop scene that takes place just before the Council of Nicea, when blasphemous verses defending the Arian position are sung by the fisherman's boy* and religious argument among patrons ends in riotous confusion. The Council scene follows in solemn dignity, when Arius becomes too clever and Athanasius makes his appeal:

"Beloved Fathers, in whom will you believe? In the Christ of Arius, who is neither true man to bear our sorrows nor true God to forgive us our sins? Or in Him who, being in the form of God, clung not to this equality with God, but was made in the likeness of man and became obedient unto death for our sakes? . . . I call upon the martyrs to say for whom they are suffered." (Amphion, Paul, and Paphnutius, who have suffered in recent persecution, all answer, "For Christ our God.")

From this point, phrase by phrase, is

described the formulation of the Creed.

For Constantine this is not the end: he had yet to see Christ sacrificed upon the Cross for the sins of the world—and for Constantine. Deceived by a lying accusation of his wife, he kills his son, and then discovers that the whole thing was but a part of a conspiracy against his own life and then has his wife put to death.

CONSTANTINE. "True God out of true God"—Athanasius flung the words in Arius' face and all those old men applauded." (*He falls on his knees before Helena*): "Mother, tell me, whose blood is on my hands?"

HELENA: "The blood of God which makes intercession for us. . . ."

*"Arius of Alexander, I'm the talk of all the town, Friend of saints, elect of heaven, filled with learning and renown;

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God begat Him and before He was begotten, He was not."

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Mrs. C. W. Freeland (Arabs in Palestine)	\$ 5.00
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NOTICES

PILGRIMAGE

SECOND ANNUAL PILGRIMAGE, Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis. Saturday, June 14th. Sponsored by American Church Union and Catholic Club of Chicago. Solemn Mass 11 A.M., C.S.T. Luncheon following Mass. Devotions, Solemn Magnificat and Benediction of the Blessed Sacrament. For pilgrims from Chicago and vicinity, Mass of Itinerary at 8 A.M. Daylight Time, St. Luke's, Evanston. Breakfast in parish hall. Bus transportation available from St. Luke's at \$4.50 round trip, plus \$1.00 registration fee. For information contact W. D. Willoughby, 5828 W. Madison St., Chicago 44, Ill. Others contact Rev. Wm. Elwell, Grace Episcopal Church, Sheboygan, Wis.

MEMORIAL

KELLAM—In Loving Memory of Harry Malcolm Kellam, Priest, who entered Life Eternal, June 3, 1945.

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

INTERESTED in Episcopalian literature? Send stamp for leaflet. Rev. Frederick Resch, Moorhead, Minnesota.

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DEATHS

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

Frances H. Boynton

Frances C. Boynton, mother of Bishop Boynton, suffragan of New York, died at the home of her daughter in Great Neck, Long Island, N. Y. She was 87 years old.

Mrs. Boynton gave distinguished service in the Woman's Auxiliary, in several parishes, and finally as a member of the executive board of the Auxiliary. She was present at many Triennial meetings, always contributing to the deliberations. One of her deepest interests was in missions, and she visited many of them throughout the world. Latin-American missions were a particular interest, and for a time she made her home in Puerto Rico.

Surviving besides her daughter, Mrs. Eversley S. Ferris and the Bishop, is another son, James Boynton, and a sister, Mrs. Robert Wickes.

Alice Gooden

Alice Leonard Moore Gooden, 77, the mother of a bishop and the wife of the retired suffragan bishop of Los Angeles, the Rt. Rev. Robert Burton Gooden, died Sunday morning, May 11th, at the family home in Glendale, Calif., after a long illness which she bore with patience, courage, and cheerfulness.

Mrs. Gooden was a native of New Haven, Conn., and a graduate of Teachers College of Connecticut. She taught school in Hartford, Conn., for several years.

Bishop and Mrs. Gooden came to Southern California in 1904. The bishop served at several churches throughout Southern California before his consecration as suffragan of the diocese in 1930.

