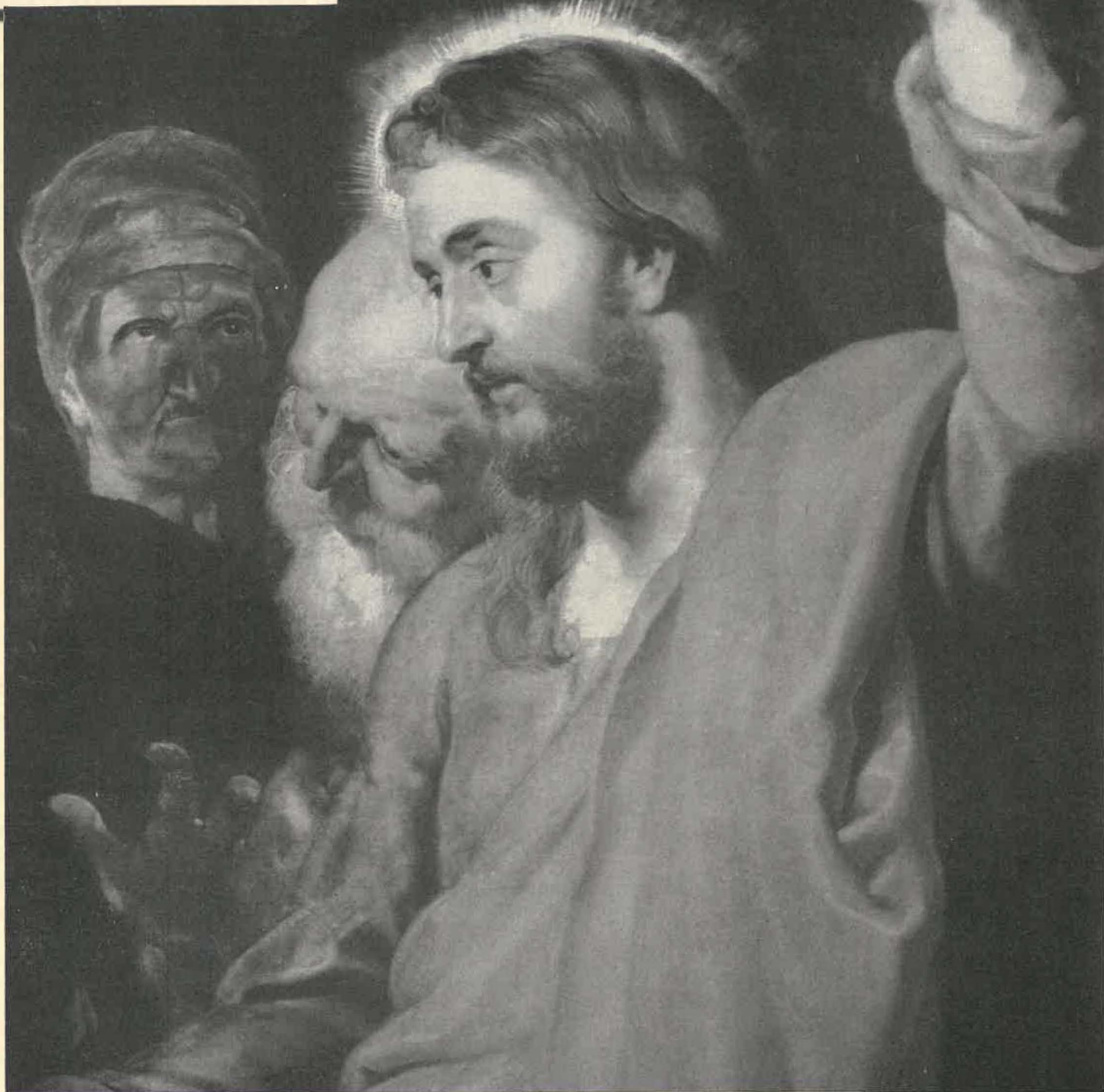


The Living Church

March 15, 1953

Price 15 Cents



THE TRIBUTE MONEY: Craftiness confounded, salvation pointed out [*see page 15*].

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

P. 12: **Boys from Back of Beyond**

Lament

MAY I add my wail to the "Lament on the Annual Report" that was voiced by the Rev. Ernest J. Mason [L. C., February 8th]?

I am only the assistant-treasurer at St. James, but both the treasurer and I spent hours over this new report this year compared to the minutes it took in previous years.

One could almost think it was dreamed up by an unemployed New-Deal Fair-Deal bureaucrat, long schooled in the devious ways of government agencies. Who cares how much your telephone bill was anyway? Or the amount of your Social Security payments?

I can't believe the General Convention ever sanctioned any such "thing"!

(Mrs.) VENA SOULE,
Assistant-treasurer and Parish secretary,
St. James Church.

Wichita, Kans.

Mother or Child

IN THE LIVING CHURCH, February 22d, Fr. Krohn does not meet the issue raised by my statement about the Roman choice of the death of the mother rather than that of the child "where this is the choice of the obstetrician." He quotes the Pope as saying that the physician should try to save both. Obviously! The question only arises where the physician thinks he can't

save both. Here the Roman Catholic Church doesn't allow abortion to save the mother—even where otherwise it appears that both mother and child will die. (*What Is Marriage?* by A. Vermeersch, S. J., American Press).

In reply to Fr. Petrie's letter:

If on this point he had rather stand with Dr. Hall than with Lambeth, that's fine; but he shouldn't label my view as un-Anglican when I stand with Lambeth.

(*Very Rev.*) JAMES A. PIKE, J.S.D.,
Dean, Cathedral of St. John the Divine.

New York City

Unifying Force

THE LETTER from Robert Hawkins [L. C. December 28th] condemning your somewhat adverse comments on the Presbyterian-Episcopal Church merger in Southern Ohio prompts me to congratulate you on these same comments, as I feel they touch on a very basic problem.

A good many old-fashioned "liberal" or "low church" Episcopalians (of which perhaps Mr. Hawkins is one) still look on the beauty and dignity which the Catholic ritual of the Church gives to the worship of God as "ecclesiastical pageantry" and believe that defense of the Apostolic Ministry and the sacraments and customs of the Church constitute "17th century counter-Reformation speciousness."

The Reformation was, of course, a revolutionary movement quite properly directed

against abuses in the Church, as well as against the centralization of ecclesiastical authority and the suppression of independent religious expression and thought. In keeping with most revolutions, however, the Reformation swept away a great deal that was good along with the bad.

The almost complete rejection of the ancient Catholic form of Christianity is, to my mind, the chief weakness of Protestantism and one, which despite all the real contributions which it has made to the Christian Faith, makes it unattractive to the great majority of mankind. Protestantism ceased to spread in Europe after its high water mark in the 16th century, and dominates North America only because that area was largely settled by Protestants.

That our Protestant churches are to some extent aware of this situation is indicated by the increasing use of ceremonial, while the strong desire for unity is itself a recognition of the weakened position of Protestantism and of the need for a more universal faith. The growing Catholic movement in the Episcopal Church is in its obvious aspect a liturgical movement, but, far more important, it seeks to strengthen and uphold Catholic beliefs and traditions, in the knowledge that these were designed to be, and still are, the great unifying force among Christians.

I greatly doubt that lasting unity among non-Roman Catholic Christians will be

SEMINARY ADMISSIONS

The Seminaries of the Episcopal Church, listed below, are prepared to admit a record number — 350 men — to their entering classes for next year.

Applications are mounting up rapidly in the Deans' offices. Some of the Seminaries have little leeway left to entertain new applications.

Normal requirements for admission include a degree from a recognized college and status as a Postulant for Holy Orders.

All inquiries to any of these institutions should be addressed to its Dean.

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

attained in any kind of a pan-Protestantism. Catholic beliefs, however, especially in respect to the Apostolic ministry and the Presence of our Lord in the elements of the Communion Service, are designed for the universal Church and can bring together Protestant churches of different backgrounds, and at the same time allow for a good measure of variety as to customs and the form of the service. . . .

Catholic-minded Episcopalians are as much in favor of Christian unity and co-operation between the churches as the rest of non-Roman Catholic Christianity. And they also hope that the Roman Catholic Church may some day take a less exclusive attitude. They feel quite definitely, however, that lasting unity will be attained only under the Catholic form of the Christian Faith.

NICHOLAS R. HOFF

Setauket, N. Y.

Reason for Losing Ground

I WAS very pleased with your editorial on "How many Americans does God mean to save?" [L.C., January 18th]. Congratulations.

I want to say that I believe that many of us can go along with you 100% in your four objectives at the conclusion, that we seek, first, the love of God, second, love for all men, third, love for our fellow Churchmen even when they are a little high or low, and fourth, a love of hard, evangelistic work.

Your showing that the Church lost ground in the decade ending in 1950 gives us great pause, and quite rightly prompts the question you ask: Why are there so many more Roman Catholics, Methodists, Baptists, and Lutherans than Episcopalians; what does this assortment of Churches have that we don't have? It is a good question and we should all try to answer it.

I think I am entitled to my idea of the answer, and I firmly believe it is the same answer that many Episcopalians have who leave the Church. The answer is that we are neither Roman Catholic nor Protestant. We are, in many places, through some of the clergy, attempting to be a combination of both Catholic and Protestant, with much emphasis on the Catholic and with much disregard of the Protestant.

These clergy are not "just a little high." They have taken from the Roman Catholic Church and adopted in our Church many of the customs and practices which were found impossible for us at the time of the Reformation. They have abandoned all efforts at "evangelistic work" in favor of teaching ritualistic doctrines of the middle ages, which are not applicable to our present day Church nor adequate to fill many present day needs. They have twisted the Book of Common Prayer to where it is not recognizable, and visitors are frustrated. They insist that the "mass" is the only proper public worship, contrary to the rubric. These things do not constitute being "just a little high;" it is a repudiation of the name of the Church, the Protestant Episcopal Church.

It is no wonder that the Church is losing ground, and the reason is, in my opinion, that most people want to be outright

Roman Catholics, or belong to a church that is really Protestant.

MAURY D. POWELL,
Assistant Reporter of Decisions,
Illinois Supreme Court.

Bloomington, Ill.

Editor's Comment:

Our correspondent seems to overlook the growth of the Church in Wyoming under a regime accused in some Church magazines of being too ritualistic; and the extraordinary proportion of Churchmen in the Virgin Islands under similar conditions. What drives people away from the Church is not ceremonial, but wrangling over ceremonial.

Sewanee

DR. McCRADY'S assurance [L. C., January 25th] that Sewanee will open next fall (presumably without its nine dedicated Christian leaders, since "no satisfactory formula could be devised") is deeply disquieting. The one satisfactory formula for such a situation was "devised" some centuries ago and is to be found in the second Great Commandment—Thou shalt love thy neighbor as thyself.

A seminary that condones, supports, and upholds segregation is obviously not prepared "to confess" or teach "the faith of Christ crucified" and should close its doors. Less harm will be done the Church and the nation if a board of trustees more attuned to state law than to God's law decides once and for all which "master" it wants to serve.

On "Seminary Sunday" [January 25th] the envelopes in our Church were marked for Sewanee. Since I had none of my grandfather's Confederate money and no counterfeit coins of our present currency, I was unable to make a contribution. I shall send, instead, a check to Philadelphia Divinity.

HELEN GARDEN BARNES,
(Mrs. D. E.).

Pittsburgh, Pa.

Arithmetic Books

THE library of the Wisconsin State College, Whitewater, will give away a number of text books to any Church school or institution that would care to have them. The books deal with arithmetic at all levels—primary, junior high, advanced. The years of publication range from 1897 to 1926.

Anyone interested need only write to Miss Edith Knilans, librarian, Wisconsin State College, Whitewater, Wis., and pay for the transportation of the books.

(Rev.) LEON B. G. ADAMS,
Rector, St. Luke's Church.

Whitewater, Wis.

• **Exchange**

I WOULD be happy to receive an English Church weekly and in return send THE LIVING CHURCH.

NORMAN L. UTTS,
104 Grosvenor Road.

Kenmore 23, N. Y.



LECTERNS
ALTARS
METALWORK
WOODWORK
LIGHTING
STAINED GLASS
DECORATION
HANGINGS

RAMBUSCH
40 West 13th St., New York 11

GOWNS
 • Pulpit and Choir •
 Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
 Embroideries • Vestments
 Hangings • Communion
 Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS
 SUPPLY COMPANY
 821 - 23 ARCH STREET, PHILADELPHIA 7, PA.



Talks
 With *Teachers*

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



Which Problem Is Yours?

J. H. & C. S. Odell & Co.
 PIPE ORGAN
 ARCHITECTS & BUILDERS
 Since 1859
 82-84 MORNINGSIDe AVENUE
 YONKERS • NEW YORK
 TEL. YO 5-2607

MEMORIAL TABLETS
 IN BRONZE and BRASS
 Send for illustrated brochure No. LCIM
 RELIEF • INCISED • ENAMEL
F. OSBORNE & CO., LTD.
 117 GOWER ST., LONDON W.C. 1 ENGLAND

VESTMENTS
 Cassocks • Surplices • Stoles
 All Clergy and Choir Apparel by
WIPPELL of ENGLAND
 CATALOG AVAILABLE
 American Representative **GEORGE L. PAYNE**
 15 PRINCE ST. PATERSON 16, N. J.

Communion Ware
 STERLING SILVER
 CRUETS • CHALICES
 HOST BOXES
R. GEISLER, INC.
 23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

KNEELING HASSOCKS
 of resilient granulated cork,
 covered with desirable plastic
 leatherette. Pew and Com-
 munion cushions in various
 types of coverings. Inquiries
 welcomed.
 Samuel Collins
 68-12 Yellowstone Blvd.
 Forest Hills, L. I., New York

Cloister Art Studios
 ENGLEWOOD, NEW JERSEY
 STAINED LEADED GLASS WINDOWS
 Memorials in Wood, Bronze Tablets
 The highest standard of artistic and technical
 craftsmanship is guaranteed.
 We invite your inquiries
 Designs and Estimates on Request

**GENUINE CHIMES
 BELLS & CARILLONS**
 as installed in
 The Bok Tower • St. Thomas Church, N. Y.
 Harkness Tower Yale • Harvard U.
 St. Paul's, London and Elsewhere by
TAYLOR of ENGLAND
 American Representative **GEORGE L. PAYNE**
 15 PRINCE ST. PATERSON 8, N. J.

THESE common problems* of the Church school teacher are given with the intention that this page might be used as the basis for an evening's discussion at the Workers' Conference [new name for the old "Teachers' Meeting"]. These points could be discussed by the whole group, or, if too large, by buzz-groups of five, which report to the whole meeting later. Possible lines which the talk might take are suggested in parentheses, but no dogmatic solutions are offered.

(1) What can be done to sustain interest in the lesson during those last ten minutes before the dismissal bell, especially when the lesson has been covered ahead of schedule?

(Extra materials on hand — reserve ammunition? Perhaps the teacher talked too much, ran through the lesson quickly. Need for more ways of getting pupils to talk. Read to them from a book? Allow them to tell their own experiences? Better planned timing. Use of more activity projects. Memorizing as a gap-filler.)

(2) The extra bright or extra slow child. Public schools handle the retarded separately. What can the Church teacher do to neutralize this and hold the class together?

(Activities appeal to all levels of intellect. More vital and appropriate things to do. We need help on this from headquarters. Which cause us the most disciplinary trouble—the over-stimulated, extra bright child, or the sluggish? The drama-type lesson: a rôle planned for each child in advance.)

(3) Where both effort and deportment are poor, should parents be called in for consultation?

(For the superintendent or rector to solve? An opportunity for the teacher to make an impact on a luke-warm home? What if we let it slide — do both child and parents get a low value of religious education? If we refuse to pass such pupils, would it improve morale, secure better home coöperation?)

(4) Should we drop our long-established system of reward badges for attendance, and devise a system of awards for performance and effort?

(If so, how could we mark? Recognition, or passing a set standard? Can we ever have such a standard? Can we have any scheme of credits or achievement awards? Would it place too much burden on the teacher? At present, do we have any measure of what a pupil has accomplished?)

(5) Many teachers lose their enthusiasm and sense of direction because the course does not appeal. Would it be better for the teacher to: (a) Take another class; (b) choose another course; (c) muddle through it?

(If (a) the same thing would repeat; the teacher's attitude would be the same. If (b) who would choose the



course? Can teachers know where to find new texts, and how to select? Whose fault is it if the teacher's trouble is not noticed early, and encouragement given? Could a single unit be tried to fill out the season, and give the teacher a fresh start, and some success?)

(6) Many teachers give the effect of a swift-moving session by calling on the smarter pupils.

(Not fair to the slower ones. Eventually destroys the group feeling. Does this arise from the teacher's unconscious urge to show off, to give the appearance of a brilliant performance? Where can the teacher see an example of skillful teaching?)

(7) How can we eradicate the obsession in the minds of thousands of our teachers that teaching consists in the transmission of the materials of the Faith (Bible, Prayer Book, and other lore of the "historic deposit")? Can we ever bring the general run of our teachers to follow the child-centered, life-centered approach?

(Our national Department of Christian Education is trying to do this. But as yet they have reached only a small number of informed leaders. Can we, the people in the ordinary parishes, induce them to try to reach us, too?)

*For most of the problems raised in this number we are indebted to the Rev. Osborne Budd, in a questionnaire for a regional teachers' institute.

The Living Church

Established 1878

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

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lightbourn
MANAGING EDITOR: Alice Welke
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
CIRCULATION MANAGER: Warren J. Debus

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription Rates — \$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

Departments

ART	15	EDITORIAL	10
BOOKS	15	INTERNATIONAL	8
CHANGES	22	LETTERS	2
DEATHS	21	TALKS	4
DIOCESAN	18	U. S. A.	6

Things to Come

MARCH 1953						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

APRIL 1953						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

March

15. 4th Sunday in Lent.
22. 5th (Passion) Sunday in Lent.
25. Annunciation (fast).
29. Palm Sunday.
30. Monday before Easter.
31. Tuesday before Easter.

April

1. Wednesday before Easter.
2. Maundy Thursday.
3. Good Friday.
4. Easter Even.
5. Easter Day.
6. Easter Monday.
7. Easter Tuesday.
8. Southern Brazil convocation, to 12th.
10. Eastern Oregon convocation, to 12th.
12. 1st Sunday after Easter.
13. Nevada convocation.
13. Oregon convention, to 14th.
14. Georgia convocation.
15. Sacramento convention, to 15th.
16. Liberia convocation.

LIVING CHURCH news is gathered by a staff of over 100 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.

Member of the Associated Church Press.

March 15, 1953

SORTS AND CONDITIONS

THE SUN never sets on THE LIVING CHURCH. As the earth spins, light falls on readers in every state of the union, in Alaska, Honolulu, Japan, the Philippines, Korea, Okinawa, Australia, India, the Middle East, Turkey, Africa, Germany, Switzerland, France, England, Ireland, to name a few of the countries to which your magazine goes.

BUT to an editor, the far-away reader is no more important than the reader right near at home.

IF ALL the school teachers who read The Living Church were to hold an indignation meeting, they would have to hire a good-sized hall to do it. This uncomfortable thought arises from our use of the word "school-marmish" in a recent editorial to suggest an unrealistic and theoretical approach to problems. We have heard about it from our teacher-readers.

YOUR COLUMNIST is still committed to his desperate one-man defense of parents against the entire legion of teachers, social workers, and assorted



experts. At a recent social agency board meeting, when it was proudly announced that a new staff member had 32 hours in child development, he mumbled to himself, "That's the equivalent of two days as a mother." But, like the "Police Action" in Korea, our campaign is one of limited objectives.

WHEN a shy, unsocial child comes home from school wearing his usual corduroys and plaid shirt and announces that he has been voted as wearing the "best Hallowe'en costume"; or another child proudly bears home specimens from the teacher's prized rock collection, awarded for good behaviour; then you know that the teaching profession is an art, and that those who follow it are often artists of a high order. When you read such experiences as that of Mrs. Rees, recorded in last week's issue, telling about her pupil stricken by polio, you know that the teacher is not only an artist but that much greater thing, a person.

AND YOU know that the teacher has to have not only eyes and ears enough for 20, but also a heart big enough for 20; and that most children grow up confident that they can cope with the world because teachers have been their main resource through childhood in coping with their contemporaries.

YET even among great teachers, there can be a tendency to look upon the school world as the beginning and end of the real world and to demand that the family center its life around the child and the child center his life

around the school. This preoccupation with one's own universe is a natural failing of humanity. A similar claim is made by "the job" in later years. From these totalitarianisms just as much as from the totalitarianism of the State the only rational and durable escape is the totalitarian claim of God for men's allegiance.

LIFE has to have a center. That is something that a person cannot do without. It is a commonplace of physics that every solid object has a center of gravity—a point at which all its weight seems to be concentrated. The leverage it exerts, the equilibrium in which it stands, is the same as if the only spot that had any weight in a whole large mass, however irregular its shape, was that central point. You have probably seen one or more of the great balanced rocks that seem to hold their place almost miraculously, because the center of gravity is so located that the tiny base is large enough to hold them steady.

THE FALL of man may be expressed simply as man's loss of his spiritual equilibrium. Man was created to act as if nothing but God had any weight in his life. Having lost that principle, he tries to substitute others—himself, his job, his country, his sweetheart, even the human race. And the result is continual failure. The best that can be arrived at when the real center of gravity is ignored is an unstable equilibrium ready to be toppled by the faintest breeze.

SO MAYBE the schoolteachers will forgive us if we admit that the only thing wrong with them is the fallen nature of man.

ACT as if nothing but God had any weight. . . . Your columnist is ready to admit that this is easier to say than to do. Once the balanced rock has fallen, it takes an act of God to put it back in its place. But that, of course, is what Christ is all about, what He came to do, and what He continues to do, through His Church.

AS ONE who likes to follow down a figure of speech, I wonder what to make of the fact that you can find the center of gravity of an odd-shaped object (such as man) by suspending it from two points, one at a time, and following the two straight lines made by the suspending string to the point where they meet in the center of gravity. If a man followed out two great loyalties unswervingly would they meet in God? Maybe they would, for it is gloriously true that God does make contact at some point along the line with every human need.

THIS MAJOR DOUBT of Episcopalians—the doubt that God can really do as well for us as we can do for ourselves—might well be faced by a serious consideration of the question: What two different earthly loyalties do I really hold above all else? And where do they meet? But don't be surprised if where they meet they form a cross.

Peter Day

NEWS FRONTS

Former Baptist Minister Ordained

The Rev. George McNeill Ray, who, as a Baptist clergyman, ministered to former President Harry S. Truman at Key West, Fla., was ordained to the priesthood at the Cathedral Church of St. Luke, Orlando, Fla., on February 28th. Officiating was Bishop Louttit of South Florida who confirmed Fr. Ray on July 20, 1951. Fr. Ray will continue as curate of the cathedral.

Patriarch Alexei III

Patriarch Alexei of Moscow is suffering from a crippling arthritic affliction in his right leg, he informed Ecumenical Patriarch Athenagoras. The communication was in reply to a message of sympathy from the Ecumenical Patriarch, Religious News Service reports. "The ailment is abating as the result of treatment by specialists," Patriarch Alexei wrote, "and I hope that, with the help of God, it soon will disappear completely." Late last November Russian Church authorities unexpectedly withdrew an invitation for Bishop Otto Dibelius of Berlin and other German Evangelical officials to visit Moscow, giving as the reason that Patriarch Alexei was ill.

Survey of Radio Listeners

A survey is being made of 10,000 clergy and laity of the Episcopal Church to find out how many of them hear religious radio programs available under the interchurch arrangements of the major networks. Programs listed on the survey are: National Radio Pulpit, NBC; National Vespers, ABC; the Art of Living, NBC; Faith in Our Time, Mutual; Church of the Air, ABC. The survey is being conducted by the Rev. Dr. James W. Kennedy, acting executive secretary of the Church's national Division of Radio and Television.

George Hetenyi Convicted

The Rev. George P. Hetenyi was convicted on March 6th of murder in the second degree, by a jury at Syracuse, N. Y., where he was tried for the third time for the slaying of his wife, Jean,



The Rev. James E. Edden, chaplain (major) in the U. S. Army, officiates at Episcopal Church Communion services at Indiantown Gap Military Reservation, Pennsylvania. Services are held each Sunday in the post chapel. Chaplain Edden became an army chaplain in 1943. Before that he was rector of St. Athanasius' Church, Brunswick, Ga. He was ordained by the Bishop of Nassau in 1937.

24, which took place on April 22, 1949.

His attorney indicated that there will be an appeal of the conviction and moved that Justice Earle C. Bastow "set aside the verdict and order a new trial and to set a day for the argument on the motion." Justice Bastow set March 30th for hearing on the motion and indicated that he would sentence Fr. Hetenyi at that time.

Fr. Hetenyi faces an indeterminate sentence of from 20 years to life imprisonment.

The jury spent 24 hours and 50 minutes in actual deliberation.

This is the third conviction of Fr. Hetenyi of the murder of his wife. At his first trial he was found guilty of 2d degree murder and sentenced to serve 50 years to life in Attica prison. On his second trial he was convicted of first degree murder and sentenced to death in the electric chair. New trials were ordered each time on appeals.

In the answers given to questions asked by the court clerk, he gave his religion as "Anglican Catholic" according to the Gannett Press. He is listed among the clergy in the 1953 *Episcopal Church Annual*, having been received from the Roman Catholic Church, according to *Stowe's*, in 1948.

The convicted clergyman was returned to the Onondaga jail at Syracuse, where he will remain until sentenced.

FINANCE

An Improvement

The Church's dioceses and missionary districts expect to pay 91% of their share of the national Church budget* for 1953. This is an improvement over last year, when dioceses and missionary districts expected to pay only 88% of the quotas assigned to them by National Council. At the end of 1952 expectations had been overpaid by about 1%, but this was still, of course, under the total quota, or amount that would have been needed to meet the General Convention budget.

The total of quotas this year is \$5,180,729, and, according to a report from National Council treasurer Harry M. Addinsell, most dioceses plan to pay their share of this amount. Eight dioceses and districts† expect to pay more than their quotas. One of them, Delaware, reports an expectation of almost twice its quota. On the other hand, 28 dioceses and districts do not expect to meet their quotas—some missing the mark by only a small margin, some by a substantial amount [see table].

The budget adopted by General Convention, on which quotas were based,

*For educational, missionary, and social work done by the national Church.

†Western Massachusetts, Delaware, East Carolina, Georgia, Tennessee, Western North Carolina, Ohio, Alaska.

TUNING IN (Background information for new L. C. readers):
 †Litururgical Gospel for Fourth Sunday in Lent is the story of Christ's feeding of the five thousand (St. John 6:1-14)—whence the name "Refreshment Sunday." This is also the Gospel for

the Sunday Next Before Advent. Its use twice in a year accords with the Eucharistic significance the Church sees in it: as our Lord fed the hungry multitude, so does He now feed us in Holy Communion with the Bread of Life.

was trimmed by 6.6%—from \$5,929,043.38 to \$5,546,566 — by National Council at its February meeting [L. C., March 1st] in order to conform to expectations. The difference between the budget passed by National Council and the total expectations will be made up by income from such sources as the United Thank Offering and trust funds owned by the Church.

SEMINARIES

Two Appointments

The Rev. Robert Malcolm McNair, a member of the faculty of the School of Theology,¹ University of the South, Seawane, Tenn., has accepted a call to be associate professor of Ethics, Moral Theology, and Philosophy of Religion

at the Divinity School in Philadelphia.

Dr. McNair is one of the eight faculty members of the Seawane Seminary who resigned recently in protest over the university's refusal to admit Negroes to the seminary.

The Rev. Joseph Hudson Hall, III, A.M., Th.D., assistant professor of Ecclesiastical History at the Philadelphia Divinity School, has been made associate

What the Dioceses Expect to Pay

In the National Church Budget

	Quota	Expectation		Quota	Expectation
Foreign					
Brazil	\$ 3,000	\$ 3,000	Fourth Province, cont'd.		
Cuba	2,800	2,800	Western No. Carolina	14,446	14,500
Liberia	800	800		\$ 540,321	\$ 531,198
Mexico	1,100	1,100	Fifth Province		
Philippine Islands	1,000	1,000	Chicago	\$ 159,133	\$ 130,614
	\$ 8,700	\$ 8,700	Eau Claire	7,462	7,462
First Province					
Connecticut	\$ 189,319	\$ 176,000	Fond du Lac	18,539	18,539
Maine	27,922	17,200	Indianapolis	30,847	30,847
Massachusetts	266,493	266,493	Michigan	172,413	125,000
New Hampshire	23,632	19,000	Milwaukee	45,677	42,000
Rhode Island	87,938	80,000	Northern Indiana	19,784	14,381
Vermont	17,917	12,000	Northern Michigan	8,797	8,797
Western Mass.	69,877	70,000	Ohio	130,556	135,000
	\$ 683,098	\$ 640,693	Quincy	9,146	6,000
Second Province					
Albany	\$ 88,078	\$ 88,078	Southern Ohio	84,948	122,198
Central New York	87,368	87,368	Springfield	19,319	10,000
Long Island	203,979	106,000	Western Michigan	39,465	29,000
Newark	174,455	135,000		\$ 746,086	\$ 679,838
New Jersey	103,873	101,248	Sixth Province		
New York	491,935	350,106	Colorado	\$ 39,958	\$ 22,000
Rochester	47,015	41,000	Iowa	30,430	30,430
Western New York	74,765	74,765	Minnesota	72,393	72,393
Dominican Rep.	600	600	Montana	10,881	9,442
Haiti	2,000	2,000	Nebraska	23,764	23,764
Panama Canal Zone	4,000	4,000	North Dakota	6,818	6,818
Puerto Rico	2,500	2,500	South Dakota	11,454	11,454
Virgin Islands	1,000	1,000	Wyoming	11,891	11,891
	\$ 1,281,568	\$ 993,665		\$ 207,589	\$ 188,192
Third Province					
Bethlehem	\$ 53,241	\$ 53,241	Seventh Province		
Delaware	39,961	60,000	Arkansas	\$ 17,592	\$ 17,592
Easton	12,376	9,000	Dallas	47,442	40,366
Erie	23,828	23,828	Kansas	27,770	27,770
Harrisburg	38,038	38,038	Missouri	47,400	47,400
Maryland	117,465	117,465	New Mexico and Southwest Texas	17,827	17,827
Pennsylvania	295,322	295,322	North Texas	11,102	11,102
Pittsburgh	81,882	60,000	Oklahoma	24,826	24,826
Southern Virginia	42,421	42,421	Salina	4,173	4,173
Southwestern Virginia	26,318	25,617	Texas	86,069	86,069
Virginia	84,586	85,000	West Missouri	24,645	24,645
Washington	101,864	101,864	West Texas	37,281	37,281
West Virginia	33,136	33,136		\$ 346,127	\$ 339,051
	\$ 950,438	\$ 944,932	Eighth Province		
Fourth Province					
Alabama	\$ 51,899	\$ 51,899	Arizona	\$ 16,536	\$ 16,536
Atlanta	39,757	35,000	California	91,033	84,000
East Carolina	19,469	19,500	Eastern Oregon	9,054	8,850
Florida	29,634	29,634	Idaho	6,284	6,284
Georgia	22,224	22,274	Los Angeles	141,899	141,899
Kentucky	31,920	31,920	Nevada	5,308	5,308
Lexington	18,163	10,000	Olympia	42,467	42,467
Louisiana	46,177	46,177	Oregon	33,524	33,524
Mississippi	26,829	26,829	Sacramento	15,409	10,000
North Carolina	52,453	52,453	San Joaquin	16,174	16,174
South Carolina	\$ 28,824	\$ 28,824	Spokane	16,822	16,822
South Florida	73,886	73,886	Utah	9,242	9,242
Tennessee	62,338	66,000	Alaska	5,000	6,000
Upper So. Carolina	22,302	22,302	Honolulu	8,000	8,000
				\$ 416,802	\$ 405,106
			Grand Total	\$5,180,729	\$4,731,375

TUNING IN: ¶Theology, the "science of God," is the systematic presentation of the data of God's self-revelation. Philosophy may arrive at the notion of God, but it does so by the exercise of human reason. Theology employs human reason,

and thus often utilizes the results of philosophy, but what it takes as its data is something "given" by God through the "mighty acts" that prepared for, and culminated in, the Incarnation of His Son Jesus Christ our Lord and Saviour.

professor and head of the Department of Church History, as of March 1st.

PUBLIC AFFAIRS

The Second Temptation

The second temptation by which the Devil tested Jesus in the wilderness turns up in current public affairs, pointed out the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, in a recent sermon.

The second temptation¹ suggested by the devil, said Dean Sayre, was to overwhelm by performing a miracle. It "also seems to be Senator McCarthy's, and Congressman Velde's, and a great many others' today who are demonstrating that they believe God and the nations are best served by the frightened and credulous collaborators of a servile brand of patriotism."

"It comes mighty close to 'tempting God,'" said the Dean, "when anyone operates on the assumption that they are the divinely constituted guardians of other men's consciences, other men's patriotism or thoughts. Once the Church occupied this role — but when it abused the power, as it sometimes did, the modern world would trust it no longer. Yet today this power is in the hands of men far less responsible."

WOMAN'S AUXILIARY

Focus on Human Rights

The National Executive Board of the Woman's Auxiliary at its recent meeting at Seabury House focused its attention on human rights and on ways in which Churchwomen may become more aware of their responsibilities in guaranteeing and extending these rights.

The Board recommended that "the next step in carrying out the directive of the Triennial shall put emphasis on human rights and freedoms at home, striving to eliminate discrimination and to support basic freedoms." This action was a further development of the Woman's Auxiliary three-year program of Christian Citizenship and Social Responsibility. The first step was support of the United Nations.

In a dramatic wind-up to the three-day meeting, the Board passed a resolution deploring the discriminatory nature of the present immigration act, calling upon Churchwomen everywhere to study the report of the President's Commission on Immigration, and recommending that Congress draw up new legislation for the admission to these shores of 100,000 refugees annually.

TUNING IN: ¶Second temptation ("If thou be the Son of God, cast thyself down" from the temple parapet); second in St. Matthew's order, third in St. Luke's. ¶St. Matthias' is especially appropriate to an episcopal consecration for he was the

OKINAWA

New Chapel for Leper Colony

Bishop Kennedy of Honolulu has presented \$2000 toward the building of the House of Prayer Chapel at Airaku-en Leprosarium on the island of Yagachi in the Ryukus.

The Episcopal Church founded the leper colony in 1923, and its members are now ministered to by the Church's



FR. GODFREY*
Pioneer comes home in September.

Okinawa Mission. The Church has contributed more than half of the \$8000 raised so far for the new chapel, a joint Christian enterprise permitted by the U. S. Civil Administration of the Ryukyus, which now has the care of the colony. Rest of the money was raised by Protestant army chaplains on Okinawa. The majority of the Christians at Airaku-en are members of the Episcopal Church.

The five priests of the Okinawa Mission take turns going to Airaku-en. It is one of seven missions and mission stations established since the Okinawa Mission was ordered by the General Convention of 1949. The priests are the Rev. Frs. Norman B. Godfrey and William Heffner (the original missionaries), Paul Goto, Stephen Kim, and Hidetoshi Nosse. Fr. Goto was sent by the Japanese Church through its 1952 Lenten Offering. Fr. Kim is a Korean priest, who is most recently of Honolulu, and Fr.

*One of the most recent pictures of him. His small friend is one of the 800 Sunday school pupils who regularly attend Sunday school at the mission church of St. Peter and St. Paul in Okinawa.

Nosse, rector of St. Andrew's Church, Tokyo, is replacing Fr. Heffner while he is in Japan for six months of study.

Fr. Godfrey will be coming home, to the United States, next September, after two and one half years of pioneering work in organizing the newest and one of the most important missions in the Church.

RADIO

Orthodox Voice Pierces Curtain

The Rt. Rev. John Shakovskoy, Bishop of San Francisco in the Russian Orthodox Church of North America, reports, according to a United Press story in the New York Times, that his broadcasts on the Voice of America reach between six and 12 million Russians, regular listeners behind the Iron Curtain. The bishop is the only clergyman of the Church to appear on the Voice. His message, the UP story said, is picked up everywhere across Russia and other Iron Curtain countries by clandestine radio sets, although Soviet authorities regularly jam his program.

NEW ZEALAND

New Bishop

On the festival of St. Matthias,¹ February 24th, in St. Paul's Cathedral in the city of Dunedin, New Zealand, a vast crowd witnessed the consecration of the Ven. Allen Howard Johnston as bishop of the diocese of Dunedin in succession to the late Rt. Rev. W. A. R. Fitchett.

Bishop Johnston, age 40,¹ is the youngest bishop in the Church of the Province of New Zealand and the youngest to occupy the see of Dunedin. The Archbishop of New Zealand was the consecrator and he was assisted by all the other bishops of the province and the bishop of Melanesia.

The diocese of Dunedin comprises the civil provinces of Otago and Southland and adjacent islands. Area is 30,000 square miles; population 216,000; Church membership, 50,000.

The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making THE LIVING CHURCH a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

Previously acknowledged	\$1,477.00
Edward A. Moore	7.00
Mrs. R. D. Gile	5.00
	<hr/>
	\$1,489.00

first to be ordained "bishop" by the apostles. ¶Both Bp. Johnston of Denedin and Bp. Brady, coadjutor of Fond du Lac [see p. 9], were consecrated the same day, in cathedrals dedicated to St. Paul, and both are of about same age.



BISHOP BARNWELL*

"I live far away, and you can't get at me. . . ."

Bishops and Business Men

By the Rt. Rev. Middleton Stuart Barnwell

Bishop of Georgia

Bishop Barnwell of Georgia, preaching at the Consecration of Bishop Brady, Coadjutor of Fond du Lac, in St. Paul's Cathedral, Fond du Lac, Wis. [L.C., March 8th], took as his text the concluding words of 1 Peter 2:25 — "Shepherd and Bishop of your souls." He said that these words referred "especially to Christ, the Good Shepherd and Bishop of the world," but added that "nevertheless we poor human bishops should take them to heart." The sermon, at once hard-hitting and spiritual, is here given in part.

I DO NOT think that our Church has dealt very wisely, nor even very righteously with its bishops. It has made it harder than it ought to be for us to be the men we ought to be. I think it is true of all of us bishops, when we come to a consecration like this, that we re-dedicate our lives to God, asking Him to make us better shepherds of His peoples' souls.

And then the solemn moment comes; the *Veni Creator*¹ is sung; the heavy hands are laid on the bishop-elect's head;

there is a glorious recessional — a dinner where, after a long service, we relax, and you good business men hurry back to your offices which you have neglected this morning in order to come to this service, and the housewives hurry home to meet the children coming home from school, and the weary new bishop gets away from the crowd somewhere and sits down alone with the weight of a diocese, still largely unknown to him, on his heart, and he looks up and says, "My God, what am I going to do with it?"

And the next day he starts up the highway, which will be his home now until the day he dies, and he comes to a little group of his people — say in the village of Forest Glen. They have no regular priest; they have no parish house; they have no Church; they have no altar. They are just a few lonely and neglected souls cut off from any visible union with the Body of Christ. The town is growing and more people could be won if witness were borne. And so

*Preaching the sermon at Bishop Brady's consecration, February 24th.

the new bishop says to himself, we must have a priest for these people (and a priest will cost three thousand dollars a year); and we must have a house for him to live in (and that will cost 10 thousand dollars); and they must have a church and an altar and a place where they can teach and train their children and young people, (and, at the very minimum, that will cost 12 or 15 thousand dollars more).

Three thousand a year out of an already over-strained missionary budget: 25 thousand dollars in cash out of congregations who think they have a hard time paying their own way. And Forest Glen is but one of the many neglected fields he is going to find, and there are no priests to be had even if the bishop had the three thousand dollars, and so new men must be found for the seminaries; and the bishop starts on his way to become an organizer and a leader in drives for money.

He becomes more and more a hewer of wood and a drawer of water. He has less time for his studies and less time for his prayers. He learns to meditate and pray as he drives along the roads. He thinks up his sermons as he goes from place to place, and they tend to become thinner and thinner as the years go by; and some long last day he will sit down and look up to God again as he did on the day of his consecration, and he will not say, "My God, what can I do with the diocese?" He will say, "My God, just see what this diocese has done to me!"

I once knew a bishop — now dead, so you do not have to worry about which one it is — who had done very fine parish work and was called to an important diocese. After some years one layman met another on the street and asked him, "What do you think of our bishop?" And the other layman answered, "I do not know how he is as a bishop, but he is a very fine business man."

Now God did not call us to be business men. He called us to be shepherds and bishops of your souls. . . .

The Church of God is a sacrament. Yours is the outward and visible sign. His is the inward and spiritual grace. It is a sacrament because it was ordained by Christ Himself. The inward and spiritual grace in this material world must of necessity function through the outward and visible. We must have roofs which do not leak and churches which are adequately heated. We must have homes for clergymen to live in, and money with which to pay their salaries, and suitable buildings for their worship, and we must meet our quotas which

(Continued on page 20)

TUNING IN: ¶The *Veni, Creator Spiritus* (literally, "Come, Creator Spirit") is one of the most famous of medieval hymns. Attributed to Rabanus Maurus (d. 856), Archbishop of Mainz, it is, in two of its English versions, the only metrical hymn

in the Prayer Book (pp. 543-544, 556). It is prescribed for ordinations and consecrations because the Holy Spirit whom it invokes ("Come, Holy Ghost, our souls inspire") is the real agent in the conferring of Holy Orders.

The Annual Failure

FAILURE of the Episcopal Church to meet its missionary objectives has become one of the accepted facts of Church life. Just who has "failed" this time is shown in the table published on page 7, giving the quotas assigned by the National Council in accord with the total and the method of apportionment approved by General Convention, compared with the expectations adopted by the diocese.

Dioceses, of course, are not the tactical units of the Church. They merely add to the National Council quota the amounts they need for diocesan missions and divide up this total among the parishes and missions of the diocese in proportions which vary from diocese to diocese. And in turn, the parishes can only get the money from the parishioners.

It is all very well to blame the villain of one's choice along the line—the ungenerous layman, the self-centered parish, the greedy diocese, or "that bunch at 281"—for the predictable fact that in any given year the Church will not contribute to missions the amount that General Convention said was necessary. But we sometimes wonder whether a system that never arrives at the right answer makes adequate allowance for the facts of life in the parish, the diocese, and the general Church.

A step in what we believe to be the right direction was taken by the 1952 General Convention when it adopted a modified system of weighting quotas that did not discriminate as heavily as before in favor of dioceses containing mostly smaller parishes and against dioceses containing mostly larger parishes. But it is still true that the diocese of New York, for example, is expected to give far more per communicant to the work of the general Church than the average; that under the present system some dioceses have quotas that are easy to make, while others have quotas that are hard to make.

And yet, some of the dioceses with hard quotas have shown that it is possible to meet these quotas, even after previous failure to do so.

One serious difficulty of the quota system, particularly as it operates within the parish, is that there is a growing trend for the individual's pledge to be solicited and given simply to "the Church," instead of partly to the work of the parish and partly to work outside the parish. The result is that the typical vestry believes that it is doing all that needs to be done when it adopts the quota assigned by the diocese, never dreaming that there might be a need for overpaying its quota. Then, when (as always happens) some par-

ishes are unable to meet their quotas in a given year, there is no resource for making up the difference.

But if the Church means business when its representatives in General Convention adopt a budget, such difficulties must be taken into account; and, in one way or another, the quotas that are assigned must be based upon the assumption that there will be a shrinkage of almost 10% between quotas assigned and expectations assumed.

MOST charitable drives, when quotas are assigned, proceed first and foremost on a basis which is totally ignored by the Church in computing its quotas—that is, the previous record of giving of the area or division in question. In the Church, there is something of a feeling that the giving to missions is not entirely a voluntary matter, but an obligation. Accordingly, the effort is made to assess the obligation on a fair basis, rather than upon the basis of past history. The philosophy involved stands midway between that of a charity and that of a tax. The diocese of Los Angeles, in the boldness of its expanding Church economy, has gone so far as to make the missionary quota a tax upon each parish just as the diocesan assessment is, and to adopt the same kind of sanctions for failure to meet it.

Which philosophy is right? Or is the midway position the right one? We do not know the answer, but we should like to suggest that the charitable or voluntary philosophy be given a more wholehearted try than the present custom gives it.

A recommendation in this direction, proposed by the Joint Committee on the Apportionment of Quotas, was tabled by the General Convention of 1952. This recommendation would have permitted a diocese that had not met its quota in the past to get up to the full quota in three steps, one-third of the way per year. This recommendation again was in the midway field between voluntary giving and taxation, and perhaps it would have accomplished little.

On a really voluntary basis, the diocese's previous record of giving would have equal weight with its presumed capacity for giving (as ascertained by the present quota system) in establishing its quota for the ensuing year. This would provide the National Council with what it must have—a readily attainable, objective financial yardstick — and at the same time would make it possible for quotas to be assigned that would have some practical possibility of being met.

We think that it is depressing to Church morale to follow a system that is certain to come up with the

wrong answer year after year, and that the best way of arriving at the right answer deserves serious study. It is possible, however unlikely it may seem to the righteous majority, that the minority who frequently do not meet their quotas have bishops, clergy, and laymen of genuine spiritual development, of genuine consecration, of genuine devotion to the work of the Church. It may not be as radical a notion as it seems to suggest that a sound way of arriving at their share of the Church's budget would be to consider how much they were able to afford last year as an important element in the picture.

The Partnership Principle

ONE canonical provision in the realm of the budget is never carried out, as far as we know, when the diocese fails to meet its missionary goals. This is the rule in the last sentence of Canon 4, Section 6 (d) that the division of all missionary funds received shall be strictly in accordance with the proportion of the missionary quota to the diocesan missionary budget. In other words, when the diocese fails to meet its objective, it is canonically bound to cut its own missionary work proportionately to the cut in its giving to the National Council. This is called the "partnership principle."

Of course, this provision could be circumvented by including phantom items in the diocesan missionary budget for the purpose of cutting them out later. But if this immoral stratagem is not adopted, Church law requires the diocese to shoulder its share of the deficit according to the partnership principle. How many of them comply with the law?

Lebombo, Limpopo, Mozambique

WHEN we asked readers of THE LIVING CHURCH to help the Cathedral School for Boys in Lebombo, Africa, we wrote to Canon Boatwright telling him that we thought that after two years the school should be supported through regular missionary channels rather than through THE LIVING CHURCH RELIEF FUND. Our reason for this statement was that in general we believe that the fund should be an emergency resource rather than an established missionary agency.

However, it is clear that we have been overruled by the readers of THE LIVING CHURCH on this particular appeal. And it is also clear from Canon Boatwright's article that, if the school is to continue, the readers must continue for some time the project which they have so gloriously begun. Accordingly, we are glad to announce that our columns are still open for contributions for this purpose, and we hope that they will be made in sufficient number to remove anxiety from the boys' minds for a long time to come.

There are special reasons why Lebombo has be-

come to us something of a necessity. For one thing, we are appealing for our own LIVING CHURCH DEVELOPMENT FUND, and we need to have these fine young African men on our heart to keep us "mindful of the needs of others" as the grace before meals puts it. The boys have helped as we reported previously by sending \$3.00, the fruit of their own personal labor, to our own fund.

For another thing, this Church has recently done a great disservice to the African race in judging that the time was not ripe for its admission to one of our theological seminaries. Without passing judgment upon the motives or the wisdom of those whom the Church entrusted with this decision, we are glad that another opportunity exists for demonstrating the Church's steadfast purpose to gather all men of every race and continent to its bosom, and that we can have a small share in it. This kind of resistance to evil is known in theological terminology as a work of reparation, and we believe that those who care deeply about the Sewanee situation would be more Christian to channel their indignation into this and other acts of reparation rather than to denounce and reject their fellow-sinners.

And for another thing, we are glad to have discovered at last where the great, grey-green greasy Limpopo River is, and who lives there besides the crocodile who gave the elephant's child his trunk. And if you can get somebody who lives at the school to write you a letter, you will be delighted with the beautiful Mozambique postage stamps.*

Joseph Stalin

WHEN a man meets death, even if he be a notorious enemy of mankind, his sins seem to be less important than the common human hope that God will find in him enough good, enough faith, to rescue him from the ranks of the finally lost. So one commends Joseph Stalin to God's mercy as well as to His justice.

In our opinion, the hope that has been expressed by some commentators that Stalin's successor will be more moderate in policy totally misconceives the nature of the Communist outlook. A more militant policy, with stronger nationalistic and imperialistic overtones, is the more likely development. A real change in policy will take place only if it is plainly dictated by Russia's own long-range interests and ideological ambitions.

One thing is predictable, though, and it is a commentary on the misery of dictatorships—and that is, the 10 physicians who attended Stalin in his last illness were certainly unlucky in their choice of a patient. Someday it will be advantageous to somebody to prove that they were the agents of a political enemy.

*The address is the Cathedral Boarding School, Maciene, Vila Joao Belo, Mozambique, Portuguese East Africa.

Hope had run out for the boys who came from the back of beyond. It was then that help arrived for them.

The boys who war



The June 15, 1952, issue of THE LIVING CHURCH carried a letter to the editor titled "School's Out — With No Hope" accompanied by a picture of some small African boys unhappily [they wept as they packed their belongings] leaving the Cathedral Boarding School of the diocese of Lebombo, Portuguese East Africa. There is little chance for education in Lebombo — the land of the lion, the mongoose, and the tsetse fly, the land of jungle and sparse population. The cathedral boarding school had to be closed last spring because of lack of funds and there seemed to be no hope of re-opening it until the principal, the Ven. Francis Boatwright, who is also archdeacon of Lebombo, appealed to readers of THE LIVING CHURCH. Here Canon Boatwright tells the whole story (he also took the pictures) to THE LIVING CHURCH FAMILY:*

*Canon Boatwright is the only European priest in the diocese besides the chaplain of the missions to Seaman's Institute at Lourenço Marques. Eighteen months of the last two years he has served as Vicar-General. The Rt. Rev. Humphry Bevor, author and editor of repute, is the new bishop, but still waits permission of the Portuguese to enter his diocese. With the archdeacon are 11 African native priests, serving about 120 congregations. At the outbreak of World War II there were nine European priests; which explains why Fr. Boatwright runs jobs ranging from the training of clergy and catechists to managing the diocesan printing press and farm and instructing in both.

MACIENE, cathedral village of the diocese of Lebombo by the mouth of the Limpopo River in Portuguese East Africa, is about 15 miles from the nearest town and post-office. In the town doing my weekly shopping I was caught out by the clock, and the mid-day siesta closed down for its two hours. The place was sizzling under the African sun, and the street was deserted. Suddenly a cry broke the silence. "Hi! Father Francis! Hi!" I was startled to see the radio boy of the post-office running toward me, and went to meet him. Breathlessly he greeted me (he comes from Maciene) and waved a telegraph form. "Look, Father! From America! The School is saved!"

Greatly moved, I took it from him and read it. "You know what it says?" I asked him.

"I received it," he replied "and I have an English-Portuguese dictionary!"

"Amount fully subscribed," I read, and my heart gave a thump. "Come on, Soquisso. Let's send a reply."

[The cablegram referred to here was sent to Canon Boatwright by THE LIVING CHURCH as soon as \$700, the amount necessary to reopen the school, had been received for the school by THE LIVING CHURCH RELIEF FUND. Dozens of readers helped by sending gifts ranging from \$1.00 to \$425, and contributions continue to come in, in the hope that the school can be kept open even longer than a year — see page 11].

And in the back room of the post office, with a beaming Portuguese postmaster waiving regulations aside for the Maciene padre, I watched it go off on its way back to America; with a prayer and a sure feeling that this was the beginning of a break for the poor diocese of Lebombo.

The missionary knows prayers are always answered; and that he must be prepared for God's no. It has been no for so long and for so many things we thought essential to His work, that we were beginning to wonder whether He wanted us here. We were feeling crushed by our troubles. The war had dealt with

us grievously; its aftermath was worse. Trying to hold on to essentials, we had sold up mission property, had closed some schools to save money, closed many churches and scattered their congregations, thrown all catechists' wages on to local funds, which closed more, reduced all wages by 20%, stopped grants for the training of clergy and catechists, and for the diocesan printing press, cut most allocations another 20%. And still the budget would not balance. Our main sources of income, especially the S.P.G., did their utmost to help us, some even making up the loss which would be caused by devaluation on their grants. But cost of living on things which could not be cut kept us in debt.

I began to dislike the meetings of the Diocesan Board of Finance. Its members are all business men of Lourenço Marques, and have a way of bringing office efficiency into a concern which cannot stomach it. At the beginning of last year, at the dreaded annual meeting it delivered itself of the conclusion: "Sorry, Father; but you're broke! Overdraft at the bank of \$5,000.00. Liabilities to staff \$3,000.00. Wages cut 20%, when uncut wages should be receiving 40% cost of living allowance. Mission building crumbling into ruin everywhere; no depreciation account. Assets. . . ." "All we have is our faith in God." They are all men of prayer and would not comment on my reply, except to demand further saving. And the only thing left to provide the \$1,200.00 needed was the Cathedral Boarding School for Boys. "Close it," I was told.

I looked out of the Mission house at Lourenço Marques where we were meeting. Beyond the trees I could see two blocks of buildings, the dormitories of the Diocesan High School; empty, forsaken, closed up two years back. And the Mission Day-school, also empty.

Back at Maciene, I broke the news. It was one of the worst moments of my life, and the kids wept as they packed their few belongings. There was no future for any of them. They came from the back of beyond where there are no

By the Ven. Francis Boatwright

ted to go to school



WHEN SCHOOL closed the boys wept.

schools, and a background of intense heathenism. True, there are thousands for each one of them; but it seemed so dreadful to have given these a taste of new life and then snatched it away. And I knew the blackness of despair. There was not only this; there was the impossible financial position of the diocese; no news of a new Bishop; trying to reorganize the diocese to accept new government legislation which prohibited the use of native languages in worship; oppression from the Roman Catholics, gorged with Government subsidies and political power, demanding exclusive "rights" over African souls and bodies. The news of my latest iniquity spread quickly through the diocese. The boarding school had produced many of the present clergy and most of the catechists of this area and was badly needing to expand.

I wrote to all the influential people I could think of in South Africa and England, trying to get them to sponsor a fund to reopen the school. But they could not understand; obviously the Diocesan General Fund should be put on its feet first. Then I wrote to friends in America. One living in Syracuse, N. Y., replied at once, "Write to THE LIVING CHURCH; you will find we Americans will understand and will help."

Almost at once news came of the election of our new Bishop; the S.P.G. wrote

REOPENED, the Cathedral School continues its work. It grows not only most of its own food, but also food for the Maciene Hospital. About 20 boys are studying agriculture [an important means of making a living in Portuguese East Africa]. The tractor here, in high favor with the boys, was a gift of the Society for the Propagation of the Gospel, of the Church of England.

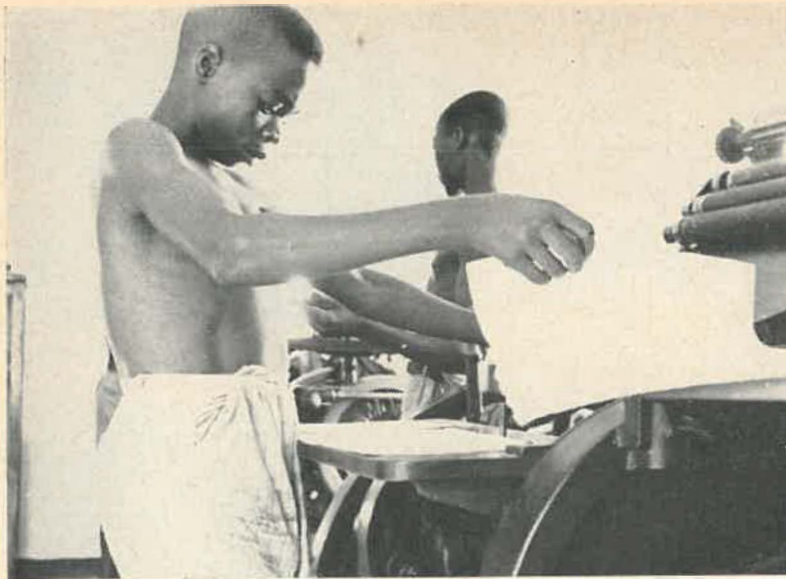
SOME CULTIVATION is also done by hand, some with the help of oxen. The boys find hoeing in the fields good exercise. Mental and physical work keep them occupied from morning to night and they eat and sleep well and develop excellently. When they first come to the Cathedral School they usually have a stay in the hospital to start with, to rid themselves of all kinds of troubles, due to malnutrition for the most part. But after that, illness is almost unknown.

"SOMETHING is always going up here," says Canon Boatwright, "so we let some of the boys learn with the men. This picture shows Mr. Sabão (Soap!) the foreman, instructing Micas who wants to be a builder. The boys learn the job right through, from making cement or mud bricks to digging foundations and laying them, and laying bricks and blocks and plastering. Mr. Sabão has two wives, but comes to church to pray and will join when one wife dies.

"The carpentry section of the school itself has two instructors. Many of the diocese's outstations show the practical use of this training, with tables and chairs and beds-off-the-ground coming into full vogue. The local churches benefit, and better woodwork is appearing. Also a man can make a living at the job, either working for a boss or for himself. Wood is plentiful and free!"

There are about 60,000 fathers and brothers of the area always away at Johannesburg, "probably because there are no local industries." Many of the boys at the Cathedral School have been left fatherless through mining accidents.





THE SCHOOL'S PRESS turns out all the print needed by the diocese. "We tried to get a license to do commercial print," says Canon Boatwright, "but the Roman Catholic Church, from the cardinal's office, opposed our application, successfully . . . We soon start on the complete Prayer Book in Portuguese. We used to print in six languages, until the government prohibited the use of native languages in worship — for non-Romans."



"SATURDAY AFTERNOON and evening are free times. Most of the kids invade my house," reports Canon Boatwright, "mostly to listen to the radio or gramophone. Addicted to Tiger-Rag quality, there are some who have developed a taste for classical music. The first movement of Beethoven's Fifth was on when I took this."

to say the Africa Sub-committee had decided to wipe out our overdraft at the bank to give us a chance to get on our feet again; and further promised \$2,400.00 toward the extra \$6,500.00 we need to run our depleted budget for 1953; and another \$1,500.00 toward essential hospital repairs. From S.P.C.K came a check, first installment of a huge subsidy and loan to help us to get the Book of Common Prayer into Portuguese. And the diocesan treasurer began sending monthly checks out on time with the comment, "Don't know how it happens, but there is just enough in the kitty to pay you, for once."

So the kids came back, back to opportunity and an atmosphere greatly cleared and hopeful. One evening, the head boy, followed by all and sundry, burst into my office flourishing the latest

issue of the L. C. to arrive,† and indignantly declaimed, "Mr. Peter Day has pinch the lot!" A trembling finger pointed out that Boarding school Relief Fund figure had reached \$1,000.00. I was mystified. "What's the matter?" I asked. "But look!" he answered. "Yes," I said patiently, "and don't forget to thank God tonight. One thousand dollars, and I think even more will be given. What about Mr. Day?" There was silence for a while. "A thousand dollars,

†L.C., July 20, 1952.

you say? Not ten centavos?" "You fat-head" (or its equivalent in Portuguese!) "if you want it in escudos, it comes to twenty-eight thousand odd escudos!" Twenty-eight thousand escudos! Never was there such a shout of joy, and I finished up at the bottom of a pile of twenty odd delirious kids. To date I have received about 49.000\$00; so perhaps now you are puzzled!

[Editor's Note: In Portuguese printing, the \$ is placed between the dollars and the cents, or the escudos and the centavos. Also, the period (.) is used where Americans use the comma (,), and vice versa. So we know what 49.000\$00 means—forty-nine thousand escudos, or seventeen hundred dollars!]

ALL THE BOYS of the school learn to serve at Mass. The Cathedral [named St. Augustine of Hippo] at Maciene is used at all times [for Sunday services there is frequently an overflow crowd of children and adults standing around in the yard outside the building, which seats 500] and at odd moments of each day the boys find their way inside as they have done here. Some of them, as they grow older, become catechists of their village churches. The older brother of André, the boy in the picture on page 12, is a catechist, and André probably will be too. The Cathedral has no organized choir, but the boys learn the rudiments of music and so assist the congregation. There are no choirs anywhere in the diocese. All people sing, and have congregational practices regularly.



But we still don't know what will happen when your money has gone. Obviously the diocese will have to restore the school grant, but at what or at whose cost? Somehow we have got to find new money for the diocese, and it seems certain that England has reached the limit of what it can do for us—and it is considerable, in fact nearly everything we have. Self-help is small; our people have little or no money, and what they give represents severe self-sacrifice. After 60 years (we were founded in 1893) more than three-quarters of the diocese is still closed, and no missions are at work; but calls come regularly and cannot be answered.

Pray for the Bishop of Lebombo in the enormous task confronting him; and that some will offer either themselves or of their resources of prayer and money to keep alive the Anglican witness in this backwater of Africa, where it is so greatly needed.

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

THE TRIBUTE MONEY*

Peter Paul Rubens (Flemish, 1577-1640)

RUBENS was one of the most prolific artists of all times, and his paintings are a perfect mirror of his personality. Optimistic, a lover of life in all its varied aspects, he imbued his many large canvases with vibrant color, great form, and an unfailing instinct for dramatic effect.

The large painting of the "Tribute Money" in San Francisco is as fine an example of Ruben's best work as can be found in this country. Jesus, dressed in a red cloak over a greenish garment, and with soft, blond hair and beard, confronts a group of crafty Pharisees whose wish to ensnare Him in a legalistic trap is all too obvious from the expressions on their faces.

Yet though Jesus must surely be aware of the danger of His position, He holds



His ground unwaveringly. On His clear brow we cannot detect the slightest trace of fear for Himself, of unkindness or dismay. His eyes seem to search for the

*Photo courtesy M. H. de Young Memorial Museum, San Francisco, Calif.

divine spark which He saw even in the darkest souls. And as He tells the inquirer to "render unto God the things that are God's," He not only confounds the evil design but, at the same time, shows the road to life and salvation.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

"My Work and My Life"

JUNE 17, 1953, will be the 250th anniversary of the birth of John Wesley (b. 1703), whom Anglicans may claim, even more than Methodists, since he lived and died a priest of the Church of England.

A prolific writer, Wesley is said to have 371 publications to his credit; but for him his magnum opus was the translation of the New Testament from the original Greek, concerning which he expressed the hope that "I might finish my work and my life together." (Wesley was seriously ill, unable to travel or to preach, and apparently beyond hope of recovery, when he undertook the work.)

Originally published in 1755, this has just been put out in an "anniversary edition" — *John Wesley's New Testament Compared with the Authorized Version* — with an introduction by Fred P. Corson, President of the Methodist Council of Bishops (John C. Winston Co. Pp. xiv, 391. Clothbound, \$2.50; leatherbound, \$5).

In this handy and handsome volume, deviations from the Authorized King James text are set in italic type, so that they can easily be compared with the Greek original or with modern versions. It is claimed by the publishers that some 10,000 of these deviations have been incorporated into later revised editions. While it has not been possible to examine more than a handful of them, it is in-

A Great Spiritual Guide

By the Rev. GRANVILLE MERCER WILLIAMS, SSJE

THOSE who have profited by the writings of the late Rev. Shirley C. Hughson, of the Order of the Holy Cross, will rejoice in *Spiritual Letters of Father Hughson, OHC* (Holy Cross Press, West Park, N. Y., 1952. Pp. 251. \$3).

Fr. Hughson was one of the few great spiritual directors of the American Church, and these letters show him at his best, counseling with loving care those who turned to him for guidance on their way Godward. Nothing of the controversial appears in any of the letters, with the single exception of one dealing with the propriety of calling a priest "Father" (p. 185). The rest are purely devotional in character.

The dominant theme of many of the letters is the place that prayer should occupy in the lives of Christians. Fr. Hughson longed for the development of contemplative and enclosed religious communities in the Episcopal Church, to bear witness to the primacy of the life of prayer, as similar communities were already doing in the Church of England. He often bids his spiritual children pray

that such communities may be established among us.

But it must not be thought that, because of this devotion to the contemplative ideal, Fr. Hughson's spiritual letters will appeal only to those interested in the more strictly contemplative life. On the contrary these letters abound in the most practical pieces of advice, and are marked throughout by kindly, yet shrewd, common sense. For example:

"We have been taking [in our retreat] the almost inevitable subject of divine love. All things converge on that. If we can love God and our fellow men nothing will be lacking. To love and to be loved — in this lies the whole science of life. . . . All problems can be solved by love. If men would only realize this, we would not need to pray for peace. Peace like a river would flood all human life" (p. 45).

"Do not under any conditions withdraw yourself from people. This is fatal. Make yourself associate with them, even if they do get on your nerves, or do things which you feel are wrong. They are not so bad as they sometimes seem. . ." (p. 138).


A cherished part
of the spiritual legacy of
HUGH THOMSON KERR

**Design for
Christian
Living**

By **HUGH THOMSON KERR**
Edited by **DONALD C. KERR**

● A book of 32 sermons chosen by his son from several thousand preached by the late Hugh Thomson Kerr. Many were delivered over the radio during Dr. Kerr's 33 years as pastor of the Shadyside Presbyterian Church in Pittsburgh. They provide stimulus for the thought and preaching of the minister, and a basis for a living Christian faith for all seeking instruction and guidance.

\$2.50 at all bookstores,
THE WESTMINSTER PRESS
Philadelphia 7



teresting to note that Wesley and the makers of the Revised Standard Version bring out the force of the aorist, *episteusamen*, in Romans 13:11b by the same device (addition of word "first," not found in the Greek of the passage) and in exactly the same words: "for salvation is nearer to us now than when we first believed."

More generally interesting, in view of Wesley's later contention that *presbyteros* ("elder," "priest") and *episcopos* ("overseer," "bishop") were in the New Testament synonymous terms, is his rendition of *episcopos* exactly as in King James version (i.e. by "bishop," except in Acts 20:28).

Wesley seems to have preferred to good old Anglo-Saxon terms words of more immediate Latin and Greek derivation—"testimony" to AV's "witness," "apparition" to "spirit" (St. Mark 6:49), "diadems" to "crowns" in Revelation 12:3, 13:1, 19:12 (where this literally translates Greek, *diadēmata*). This is somewhat odd in a translation intended "chiefly for plain, unlettered men."

It is good to have John Wesley's New Testament in modern format. Specialists in the history of Bible transmission will welcome it. Others should perhaps read it in this anniversary year of Wesley's birth. But it is hard to see it in the long run as a book for the general reader, compassed about, as he is, with so great a cloud of witnesses in the form of modern versions based upon critical knowledge that simply was non-existent two centuries ago.

Similes of a Dirt Gardener

By PETER DAY

WHAT sort of person was Lazarus after Christ raised him from the dead? Browning's poem, "An Epistle," presents him as greatly changed, finding it hard to concentrate on the small talk and the hustle and bustle of his contemporaries, wrapped up in a vision that he could not communicate to them.

Another who has been brought back by Christ from the valley of the shadow is Richardson Wright, retired editor of *House and Garden*, who in *A Sower Went Forth* tells us, in passing, of a man who "awoke to another day, which he had not expected to see." But this time the man was given words to communicate the high thoughts that have replaced mundane preoccupations in his mind, and the result is this book of 13 Lenten meditations on the attributes of Christ. (Morehouse-Gorham. Pp. 25). \$1.50).

"Consider," says the author, "that there are some who say, 'After the grind, desperate struggles, and tensions of this

Prayer Book and Hymnal — Only \$5.00

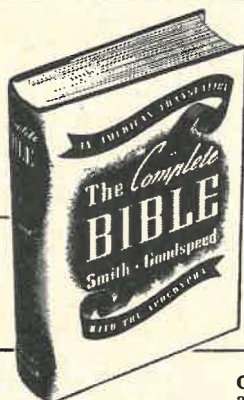


Special for Easter — Limited Supply

OXFORD PRAYER BOOK and HYMNAL
12mo — Page Size, 7½x5 inches
No. 03913

Moroccoette, limp, round corners, red under gold edges, gold cross. In Black or Red, \$5.00

MOREHOUSE-GORHAM CO.
Chicago New York San Francisco



The only complete Bible
in an American translation
—and at the lowest price.

**THE SMITH-GOODSPEED
COMPLETE BIBLE**

\$4.00 AT ALL BOOKSTORES

Other Smith-Goodspeed Bibles available. Write for a free brochure describing the complete selection.

UNIVERSITY OF CHICAGO PRESS, 5750 ELLIS AVE., CHICAGO 37, ILL.

When Writing Advertisers Please Mention THE LIVING CHURCH

life, who wants to live forever?' Doesn't that depend on with whom we live?"

The down-to-earth similes of a dirt gardener, the word-mastery of Richardson Wright, and the hard-won innocence of him who has known the breath of the grave combine to make *A Sower Went Forth* a book of spiritual power.

Books Received

MARRIAGE, MORALS, AND SEX IN AMERICA: A History of Ideas. By Sidney Ditzion. Bookman Associates. Pp. 440. \$4.50.

DAILY LIFE OF EARLY CHRISTIANS. By J. G. Davies. Duell, Sloan, and Pearce. Pp. xvi, 268. \$3.50.

JAMES I. By Charles Williams. Introduction by Dorothy Sayers. Roy Publishers. Pp. xiii, 310. \$3.50.

THE ENGLISH PRIMERS (1529-1545): Their Publication and Connection with the English Bible and the Reformation in England. By Charles C. Butterworth. University of Pennsylvania Press. Pp. xiii, 340. \$6.

THE SURPRISE. A play by G. K. Chesterton, with preface by Dorothy Sayers. Sheed & Ward. Pp. 65. \$1.50.

THE PROTESTANT CRUSADE, 1800-1860. A Study of the Origins of American Nativism. By Ray Allen Billington. Rinehart. Pp. viii, 514. \$6.50.

THE IMPUDENT DREAMER. The Story of Tubby Clayton . . . who had the impudence to believe that under God's hand, he could make dreams come true. By Melville Harcourt. Oxford University Press. Pp. 260. \$5.50.

THE GREAT LITTLE THINGS. By George Matthew Adams. New York: Duell, Sloan & Pierce. Boston: Little, Brown & Co. Pp. xiv, 301. \$3.50. ["Talks" by the author of the syndicated newspaper column, "Today's Talk."]

STANDING UP TO LIFE. By Frank Halliday Ferris. Bobbs-Merrill. Pp. 190. \$2.50. ["Spiritual messages" of the interim minister of the First Congregational Church of Jamestown, N. Y.]

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged	\$ 434.14
Mrs. H. McK. Harrison	10.00
Marianna Neighbour	4.00
Mrs. Donald M. Newman	2.00
Eugene H. Thompson, Jr.	1.10
	<hr/>
	\$ 451.24

For Korea

Previously acknowledged	\$ 504.00
Mrs. H. McK. Harrison	10.00
Katharine Lee Jones	5.00
	<hr/>
	\$ 519.00

Flood Sufferers in Europe

Previously acknowledged	\$ 30.00
Mrs. H. McK. Harrison	10.00
	<hr/>
	\$ 40.00

No Other
Folding Kneeler Chair Like This
...Combines Seating and Kneeling...Beauty and Comfort



Many uses: In the Sanctuary . . . as a pew extender for overflow crowds . . . For Lectures . . . Dinners . . . Entertainments.

The kneeler is a built-in part of the chair and folds automatically as the chair folds. It also folds up and locks out of the way when the chair is needed for regular seating only. This steel chair folds to flat 2" thickness for safe, non-wobbly stacking in minimum space—has Clarin famous lasting baked enamel finish—choice of luxurious mohair or leatherette upholstery—several beautiful color combinations—supremely comfortable for sitting or kneeling.



Write for:
Beautiful, new Free Catalogue showing entire Clarin line including unique new folding tablet arm chair.



Clarin Mfg. Company, Dept. 46,
4640 W. Harrison St., Chicago 44, Ill.

SINCE 1925...THE ARISTOCRAT OF FOLDING CHAIRS

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE

NEW YORK 5, N.Y.



Holy Laughter

By MERLE G. WALKER

Twelve page pamphlet reprinted from *The Living Church* of October 26, November 2, November 9, 1952. This analysis of the humor of the saints shows us that when men and women choose for God's sake the bare bread of daily toil and sacrifice, their laughter shakes the underpinnings of hell's despair.

Single copies35 cents
25 or more copies30 cents
100 or more copies25 cents

Order from:

THE LIVING CHURCH
407 E. Michigan St., Milwaukee 2, Wis.



**Direct Prices to
Churches, Schools,
Colleges, Clubs,
Lodges, Hotels
and all Institutions**

Write for
Catalog & Discounts

Monroe Tables Designed and Manufactured Exclusively By

THE Monroe COMPANY
20 CHURCH STREET COLFAX, IOWA

CHURCH BULLETINS



Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illustrated Catalog L.

H. E. WINTERS SPECIALTY CO.
308½ E. 4th St. Davenport, Ia.

Shrine of Our Lady of Clemency Continuous Novena

Write for Booklet

S. Clement's Church
20th and Cherry Streets, Phila. 3, Pa.

RHODE ISLAND — The assembly of the Rhode Island State Council of Churches authorized the creation of a special committee to study the council's relationships with the Episcopal diocese of Rhode Island and other non-member Churches and with the National Council of Churches.

In January, the assembly tabled a proposal from its administrative committee to "decline active membership affiliation" with the NCC. The proposal stemmed from the doctrinal difference in the membership requirements of the two bodies as expressed in the preamble to their constitution.

The NCC admits to membership only those communions who believe in Christ as "Divine Lord and Saviour." The Rhode Island Council accepts "followers of Christ," those who give "allegiance to Christ" and those seeking to "express His spirit through a coöperative endeavor."

The state council's position has kept from membership the Episcopal diocese and other groups in the state, notably the Augustana Lutherans, the United Presbyterians, and Presbyterian, U.S.A. Churches. [RNS]

CALIFORNIA—At the request of the clergy of the diocese, the 103d convention of California, presented a changed aspect to the delegates who gathered at Grace Cathedral, San Francisco, February 3d and 4th.

Chief observable differences were elimination of the traditional joint session with the Woman's Auxiliary, and the presentation of many department reports by title only, with full reports available in mimeographed form. The result of the changes was that there was more time for consideration and discussion of diocesan business, without the sense of pressure which sometimes characterized former sessions.

Bishop Block of California and Bishop Shires, Suffragan of the diocese, called attention to the fact that 1953-1954 marks the centennial of the consecration of the Rt. Rev. William I. Kip, first Bishop of California, and his arrival in San Francisco to take up his pioneer duties. Bishop Shires pointed out that this year is also the 15th anniversary of Bishop Block's consecration.

The delegates resolved to observe these events by a suitable year-long program and authorized appointment of a committee to develop plans, which will include raising a fund for missionary opportunities as well as for appropriate services and commemorative activities.

Convention established a foundation to receive and administer gifts and bequests for various diocesan funds and projects. The diocesan working fund

budget was adopted as presented in the amount of \$141,709, and the episcopal and convention fund budget was increased by \$4,000 to provide proportionate salary and pension increases for both Bishops.

Secretary: the Rev. H. T. Praed; treasurer, Mr. Park Chamberlain. Standing Committee: Clerical, Mark Rifenbark, F. P. Foote, E. W. Jackson, Lesley Wilder, Jr.; lay, A. C. Agnew, C. H. Kroll, F. T. Hodges, Mrs. N. B. Livermore. Diocesan council: Clerical, E. A. Wicher, Jr., D. W. Graham; lay, H. V. Alward, Fred Wiggin.

Delegates to Synod: Clerical, J. H. Thomas, Clarence Lee, W. B. Murdock, C. M. Guilbert; lay, L. M. Johnson, Frank Sibilia, Harry Jue, Mrs. Milton Farmer.

NEW HAMPSHIRE — The diocese of New Hampshire figures prominently in the State legislature's current hot debate over the proposed released time for religious education in public schools (Kearns-Pillsbury Bill). The diocese went on record as favoring this bill at the convention in May, 1952. It is one of the first, and one of the few to endorse it.

Bishop Hall of New Hampshire was interviewed recently and the interview published in *The Concord Monitor*. The same issue carried a strong denunciation of the bill in the form of an editorial.

The reporter covering the hearing sums it up appropriately: "This bill, we would guess, is due for stormy sledding, and may be the hottest issue in the 1953 session."

LONG ISLAND — Fifteen hundred people crowded St. Ann's Church, Brooklyn, N. Y., for the opening service of the 1953 diocesan Lenten mission conducted annually by Bishop DeWolfe of Long Island on the first five Sunday evenings in Lent.

Purpose of the Lenten mission is to deepen and strengthen the pastoral relation in which the bishop and the people of the diocese stand.

LONG ISLAND — A defense of the record of missionary giving of the diocese of Long Island was made by the Ven. Harry J. Stretch in a recent report to the archdeaconry of Queen and Nassau.

Archdeacon Stretch said that during the past decade Churchpeople of Long Island contributed in excess of \$700,000 more toward meeting the assigned missionary objective than they did during the previous decade. He said:

"The budget of the department of missions and Church extension for work in the diocese of Long Island for 1943 was \$50,000. For 1952 it was \$165,730. In 1943, the diocese of Long Island contributed \$40,000 to National Council; in 1952, \$101,000. . . .

"Our not contributing to National Council its full asking of the diocese is

cited by certain groups to bring discredit upon the diocese, the bishop's leadership, and the Catholic and Apostolic heritage of this Church which the bishop tries to bring to bear upon the life of the diocese, and, through the diocese, upon the whole Episcopal Church. Anyone who wishes to suppose that Long Island is retrogressing may go along and suppose so — but the figures won't substantiate his assumption. Those presented [above] do not include the \$100,000 given last year to the Episcopal Charities Appeal, or the United Thank Offering, etc. . . .

"To persuade our people to reexamine the objectives and goals of the Christian cause is a more effective means of gaining our missionary objectives than any analysis of latent financial giving can possibly be. It is interesting to consider the extent of our untapped financial resources, but statistics are not the life blood of missionary endeavor. The life blood of missionary action is the life blood of Jesus Christ dripping from His sacred wounds as He hangs upon the cross, bringing to its glorious finish his sacrificial and total self-giving for the restoration and renewal of disobedient creation."

NORTH DAKOTA — Did you hear the story about the hard-hearted banker whose glass eye had a sympathetic gleam in it, while his natural one was devoid of it? Bankers too often are accused of being merciless, unsympathetic, and as driving hard bargains. There is one bank in North Dakota that does not fit into any such description.

The treasurer of the Church of the Good Shepherd, in Lakota, found in the mail a check from the Lakota State Bank in the amount of \$100. At first the treasurer thought it was a mistake, but an attached letter explained, "Because of the good the churches are doing for our community, we are sending you, and each of the other churches in Lakota, a modest gift of \$100 each."

MASSACHUSETTS — For the second time this year, Anglicans on board a ship docking in the Port of Boston were welcomed by representatives of the diocese of Massachusetts, and given addresses of rectors in the cities or towns to which they were going. Miss Wilma Butler, office secretary in the diocesan department of social service, and Miss Constance Riley, a recent arrival from England who is now secretarial assistant in the bishop's office, performed this friendly service when they met the S.S. *Nova Scotia*. They later wrote to the clergy whose names they had handed to the new arrivals.

MASSACHUSETTS — A bequest of \$36,000 and whatever may be the residue of the \$55,000 estate of the late Grace B. Latimer has been received by Emmanuel Church, Wakefield, Mass. The Episcopal City Mission of Massachusetts has been left \$1,546.

March 15, 1953

Christian Morality in a Time of Transition

By **LESLIE HUNTER**
Bishop of Sheffield

The Seed And The Fruit

This book contains in expanded form lectures given at McGill University in Montreal. Subject matter: *Are Moral Standards Declining? Morality and Christian Morality; The Morality of Grace; Crucial Issues; What Should the Church be Doing? Eternal Life*. We are pleased to announce that this book is being distributed throughout the United States by Morehouse-Gorham Co. \$2.00

The Courses Delivered in Westminster Abbey, St. Paul's Cathedral, and St. Martin-in-the-Fields for the School of Religion.

Contributors: **J. W. C. WAND, W. R. MATTHEWS, V. A. DEMANT, LINDSAY DEWAR**

Christian Belief Today

The twenty addresses in this important book survey the whole ground of the faith and practice of Christianity. Bishop Wand's topic is *The Scheme of Salvation*; Dean Matthews' topic is *Problems of Christian Belief*; Canon Demant's topic is *Man and the Social Order*; Canon Dewar's topic *Personality and Human Relations*. \$4.50

Morehouse-Gorham Co.

14 E. 41st Street, New York 17
29 E. Madison Street, Chicago 2
261 Golden Gate Avenue, San Francisco 2

Just Arrived From SWEDEN!

In Time for Easter Delivery

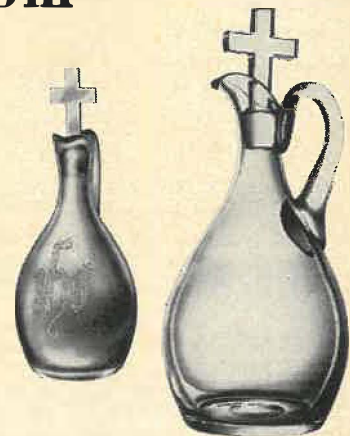
BEAUTIFUL CLEAR CRYSTAL CRUETS

Hand-Cut Cross Stopper Individually Ground for Perfect Fit

	Plain	Etched IHS
½ Pint\$ 7.50 ea.	\$12.50 ea.
1 Pint 10.00 ea.	15.00 ea.

R. Geissler, Inc.

23-11 — 38TH AVE., LONG ISLAND CITY 1, NEW YORK



HOME-STUDY FOR LONDON DEGREES

Wherever you are you can turn spare time to good account by taking a Wolsey Hall Postal Course for London Univ. Degrees, B.A., B.D., etc. No lecture attendance; only 3 exams. to pass at many U. S. centres. Tuition for many Theological exams. and in single subjects, e.g. English, History, Economics, etc. 2000 Courses. Low fees, instalments. Prospectus (mention study interest) from: Director of Studies, Dept. OAE.

Wolsey Hall, Hamilton, Can.

THE LIVING CHURCH is the only weekly news magazine of The Episcopal Church published in two editions to give you the news while it is new.

Clergy and Choir
VESTMENTS
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes

All Embroidery Is Hand Done

J. M. HALL, Inc.

14 WEST 40th ST., NEW YORK 18, N. Y.
Tel. CHickering 4-3306

LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE., NEW YORK CITY

MOWBRAYS

Church and Altar
Ornaments

Embroidery and
Needlework

Cassocks and Surplices

At favourable exchange rates

A. R. MOWBRAY & CO. LIMITED
28 MARGARET ST., LONDON, W.1
ENGLAND

STAINED GLASS

WOOD-
WORK
METALS
MARBLES
LIGHTING
CHANCES



DECOR-
ATION
MOSAIC
AND ALL
CHURCH
CRAFTS

THE J. & R. 1857
LAMB STUDIOS
TENAFLY N. J.

KNEELING HASSOCKS



Plastic or velour cover
in choice of colors.
Kneeler and Pew
Cushions.
Samples and prices
on request.
BERNARD-
SMITHLINE CO.
23-10 - 38th Ave.,
Long Island City, N.Y.



MONEYMAKERS

for Guilds and Bazaars

SELL UNIQUE Name-in-Skirt NOTES Earn EXTRA MONEY!

Now, at last, you can offer your friends these excitingly different notes! Just showing free samples pays you \$25.00 profit on only 60 boxes. Be different! SELL THE UNUSUAL! New ideas in Kiddie Greetings, Gams, Books, Cute Salt Shakers, new Secret Pal, Friendship, Eastern Star, Religious cards, \$1 Gifts, many Hard-to-Find items. Large, new line assures top sales. Send today for FREE Note Samples and Cards on approval. MIDWEST, 1113 Wash., Dept. 96-J, St. Louis 1, Mo.



LIBERAL COMMISSIONS are available to Church groups selling *The Living Church*—subscriptions or bundle plan. Write to Circulation Department, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis.

Bishops

(Continued from page 9)

come from the National Church for work throughout the world.

We must have these things, but these are not the things for the securing of which you have called this man to be your bishop. You have called him that he might lay his hands on your head in confirmation, and that he may lay on your heart a sense of your debt to God for the salvation He has given us in Jesus Christ. You have called him to be your bishop that he might reclaim you from the worship of the golden calf—the crass materialism which many of us have set up in place of God. You have called him to be your bishop because you *do* know—whether you show it forth in your daily life or not—you *do* know that the things of this world pass away, and that only the things which are spiritual are eternal. . . .

There is nothing in what we shall do to him today to make him a better administrator, or a better business man than he was before he came to us. His life has been spent in what we might call "smallish" parishes, but his character and faith have brought him through to this day, and those are the things which count. The only thing we do to him today is to make him a bishop in the Church of God. You called him to this diocese, and it is your responsibility to see to it that the visible part of this Sacrament of the Church rises to meet the inward and spiritual grace which it is his job to provide, and which he will give abundantly as I who have known and loved him for many years well know. . . .

I feel that I can talk to you frankly to you because I live a long way off, and you cannot get at me. Another reason is that, while Georgia and Fond du Lac are far apart geographically—and ecclesiastically—they are about the same size so far as communicants go. We are even on adjoining pages of the *Episcopal Church Annual*. Small as we are we could work miracles for God if we gave to Him all that we are and a fair share of what we have. We are poor people down in Georgia compared with you in this Northern and progressive world, but if we gave even half as much of ourselves and of our substance to the Church as we do to our pleasures, we would work miracles for God. It is so with us, and I believe it is so with you.

If we really regarded our religion as the most important thing in our lives—which it is—we would do more about it; and that you should do more about it is the reason you had a convention in the first place, and the reason you elected a bishop; and it is also the reason you are going to give to him, in his work, your money and your loyalty and your love. . . .



STAINED GLASS

Bronze Tablets
Brass Altar Ware
Furnishings of
Metal and Wood

SINCE 1889

THE PAYNE-SPIERS
STUDIOS, INC.
48-54 EAST 13TH STREET, PATERSON 4, N. J.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Gorham Co.

14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.

Morehouse-Gorham Co. of California
261 Golden Gate Ave.,
San Francisco 2, Calif.

CHURCH FURNISHINGS

Stained Glass • Lighting Fixtures
Altars • Pulpits • Tablets
Genuine Bells • Vestments

Studios of GEORGE L. PAYNE
15 PRINCE ST. PATERSON 16, N. J.

ST. MONICA'S HOME FOR SICK COLORED WOMEN

(Founded in 1888)

125 Highland Street

Boston 19, Massachusetts

Under the direction of
The Sisters of St. Margaret



OSBORNE CHALICES

Designers and Makers of the Finest

Illustrated Book No. LC53C available
Bronze Memorial Tablets List—LC53M

F. OSBORNE & CO. LTD.

117 GOWER ST. LONDON W.C. 1 ENGLAND

TRY THE . . .

DOROTHY ROOKS

Church Needlework Service

For frontals, vestments, banners, etc.
(everything except choir robes)

We offer excellent design and craftsmanship with careful personal attention to each customer. Quick delivery.

135 Nottinghill Gate
London, W. 11 England

TEL. PAR. 6664

PEWS, PULPIT & CHANCEL
Furniture
•• EARLY DELIVERY ••
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 121 SCRANTON 2, PA.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen
1837 Church Vestment Makers 1953
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



DEATHS

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

Sydney Dixon, Priest

The Rev. Sydney Dixon, 89, retired, died February 3d, at his home in Los Angeles, after a three-day illness.

Fr. Dixon was ordained in 1907 and served churches in the diocese of Louisiana, Texas, and Long Island. He retired in 1938, and since that time has lived in Los Angeles where he has been active in supply work. He is survived by his widow, one son, and two grandsons.

Alexander C. Killeffer, Priest

The Rev. Alexander C. Killeffer, retired priest of the diocese of Tennessee, died February 25th after more than 60 years in the ministry of the Church. He was 96.

Ordained deacon in 1891 and priest in 1894, Mr. Killeffer served successively churches in Harriman, Greeneville, and Columbia, Tenn.; Shamokin, Pa.; Cleveland and Fayetteville, Tenn.; Bradenton and Key West, Fla.; Franklin and Monterey, Tenn., until his retirement in 1931. He then made his home in the scene of his first cure at Harriman, and became noted for his personal work with boys and young men, particularly in organizing and training cub scouts. For some years he had been inactive due to infirmities of age, but retained a keen interest in the work of the Church, almost to the end.

From 1918 to 1922 Mr. Killeffer was dean of the convocation of Nashville in the diocese of Tennessee.

George C. S. MacKay, Priest

The Rev. George Cook Shearer MacKay, rector of St. Luke's Church, Malden, Mass., since 1939, died on January 24th. He was born in Wick, Scotland, in 1890, and educated at the University of Edinburgh and the Glasgow Theological School before coming to this country and receiving the degree of B.D. from the Episcopal Theological School. After ordination in 1928, he served as rector of Trinity Church, Woburn; St. Andrew's, New Bedford; the former St. John's Church, Lawrence, all in Massachusetts, before being called to Malden.

Augustus Walton Shick, Priest

The Rev. Augustus Walton Shick, who had been living in retirement in Atco, N. J., died on June 19, 1952 at the age of 70, after a paralytic stroke. He was rector of Grace Church, Haddonfield, N. J. for 23 years (1918-1941) and from this church he was buried on June 21st. Most of the clergy of the Camden Clericus took part in the sung requiem, which was led by the liturgical choir of the parish, a group of men who

had formerly been acolytes. The same group sang the vespers for the dead the night before. He held various charges in Pennsylvania from 1910 to 1918. He was the owner and director of Camp Absegami for Boys, Cape May, N. J. There are no survivors except cousins.

J. Thompson Brown

J. Thompson Brown, a prominent layman of the diocese of Delaware and a director and former vice president of the DuPont Company, died late on January 31st of a self-inflicted gunshot wound.

In diocesan affairs, he was a trustee of the diocese, a trustee of the Episcopal Church School Foundation (St. Andrew's School for boys, Middletown, Del.), and junior warden of Immanuel Church, Wilmington.

Kenneth S. Mainland, Deacon

The Rev. Kenneth S. Mainland, Riverside, Ill., died January 24th, after a heart attack.

The Rev. Mr. Mainland, who was ordained a perpetual deacon May, 1948, by Bishop Dandridge of Tennessee, was a claim lawyer and assisted at St. Paul's Church, Riverside, Ill.

He was born in Green Bay, Wis., in 1904, and received the B.A. from the University of Wisconsin, and the LL.B. from Kent College of Law.

He had served in Grace-St. Luke's parish of Memphis from 1947 to 1951, when his business occasioned his removal from Memphis.

The Rev. Mr. Mainland is survived by his wife Madelaine and his son Ernest.

Emily Toll Hopkins

Emily Toll Hopkins, 61, teacher of history and assistant principal of Margaret Hall School, Versailles, Ky., died in the Woodford Memorial Hospital, Versailles, on January 24th, after she had suffered a stroke the day before. She had been on the staff of the school since 1942 and was secretary of the board of trustees.

Mrs. Hopkins was a native of Kansas City, Mo., and the widow of M. Woodworth Hopkins. She is survived by two sisters, Mrs. Paul Brinkman and Mrs. Charles German, both of Kansas City.

Always active in the Church, she was at one time a diocesan officer of the Woman's Auxiliary in West Missouri and at the time of her death she was a member of the Society of the Companions of the Holy Cross. Before coming to Margaret Hall Mrs. Hopkins was the principal of Valle Crucis School, Valle Crucis, N. C.

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address: THE REV. W. G. CHRISTIAN, Rector Box L Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls Under Sisters of St. John Baptist An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address: Box 56, Mendham, New Jersey THE SISTER SUPERIOR

KEMPER HALL

Boarding and Day School for Girls. Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC. KENOSHA, WIS.

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS: Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

FOR BOYS

ST. PAUL'S SCHOOL

Garden City, Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota Address: Director of Admissions.

Carleton College Northfield Minnesota

If - - -

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

NOTICES

DIED

TOPPING, Sidney J., died February 25th, Waukesha County, Wis., Hospital. Buried March 2d in Nashotah House Cemetery. In the Communion of the Catholic Church and in the confidence of a certain Faith.

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.

RELIGIOUS libraries purchased. Baker Book House, Department LC, Grand Rapids 6, Mich.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

EXCHANGE OFFERED

WOULD ANY PRIEST and family like holiday in Jamaica for 2 or 3 months during summer? English Episcopalian Priest in Jamaica would like exchange pulpit with American Priest. New England states preferred. Exchange would include stipend, car, house. Cars exchanged Miami and Montego Bay. For further particulars write Rev. R. R. Kendall, Falmouth, Jamaica. (Graduate University of Edinburgh and Cuddleston College, Oxford).

FOR RENT

JULY AND AUGUST 1953, 7 room summer home in beautiful Mattapoisett, Massachusetts on Buzzard's Bay, overlooking ocean and private beach. Write for details. H. Norman Frazee, 32 Park Ave., Natick, Mass.

FOR SALE

CASSOCKS, SURPLICES, Stoles, Chasuble, Albs, Amice, Girdles, Altar Linens, all used but like new. Reply Box H-851, The Living Church, Milwaukee 2, Wis.

GUEST HOUSE

ST. ANNE'S Guest House. A comfortable home for elderly women. For information please write the Rev. Mother Superior, O.S.A. Convent of St. Anne, 287 Broadway, Kingston, N. Y.

LIBRARIES

MARGARET PEABODY Free Lending Library of the Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CHANGES

Appointments Accepted

The Rev. Holt M. Jenkins, formerly rector of St. Stephen's Church, Catsauqua, Pa., is now associate rector of Trinity Church, Bethlehem, Pa. Address: 44 E. Market St.

The Rev. Peter J. Brownlee, formerly vicar of the Church of the Redeemer, Los Angeles, is now rector of Grace Church, Glendora, Calif. Address: 131 N. Vista Bonita Ave.

The Rev. William Macbeth, formerly rector of the Church of the Ascension, Highland Park, Richmond, Va., is now serving St. John's Church, Waynesboro, Va. In his Highland Park charge, in the diocese of Virginia, the Rev. Mr. Macbeth served on a number of civic and diocesan groups devoted to the interests of young people.

The Rev. William Nelson Penfield, formerly curate of Christ Church, Newark, N. J., is now chaplain and master of the Lower School at St. Bernard's School, near Gladstone, N. J.

The Rev. Max H. Rohn, formerly rector of St. John's Parish, Poultney, Vt., is now in charge of St. John's Mission, Harbour Island, Bahama Islands.

The Rev. Wilson W. Sneed, formerly assistant rector of St. Luke's Church, Atlanta, Ga., has for several months been rector. Address: 435 Peachtree St., N.E., Atlanta 3.

The Rev. Gray Temple, formerly rector of the Church of the Good Shepherd, Rocky Mount, N. C., will on May 1st become rector of St. Peter's Church, Charlotte, N. C. Address: 115 W. Seventh St.

Armed Forces

Chaplain (Capt.) Harry G. Campbell, formerly addressed at Fort Dix, N. J., may now be addressed: Office of the Chaplain, St. Cornelius' Chapel, Fort Jay, Governors Island 4, N. Y.

Chaplain (1st Lieut.) Donald B. Kline, formerly addressed APO 227, ROD, c/o P. M., N. Y., may now be addressed at HQ Det C 7812 SCU, APO 189, c/o P. M., N. Y.

Chaplain (Capt.) Roswell G. Williams, formerly addressed at 9th Trans HWY Trans GP, APO 53, c/o P. M., N. Y., should be addressed temporarily at Interlaken, N. Y. Chaplain Williams wrote that he expected to return to the United States in March, to be separated from the Army early in April.

Resignations

The Rev. Dr. Guy F. Caruthers, vicar of Christ Church, Lykens, Pa., and St. Paul's, Williams-town, has retired from the active ministry, but will continue with supply work and speaking engagements. Residence: 933 E. King St., Lancaster, Pa.

The Rev. Marion Hatchett resigned recently as assistant of the Church of the Advent, Spartanburg, S. C., to devote full time to his work at the Church of the Incarnation, Gaffney, and the Atonement, Blacksburg. Address: 1-B Irene Apts., Gaffney, S. C.

The Rev. Walworth Tyng, rector of St. Stephen's Church, East New Market, Md., and Old Trinity Church, Church Creek, in charge of St. Andrew's, Hurlock, retired from the active ministry recently. The Rev. Mr. Tyng, who spent 35 years of his ministry as a missionary in China, will continue to do supply work. Until their new home near Cambridge, Md., is completed, the Tyngs will live in the rectory at East New Market. They will call their new place "Restyng."

Changes of Address

The Rev. Clifford Chadwick, assistant rector of Grace Church, New Bedford, Mass., may be addressed at 415 County St.

The Rev. John D. Hull, retired priest of the diocese of Massachusetts, may be addressed at Fort Myers Beach, Fla.

The Rev. Arthur Stevens Knapp, rector of Trinity Church, Houston, formerly addressed at 26 Pinedale, may now be addressed at 3410 Burlington, Houston 6, Tex.

The Rev. Walter C. Middleton, who is serving St. Peter's Church, Del Mar, Calif., gives as his office address: Box 336, Del Mar, Calif., residence: Box 656, Rancho Santa Fe, Calif.

The Rev. Ralph C. Miller, associate rector of

CLASSIFIED

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325L, Marblehead, Mass.

POSITIONS OFFERED

WANTED: Priest for Sundays in July. Westchester, suburban New York. In return for use of rectory and small stipend. Near Beaches. 35 minutes from center Manhattan. Reply Box H-849, The Living Church, Milwaukee 2, Wis.

WANTED: Physical education teacher for second semester. Church boarding school for girls in the south. Reply Box M-841, The Living Church, Milwaukee 2, Wis.

WANTED: Field representative. Part time work. Church boarding school for girls in the south. Reply Box M-842, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

TEACHER, experienced in Church schools. Science, mathematics, Bible. Young woman. Desires position September, 1953. Reply Box H-843, The Living Church, Milwaukee 2, Wis.

AVAILABLE May 1st—Young married Priest finishing term as Curate in large Eastern parish desires Rectorship. College and seminary graduate. Reply Box C-850, The Living Church, Milwaukee 2, Wis.

CHURCHWOMAN desires position as Voice teacher in Church school, college or community. Music graduate, pupil of leading American teachers. Twenty years teaching experience, can teach piano. Reply Box J-847, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR available after Easter. Experienced and highly trained. Recitalist. Excellent liturgical background. Outstanding references. Reply Box G-848, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

Trinity Church, Houston, formerly addressed at 1015 Holman, may now be addressed at 26 Pine-dale, Houston 6, Tex.

The Rev. G. Stoddard Patterson, rector of St. Paul's Church, Milwaukee, formerly addressed at 1324 N. Marshall, should now be addressed for all mail at 914 E. Knapp, Milwaukee 2.

The Rev. Henry S. Paynter, business manager of the Church periodical of the diocese of Pennsylvania, may be addressed at Paper Mill Rd., Philadelphia 18.

The Rev. Stanley C. Ripper, retired priest of the diocese of Vermont, formerly addressed in Roxbury, Conn., may now be addressed c/o the Rev. Donald Brooks, "Shirley," Station Rd., Petersfield, England.

The Rev. Hector W. Thompson, priest of the diocese of Iowa, retired in 1950 because of coronary heart disease, reports a change of address in Ames, Iowa, to 607 Ash Ave.

The Rev. David H. Weeks, who retired recently as rector of the Church of the Epiphany, Niagara Falls, N. Y., is now addressed: Youngstown, N. Y.

The Rev. H. R. White, retired priest of the diocese of Oregon, who has been addressed in Portland, Ore., may be addressed until June 1st at 412 Marine St., LaJolla, Calif.

The Rev. Carl E. Wilke, who formerly served St. Matthew's Church, Bellaire, Tex., may now be addressed for all mail at 2409 N. Wahl Ave., Milwaukee 11.

Ordinations

Priests

Connecticut: The Rev. John Stewart Cuthbert was ordained priest on January 22d by Bishop Hatch, Suffragan Bishop of Connecticut, acting for the Bishop of Connecticut, at St. Andrew's Church, Marble Dale, Conn., where the new priest will continue to be in charge. Presenter, the Ven. E. R. Merrill; preacher, the Rev. Dr. William Porkess.

Dallas: The Rev. Jack Oliver Bird was ordained priest on February 2d by Bishop Mason of Dallas at St. James' Church, Texarkana, Tex., where the new priest is curate. Presenter, the Rev. T. H. Carson; preacher, the Rev. E. L. Reed. Address: Box 6.

Los Angeles: The Rev. Reynold B. Boden and the Rev. Gerald H. Graves were ordained to the priesthood on February 17th by Bishop Bloy of Los Angeles at St. Mark's Church, Altadena, Calif.

Fr. Boden, who for twenty years was pastor of the Congregational Church of the Messiah in Los Angeles and lecturer for many years at the School of Religion at the University of Southern California, was presented by the Rev. H. V. Harris. Fr. Boden is assistant curate of St. Paul's Cathedral, Los Angeles.

Fr. Graves, formerly curate of St. Mark's, Altadena, and since February 1st vicar of Ascension Mission, Tujunga, was presented by the Rev. A. H. Dexter. The Rev. G. P. Prince was preacher.

The Rev. Emerson W. Methven was ordained priest by Bishop Campbell, Suffragan Bishop of Los Angeles, on February 17th at Trinity Church, Santa Barbara, Calif., where Fr. Methven is curate. Presenter, the Rev. Dr. G. J. Hall.

Texas: The Rev. Alfred Noble Redding was ordained priest on December 23d by Bishop Hines, Coadjutor of Texas, at the Church of the Epiphany, Burnet, Tex., where the new priest is in charge. Presenter, the Rev. P. W. Hirst; preacher, the Rev. C. A. Sumners.

Western New York: The Rev. John B. Birdsall was ordained priest on February 12th by Bishop Scaife of Western New York at the Church of the Good Shepherd, Buffalo, where the new priest is assistant. Presenter, the Rev. J. J. Post; preacher, the Rev. G. F. O'Pray.

Deacons

Georgia: The Rev. J. Nathaniel Reid, formerly a Methodist minister, was ordained deacon on February 14th by Bishop Barnwell of Georgia at St. John's Church, Savannah, Ga., where the new deacon will be assistant. Presenter, the Rev. Ernest Risley. Address: 18 S. Oakwood Dr.

Women Workers

Miss Helen Averett, former executive secretary of the Woman's Auxiliary of the diocese of Alabama, has joined the staff of the University of the South as executive secretary of the endowment office. In her diocesan position, Miss Averett visited Auxiliaries throughout the state, conducting one or two-day institutes on Auxiliary work.

Part of her program included setting up five

convocations in the diocese with the same kind of officers as are on the diocesan executive board to promote liaison and coordination of activities between diocese and parish.

Marriages

The Rev. Mills Schenck, Jr. and Nana June Caruso of New York were married on January 3d at the Church of the Heavenly Rest, New York. Address: St. Margaret's Rectory, 6 Church St., Belfast, Me.

Deaconesses

Deaconess Celia E. Brown, formerly at St. Clement's Church, New York, is now working at St. Anne's Mission, 600 S. Piedras St., El Paso, Tex.

Laymen

Mr. John B. Marsh, vice-president of the Association of the Bar of the City of New York and president of the Harvard Law School Association, has been elected president of the board of managers of St. Barnabas' Hospital for Chronic Diseases in the Bronx, succeeding Mr. Rogers H. Bacon.

Girls' Friendly Society

Three new appointments to the national staff of the GFS were announced at a recent meeting of the board of directors at Seabury House, Greenwich, Conn.:

Mrs. Clyde H. Nelson (formerly Miss Kathryn Bryan, missionary to Haiti) is now program consultant.

Miss Edith Denison, formerly on the staff of the National Council's Department of Christian Social Relations, is now GFS financial consultant.

Mrs. James B. Landreth, the former Louise Burpee, west coast field worker, is field consultant.

The Girls' Friendly Society now has representatives on the National Executive Board of the Woman's Auxiliary; the National Council's Departments of Christian Education and Christian Social Relations; and the Committees on the Status of Women and Religion in American Life. Plans are underway looking toward the development of a world GFS and toward closer relationship with the British GFS.



GO TO CHURCH DURING LENT

STOCKTON, CALIF.

ST. ANNE Rev. C. T. Abbott, Jr., v
1020 Lincoln Road
Sun 7:30, 9:30, 11, 6; Wed 7, Thurs 7:30, Fri 9:30

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Rev. Percy Major Binnington
Washington Ave.
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD & Fri 9; C Sat 5-6

WASHINGTON, D. C.

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

NEW SMYRNA BEACH, FLA.

ST. PAUL'S 1 bk off US #1
Sun Eu 7:30, 9, 11, MP 7:15, Lit 10:30, Sta & Ador 7:30; Daily ex Wed 7 & 5:30; Wed 9:30 & 7:30; C Sat 6-6:30

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:30, 11; Sta & B 8; Mass Wed & Fri 7, 10:30, others 7:30; C Sat 5

CHICAGO, ILL.

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

(Continued on page 24)

THE
EPISCOPAL CHURCH
WELCOMES YOU

EVERYWHERE
(SEE LIST BELOW)

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.
MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

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.



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

GO TO CHURCH DURING LENT

NEW YORK CITY (Cont.)

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS' Rev. Roelf H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
8:45, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
EP 1:30; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

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

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
5-6, 8-9 & by appt

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

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, P-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30.
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 10 (Sung), 11:45; Ev & B last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

HOLLIS, N. Y.

ST. GABRIEL'S Rev. Robert Y. Condit
196th St. & Jamaica Ave.
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 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

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. L. Somers; Rev. H. M.
Cook
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching
Thurs 12:10; Daily: MP, HC, Lit 12:15, EP 5:10

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

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, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl, Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

READING, PA.

ST. MARY'S Rev. Lyle E. Scott
Front and Windsor Sts.
Sun 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thurs &
HD HC; Lenten Services: Thurs EP 7:30

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 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 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 5-6

EVANSTON, ILL.

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

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Sol), EP & B 7:30; HC daily 7;
Wed & HD 10; Thurs 6; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

TRINITY Rev. John G. Dahl, r
Grand River & Trumbull (Downtown)
Sun 9, 11, 7; Tues & Sat 10; Fri 7; HD 7 & 10;
C Sat 7:30-8

ST. LOUIS, MO.

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

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. Alfred J. Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent 4 (Children) & 8;
Fri all year 9:30 Lit & HC; HD 9:30 HC; C by
appt Open daily 8-4

NEW YORK CITY

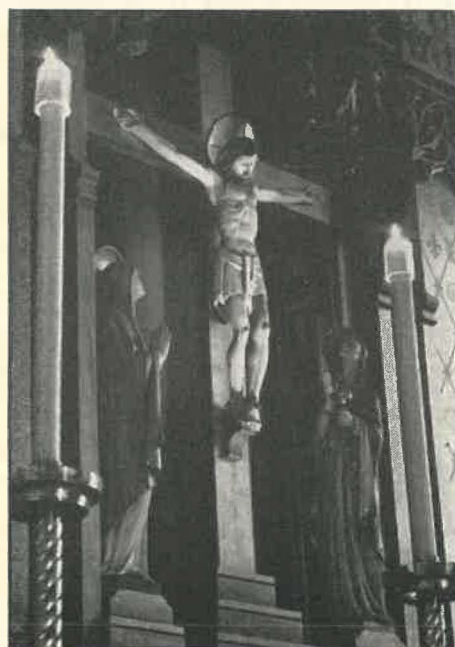
CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11,
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cha HC;
Wed 10 HC

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

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



Crucifix over the High Altar:
ST. PAUL'S CHURCH
WASHINGTON, D. C.