Mrs. Gooden leaves five children. They are Mrs. William A. Minkler, Pittsburgh, Pa.; Mrs. Sterling Beckwith, Milwaukee, Wis.; the Rev. Robert B. Gooden, Jr., superintendent of the Seamen's Church Institute, San Pedro; the Rt. Rev. R. Heber Gooden, S.T.D., bishop of the missionary district of the Panama Canal Zone; Mrs. Alexander J. Badger, Glendale; a brother, J. Leonard Moore, Los Angeles; a sister, Mrs. Wilbur Larkum, Hartford, and 10 grandchildren.

M. Agatha Bennett

Miss M. Agatha Bennett, who for over 30 years was organist and music director of St. Andrew's Church, Buffalo, N. Y., died on March 1st.

Born in England in 1877, Miss Bennett came to Buffalo with her parents when a child.

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PRIEST, single, seminary graduate, 20 years in present parish, competent, desires to make a change to some new field. Prayer Book Churchman. Modest salary and living quarters. Reply Box B-751, The Living Church, Milwaukee 2, Wis.

PRAYER BOOK CATHOLIC PRIEST, celibate, desires congenial parish. Reply Box K-752, The Living Church, Milwaukee 2, Wis.

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CHANGES

Appointments Accepted

The Rev. Edward H. Ehart, Jr., formerly associate rector of St. Andrew's Church, Wilmington, Del., is now rector of Grace Church, Norwalk, Conn. Address: 10 Belden Ave.

The Rev. H. Floyd Freeston, formerly curate of St. Luke's Chapel, New York, is now on the faculty of St. Andrew's Theological Seminary in Manila. Address: 1015 Calle Magdalena, Manila, P. I.

The Rev. Theodore J. Jones, formerly chaplain of St. Paul's Polytechnic Institute, Lawrenceville, Va., is rector of St. Andrew's Church, New York. Address: 2067 Fifth Ave., New York 35.

The Rev. Newell A. Lasher, formerly vicar of St. George's Church, the Bronx, is now rector of St. Luke's Church, Eastchester, N. Y. Address: 98 Stewart Ave., Tuckahoe 7, N. Y.

The Rev. R. K. Riebs, rector of St. Paul's Church, Dayton, Ohio, will serve in the district of Central Brazil after September 1st.

The Rev. Raymond O. Ryland, formerly assistant of St. Margaret's Church, Washington, will become rector of Trinity Church, Washington, on June 15th. Address: Piney Branch Rd. and Dahlia St., N. W.

Ordinations

Priests

Connecticut: The Rev. Roger Geer Dissell was ordained priest on May 10th by Bishop Hatch, Suffragan Bishop of Connecticut, acting for the Bishop of Connecticut, at St. Luke's Church, Darien, Conn., where the new priest is curate.

Presenter, the Rev. T. C. Baxter; preacher, the Rev. F. W. Dillistone.

Long Island: The Rev. Robert H. Pierce, assistant of St. Joseph's Church, 99-10 217th Lane, Queens Village, N. Y., was ordained priest on May 3rd by Bishop De Wolfe of Long Island at the Cathedral of the Incarnation, Garden City, N. Y. Presenter and preacher, the Rev. H. F. Lemoine.

Laymen

Mr. Charles B. Mitchell, a former parole officer for the state of Pennsylvania, will graduate from Temple University this semester and will enter the Virginia Theological Seminary in September as a postulant from the diocese of Pennsylvania. He was moved to enter the ministry through the conviction that faith in God is the primary need of people who are in difficulty with society. He lives at 3418 Powelton Ave., West Philadelphia, Pa.



CHURCH SERVICES GUIDE

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

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

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Sun Masses: 8, 9:30, 11:15 Sol. Ev & B 8;
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CHICAGO, ILL.

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

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
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ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main of Highgate
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

NEW YORK CITY

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Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10
The Church is open daily for prayer.

GRACE Rev. Louis W. Pitt, D.D., r
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Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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

CHAPEL OF THE INTERSESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Raelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

NEW YORK CITY

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

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening, Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

MONTREAL P.Q., CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at Urban
Rev. H. L. Hertzler, r; Rev. B. D. Freeland, ass't
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11. EP (said) 5. Daily: H Eu 7, also Wed & HD 9:30; MP 7:45; EP 5:30. C Sat 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail