

# The Living Church

June 21, 1953

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**OPERATION COMMUNITY DAY:** Bishop DeWolfe plays with the younger members of his diocese [see page 17].

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## Talks With *Teachers*

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



### A Selection of Courses

THE 32-page booklet entitled *Interim Church School Study Courses 1953-1954* was mailed to every parish priest by the Seabury Press recently. With it was a complete order blank to assist in ordering selected texts. This *Interim* booklet is the nearest thing we have just now to an official or recommended curriculum. The *Interim* booklet lists courses now available in print which are in keeping with the new approach and aims of our coming new curriculum. Several are given for each grade. This is the third year of the publication of the *Interim*, which was carefully prepared by a committee under the authority of the National Council's Department of Christian Education, and it has been followed by an increasing number of parishes each year.

But the final decision for each grade must be made by each parish. Because many have requested this help, there follows a more limited selection, which, we believe, will work well in an ordinary parish, provided the teachers will try to use the texts as intended. It should be read with the *Interim* booklet in hand. Number in parenthesis is the page in *Interim* where the course is described and prices given.

*Pre-Nursery, under 3:* Guild of the Christ Child, Maryland (8).

*Nursery Class, age 3:* "Learning in the Nursery Class," McCallum. Order the take-home leaflets for every child (10).

*Kindergarten, age 4-5:* "Our Heavenly Father," new course in *The Episcopal Church Fellowship Series*, Morehouse. The latest version, much revised and brought up to date, of the famous *Christian Nurture Series*. See separate brochure.

*Grade I, age 6:* A "year of units" is proposed: (a) Until Christmas—Graded Press, Course I, Part I, "Working Together in Home and Church" (13); (b) Until Lent—"We Learn How the Boy Jesus Lived" (15); (c) In Lent—Our mission study unit; (d) After Easter—"We Enjoy God's Beautiful World" (16).

*Grade II, age 7:* A "year of units" again: (a) To Christmas—Graded Press, Course II, Part I, "Growing in God's World" (15); (b) To Lent—"We Live Together" (16); (c) In Lent—Our mission study unit; (d) After Easter—"We Talk With God" (16).

*Grade III, age 8:* Another "year of units" divided as above: (a) Pilgrim Press, "Abraham, Isaac and Jacob" (16);

(b) Pilgrim, "The Story of Joseph" (16); (c) Missionary unit; (d) "Why Celebrate Whitsunday," National Council Unit.

*Grade IV, age 9:* "Discovering Our Church," Prugh (Cloister) (18).

*Grade V, age 10:* "Living the Christian Year," new course in *The Episcopal Church Fellowship Series*, Morehouse. See separate brochure for description and prices. Has teacher's book and pupil's reader. Also weekly take-home cards. Based on the old *Christian Nurture Series*.

*Grade VI, age 11:* "Christian Living in Our Community" (Cloister) full year (19).

OR—"Christian Life of Faith, Love and Duty," Pastoral, if approach to confirmation is desired (25).

OR—A Year of National Council Units. See titles listed in *Interim* (20).

*Grade VII, age 12:* The Life of Our Lord should be taught this year, and any good text can be used. Two helpful books are given in the *Interim*: "Lessons on the Life of Our Lord Jesus Christ," Chalmers (25); an interesting unit of 15 sessions, covering the ministry through the Resurrection, is Pilgrim, "A Life of



Jesus," by Rust. Tends to Liberal expressions, but can be safely taught by an informed Churchman (26).

*Grade VIII, age 13:* Church History is called for this year, or Christian Biography. Many texts are available. A good drill course is "The Life and Work of the Church," by Garlick, *Pastoral Series*, Morehouse.

*Grade IX, age 14:* (a) Until Christmas: "The Story the Bible Tells," (26); (b) After Christmas: "Climbers of the Steep Ascent," Jenness. Can be shortened for a semester (26).

*Grades X to XII, ages 15-17:* "Challenge of the Church," Miller (Cloister) (27); "Religion of the Prayer Book," Pell & Dawley (27); "Our Bible," (old Christian Nurture), reprinted by Morehouse; "Ways and Teachings of the Church," Haughwout; Pilgrim Senior High Units; "Science in God's World," Potts; "These Men Knew God," Baldwin; "Letters to Live By," Booth—(28-29).

**Early Communion**

**I**N your Sorts and Conditions column of May 17, you say:

"In a majority of parishes (in this country) . . . if a layman wants to receive Holy Communion, he must get up early."

What's wrong with that?

(Rev.) IRWIN ST. JOHN TUCKER,  
Pastor, St. Stephen's Church.  
Chicago, Ill.

**Editor's Comment:**

The Sabbath was made for man,  
not man for the Sabbath.

**Grace in Restaurants**

**Y**OUR article in THE LIVING CHURCH of May 17th is a step in the right direction. The prayer before meals in restaurants has been used in Honolulu for some time. The following prayer was sent me by a staunch Roman Catholic who was much impressed by the plan and hoped that it would be used on the mainland.

Be present at our table, Lord,  
Be here and everywhere adored,  
These mercies bless and grant that we  
May live to love and serve but Thee.  
Amen.

Why should there be three prayers? Do we not all serve the same Lord? A prayer that can be used by all Catholics, all Protestants and all our brethren of the Jewish faith—like the one above. Why accentuate our unhappy division by three separate prayers?

(Mrs.) J. E. H. SIMPSON.

Salem, Ore.

**Editor's Comment:**

Following Christ's teaching, His disciples usually address their prayers to God the Father in His name, concluding in some such words as "through Jesus Christ our Lord." Sometimes, as in the grace quoted, the prayer is addressed to Christ Himself. If Christians and Jews by a happy circumstance can use the same form of words for a particular prayer or act of praise, there is no harm in that fact. However, the Christian should never feel the slightest hesitation or embarrassment about praying differently from non-Christians. If this were so, the obvious implication would be that the disciple is ashamed of his Master.

**I** WAS terribly distressed to note that the grace card lists different graces for "Catholic, Jewish, and Protestant." It does seem to me that this just creates another divisive instrument in a world that is very much divided on account of race, color, and creed. Furthermore, it is not necessary to catalog the grace. Any Catholic—Anglican, Roman, or Orthodox—and any Jew or any Protestant could use the graces listed except that the Jew would leave off the ascription "through Jesus Christ" or "in Jesus' Name."

(Rev.) CHARLES E. FRITZ.

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## LETTERS

### Understanding the Church

IT SEEMS to me that the real reason why our part of the Church is not growing faster, the real reason why we are not being more evangelical, lies in our lack of understanding what the Church itself is.

St. Paul was not being poetic when he said plainly and simply that the Church is our Lord's *Body on earth*. Too often our vision stops at seeing the total of congregations as only an organization. Christ said, "I will found my Church. . . ." The verb tense here is future. That founding occurred later at a specific time in a specific place just as He said it would. At the awesome moment when the Holy Spirit fell on the Apostles at Pentecost, they became infinitely more than an organization. Being fused with His life, the organization became a living entity, an *organism*, His earthly body, His Church. Today, when we are baptized by the Holy Ghost, we are baptized *into* Christ.

History has recorded well that only those who kept His earthly body *unbroken* kept the *whole* faith. History documents equally well the truth that the Anglican Church did not "burn the house down" to effect needed housecleaning in the 16th century. Also, the Prayer Book is not about the Episcopal Church *per se*. It is about the One, Holy, Catholic, and Apostolic Church. Of this His earthly body, the Episcopal Church, remains a true and living part today. Our faith is not just another one *about* Christ; It is the faith of Christ!

As regards Holy Church, when once we grasp that we are dealing with *Him*, and not an *it*, we may become humble enough to seek more of His power and understanding. With such we will say to those who think they must become protestants that His faith is not composed of man made doctrines seasoned with some facets of truth selected as one chooses French pastry. We will say, *and so live as to prove*, that nothing less than the *full* faith given is sufficient for the dangers and opportunities of this life! We will say to those who think they must become Roman Catholics that there is a living part of the Holy Catholic Church in this land which does not require a man to swallow unscriptural additions to the faith nor relinquish true spiritual freedom!

Having perceived finally that we are organic parts of His blessed body here and now, we will stop telling Him how much we "can" believe and beg with love "help Thou my unbelief!"

Even to us He has given His *full* treasure. Other men *will* see this when we realize that, as part of *Him* on earth, *everything* we say and *everything* we do matters *eternally!*

BILLY NALLE.

New York City

### How Do We Know?

I'M certainly a "Christian Soldier" and a constant reader of THE LIVING CHURCH, yet I can't go along with your "How do we know?" editorial [L. C., April 5th].

"How do we know that the things in the book are true," the child asks? THE LIVING CHURCH answers with four vol-

leys: (1) "The most obvious proof of all . . . the Christian Church." (2) "The New Testament" which is acknowledged as coming from the Church. (3) ". . . its consistency with the best of human thought about God and about Man's origin, direction, and destiny." (4) "Christ Himself."

This was a childish question perhaps but THE LIVING CHURCH's answer wasn't directed to children, so it is quite fair to attack it on an adult level. Point (1): Along with the witness of the Church for Christ we have the continual existence, as a body, of those who deny Christ — Judaism. End result: a tie. Point (2): A product of the first point, "created" by it, and of no authority apart from it. Denial of the validity of the Church's witness is, *per se*, denial of the New Testament. Point (3): Pure Apologetics. There is nothing about Christianity exclusively that agrees with man's "own observations about the nature of God and man." Point (4): Again pure apologetics. How do we know the stories of Christ are true? Because Christ is true.

In fact the whole editorial is just playing in between the horns of a dilemma. "How do we know the things in the book are true": Because the Church is true, because the book is true, because they seem to be true, because Christ is true. Ridiculous. The child will ask, "Why?" and we are back to the beginning; the first question now the answer.

After four years of college Christian apologetics I beg for relief. Why don't we just say, "We don't know—that way. We know another way," and go back to reading and praying.

T. R. MARTLAND, JR.,  
Sailor.

U.S.S. Glynn.

### Editor's Comment:

Philosophers who have made a really serious study of the possibilities of honest doubt have found that they can doubt the existence of God, the world, other human beings, and even (with effort) themselves. We think that the credibility on strictly historical grounds of the Church's story as to the reason for its existence is high enough to be regarded as a form of "knowing," even though there is room for doubt.

## ACU CYCLE OF PRAYER

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union, as a minimum observance, offer the Holy Communion for the cycle's intentions including petitions for the conversion of America to Christ, missions, the Unity of the Church, the armed forces, peace of the world, seminaries, and Church schools.

June

21. Holy Trinity, South River, N. J.
22. Emmanuel, Detroit, Mich.
23. St. Mary's-in-the-Field, Valhalla, N. Y.
24. St. John's, Ionia, Mich.
25. St. Alban's, South Portland, Me.
26. Grace, Sheboygan, Wis.
27. Grace, Riverhead, L. I., N. Y.
28. St. Paul's, Dowagiac, Mich.
29. St. Barnabas', Havana, Ill.

# The Living Church

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## Things to Come

JUNE 1953						
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### June

21. 3d Sunday after Trinity.
24. Nativity of St. John Baptist.
28. 4th Sunday after Trinity.
29. St. Peter.
29. Delaware election of a coadjutor.

### July

4. Independence Day.
5. 5th Sunday after Trinity.
12. 6th Sunday after Trinity.
19. 7th Sunday after Trinity.
25. St. James.
26. 8th Sunday after Trinity.

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.

June 21, 1953

# SORTS AND CONDITIONS

"FINALLY, we commend to thy fatherly goodness all those who are any way afflicted, or distressed, in mind body, or estate. . . ." Tornados have been raging through the United States in recent weeks, maiming, killing, destroying homes and places of business, damaging churches, leaving widows and orphans and ruined careers in their wake. When the forces of nature thus rise against man and his works, the lawyers call it an act of God.

AS REVEALED in nature, divine power is indeed awesome and impersonal. The sun shines and the rain falls on the unjust as well as the just, the tornado strikes without regard to piety or merit. Natural law is inexorable, and there is no square inch on earth where man can find refuge from ultimate destruction.

SO, in the burial service, the Church declares in words that stretch back hundreds of years before the birth of Christ: "Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay."

THESE are not sweet words of sympathy to the bereaved. They are a hard-boiled statement of the facts of the human predicament. But just because they are so rigidly and uncompromisingly true to the facts, they have a place in the healing of sorrow like the splint that supports a broken bone.

MEN died yesterday, and a thousand years ago, and the year before that. More men will die tomorrow. Personal sorrow is a part of the experience of the whole race. We, like the animals, are not exempt from pain and distress and death, but we differ from the animals in that we demand from the universe that it explain pain and distress and death to us.

THOSE haunting words from the Book of Job that are used in the Burial Office were a part of an ancient struggle to state the problem. When Job's friends came to try to cheer him up, they explained to him that his troubles were really his own fault. To which Job replied that they were liars and physicians of no value; his own suffering was only a part of mankind's suffering; and he wanted an explanation from God.

IF WE can treat our own sorrow impersonally, not asking God, "Why did this have to happen to me?" but rather, "Why do these things have to happen to us?"—then, though we may not have the answer, we have begun to ask the right question.

WHY did these things have to happen to Jesus? And to His mother? Why are the rules of the game so hard? Nothing is cheaper than being philosophical about someone else's troubles. But God was not philosophical about it. He came down to earth and played the game according to the rules.

WHAT IS the answer? It, too, is giv-

en in the Burial service, beginning in Jesus' own words: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And it continues with a quotation from the psalms: "Thou shalt show me the path of life; in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore."

ONLY BECAUSE we are spiritual beings with an eternal destiny do we demand a meaning from the universe. If we seek its ultimate meaning in terms of this life, we will be disappointed, for that is not where the meaning is to be found. Job saw this truth cloudily; Christ has shown it to us with authority and clarity.

GOD KNOWS and cares about our sufferings. He sees the goal to which our strivings are directed, and has taken the most eloquent and emphatic means of showing it to us. He gives us the power to attain it over all obstacles, and has not disdained to travel the course Himself. Should He instead have made the road a sunny and carefree one? The Bible tells us that we, not He, chose the byways of sin and had to have a new road laid out for us. And the glory of the drama of redemption is so overpowering that an ancient writer spoke of Adam's fall as a "happy fault"—"O felix culpa."

HEAVEN is our home, and if the road to it is uncomfortable, that fact is a useful reminder that we have not yet arrived at our destination. If we have formed too strong an attachment to the things of this world, let us try to be thankful to God when He says, "It is time to be moving on"—"forgetting," as St. Paul says, "the things that are behind."

OUR DISTINGUISHED associate editor, Paul B. Anderson, was named last week as one of the authors whose works were removed from American State Department libraries in Germany (see News Fronts). Some members of THE LIVING CHURCH FAMILY have recently been sending us clippings and pamphlets trying to prove that there is a Communist menace, on the mistaken assumption that our recent objections to McCarthyism were based on ignorance that such a menace existed. Paul Anderson, as everyone knows who knows anything about him, is an expert on Russian Orthodox Church affairs and has also an extensive knowledge of Russian life generally. He has invariably been opposed to Marxism and Communism; and even during the war, when the effort to get along with our ally was at its height, he went no further than to point out that coöperation with Russia could only be undertaken with an awareness that Marxists and Christians have divergent aims. His blacklisting would appear to imply that it is dangerous even to have an intelligent grasp of world affairs.

THE DIFFICULTY with present anti-Communist techniques is precisely the difficulty involved in dropping bombs on one's own troops. The wrong people are being damaged.

Peter Day.

## NEWS FRONTS

## Book Ban

Paul B. Anderson, associate editor of *THE LIVING CHURCH*, is among about a score of American writers whose books have been removed by the State Department from the shelves of all Amerika Haus libraries in Germany. The libraries are under the direction of the U.S. Information Service. Some of the authors had in the past written critically of the Kuomintang, the Nationalist Chinese political organization. Others had refused to tell Congressional committees whether they had once been Communists. Mr. Anderson fits neither category.

Authors whose books were banned, besides Dr. Anderson, included Vera Micheles Dean, editor of Foreign Policy Association Publications; Walter Durranty; mystery writer Dashiell Hammett; and Edgar Snow, formerly of the *Saturday Evening Post*.

## New Maine Dean

At the June meeting of the Lesser Chapter of the Cathedral Church of St. Luke, Portland, Me., on a motion of Warden Thomas A. Foster, the wardens and vestrymen voted unanimously to approve the appointment, effective September 1st, of the Rev. Leopold Damrosch, as resident canon and dean of the cathedral.

Fr. Damrosch is now vicar of the Church of Our Father, Hulls Cove, and St. Dunstan's Church, Ellsworth, Me. Formerly he was a missionary in the Philippines. During the second World War he was interned by the Japanese. The son of the Rev. Frank Damrosch and Mrs. Damrosch, St. Paul's Church, Doylestown, Pa., he was born in 1912. He was educated at Kent School, Yale University, and General Theological Seminary.

Fr. Damrosch married the former Elizabeth Hammond of Seattle, Wash., and there are three children. Since coming to Maine in January, 1951, he has done extensive missionary work in Hancock County, with the development of the new mission at Ellsworth. He is a member of the board of examining chaplains.

**TUNING IN:** <sup>11</sup>Third Sunday after Trinity is one of the landmarks in the establishment of Anglicanism in America, for it was on that Sunday in 1607—which also, according to the Julian calendar then in force, fell on June 21st—that the



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*Books removed from German library.*

East Germans Relax Demands  
On Protestants

A joint declaration by the Communist East German government and the powerful German Protestant Church appears to have eased the tension between the two. This move sharply reverses East German conduct of the past few months.

The agreement resolves many of the open conflicts of the two groups and covers the main Church issues. It was made public by Bishop Otto G. Dibelius, head of the Protestant Church for all Germany, and Premier Otto Grotewohl, head of the Soviet zone government in Germany.

## DESIGN FOR UNITY

The announcement was followed by a series of sweeping decrees designed to make the Soviet occupation zone appear more attractive for purposes of German unity.

Informed sources hinted that Soviet High Commissar Vladimir S. Semyenov ordered reformed relations with the Church, the most powerful single group in East Germany.

The Bishop and the Prime Minister met in East Berlin, along with other Western and some East zone church leaders.

Holy Communion was celebrated for the first time at the settlement at Jamestown, Va. Prayer Book used on that historic occasion was that of James I, but Collect, Epistle, and Gospel were substantially those in use today.

## Waterfront Reform Agency

A joint agency to administer in the Port of New York the waterfront reforms proposed by the New York State Crime Commission [see pp. 10 and 11] may be created by the legislatures of the states of New York and New Jersey before the end of June. In simultaneous announcements Governors Thomas Dewey and Alfred E. Driscoll revealed their support of the Crime Commission's program.

## DISASTERS

Massachusetts Churchpeople  
Suffer

St. Michael's Church and three-year-old parish house in Worcester, Mass., were completely destroyed by the tornado which hit the city on June 9th. At least one of the city's dead was a member of St. Michael's.

Several of the parish families, as well as Church families in surrounding towns of Holden, South Barre, and North Brookfield, were left homeless.

## No Church Damage in Michigan

Reports received from Michigan indicate that the vicious June 8th tornado did no damage to churches or Church property there. Bishop Hubbard, suffragan of Michigan, left Detroit on June 11th and "rode the circuit" of the tornado-damaged areas to see whether or not official Church aid was needed, writes Catherine Griffith, *LIVING CHURCH* correspondent for Michigan. This involved not only Flint, but Lapeer, East Tawas, and Milford.

A spokesman for St. Paul's, Flint, summarized the church's part in relief by saying that none of the churches in the city had been asked to do anything as groups, nor could they leap in and act without getting in the way of the central organization.

St. Paul's had two families involved in the tornado, and arrangements have been made for their care.

Flint clergy have done whatever they can and many of the laity have given generously of their time in nursing and

helping care for the injured and homeless, and of their money for the general relief fund which has been set up. As an officially recognized disaster area, Flint qualified for federal aid.

### Cleveland Church Caves In

Among the churches damaged by the tornado that swept over the west side of Cleveland, Ohio, on Monday night, June 8th, was St. John's Church on West 26th Street.

The storm caused the collapse of a wall of the east transept of the church, bringing down a part of the roof of the transept and sanctuary. A large part of the roof of the nave was stripped away and a heavy stone, blown through the roof, fell into the organ chamber. The vicar, the Rev. Howard A. L. Grindon, says that the damage to the building and furnishings will amount to nearly \$100,000. St. John's Parish is one of the oldest in the city, and the damaged structure is the oldest of the city's churches. It was built in 1836. The damaged transept was a part of additions made to the building in 1866.

The architectural commission has been asked to determine whether the rehabilitation should include all of the building in its recent form, or on the lines of the original plan of 1836. For the time being, services will be maintained in the parish house.

The total damage to churches throughout the storm is estimated at more than a half million dollars. The most seriously damaged of the several churches was St. Stephen's Roman Catholic Church, where the estimated destruction will exceed \$200,000.

## RACE RELATIONS

### Eventful Weekend

By the Rev. R. A. PARK

In an atmosphere steeped in tradition, the commencement services and meetings of the University of the South came to a close on June 8th in All Saints' Chapel at Sewanee. It had been an eventful, long weekend.

The Rev. Richard H. Wilmer, Jr., chaplain of the University, possibly touched closest to the thoughts of many present when he spoke in his announcements at the baccalaureate service on Sunday of the dedication of a tablet in memory of William Porcher DuBose. He said:

"It is most appropriate today that at this turning point in the history of the University a tablet should be dedicated in his memory and with the particular text it bears. 'If ye know these things, blessed are ye if ye do them.'"

On Thursday the trustees of the Uni-

versity had voted 78 to 6 to instruct the vice-chancellor and authorities charged with admissions of students to the school of theology to give consideration to all applications without regard to race [L. C., June 4th]. The action was taken at a special meeting of the trustees called by Bishop Mitchell of Arkansas as chancellor of the University. All but three bishops on the board had been present, making it the largest known gathering of bishops in the South since the 1925 General Convention in New Orleans. Almost all of the clerical and lay trustees (one each from each of the 22 owning dioceses, plus five from the alumni) were also present.

The regular annual meeting of the trustees convened on Friday. What had been in some respects an academic ques-



CHAPLAIN-ELECT COLLINS  
*A brilliant scholar comes back.*

tion was now pressing; the University authorities confirmed the fact that an application from a Negro priest had been received for the Graduate School of Theology this summer.

Dr. Edward McCrady, the vice-chancellor, stated, "We have been studying his application, and the chances are we will take it."

When queried by telegram at his home in Orangeburg, S. C., where he is in charge of St. Paul's Church, the Rev. John M. Moncrief replied:

"I applied for admission to the university's theological school May 26, 1953, in order to continue my studies in theology. I have no comment on Dr. McCrady's statement or on the resolution passed by the board of trustees."

Bishop Carruthers of South Carolina, the applicant's bishop, called him "an excellent man." Bishop Mitchell said, "He is a splendid man, and I hope that he will be able to come."

Meanwhile the trustees were again in

executive session, hearing reports, electing a new chaplain for the University and regents for the administrative body that controls the affairs of the seminary, the college, and the military academy that constitutes the University.

### NEW CHAPLAIN

The Rev. David B. Collins, rector of St. Andrew's Church, Marianna, Ark., was named as successor to Dr. Wilmer, who had resigned his post in protest over the administration's policies and actions of the past year.

The chaplain-elect was born in Hot Springs, Ark., December 18, 1922. The son of a priest, he received the B.A. in 1943 and his B.D. in 1948 from the University of the South. During his time at the University he proved a brilliant scholar. He was a member of Phi Beta Kappa, Omicron Delta Kappa, and the Blue Key, in spite of having his theological training interrupted by the war, during which he served in the Navy as a lieutenant (j.g.) as a communications officer for the armed guard units.

He was ordained deacon in 1948 and priest in 1949 by Bishop Mitchell. He has been in charge of the Marianna parish since his ordination. In 1945 he married Miss Maryon Virginia Moise, and they have one daughter.

Named to the board of regents for six years were Bishop Louttit of South Florida, the Very Rev. Alfred Hardman of Atlanta, J. Albert Woods of New York City, and Albert Roberts, Jr., of St. Petersburg, Fla.

The regents subsequently elected Brig. Gen. L. Kemper Williams, U.S.A. (retired), of New Orleans as the chairman of the board of regents. He succeeds Edmund Orgill of Memphis. It is the second time that General Williams has been chairman.

The board of regents reported to the trustees that a record-breaking budget of \$2,278,044 for the university had been approved for the next school year. The new budget will allow some additional courses to be taught and some needed improvements in the physical properties. Among the improvements will be a \$40,000 home for the dean of the seminary.

The trustees gave further consideration to the problems raised by the protests and resignations of the majority of the theological faculty. They adopted the following resolution:

"Resolved that a committee of seven members of this board be appointed by the chancellor [Bishop Mitchell] composed of three bishops, two presbyters and two laymen, one of whom shall be learned in the law and one of whom shall be skilled in finance, to study the whole question of the administrative relationship of the University and the School of Theology and to submit their report and findings to the

members of this board at least three weeks prior to the next regular meeting of this board of trustees June, 1954."

Bishop Mitchell was given an extension of time in which to name this committee.

At the afternoon session the committee on petitions and resolutions, of which Bishop Dandridge was chairman, reported on the resolution of the diocesan convention of Missouri instructing its trustees to present its action of censure of the chancellor and vice-chancellor and its commendation of the members of the faculty of the school of theology who resigned. Bishop Dandridge's committee\* reported: that the vice-chancellor was not liable to censure in the matter, since he is not authorized to call meetings of the trustees; that the chancellor called a meeting at the earliest feasible time, June 4th; and "Therefore we are of the opinion that the action of the Convention of Missouri was based in part on a misunderstanding of the facts."

The committee then presented the following resolutions, which were adopted:

"We regret the unfortunate occurrences which have resulted in the loss of some valued faculty members.

"We hope that the action taken by the board of trustees on June 4, 1953, will result in unanimous satisfaction in the diocese of Missouri and among all the supporters and friends of the University."

A vote of confidence was also attached to the above resolutions commending the chancellor and vice-chancellor.

Reaction to the actions of the trustees was quiet and restrained on the part of most of the authorities, alumni and students of the University.

Dr. McCrady, vice-chancellor, commented on the resolution of the special meeting as follows:

"I think it a wise and fair statement, and I shall do everything in my power to carry out the spirit and the letter of the trustees' resolution" [L. C., June 14th].

Bishop Dandridge of Tennessee, who retires as diocesan to become dean of the school of theology next September, said:

"I think it is an excellent statement. It has opened the doors of the theological school to men of all races, and has done so in a manner that links this action with the history and traditions of Sewanee. I am especially gratified at the overwhelming majority that voted for it."

The Very Rev. F. Craighill Brown, who is resigning as dean of the school of theology, stated briefly but pointedly:

\*Other members of the committee: Very Rev. Cotesworth Lewis, Rev. Dr. C. A. Beesley, Dr. DuBose Egleston of Western North Carolina (resident in New York) and A. Bowdoin Craighill, Jr., of Washington.

"I am glad that the trustees of the University have *changed* the policy which they adopted last June. Sewanee now has a great opportunity for service to the Church."

Mr. Edmund Orgill of Memphis, outgoing chairman of the board of regents, remarked,

"I think the resolution is fine and I think the vote showed that its passage was almost unanimous. It was a glorious thing."

At the meeting of the Associated Alumni it was announced that Mr. Orgill had volunteered to continue as chairman of church support, having as his goal \$100,000 a year from the churches in the owning dioceses. Last year the giving from this source totaled over \$92,000.

At the meeting of the alumni, oblique references in some of the speeches were made to the resolution, but such references were directed toward calling upon the alumni for continued and expanded efforts toward the furtherance of the University's best interests.

Some of the alumni, especially of the older classes, were individually and privately disappointed in the action explicitly opening the seminary to qualified students of other races, but they were generally inclined to accept the decision and continue loyalty to the University.

The seminarians who had supported the protesting faculty members were gratified that the issue had been settled, but some remained bitter over what they regarded as injustices to the professors, without whose insistence they felt that the administration would have persevered in a policy of segregation. Some of the underclassmen were shipping all of their effects home, while debating their future course of action as to returning or transferring to other seminaries.

Jim Reaney, student editor of the *Sewanee Purple*, campus weekly, editorialized in the issue distributed after commencement:

"Although the new proposal—to quote one University spokesman—*merely* adds that we will give all applicants sincere and thorough consideration,' this one addition makes the difference between whether or not Sewanee can continue to follow her long-established tradition of Christian leadership in education.

"The proposal passed last June seemed to imply, if it did not state explicitly, that the University officials should not tend to give favorable consideration to an application from a Negro theological student. Members of the administration state, of course, that the resolution must be 'grossly misinterpreted' to derive such implication from it. Whether the trustees intended to bar Negroes from the School of Theology or whether they merely made an unfortunate selection of words when they prepared their first proposal, the new reso-

lution was necessary to dispel doubt about Sewanee's position as a Christian institution.

"There was, of course, nothing wrong in declaring that the University's unique location makes the encouragement of enrollment of Negro students inadvisable. It would not be an example of Christian kindness to *invite* a man to place himself in a situation which would undoubtedly involve a number of unnecessary hardships. It is hardly right, however, to decide arbitrarily that a man must not be *permitted* to place himself in such a position.

"Thus, because the trustees' first resolution made—or, perhaps, seemed to make—this decision, it was imperative that they change it as they did this June. Although the conditions which made it inadvisable to *encourage* the enrollment of Negroes still exist, Chancellor R. Bland Mitchell summarizes the situation perfectly when he asserts that 'should one of our bishops desire to send a qualified Negro student to our School of Theology for training, he should have the *right* to do so.'

"The decision of the board of trustees and the statement from the Vice-Chancellor—who promises 'to carry out the spirit and the letter of the trustees' resolution'—are very, very commendable. To quote Chancellor Mitchell, 'The action indicates that the board is cognizant of the need for Negro clergy trained in the South for the Church's work in the South, and that it feels its responsibility in the matter particularly to the 22 dioceses which own the University and to the Church in general.'

"When a Negro student does enter the School of Theology, 'Sewanee will do her best to conserve the Christian principle of good-will and brotherly consideration in race relations,' *if* all act in accordance with the Chancellor's plea that they 'meet this situation in a manner expressing the spirit of the Christian religion which Sewanee always seeks to exemplify.'"

#### COMMENCEMENT ADDRESS

The commencement address, or "University Oration," was delivered June 8th in All Saints' Chapel by President Peyton Nalle Rhodes, Ph.D., of Southwestern at Memphis. His subject was "Education for the Unexpected." After the address he was a recipient of the honorary degree of Doctor of Civil Law. Others receiving honorary doctorates were: Bishop Noland, suffragan of Louisiana, and the Rev. George B. Myers, professor emeritus of the school of theology, both the doctorate of divinity; Dr. George M. Baker, retired dean of the college, doctorate of letters; and Hugh Hodgson of Athens, Ga., doctorate of music.

Bishop Phillips of Southwestern Virginia delivered the baccalaureate sermon Sunday morning after the dedication of the tablet memorializing Dr. DuBose, first chaplain of the University, professor of ethics and dean of the school of theology — "Soldier — Philosopher — Theologian 1836-1918."



## EPISCOPATE

## Newark Consecration

By the Rev. GEORGE L. GRAMBS

The Rev. Dr. Leland William Frederick Stark was consecrated Bishop coadjutor of the diocese of Newark on June 9th, in Trinity Cathedral, Newark, N. J., before a congregation that filled the cathedral to capacity. Because of the limited accommodations, admission was by ticket only allotted to the clergy of the diocese and on a proportionate basis to their parishioners. The rain that was forecast held off to permit a long procession from the Cathedral House up Rector Street to the Cathedral. The service was telecast by Station WATV, enabling many Churchpeople to view the service in their homes. However, no photographers were allowed in the building.

The Presiding Bishop was the consecrator and the celebrant of the Holy Communion. Co-consecrators were Bishops Washburn of Newark and Keeler of Minnesota.

The attending presbyters were the Rev. Messrs. Warren Edward Mace, assistant rector of the Church of the Epiphany, Washington, D. C., and Cornelius Polhemus Trowbridge, rector of St. Peter's, Morristown, N. J. Bishop Boynton, Suffragan of New York, read the Epistle, and Suffragan Bishop Theodore Russell Ludlow of Newark the Gospel. The Rev. Dr. Theodore Otto Wedel, canon of the National Cathedral in Washington, D. C., preached the sermon.¶

Dr. Stark, attired in purple cassock and rochet, was presented by Bishops Warnecke, coadjutor of Bethlehem (former Dean of Trinity Cathedral), and Gesner, coadjutor of South Dakota.

Bishop Higgins, coadjutor of Rhode Island, read the Litany.¶

The Rev. Dr. George Marshall Plaskett, rector of the Epiphany, Orange, N. J., was Chaplain to the Presiding Bishop.

When the testimonials were called for, the Rev. John Frederic Hamblin, secretary of the diocese of Newark, read the certificate of election; Josiah Stryker, chancellor of Newark, the testimonial of election; the Rev. Donald MacAdie, rector of St. John's, Passaic, N. J., the evidence of ordinations; the Ven. Dr. Gordon Tyron Jones, president of the standing committee, the consents of the standing committees, and Bishop Banyard, Suffragan of New Jersey, the consents of the bishops.

The Rev. Canon Glynn A. Thomas, rector of St. Paul's, Kinderhook, N. Y., and canon of All Saints' Cathedral, Albany, was narrator for television.

A luncheon for the newly consecrated

bishop and invited guests was held at the Hotel Robert Treat, where Bishop Washburn served as toastmaster, and the speakers were Bishop Keeler, who ordained Bishop Stark to the priesthood and solemnized his marriage to Phyllis W. Anderson of Braham, Minn.; Bishop Gesner, and Bishop Stark, himself.

Bishop Stark spoke with gratitude for the gifts presented to him, and acknowledged them as gifts to an officer of the Church:

The pectoral cross, made of gold from the Black Hills of South Dakota, and given to the Bishop by the people of



Harris & Ewing

BISHOP STARK

*Sure he would not be a clergyman.*

Calvary Cathedral, Sioux Falls, S. D.; the 11-karat center amethyst, which was a family heirloom, given by a parishioner of Calvary Cathedral; the four amethysts at the ends of the arms of the cross were given by the Church of the Epiphany, Washington; the gold chain for the cross was given by the clergy of the diocese of Washington; the episcopal ring with its engraved amethyst was presented by the people of the Church of the Epiphany, Washington; the episcopal vestments were presented by the clergy of the diocese of Newark and the people of the Church of the Ascension, Stillwater, Minn.

Other bishops attending the service and luncheon were:

Higley, Suffragan of Central New York; Budlong, retired, of Connecticut; Sherman, Suffragan of Long Island, who sang the *Veni, Creator Spiritus*;¶ Gilman, retired, of Hankow; and McKinstry of Delaware.

Bishop Stark came from Epiphany Church, a kind of spiritual center for downtown Washington, D. C., noted

for its Lenten noonday services, to which some of the most noted preachers in America have come. Last Lent some 22,182 persons attended these services. The Church is open daily with at least three services being held, a number of them conducted by laymen of the parish. It is estimated that 90,000 persons a year attend.

Under Bishop Stark's rectorship 295 persons have been presented for Confirmation, most of them adults. During this period of less than five years the communicant membership has increased from 1006 to 1154. The number of pledges has increased by 17% and the amount by 55% in this period. The church operates on an annual budget of about \$100,000, and its staff consists of ten full-time persons.

Several years ago Epiphany offered its parish house facilities to the diocese to use as a diocesan center for Armed Forces hospitality. Every Saturday afternoon a dance is held with over 200 in attendance, and a supper is served by the various parishes of the diocese in rotation. Recently Eleanor Roosevelt, in her syndicated column, lauded this Church for its work among the Armed Forces.

Only four people who are communicants live within the geographical boundaries of the parish; yet it is noted for the large Sunday congregations which generally number between 600 and 1,000, frequently the total number attending the three Sunday services exceeding 100% of its communicant strength.

Throughout his ministry, Bishop Stark has been very much interested and concerned with coöperative Christianity, and has been especially active with the Washington Federation of Churches.

When he was a sophomore at Gustavus Adolphus College at St. Peter, Minn., he was sure he would never become a clergyman like his father. He had lost his faith and had become an agnostic. He had been reared as a fundamentalist Lutheran. His faith was rebuilt through the help of Dr. Hjalmar Johnson, then professor of philosophy and religion at Gustavus Adolphus. He was also greatly helped by the books of Dr. Fosdick. During his junior and senior years he did some preaching as a student in the Lutheran Church. It was during this period that he decided to enter the ministry. After his graduation, he went to Chicago Theological Seminary, and in the middle of his second year, he was confirmed by Bishop Keeler. He finished his ministerial training at Seabury-Western.

When he was awarded the honorary

**TUNING IN:** ¶Only bishops may join in the actual consecration of a bishop, but the sermon may be preached by a presbyter—and, indeed, in England usually is. (Dr. Wedel is also warden of the College of Preachers, Washington.) ¶Ordinations

and consecrations are now the only services at which the Litany (Prayer Book, p. 54) is required. ¶*Veni, Creator Spiritus*: "Come, Holy Ghost, our souls inspire"—the only metrical hymn in the Prayer Book, used at ordinations and consecrations.

Doctor of Divinity degree at Seabury-Western at the recent commencement, the citation read:

"An outstanding preacher, vigorous spokesman for the Christian position in contemporary social issues, energetic and competent leader in local, diocesan, provincial, and national Church affairs, he has in a relatively brief ministry contributed richly to the total life of the Church."

One important aspect of Bishop Stark's ministry has been his ability as a preacher in relating the teachings of the Gospel to the individual and his everyday needs. He has a special knack of adroitly weaving just the proper amount of humor into his sermons to illustrate his points clearly.

## SOCIAL RELATIONS

### National Conference

Events for Episcopalians at the recent National Conference of Social Work in Cleveland were well attended and drew social workers from 25 states, the District of Columbia, Hawaii, Canada, and Haiti. They were employed in over 80 agencies or institutions both Church and secular. The Corporate Communion, with Bishop Burroughs of Ohio as celebrant, had a record attendance of 125.

The Communion and a dinner attended by over 100 persons were both held at Trinity Cathedral and were jointly sponsored by National Council's Department of Christian Social Relations, the Episcopal Service for Youth, and the social relations department of the diocese of Ohio.

The topic of the dinner presentation was "People and the Church in Urbanized Society." The main paper was given by Dr. K. Clyde White, professor of public welfare, School of Applied Social Science, Western Reserve University, and a member of the Ohio department of Christian social relations. Dr. White said that for 3,000 years cities have been centers of power, enlightenment, social change, and sin. He analyzed the structure of cities with their "social class islands" and well defined industrial and economic zones. He pointed out that urban dwellers, because of crowding, suffer from the never-ending necessity of interaction with other persons. They tend to become emotional and highly competitive, and yet often achieve lower performance than rural persons with the same ability. Problem individuals and problem families are found in greatest numbers near business districts. Severe mental disorders seem to appear in higher numbers in crowded areas.

**TUNING IN:** ¶Though concern for the individual is basic to the Christian religion, it is only in society that the individual fully realizes himself; hence **social relations** are a proper interest of the Church. ¶Nos. 647-657 in "The Hymnal 1940" are

There were two discussants of Dr. White's paper. Both pointed out the responsibilities in evangelism and pastoral ministry which are created for the Church by the urbanization of modern society. They were the Rev. Canon W. W. Judd of the Social Service Department of the Church of England in



*Newark News*  
BISHOP AND MRS. STARK AND SONS  
At luncheon after consecration.

Canada and the Rev. Almon R. Pepper, director of the Department of Christian Social Relations of the National Council.

Honored at the dinner were Sister Joan Margaret, director of St. Vincent's School for Handicapped Children in Haiti, for having come the longest distance, and Miss Ethel Van Benthusen of the Church Mission of Help, Albany, for the longest association.

Episcopalians also participated in the sessions of the National Conference itself, and the Church Conference, sponsored by the National Council of Churches. Dr. Pepper was elected president of a newly formed organization, Church Social Welfare Associates, which is a merger of the Church Conference of Social Work and the Association of Church Social Workers.

## PUBLIC AFFAIRS

### Priest Testifies at Waterfront Hearing

By FREDERICK H. SONTAG

The Rev. Leland Henry speaking for Bishop Donegan of New York appeared at hearings conducted by Governor Thomas E. Dewey (a Churchman) in connection with the New York State

Crime Commission's hearings on New York waterfront conditions [see box p. 11].

More than 200 New York civic leaders were seated in the high ceilinged hearing room of the Bar Association building to hear the governor conduct public sessions on recommendations for improving waterfront conditions as proposed by the State Crime commission.

Thousands of longshoremen picketed the building as the Governor and Fr. Henry and other witnesses arrived to give their testimony.

Fr. Henry sat in the front row of the hearing, only a few seats away from Justice Proskauer, chairman of the Crime Commission. He read his testimony, which had been personally prepared by Bishop Donegan.

A Roman Catholic priest scheduled for the second day's hearing was the only other Church representative scheduled to appear before the crowded session, which saw the leading legislators, crime officials, law enforcement officers, and others in New York gather to exchange views on what should be done about New York waterfront crime conditions.

THE LIVING CHURCH was the only church paper represented at the press table.

### Immigration Plan Wins Favor

Some major Church organizations of the United States put their support behind the Eisenhower administration's proposal to open immigration to an additional 240,000 persons during the next two years to help solve an acute refugee problem in a divided world.

Groups backing this step before a House judiciary sub-committee were the National Council of Churches; the National Lutheran Council; the National Catholic Welfare Council and affiliated Roman Catholic groups; and a number of Jewish agencies.

## MUSIC

### Sewanee Conference

The third school of Church Music, designed primarily for organists, choir-master, and choristers of the Episcopal Church in the South, will be held at DuBose Conference Center, Monteagle, Tenn., from July 14th to July 23d.

Daily courses will include such subjects as "Worship, Liturgy, and Music," Anglican and Plainsong Chants, The Hymnal 1940, Service playing, Junior Choirs, voice, and rehearsal techniques.

Additional information is available from the secretary, Richard T. White,

Anglican chants, while No. 658 is plainsong. ¶Service playing is the organ accompaniment of the sung portions of the service, singing of which antedates that of metrical hymns, and is more fundamental, even if less popular.

St. John's Church, 322 South Greer St., Memphis, Tenn.

## CONFERENCES

### Kanuga Clergy Meeting

The faculty has been secured for the Conference of the Clergy to be conducted at Kanuga Lake near Hendersonville, N. C., from July 6th to 17th.

"Gospel in the New Testament" will be the topic for the first hour and will be attended by the adult and college groups as well as the clergy. It will be taught by the Rev. Charles W. F. Smith, D.D., of Episcopal Theological School.

Professor T. S. Scott-Craig, Ph.D., at present professor at Dartmouth College, has been obtained to teach the subject, "What Christians can learn from Philosophy."

Bishop Higgins, coadjutor of Rhode Island, will tell of "the Anglican Communion, its history and expansion."

From his long experience on the Commission in New York, the Rev. Leland B. Henry will teach a course on "Christian Social Relations."

The popular course "Science and Religion" will be open to the clergy who wish to attend, though it is an "adult-college" subject.

## Water-front Labor Conditions

### Statement by Bishop Donegan of New York\*

The problems of the water-front in the Port of New York are primarily moral problems and are, therefore, a concern of the religious leadership and forces of the City. The Church is not an authority in the field of loading and unloading ships, of checking and safeguarding cargo on the piers, or of the transfer of cargo between piers and trucks. But the Church is an authority in the field of public and private morality. The Church is concerned with the social and personal results of flagrant violations of the moral law.

The conditions in the Port of New York are a matter of record, as a result of sworn testimony given before the New York State Crime Commission, and published in the Commission's Fourth Report, dated May 20, 1953. It is appallingly clear that corruption, intimidation, and violence are rife.

The human results of these conditions are of deep concern to the Church. Laboring men are exploited: more than half of the 44,000 men working on the piers earn less than \$1,400 a year. Legitimate labor unions are discredited in the minds of those who fail to distinguish between them and the International Longshoremen's Association. Thousands of men, both laborers and employers, are enmeshed in a demoralizing pattern of corruption and temptation. Racketeering in the unloading of perishable fruit adds to the cost of living of every family in the area. The loss of shipping to other ports threatens the prosperity of the City, and complicates the difficult financial problem of the municipal government. This, in turn, affects adversely all the City services—the schools, the hospitals, the Department of Welfare. Perhaps most ominous of all, *the failure to control crime on the water-front of New York undermines faith in democracy at the very moment when democracy is facing its most serious challenge.*

These are facts to which the religious leadership of the City cannot remain indifferent. Too many human values are at stake. Too many lives are affected.

The proposed remedies are drastic;

the establishment of a Port Labor Director under an appropriate department of the State government; the licensing of longshoremen, hiring agents, and public loaders; the elimination of the "shape-up," and its replacement by State controlled employment exchanges; and the regulation of public loaders' services and charges. But I believe that they are not more drastic than the situation requires.

The proposals seem admirably designed to free the water-front from domination by questionable characters, and this, not by the method of arresting and convicting a few individuals, but by the method of removing the conditions which make racketeering possible. To remove a few notorious individuals will do little good if it simply means the replacement of one mob by another.

Much of the opposition to the proposed legislation is actually an indication of its worth. The legislation is opposed by the men who today are profiting by wrong-doing. The very vehemence of their opposition is one of the strongest arguments for the proposals: their approval would automatically render any proposal suspect. The opposition of the shipping companies is based on somewhat more subtle motives than the desire to perpetuate a racket. One can have a degree of sympathy with the officials of a company that has been under duress so long that they are willing to continue the system to which they have become adjusted rather than risk a battle. Whatever the motives may be, much of the opposition is discredited by the fact that it originates with the men who are *responsible* for the tragic conditions on our water-front.

There are those who come into court with clean hands who honestly question certain aspects of the proposals.

Will the proposed legislation adversely affect the just rights and interests of organized labor? The answer is

\*Presented by the Rev. Leland B. Henry at hearing on recommendations made by the New York State Crime Commission in its waterfront report [see story, p. 10].

clear. Organized labor will be helped rather than hindered. The proposals specifically affirm the right of employees to organize labor unions, to bargain collectively and to strike. As a matter of fact, nothing would help legitimate labor unions more than to have the ILA freed from the evil control.

Will the proposed legislation prevent shipping companies from selecting their own employees? The answer is clear: it guarantees them that right, which at present, as a matter of actual practice, they do not have.

Will not the licensing provision make it increasingly difficult for a discharged prisoner to become rehabilitated? The answer is clear. The water-front of New York at present is not the place where a discharged prisoner will find the moral atmosphere conducive to his rehabilitation. Everyone sincerely interested in the reclamation of discharged prisoners ought to welcome this legislation as a measure safe-guarding them from almost unbearable pressures.

Cannot the existing agencies of local government effect the needed reforms without abdicating in favor of the State? Again, the answer is clear. They have been unable to do so. These conditions have not grown up over-night. *The main facts brought out by the State Crime Commission have been matters of public knowledge for years.* These evils have flourished in spite of the Police Department, and in spite of the district attorneys. Victims have not dared to file complaints. Witnesses have been intimidated and murdered. It has been impossible to obtain evidence to warrant indictment and conviction.

I began by saying that the problem of the New York water-front is a moral problem, and so it is. But it is a moral problem with political implications. Surely, it is a primary function of government to prevent extortion, and to protect life and property. If this can be done by local authority, so much the better. But if local authority, over a period of years, has proved itself unable to maintain even a minimum standard of public order and of public decency it becomes the clear duty of the State to intervene. The report of the State Crime Commission demonstrates the urgency of the need, and points to the remedy. I trust that the State of New York will act promptly—and with decision to carry out the recommendations of the Commission.

THE modern accent, in secular fields, on "participation" has the Church smiling complacently at its long history of participation in worship, reaching back over a millenium from the modern psychologic and pedagogic "discovery."

However, wise and realistic Churchmen, clerical and lay, do not always share this complacency. For they recognize that, during the very era in which secular institutions, even to the field of entertainment, have begun to make use of participation, the Church has begun to let it go by default. And even among religious institutions, the primary place of the Episcopal Church is no longer so sure. (For just one instance, compare the congregational singing in any Lutheran parish with that in the nearest Episcopal one.)

Yet the rector of an ordinary parish seems to be caught between the horns of a dilemma. Considering the religious educational lapses of the last half century, he must decide between choosing from a most restricted repertory of hymns "which everybody knows" or introducing "new" ones (often more ancient than the "old familiars"), with the inevitable result of establishing a parish habit of "choir performances."

In the latter case, not being corporately familiar with the melodies of over a dozen, or at the most 20, hymns, the congregation simply listens silently to the choir as it sings the others. If the choir is really good, the congregation keeps appreciatively silent. If it is poor, or just ordinary, it keeps bewilderedly silent. In any case, it doesn't sing, it doesn't participate in those very portions of the worship which are its right, its privilege, and in the final analysis, its duty.

For a corporate habit of whispered or silent hymn-singing inevitably leads to a corporate habit of whispered or silent spoken responses, so that even the harder souls, coming to feel like verbal bulls in a shopful of Dresdenware, give up and join the genteel murmur, as if everyone were afraid that someone besides God would hear him and, incidentally, as if he had a firm belief in the urgently proximate immanence of God.

A murmured "Thanks be to God" sounds more like a small child under parental pressure to thank a relative for an unwanted gift, than anything else. A whispered "Glory be to Thee, O Lord" sounds as if one preferred for the glory to remain an undisconcerting secret. A

a new

## lay ministry

muttered "Lord, have mercy upon us" cannot possibly sound penitent, but only perfunctory. The great paeans of praise, the intercessory suffrages, the profound ejaculations of the Prayer Book, were meant to be thundered from full hearts with full voices.

Some Episcopalians to the contrary, there is nothing aristocratically genteel about Christianity, nor respectably refined about its expression. And that expression, as cued by the Prayer Book, was meant to be the shouting, singing, vibrantly joyful organic voice of a people — a whole people.

Granting our present usual arrangements of human and architectural choirs, there is a simple method for taking hold of both horns of this dilemma, throwing, and de-horning it. It is a method equally feasible in small parish or large, but is usually more needed in the large one.

This method is the institution of a *claque-choir*, a portion (say a fourth) of the regular choir to sit, unvested of

cept that the coming Sunday's claque should rehearse only the melody (if it is a choir that indulges in part-singing), and should practice saying the responses heartily and meaningfully.

For the purpose of the claque is to give to the congregation musical leadership and moral support. Any rector knows the tonic effect of the occasional hearty soul who is willing to chance unwanted attention and make himself heard amongst the polite murmur. Think what an integrated group of trained persons could accomplish in a short time. Surely this is a lay ministry, in the real sense of the word, that has lain undiscovered.

There is an added advantage that devout and faithful choir members would be given an oft-desired opportunity occasionally to attend Church *with* their families:

With this method the problem of unfamiliar hymns would be much alleviated, for it is much easier to learn a tune by singing it along with a strong voice and sure melody, than by passively listening to a remote rendition of it. Furthermore, if we have such a leadership all but drowning us out nearby, we may even venture to try for ourselves, confident that our mistakes will not ring out too obviously.

The only conceivable disadvantage to this system would be that the size of the vested choir would not be quite so impressive. Often even this would soon be overcome by added numbers infected with the new joy and enthusiasm evident in the Church's musical worship as a whole. And without doubt, the music and all the corporate worship of the parish would be *more* impressive — to the outsider who ventured in and found a spirit of joy and whole-heartedness and true participation, and, also important, to the average people in the pews, to whom worship would become the expressive, heart-lifting, truly *popular* (people's) thing it was always meant to be.



course, casually dispersed throughout the nave — trained, prepared, and inspired to sing out lustily the musical parts of the service and to say out lustily and meaningfully the spoken ones.

Such a group should not be constant, but a rotating portion of the regular vested choir, each member taking his turn at "claquing" every so often. Choir practices would remain unchanged, ex-

By R. E. Green

The God who demands our  
worship helps us to worship.

## Collect for Purity—II



**I**N both the Eastern Orthodox and the Roman Churches, and in our own Anglican Communion, there is a practice of ancient origin. Before the consecration of the bread and wine — in the Eastern Church before the beginning of the liturgy — water is poured over the priest's hands, and he wipes them with a towel as he says the words, "I will wash my hands in innocency, O Lord, and so will I go to thine altar . . ." (Psalm 26: 6ff).

Nobody would want to handle things sacred with hands physically unclean, and there is a right emphasis upon cleanliness in all things about the altar. But far more important is it that we be inwardly cleansed before we come to the sacred mysteries.

Here we have evidence of the liturgical genius of the Anglican Communion. The *Lavabo*<sup>¶</sup> is for the priest. But the Collect for Purity is a preparation for both priest and people. The priest says the words, but he says them in the plural, and the people say the "amen" which seals the prayer as theirs, and not just his.

This is a transaction between God and man. On God's side is perfection. This quality includes not only God's holiness, but the share He gives us in worship, which, on His side, is perfect. Nothing in it is lacking, nothing unworthy. But on man's side it is imperfectly carried out. And the imperfection that matters is not some detail of ceremonial, not the inflection of the voice, not the movement of the hands, not the bareness or ornateness of the ceremonial.

Care for all the niceties of liturgical use is justified, of course. In the Eucharist men are offering the supreme worship to the God of all the earth, and such a service makes terrific and awful<sup>¶</sup> demands. A careless or slovenly

celebration of the Holy Eucharist is an affront to God. Men must offer no less than their finest and best when they offer Christ's perfect sacrifice.

But surely if these things are important, much more important are the things which either give meaning to, or nullify, all that we appear outwardly to do.

The imperfections that are most serious lie in the disposition of the heart, the purity of the intention, the completeness of the devotion. There is a deep significance in what, were we not lulled by familiarity into accepting it without thinking, might seem a rather curious phrase — "the thoughts of our hearts." We might be inclined to say we think with our minds; that our thoughts are a matter of our brains, our intellects; and that when we think with our hearts we lapse into sentimentality.

Of course we are to bend all the powers of our intellects to the service of God. But imperfection in the thoughts of our minds is not nearly so serious as imperfection in the thoughts of our hearts. After all, what does the most intellectual among us know of these matters? We are concerned with holy mysteries;<sup>¶</sup> and a large part must always be mystery, because it belongs to the very nature and essence of God. Thank God there *is* mystery — something so great that it is beyond the power of our minds to encompass, not something so small that we can comprehend it.

Thus it is with the thoughts of our hearts that we must be concerned. For, if worship is from the heart, the things that spoil it are from the heart also. Here is the realm of affections, desires, hopes, aspirations. If these are wrong, unworthy, base, then must our worship be utterly imperfect, false and unworthy. The thoughts of our hearts get in the

way of our loving God, when those thoughts are of pride, lust, envy, and uncharitableness. And how such thoughts do creep in! There are other thoughts, too: selfishness, and thoughts of things not wrong in themselves, but secular and material; "coldness of heart and wandering of mind," and lethargy, and even doubt.

It is not merely from intruding thoughts, perhaps transitory, like these that indicate that the devil will not leave us alone even before the altar, that we need to be cleansed. Rather it is from the whole evil that is in our lives; from all our spiritual pride, our smugness, our patronizing of God.

The cleansing we seek is by the inspiration of the Holy Spirit. For only the power of the Holy Ghost can purify our hearts. It is painfully evident that we cannot cleanse the thoughts of our hearts ourselves. When we try it, we are likely to find only that we have succeeded in centering our thoughts more completely on the evil, certainly not that we have eradicated it. Only the power of God can cleanse our hearts.

Now here is one of the paradoxes of the spiritual life. We offer our worship to God, but we can only offer a worthy worship as God steps in to help us. There is a sense in which it can be said that it takes power to worship, and even though a child may lisp its worship acceptably and the weakest Christian whose faith is only as a grain of mustard seed is never spurned, it takes great spiritual power to reach the heights of worship.

How astonishing it is that the God to whom our worship is offered, the God whose very being demands our worship, helps us to worship; and without that help our greatest effort must be poor and halting.

**TUNING IN:** ¶*Lavabo* (Latin, "I will wash") is the first word of verse 6 of Psalm 26 in the Latin version. It has, therefore, not unnaturally become the name for the action of handwashing that accompanies it in the Liturgy. ¶*Awful*

is primarily "full of awe," "inspiring reverence," though in everyday speech it has acquired the secondary sense of "ugly," "shocking." ¶*Holy mysteries:* the consecrated elements are called by this name in the post-Communion Thanksgiving.

## Progress in Prayer

JUST as our Church is about to publish its Liturgical Commission's proposed revision of the "Eucharistic Liturgy" it is timely to consider another tentative revision of that service made by a sister branch of the Anglican Communion, the Nippon Seikokwai or Holy Catholic Church of Japan.

The provisional adoption of this Liturgy was reported in *THE LIVING CHURCH* of May 10th. Meanwhile an unofficial translation of the new *Seisanshiki* (Order of Holy Communion) has come to us, and we believe that Churchpeople will be interested in a description of it — especially as it is part of the first thorough revision of the Japanese Prayer Book since the Church in Japan attained autonomy at the time of World War II. (At this point we suggest that the reader have beside him a copy of the American Prayer Book, open at page 67, as a guide to our description of the Japanese revision.)

Perhaps the most obvious difference between the new Japanese Liturgy and our own is in "The Preparation" with which it begins. To be "made the night before, or else the same morning as the celebration of Holy Communion, by the priest and people, or else by the people alone," this consists of:

Lord's Prayer, Collect for Purity, shortened Ten Commandments with responses, Summary of Law (with similar response), Collect, "O Almighty Lord and everlasting God" (p. 70, American P.B.), "Let us confess our sins unto Almighty God" introducing Confession and Absolution (as in P.B., pp. 75-76, Absolution to be omitted if no priest be present), Comfortable Words, Collect "Assist us mercifully, O Lord," and "any other suitable prayer(s)."

The service proper, which is clearly marked off from "The Preparation" by the heading "The Liturgy," may begin with "the Introit, or else a hymn." Then comes Lord's Prayer and Collect for Purity, if "The Preparation" has not immediately preceded. Next is "sung or said"\* the Kyrie ("Lord, have mercy," etc.), either threefold or ninefold, in Japanese or Greek. After this comes, "on Sundays and other Holy Days," the Gloria in excelsis. Then, from "The Lord be with you," etc., before the Collect(s), through the sermon, the service proceeds as in the American book, except that another "The Lord be with you," etc., introduces the announcement of the Gospel, and the Creed is used only on "Sundays and Feast Days."

The sermon ended, there is a brief Confession and Absolution (something like those in our Com-

munion of the Sick) preceded by "Let us truly repent us of our sins, confessing them to Almighty God."

The Offertory is introduced by "The Lord be with you," etc., after which "the deacon, or else the priest, sings or says, 'Let us make our offering unto the Lord.'" Next is used "one or more of the following verses [sentences similar to those in American book] or else the Offertory."† These may be followed by a hymn, after which "the Bread and Wine are offered" and "the following prayer is used":

"O Lord, we beseech thee to accept the Bread and Wine which thy servants offer, and to use it for the precious Sacrament which thou hast ordained. Amen."

At this point the money offering is made, and an "appropriate anthem may also be used." Special intercessions may be offered before the Prayer for the Church, which retains the American pattern up to the reference to the departed, where a somewhat curtailed version of the corresponding material of the First Prayer Book of Edward VI is adopted.

"The Lord be with you," etc., "Lift up your hearts" (*Nanjira kokoro o ageyo*), etc., which come next, are substantially as in the American book, but are headed "The Consecration," of which they are historically a part. However, the rendition "Most Holy Lord, Almighty Father, Everlasting God" is closer to the Latin *Domine sancte, Pater omnipotens, aeternae Deus* than is our "O Lord, Holy Father, Al-

†The references to "the Introit," "the Gradual," "the Offertory," etc., seem to indicate an actual or intended full set of seasonal selections to be sung at beginning, between Epistle and Gospel, at Offertory, etc.

### DESCENT INTO HELL

TRUE, I had read the sign above the gate —  
*Lasciate ogni . . .* and I knew my Dante.  
 But I had packed so many words to hate.

Time to construe the sign was rationed, scanty.  
 My first impressions were encouraging.

No neighbors called across the picket fence;  
 I never heard the rusty doorbell ring;  
 Time and the landscape stretched level, immense.

And I had time to be a Socrates  
 And know myself. With knowledge, ardor grew.  
 I could make love to me, and me gave teas  
 For I, and dried our tears. But who are you,  
 My silent enemy? O God, why do you wait,  
 Infinite sponge, draining my finite hate?

CHAD WALSH.

\*The rubrical direction to "sing or say," which occurs so frequently in this Liturgy, even with reference to Epistle and Gospel, seems to show a marked preference for the choral service.

mighty, Everlasting, God." Sanctus ("Holy, holy, holy . . .") follows, in exact words of American Liturgy, and Benedictus qui venit ("Blessed is he that cometh . . .") may be used immediately after it or else "directly before the administration of the Holy Communion."

What is commonly called the Canon, or Prayer of Consecration (for blessing the bread and wine), presents some interesting differences when compared with our own. It begins very much like ours, but "full, perfect, and sufficient sacrifice, oblation, and satisfaction" (near the beginning, top of p. 80) becomes "the only perfect sacrifice for the redemption of the sins of the whole world." The Invocation (of the "Word and Holy Spirit," and to all intents like ours, but less verbose) comes *before* the Words of Institution, of which those spoken over the cup are: "Drink ye all of this; for this is the New Covenant established by my Blood, † which is shed for you and for many for the remission of sins." The rest of the prayer is substantially as in the American book.

It is not clear from our text whether the people are to join in the Lord's Prayer, which the priest "sings or says." The Pax ("Peace of the Lord be always with you") and its response follow, then Agnus Dei (for which the requiem endings, "grant them rest," "grant them rest eternal," are provided). Next comes the Prayer of Humble Access, substantially as in the American book; then the administration, with the words, "The Body of our Lord Jesus Christ which was given for thee—The Blood of our Lord Jesus Christ which was shed for thee." At this point "may be used the Communion sentence, or else a hymn." The post-Communion Thanksgiving is preceded by "The Lord be with you," etc., and the blessing ("The peace of God which passeth all understanding . . .") may be prefaced by this diaconal dialogue:

The Lord be with you  
*People* — And with thy spirit

Come, let us go forth (or, Let us bless the Lord)  
*People* — Thanks be to God

Thirteen Proper Prefaces (to our nine) are provided, including Prefaces for Advent, Lent, Passiontide, Maundy Thursday (which "may also be used on . . . Corpus Christi — i.e., Holy Communion Thanksgiving Day"), Consecration of a Church or its Anniversary, and Memorials of the Departed. An extended use of many of these is permitted—for example, the Easter Preface may be said throughout the season. Also, the Trinity Preface is "to be used upon that day, and three days after," and "may also be used on any Sunday for which there is no Proper Preface directed."

Provision is made for consecrating (which must

†An adaptation of St. Paul's "This cup is the new covenant in my blood" (1 Corinthians 11:25), instead of the more familiar "This is my blood of the (new) testament (covenant)" of St. Matthew and St. Mark. St. Paul's account of the Last Supper was written before the synoptic Gospels.

be in both kinds) a second supply of the Eucharistic elements, by a form consisting of the Invocation and Words of Institution.

A communicant wishing "to receive Holy Communion at any church other than the one where he is registered . . . must announce his intention to the Celebrant beforehand." The confirmed "must receive Communion frequently, and especially must they do so without fail during Eastertide." This latter rubric adds: "it is the custom from ancient times that they should go to Communion before they break their fast on that day."

There are, of course, in this Liturgy, as in any other, details about which good men will disagree. None the less, we think the Japanese Church—one of the youngest of the Anglican Communion—is to be congratulated upon its assimilation of the fruits of modern liturgical study. Indeed, so far as the proposed Eucharistic Office is concerned, the Nippon Seikokwai shows itself, in many respects, far ahead of older parts of the Anglican fellowship of Churches.

Meanwhile, American Churchmen await with eagerness the suggested revision of their own "Eucharistic Liturgy," which, according to a letter just received from its publisher, The Church Hymnal Corporation, is "not yet available from the printer, who gives us assurance that the finished copies will be ready very shortly."

### *Lebombo Correspondence*

**I**N our editorial, "Lebombo, Limpopo, Mozambique," [L. C., March 15th] pointing up the article in the same issue on the Cathedral Boarding School of the diocese of Lebombo, Portuguese East Africa, we said that "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."

Archdeacon Boatwright, headmaster of the school, has recently written, telling us that several readers of THE LIVING CHURCH have taken us up on our suggestion. The archdeacon, however, points out that there are two difficulties in the way. First, none of the boys knows English; secondly, stamps on letters cost money—and of this the boys have none, the school very little.

The first difficulty can be easily overcome, for Archdeacon Boatwright will be happy to send, with the letters from the boys written either in Portuguese or in their own native tongues, an English translation. The second difficulty can also be overcome if correspondents will send international reply coupons, obtainable at the local post office, to cover return postage from Africa.

We hope that many boys and girls of the Church will write to their African brothers in the Faith; and we are sure that they will find the cost of coupons a small price for the privilege.



MR. PAGE  
*A ready answer.*

## 400 Years, 400 Books

THE history of England during the 400 years between the reigns of Elizabeth I and Elizabeth II, as illustrated by important editions and revisions of the English Book of Common Prayer, can be seen this summer by Churchmen who will be near the West coast in an important section of the Coronation Exhibit which opened at the Henry E. Huntington Library and Art Gallery, San Marino, Calif., on Coronation Day, June 2d, and will continue until October.

The Prayer Book display is part of the collection of James R. Page, Los Angeles philanthropist and trustee of the Episcopal Church Foundation. One of the finest private collections in the world, Mr. Page's collection of 400 Prayer Books is matched in the United States only by the Beaton collection in the Boston Public Library and that of the Morgan Library, in New York, of which Mr. Page is a fellow.

Included in the Huntington Library exhibit is a copy of the First Prayer Book of Edward VI, 1549 (printed in that year), and an Altar Prayer Book that was used in Westminster Abbey at the coronation of William IV in 1831.

To the question, "Why do people collect Prayer Books?" Mr. Page has a ready answer: "It's an interesting way to learn history."

A READABLE and well-rounded introduction to the Church of England has appeared recently in *Everyone's Book about the English Church*,

by F. C. Happold (London: Faber & Faber. Pp. 175. 12/6).

In 14 short chapters Mr. Happold summarizes the history, organization, ornaments, Bible, Prayer Book, and Hymnody of the Church of England. The book is attractively produced, with several drawings and diagrams and four plates.

Within the limits of a popular presentation aiming at objectivity, Mr. Happold has done a good job, and the book may be recommended as a gift to American Churchmen moving to England. Its chief interest to Churchmen this side of the Atlantic is its section on the organization of the Church of England, explaining how the Convocations of Canterbury and York and the Church Assembly operate (by contrast with General Convention), and the passing references to minor detail (e.g., difference between ringing bells in "rounds" and in "changes").

Despite the author's avowed efforts to be accurate, there are lapses that seem unjustifiable even in a work of this sort. Thus, the reference to "Saint John's Gospel, which scholars tell us was the last of the New Testament books to be composed" could have been saved from

oversimplification by making it read "some scholars" or "one of the last."

There are also a few outright errors. Not Pusey but Keble is the author of "Hail, gladdening Light, of his pure glory poured," which in some hymnals appears as the translation of the ancient Greek "Candle-lighting Hymn" (173 and 176 in *The Hymnal 1940*). And Mr. Happold has fallen into the same trap (confusion with the similarly sounding "Bernard of Clairvaux") that led the American hymnal, at least as far back as 1874, to accord the formal title "saint" to Bernard of Cluny—who thus has the distinction of being the only person canonized by General Convention.

### In Brief

THE SEVEN QUEENS OF ENGLAND.  
By Geoffrey Trease. Vanguard Press.  
Pp. 254. \$2.75.

The author describes this work as "a miniature portrait gallery of the seven queens [from 12th-century Maud to Elizabeth II], with their personal stories attached." Interesting and well written.

M.V.L.

## Three Dimensional Man

By PETER DAY

THREE dimensional men seem hard to find these days. If a man enjoys life on the physical plane, the chances are that he is no intellectual. Or if he is an intellectual, he probably is ignorant of such spiritual matters as religion and a happy home life. For a man to love his wife, his Church, his country, social justice, duck hunting, and a good fight is so incredible a combination that such a man seems too real to be true.

Such a man is Hodding Carter, crusading editor of the Greenville, Miss., *Democrat-Times*, whose new book, *Where Main Street Meets the River*, is mostly written in the first person plural because it is the autobiography of a married man (Rinehart. Pp. 339. \$4).

A devoted member of the Episcopal Church, Mr. Carter recently wrote an article on Sewanee for the *Saturday Evening Post*. A few months earlier he had come out in his newspaper with his usual vigor and clarity in favor of the admission of Negro students to the university's theological school. And, in between, he had done a hunting reminiscence for a sportsmen's magazine.

*Where Main Street Meets the River*

starts out in Louisiana in the bloody parish of Tangipahoa, where the author started his first newspaper. Those were the days when Huey Long was building up his American-style dictatorship, and the young and foolish editor of the Hammond *Daily Courier* fought the Kingfish every step of the way. "Honey, you've forgotten your shotgun," said Betty Carter to her husband one election day as he started out the door.

Finally squeezed out of Louisiana, the Carters moved over to Greenville and began the newspaper career that brought a Nieman fellowship, a Pulitzer prize, and other honors to Hodding Carter. He had a hand in the founding of *PM*, the newspaper that made an ill-starred attempt to be too pure for advertising. During the war he served overseas as editor of *Yank and Stars and Stripes*. In the meantime, he narrowly avoided being bilked out of the ownership of the hometown newspaper he had made great.

The book contains some trenchant comments on Northern and Southern racial attitudes, many quiet references to Christianity and the Church, and from start to finish the flavor of a full-blooded, three-dimensional man.

*The Living Church*



**EAST CAROLINA**—A hope that the diocese would become fully self-supporting within the next year was expressed by Bishop Wright of East Carolina, in his annual address at the convention of East Carolina. In his speech, which opened the meeting, he also cited work among Negroes as one of the primary diocese objectives.

The convention adopted a budget for 1954 of \$88,610.75. Of this amount, \$19,500 will be allocated to the National Council for missionary work. A resolution to appoint a committee to investigate the location of the diocesan office and episcopal residence was also approved.

McRae Lamb, chairman of the Layman's League of East Carolina, presented a resolution asking for permission to allow the laymen of the diocese to proceed immediately with a plan to raise funds and build a conference and retreat center on the Bogue Banks property which has been left to the diocese by the Hoffman-Roosevelt estate.

Delegates to Anglican Congress: Rev. W. I. Wolverton and Mr. Stanley Woodland.

Delegates to Synod: Clerical: George Stierwald, W. T. Waterhouse, D. W. Allen, Gordon Bennett, H. T. Egger, and E. F. Mosely. Lay: MacRae Lamb, Robert Strange, W. G. Gaither, Frank Wooten, H. W. Fisher, and W. B. Rosevear.

ELECTIONS. Executive Council: Clerical: Mortimer Glover, Addison Hosea; lay, P. B. Bateman and Dan Thomason.

**WESTERN NORTH CAROLINA** — Timed to coincide with the fifth anniversary of the consecration of Bishop Henry of Western North Carolina, a financial drive to secure \$100,000 will begin on September 29th, the recent diocesan convention voted. The revolving fund will aid the missions of the growing diocese in their needs.

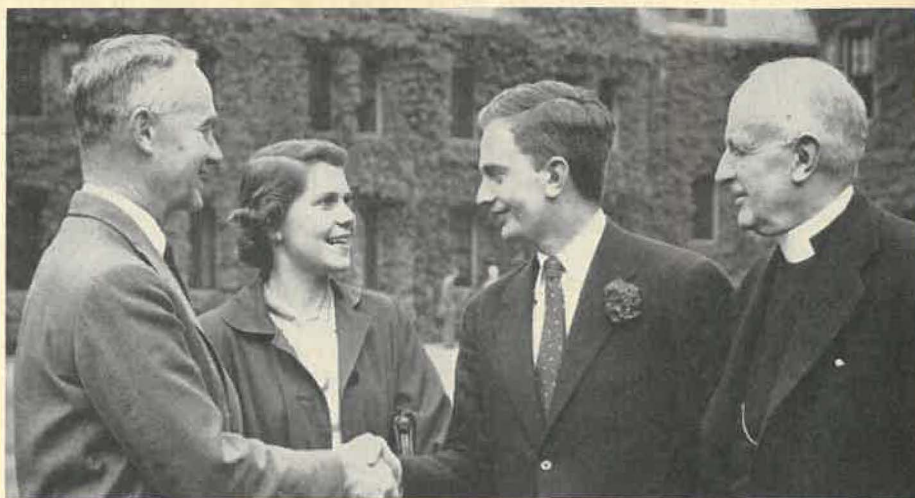
Reports brought out the fact that for the first time in many years all parishes and missions of the diocese are filled with clerical leaders.

Newly-elected: Lay member of standing committee, A. B. Stoney. Executive council: Clerical, H. M. Hickey, F. E. McKenzie; lay, E. L. Kemper, E. C. Yount.

**MASSACHUSETTS**—Presiding Bishop Sherrill ordained his third son to the diaconate at the Cathedral Church of St. Paul, Boston, on June 6th. The new deacon, the Rev. Franklin Goldthwaite Sherrill, was one of 12 deacons ordained at the service.

Mr. Sherrill's engagement to Mary Taylor, daughter of the Very Rev. Charles Taylor, Jr., dean of the Episcopal Theological School, was announced at the ETS commencement at which Mr. Sherrill received the B.D. degree.

The wedding of the young couple took place on June 12th, at four PM in St. John's Memorial Chapel (the ETS chapel), with Dean Taylor officiating



FAMOUS FATHERS AND CHILDREN\*  
*Presiding Bishop's son marries Dean's daughter.*

*Boston Globe*

ating and the Presiding Bishop pronouncing the blessing. The Rev. and Mrs. F. Goldthwaite Sherrill then left on a motor trip, after which they will return to New England before Mr. Sherrill assumes his new charges in North Dakota after the middle of August.

His two older brothers are priests and the middle one of the trio, the Rev. Edmund Knox Sherrill, with his wife and small son and daughter, will go to Brazil in the autumn to work under Bishop Melcher.

**LONG ISLAND** — A "lunch hour" picnic area for working people in the neighborhood, as well as a children's playground, was opened up recently on the spacious grounds of St. Saviour's Church, Maspeth, L. I. Bishop De Wolfe of Long Island officiated on this "Operation Community Day" when he instituted the new rector, the Rev. H. Karl Lutge, Ph.D. The Bishop also held Confirmation services and blessed the grounds.

The grounds were landscaped, and slides, swings, and jungle bars were installed for the children. Parishioners and neighborhood volunteers all lent a hand in painting fences and cleaning up the property to provide a suitable picnic area for working people in the nearby factories. The workers can now enjoy their lunch hour and relax on the benches in the shade, rather than sit along the curb. A big welcome sign was erected, inviting workers to use the tables and benches.

Before being ordained to the priesthood, Fr. Lutge was a buyer for R. H. Macy & Company. He was also a professor at Rutgers University and taught at Wellesley College and for a time tutored at General Theological Seminary. He came to St. Saviour's about

six months ago and since that time has been appointed assistant chaplain of the recently formed St. George Association, Brooklyn Waterfront Chapter, an organization that has shown remarkable growth and acceptance among the workers on the waterfront.

Mrs. Lutge, formerly a professor of English at Wellesley College, is an ardent community worker and is chairman for Women's work of the American Church Union.

**SOUTH FLORIDA**—The office of executive secretary of the diocese of South Florida and administrative assistant to the diocesan, Bishop Louttit, will be filled by the Rev. Wm. L. Hargrave. Provision for the office was made in the recent convention of South Florida.

At present Fr. Hargrave is rector of the Church of the Holy Communion and is acting president of Porter Military Academy, both in Charleston, S. C. He is also on the executive council of South Carolina, chairman of the Church Pension Fund committee, and chairman of the Department of Missions in South Carolina.

The Hargrave family will make their home in Orlando, Fla., September 1st.

**HARRISBURG**—The centennial celebration of St. John's Parish, Lancaster, Pa., was augmented when the convention of the diocese of Harrisburg met there May 26th and 27th. Canon Heber W. Becker is rector of St. John's.

The 50th anniversary of the founding of the diocese will be observed next year. Dr. Ronald L. Jardine of Williamsport will be chairman of the planning committee.

Bishop Scaife of Western New York addressed the convention dinner.

\*From left: Dean Taylor, Miss Taylor, the Rev. Mr. Sherrill, Bishop Sherrill.

## UNIVERSITIES

### Sewanee Commencement

The 85th commencement service of the University of the South climaxed a week of ten open houses, reunions, and receptions, seven meetings, two dances, four special church services, and the annual concert of the University Choir. [Also held, just before commencement, was the history-making trustees meeting which voted in favor of admitting students of all races. See p. 7].

At the service, the vice chancellor conferred 91 degrees, 66 to graduates of the College of Arts and Sciences, 16 to graduates of the School of Theology, four for study in the Graduate School of Theology, and five honorary degrees.

Dr. Peyton N. Rhodes, president of Southwestern University at Memphis, who made the commencement address received the degree of Doctor of Civil Law. Hugh Hodgson, head of the department of music at the University of Georgia, was given Sewanee's first Doctor of Music degree in 50 years.

## SEMINARIES

### Three Disciplines

The three disciplines of loyalty to authority, loyalty to the Prayer Book, and loyalty to Christ were the subject of an address by Bishop Donegan of New York at the 97th graduation of the Berkeley Divinity School, held in St. Thomas' Church, New Haven, Conn. The Bishop of Connecticut conferred the S.T.B. degree on a record class of 31, and also two certificates for partial courses. The Berkeley Award for Distinguished Service to Church and School was given to Mr. Frank Gulden of Long Island, trustee and treasurer of Berkeley since 1935, and treasurer of General Convention since 1949.

As Berkeley enters its centennial year, the trustees appointed a committee headed by Bishop Burroughs to arrange the centennial celebrations.

### 53 Graduate from G.T.S.

Fifty-three men were graduated from the General Theological Seminary on Commencement Day, May 27th. Dr. Wilber Griffith Katz, professor of law in the University of Chicago, made the commencement address, giving a brilliant exposition of the principle of the separation of Church and State. His conclusion was that neutrality was the most sound of many possible methods of achieving that end.

The diplomas were presented by Bishop Washburn of Newark and the Presiding Bishop, President of the Board of

Trustees of the Seminary. The Very Rev. Dr. Lawrence Rose, dean of the Seminary, conferred the degrees.

The honorary degree of Doctor of Sacred Theology was awarded to:

The Rev. Robert D. Smith, canon of Trinity Cathedral, Trenton, N. J.; the Rev. A. Rufus Morgan, of Western North



DEAN ROSE\*  
*Signing diplomas for 1953 graduates.*

Carolina; and the Rev. Dr. J. Wilson Sutton, rector of St. Stephen's Church, New York. In absentia, the same degree of S.T.D. was conferred upon the Very Rev. Wayland S. Mandell, Dean of St. Andrew's Theological Seminary, Manila, Philippine Islands; and upon Bishop Swift of Puerto Rico.

### Seabury-Western Graduation

Twenty-five seniors of Seabury-Western Theological Seminary were graduated in exercises at St. Mark's Church, Evanston, Ill., on June 4th.

Alumni from several states converged at the seminary for the annual Alumni Day, June 3d, and many remained over for the commencement ceremonies.

Commencement exercises included an address by Dr. Albert Jacobs, president of Trinity College. There was also a service and presentation of awards and Seabury-Western convocation crosses to the graduating class.

Twenty members of the class of '52 were presented with the Bachelor of Divinity degrees. The B.D. degree is not awarded until the graduate is in Holy Orders and then not sooner than

\*Seated at desk which belonged to Samuel Seabury, first Bishop of the American Church. Bishop Seabury's son, grandson, and great-grandson were teachers at General. Portrait is of John Henry Hobart, a founder of GTS and third bishop of New York.

a year after graduation. Three of this number, the Rev. Richard Carl Adams, the Rev. Norman Hugh Barbour, and the Rev. Claude Charles Vache, received the degree *cum laude*.

### ETS Commencement

Twenty-five young men, members of the graduating class of the Episcopal Theological School, Cambridge, Mass., received their diplomas at the school's 88th Commencement Day exercises.

#### PRIZES

Prizes awarded were:

The Adams Prize for Preaching and also the Salmon Wheaton Prize for Reading to Sidney Lanier, A.B., B.D., of Jacksonville, Fla.;

The Bishop Atwood of Arizona Historical Prize to John Spencer Macauley, A.B., B.D., of Wichita, Kansas;

The William H. Lincoln Prizes for Reading, open to Middlers and Juniors, to Alexander Ogilby, '54, of Hartford, Conn., and Gordon Page Roberts, '55, of Waterloo, Ill.

### Celtic Cross Society

The Associated Students of the Church Divinity School of the Pacific has dissolved its formal organization to join the faculty in formation of the Society of the Celtic Cross, the missionary society of the seminary. This body, formed at the final meeting of students this year, will govern all student affairs and promote the missionary enterprises of the school. All regular students and faculty are its members.

### Dr. Simpson Honored

Dr. Cuthbert A. Simpson, D.D., Th.D., D.C.L., sub-dean and professor of Old Testament literature and interpretation at General Theological Seminary, was honored recently with a testimonial dinner by faculty members and students in commemoration of his 25 years as teacher at the seminary. Dr. Simpson is the author of several books in the Old Testament field, for one of which, *The Early Traditions of Israel*, he was awarded the D.D. degree by Oxford University.

## COLLEGES

### A Grain of Salt

Preacher at Columbia University's baccalaureate service in St. Paul's Chapel, New York City, was the Rev. Dr. John M. Krumm. He advised seniors to take their academic experience with a grain of religious salt, because the knowledge gained in four years of study was not necessarily the same as wisdom.

## DEATHS

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

### John A. Bryant, Priest

The Rev. John A. Bryant, D.D., one of Los Angeles' most distinguished clergymen, died May 25th at St. John's Hospital, Santa Monica, Calif., of a heart failure. He was rector of St. Alban's Church, Westwood, Los Angeles, since 1941, and was widely known throughout the community. His age was 48. He suffered a coronary thrombosis about a year ago while on vacation.

He was born in Atlantic City, N. J., in 1904; studied at the Pennsylvania Military Academy, Princeton University, and Virginia Theological Seminary; and was ordained to the priesthood in 1931. After a year as curate of Christ Church, Cambridge, Mass., Dr. Bryant came to Los Angeles in 1932 to start St. Alban's Bishop Johnson Memorial chapel at Westwood, which became St. Alban's parish in 1941. In this position he also served as chaplain to students at UCLA.

During the war, Dr. Bryant served as chaplain in the Army with the rank of major and was considered for chaplain at the United States Military Academy at West Point, a post which he declined because he felt his work at St. Alban's was too important to leave at that time.

In 1948 he received the honorary degree of doctor of divinity from Pacific School of Religion, Berkeley. He was a member of the board of the University Religious Conference at UCLA, of the West Los Angeles Ministerial Association, the coordinating Council of Westwood, and the Seamen's Church Institute, San Pedro. He was formerly president of the boards of the Episcopal Church Home for Children, Los Angeles, and of the Neighborhood Settlement Association, West Los Angeles.

Dr. Bryant is survived by his wife, Deborah Dixon Bryant, two sons and one daughter.

### Eli Croft Gear, Priest

Eli Croft Gear, who retired from active duty in 1949 and who held a distinctive rectorate in St. John's Church, Linden Hills, Minn., died April 7th. His home was in Minneapolis.

Dr. Gear was born in Waterford, Ontario, Canada, on July 22, 1881. He was graduated from the Western Theological Seminary in 1905 and was ordained by Bishop Anderson of Chicago to the diaconate in February, 1905, and to the priesthood in November, 1905. He was rector of the Holy Comforter Church, Maywood, Ill., from 1906 to 1910 and of St. Andrew's, Chicago, from 1910 to 1912. He then had a notable ministry as rector of the Church of

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the Intercession, Stevens Point, Wis., from 1912 to 1923. In that year he came to St. John's Church, Linden Hills, and was rector there for 26 years until his retirement in 1949.

Dr. Gear was given the honorary degree of S.T.D. from Seabury-Western Theological Seminary in 1939. He was a deputy to the General Convention three times while a priest in the diocese of Fond du Lac, and after coming to Minnesota represented this diocese at the Convention in 1937 and 1943. He served on a number of diocesan boards and will be especially remembered for his work as an examining chaplain and as a member of the bishop and council and of the standing committee.

He is survived by his wife, Annie Davie; three daughters, one son, and two grandchildren.

#### Joseph Gunn, Priest

The Rev. Joseph W. Gunn, a retired priest of the missionary district of Idaho, died at his home in Nampa, Idaho, May 22d, at the age of 92. Fr. Gunn was a graduate of Carleton College and of the Yale Divinity School. His ministry took him to Colorado, California, Honolulu, Nevada, and Idaho. He retired in 1930.

He is survived by his wife, Mabel; a son, Joseph W. Jr.; a daughter, Lois Lonergan; and a sister, Mrs. J. B. Russell, of Wheaton, Ill.

#### Wallace Alfred Williams, Priest

The Rev. Dr. Wallace Alfred Williams, 77, former rector of Christ Church, Bradenton, Fla., and well known resident of that town, died January 18, 1953.

He served as rector of Christ Church from December of 1920 until about 1930, during which time the parish hall was financed, built, and dedicated.

Dr. Williams was ordained in 1907. His first church was St. Stephen's at Longmont, Colo.; Then he became rector of Trinity Church at Trinidad, Colo.

He became archdeacon of the missionary district of North Texas under Bishop Temple and served in that capacity for ten years. He came to Bradenton from Texas to become rector of Christ Church. Dr. Williams served for 13 years under Bishop Stevens of the diocese of Los Angeles after leaving Bradenton. Dr. and Mrs. Williams returned to Bradenton in 1943 and celebrated their golden wedding anniversary there in 1951.

Dr. Williams was born in New York City. He received the Bachelor of Sacred Theology Degree and Master's Degree at St. Lawrence University in New York, studied for two years abroad, and later was graduated from the law department at the University of Michigan. He was admitted to the bar in

Michigan and became a member of the American Bar Association while in California.

He received the Doctor of Philosophy Degree at the University of Denver, did post graduate work at Harvard, and was a member of Phi Beta Kappa.

At one time he worked as a night reporter for the Ogdensburg, N. Y., *Daily News* while continuing his education.

His wife, Mary Francis Williams, is his only survivor.

#### Pauline Priestley Green

Pauline Priestley Green, 77, widow of the late William Mercer Green, fourth Bishop of Mississippi, died May 6th in Jackson, Miss., after a long illness.

Mrs. Green is survived by three sons, the Rev. William Mercer Green, now serving as chaplain with the USAF in London, and J. T. and D. C. Green, both of Jackson; a sister, Mrs. E. L. Woodside of Baton Rouge, La., and four grandchildren.

Mrs. Green's husband was bishop coadjutor of Mississippi from 1919 to 1938, when he became the diocesan. He died in 1942.

#### Andrew Tietjen

Andrew Tietjen, associate organist of Trinity Church, New York, died on April 13th at Valley Hospital, Ridgewood, N. J., after a short illness.

Mr. Tietjen was well-known to lovers of organ music in New York by reason of the many organ recitals he gave, in churches and in Carnegie Hall. English organists were impressed by his skill, and he was made a fellow of Trinity College, London.

He served in the Army during World War II. Returning to his home in Ridgewood, N. J., at the end of his war service, he resumed his work at the organ.

Mr. Tietjen is survived by his widow, the former Yolanda Diorne; a daughter, Andrea Tietjen, a son, Peter Tietjen, and three brothers, Harry, George, and Walter Tietjen.

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# CHANGES

## Appointments Accepted

The Rev. Robert K. Bernhard, who was ordained deacon in May, will on July 19th become vicar of Calvary Church, Red Lodge, Mont., and two other nearby missions.

The Rev. Dr. Donald Brieland, priest of the diocese of Minnesota, now on the staff of the Institute of Child Welfare of the University of Minnesota and curriculum development consultant of the National Council Department of Christian Education, will be at the University of Peshawar in West Pakistan for the academic year of 1953-54. He has been awarded a Fulbright lectureship in psychology and will teach courses in psychology and education.

The Rev. David Clark, who has worked among the Indians of South Dakota, and more recently in Arizona and Wyoming, will be full-time worker among the 8,000 Indians who are living in the Twin Cities.

His program, sponsored by the State Council of Churches, will proceed on the theory that the greatest problem of the Indians is coming to be their adjustment to city life. The work will be aided by a grant from the National Council.

The Rev. George T. Cobbett, priest of the diocese of New York, who recently returned from Oxford, is now assistant of St. Timothy's Church, Catonsville, Md. Address: 200 Ingleside Ave., Catonsville 28.

The Rev. A. Hume Cox, formerly rector of Nelson Parish, Arrington, Va., is now in charge of Emmanuel Church, Farmville, N. C. Address: 104 S. George St.

The Rev. Rowland L. Cox, who was ordained deacon in April, and his wife, the former Mary Jordan of New York, were commissioned recently as missionaries to Alaska. They were scheduled to leave on June 11th for Point Hope, Alaska, in the Arctic Ocean. The commissioning service was read at Church Missions House, New York, by Bishop Bentley, Vice-President of the National Council and director of the Church's Overseas Department.

The Rev. Chesley V. Daniel, formerly in charge of St. Philip's Chapel, Cumberland, Md., is now rector of St. Stephen's Church, Catasaqua, Pa.

The Rev. Francis Campbell Gray, formerly rec-

tor of St. Michael and All Angels Church, Cincinnati, will on August 1st become rector of St. John's Church, Decatur, Ill. Address: 530 N. Church St.

The Rev. Charles Allan Grier, who has been curate of Grace Church, Oak Park, Ill., is now director of the Bishop McLaren Foundation of the diocese of Chicago. Address: 718 Somonauk St., Sycamore, Ill.

The Rev. Henry Heaton, formerly vicar of All Souls' Chapel, Wheatland, Wyo., St. John's, Olenda, and the Church of Our Saviour, Hartville, is now rector of St. Paul's Church, Baden, Md., and St. Mary's Chapel, Aquasco.

The Rev. F. Douglas Henderson, formerly director of Christian education for the diocese of Minnesota, will be rector and headmaster of the Breck School for Boys, St. Paul, Minn.

The Rev. Arthur R. Lynch, formerly curate of St. Paul's Church, Pawtucket, R. I., is now vicar of St. Martin's Church, Pittsfield, Mass., and St. Luke's, Lanesboro. Address: 119 Brighton Ave., Pittsfield.

The Rev. Harry L. Mayfield, formerly curate of Epiphany Church, Washington, will on September 7th become rector of St. Philip's Church, Laurel, Del.

The Rev. Thomas J. McElligott, who formerly served St. Mark's Church, Lake City, Minn., is now canon missionary of the district of North Dakota, giving a few days each month to work in Fargo. The new canon will primarily work with Bishop Emery to perform a more adequate ministry to isolated communicants, maintain a more regular schedule of services in vacant places, survey certain communities for advance work, and assist the program of Christian education.

Bishop Emery, at the recent convocation of his district, praised the role of the former Laymen's League, now the Churchmen of North Dakota, which is assuming the support of the canon missionary, who will live in Fargo in a home recently purchased for him. The chapter of Gethsemane Cathedral also voted \$125 per month toward the missionary's support.

The Rev. Percy F. Rex, rector of Trinity Memorial Church, Binghamton, N. Y., will on September 1st become dean of Trinity Cathedral, Cleveland.

In addition to his work as a member of the standing committee and diocesan council of the diocese of Central New York, and as deputy to General Convention, the Rev. Mr. Rex has, during his 10 years at Trinity Church, been active on the boards of many important civic and social welfare groups.

The Rev. Walter Robert Scott, formerly rector of St. Matthew's Church, Newton, Kans., is now vicar of St. John's Church, Mauston, Wis., and St. Mary's, Tomah. Address: Mauston.

The Rev. Charles W. Shike, formerly assistant of St. Alban's Church, Washington, will on August 1st become rector of St. Thomas' Church, Lyndhurst, N. J. Address: 454 Stuyvesant Ave.

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# CHANGES

## Changes of Address

The Rev. Vern Bowman has been granted a year's leave of absence as rector of the Church of the Holy Spirit, Orleans, Cape Cod, Mass., and will sail with his wife and son for Liverpool on September 10th. He has been granted a year's fellowship for graduate study at the Central College for the Anglican Communion, established by the late King George VI at the request of the Lambeth Conference of 1948.

The college is located at St. Augustine's College, Canterbury, England, a seat of learning that dates back to 673. The Bowmans plan a month's holiday and bicycle tour of English villages and churches before the fall term begins on about October 15th.

The Rev. Lloyd G. Chattin, who is serving St. Luke's Church, Woodstown, N. J., and St. Stephen's, Mullica Hill, may be addressed at 33 E. Grant St., Woodstown.

The Rev. William Friend Day, retired priest of the diocese of Montana, has had a change of address from 1508 W. Connecticut St. to 615 High St., in Bellingham, Wash.

The Rev. Romeo C. Gould, retired priest of the diocese of Los Angeles, formerly addressed in Altadena, Calif., may now be addressed: Running Springs, Calif.

The Rev. W. D. F. Hughes, former dean of St. Luke's Cathedral, Portland, Maine, may now be addressed at Box 1685, Portland.

The Rev. David C. Patrick, who is serving Trinity Church, Independence, Mo., formerly addressed at 909 S. Main St., may now be addressed at 1009 S. Noland.

The Rev. Gowan H. Williams, of the diocese of Chicago, officiating at St. John's, Dunton, South Ozone Park, L. I., formerly addressed 99-10 217th Lane, Queens Village, N. Y., may now be addressed at 132-15 Ninety-Seventh Ave., Richmond Hill 19, N. Y.

## Ordinations

### Priests

**Georgia:** The Rev. Samuel Knox Kreutzer, Jr. was ordained priest on May 11th by Bishop Goodwin of Virginia, acting for the Bishop of Georgia, at Immanuel Chapel, Virginia Theological Seminary. Presenter, the Rev. Dr. Reuel Howe; preacher, the Rev. Dr. A. T. Mollegen.

**Idaho:** The Rev. William C. Johnson was ordained priest on May 19th by Bishop Rhea of Idaho at Trinity Memorial Church, Rupert, Idaho, where the new priest is vicar. He also serves St. James', Burley. Presenter, the Rev. A. E. Asboe; Preacher, the Rev. E. L. Rolls. Address: 906 Sixth St., Rupert.

**Liberia:** The Rev. Samuel Ford Dennis was ordained priest on January 18th in Trinity Pro-Cathedral, Monrovia, by Bishop Harris of Liberia. Presenter, the Rev. Dr. J. W. Pearson; preacher, the Rev. P. L. Okie. The new priest graduated in November from Cuttigning College and Divinity School, the first student to be awarded the degree of bachelor of divinity. The Rev. Mr. Dennis is in charge of St. Paul's Church, Greenville, Sino, and of the outstations in the Sino sub-district.

The Rev. James L. Tucker, who came to Liberia last year from the diocese of Texas, was ordained priest on Easter Day at St. Thomas' Church, Monrovia, by Bishop Harris of Liberia, who also preached the sermon. Presenter, the Rev. P. L. Okie. The Rev. Mr. Tucker is superintendent of the Julia C. Emery Hall at Bromley.

**New Mexico and Southwest Texas:** The Rev. E. F. Ostertag was ordained priest on March 27th by Bishop Stoney of New Mexico and Southwest Texas at Holy Trinity Church, Raton, N. Mex., where the new priest is vicar. He also serves the church at Taos. Presenter, the Rev. C. J. Kinsolving, III; preacher, the Rev. L. W. Clarke.

**South Carolina:** The Rev. Lynwood Cresse Magee was ordained priest on May 6th by Bishop Carruthers of South Carolina at Old St. Andrew's Church, St. Andrew's Parish, Charleston, S. C., where the new priest is in charge. Presenter, the Rev. M. E. Travers; preacher, the Rev. DeWolf Perry.

**Earle Cornelius Page** was ordained priest on May 11th by Bishop Carruthers of South Carolina at St. Barnabas' Church, Dillon, S. C., where the new priest is in charge. He will also serve Christ Church, Mullins. Presenter, the Rev. W. S. Poyner; preacher, the Rev. L. A. Haskell.

**Southern Virginia:** The Rev. Harry Thomas and the Rev. Cornelius A. Zabriskie were ordained to the priesthood on May 21st by Bishop Gunn of Southern Virginia at Grace Church, Yorktown, Va.

The Rev. Mr. Thomas, who will be in charge of All Saints', South Hill, Va., St. Andrew's, Baskerville, and Grace Church, Palmer Springs, was presented by the Rev. J. P. Eaton.

The Rev. Mr. Zabriskie, who will be rector of Grace Church, York-Hampston Parish, was presented by the Rev. F. H. Craighill. The Rev. J. A. Winslow preached.

**Tennessee:** The Rev. Sanford Garner, Jr. was ordained priest on May 23d by Bishop Dandridge of Tennessee at Christ Church, Nashville, Tenn., where the new priest has been assisting. Presenter, the Rev. P. R. Williams; preacher, the Bishop. To take charge of St. Barnabas' Church, Tullahoma, Tenn. Address: 110 E. Lincoln St.

**Virginia:** The Rev. Lowell P. Beveridge was ordained priest on May 11th by Bishop Goodwin of Virginia at Immanuel Chapel, Virginia Theological Seminary. Presenter, the Very Rev. Dr. E. F. Kroman; preacher, the Rev. Dr. A. T. Mollegen. To be an instructor at VTS.

The Rev. Webster L. Simons was ordained priest on May 17th by Bishop Goodwin of Virginia at St. Stephen's Church, Richmond, where the new priest will be assistant. Presenter, the Rev. R. S. Harp; preacher, the Rev. W. A. Clebsch.

### Deacons

**Alaska:** Richard Sevier Miller was ordained deacon on May 17th by Bishop Gordon of Alaska at St. Paul's Church, Milwaukee. The new deacon, who will serve the Church of St. John's in the Wilderness, Allakaket, Alaska, was married on May 30th to Miss Anita Van Dyke Eells.

**Iowa:** Rudolf Devik was ordained deacon on May 29th by Bishop Smith of Iowa at St. Luke's Church, Cedar Falls, Iowa. Presenter, the Rev. F. L. Shaffer; preacher, the Rev. P. S. Kramer. To finish work at Seabury-Western Theological Seminary this summer.

# CLASSIFIED

## POSITIONS WANTED

**LAYMAN, 24, married,** desires full-time Church work. Extensive background as volunteer in Sunday School, Organist, Layreader, Youth Worker, Typist. Reply D-885, The Living Church, Milwaukee 2, Wis.

**DEACONESS** desires work in institution, Midwest preferred. Reply Box D-889, The Living Church, Milwaukee 2, Wis.

**PRIEST, Catholic, competent,** available August. Rectory, remuneration. Reply Box H-887, 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.

## SUMMER CAMPS

**EPISCOPALIANS** will be glad to know about Hiram Blake Camp, on Penobscot Bay, Cape Rosier, Maine. A recreational vacation cottage resort on the American Plan. Sea bathing, fishing, boating. Comfortable and economical. Good Maine food. Sunday Eucharist (Resident Priest—Manager). Open June to October. Send for descriptive literature.

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THE LIVING CHURCH

## CHANGES

**Nevada:** John Edward Watson, a senior at the Berkeley Divinity School, was ordained deacon on May 28th at All Saints' Church, Meridan, Conn., by Bishop Budlong, Retired Bishop of Connecticut, acting for the Bishop of Nevada.

**New Mexico and Southwest Texas:** John Haverland was ordained deacon on March 31st by Bishop Stoney of New Mexico and Southwest Texas at St. Mark's on-the-Mesa, Albuquerque, N. Mex., where the new deacon will be curate. He will also continue in his business work. Presenter, the Rev. G. P. LaBarre; preacher, the Rev. P. G. Saunders.

**Pennsylvania:** Several men were ordained to the diaconate at Grace Church, Mount Airey, Philadelphia, May 16th, by Bishop Roberts, Retired Missionary Bishop of Shanghai:

Albert Allen Attenborough, to be assistant of St. Stephen's, Philadelphia; James Egbert Imler, Jr., to be assistant of St. Mark's, Frankford, Philadelphia; Frederick Victor Kettle, to be assistant of St. Peter's Church, Albany, N. Y.; and Joseph Headen Laird, to be assistant of the Church of the Redeemer, Bryn Mawr, Pa.

Walter Wink Hannum, who will be missionary at Fairbanks, Alaska, and George Ralph Kahlbaugh, who will be vicar of St. Bartholomew's, Philadelphia, were ordained to the diaconate on May 23d by Bishop Hart of Pennsylvania at Holy Trinity Church, West Chester, Pa.

James Manchester Hindle, who will do missionary work in the diocese of Western North Carolina, was ordained to the diaconate on May 30th by Bishop Hart of Pennsylvania at the Church of the Holy Comforter, Aronimink, Pa.

**Western Massachusetts:** Robert Bridgman Lane was ordained deacon on May 16th by Bishop Lawrence of Western Massachusetts at St. Philip's Church, Easthampton, Mass. Presenter, the Rev. B. H. Harvey; preacher, the Rev. R. H. Kendrick. To continue as vicar of St. David's Mission, Agawam, and do rural work in Westfield. Address: Foamer Rd., Southampton.

**Western Massachusetts:** Donald Clarke Aitken was ordained deacon on May 30th by Bishop Lawrence of Western Massachusetts at Grace Church, Amherst, Mass. Presenter, the Rev. J. B. Coburn; preacher, the Rev. G. W. Barrett. To be curate of All Saints' Church, Worcester, Mass. Address: 10 Irving St.

George David Harris White was ordained deacon on May 23d by Bishop Lawrence of Western Massachusetts at Christ Church Cathedral, Springfield, Mass. Presenter, the Rev. H. A. Weaver; preacher, the Rev. Dr. Robert Whitaker. To be assistant of St. John's Church, Sharon, Pa.

**Western North Carolina:** Paul Livingston Ritch, Jr. was ordained deacon on May 30th by Bishop Henry of Western North Carolina at St. Phillip's Church, Brevard, N. C., where the new deacon will be in charge. Presenter, the Rev. G. D. Webbe; preacher, the Rev. A. P. Chambliss, Jr.

William Scott Root was ordained deacon on May 23d by Bishop Henry of Western North Carolina at Christ School Chapel, Arden, N. C. Presenter, the Rev. G. D. Webbe; preacher, the Rev. J. W. Tuton. To be in charge of St. James' Church, Black Mountain, N. C., and to minister to patients in adjacent sanatoria.

Roland J. Whitmire, Jr. was ordained deacon on May 27th by Bishop Henry of Western North Carolina at Trinity Church, Asheville, N. C. Presenter, the Rev. R. W. Locher; preacher, the Rev. J. W. Tuton. To be in charge of the Church of St. Francis of Assisi, Cherokee, N. C., and churches at Sylva and Cullowhee.

### Marriages

Miss Alberta Booth, woman worker of Fort Thompson, S. Dak., and Mr. Rosco G. Brooks of Lemmon, S. Dak., were married on June 1st at St. James' Church, Mobridge, S. Dak. Address: Lemmon, S. Dak.

The Rev. Marshall V. Minister, rector of the Church of St. Charles the Martyr, Fort Morgan, Colo., and Miss Dorothy Blankenship, former dean of girls of Gillette High School, Gillette, Wyo.,

were married on June 2d at All Saints' Church, Sterling, Colo.

### Degrees Conferred

The Ven. Gordon Tyron Jones, rector of St. Mary's Memorial Church, Haledon, N. J., archdeacon of Paterson, and president of the standing committee of the diocese of Newark, received the honorary degree of doctor of divinity from the Philadelphia Divinity School on May 28th.

### Diocesan Positions

The Rev. William S. Brace, secretary of the diocese of Georgia, and rector of Grace Church, Waycross, is now chairman of the diocesan department of Christian education. Fr. Brace was recently honored on his fifth anniversary of becoming rector of Grace Church. (In the 72 years of the parish, no rector has served as many years.)

### Other Appointments

Mr. Samuel S. Hall of Montclair, N. J., has been appointed treasurer of General Theological Seminary. He succeeds Mr. John D. Plant, glove manufacturer of New Haven, Conn., who is resigning to give full time to his business.

The Rev. Frank L. Titus, rector of the Church of the Holy Cross, Miami, Fla., has been elected chaplain of a four thousand-member American Legion post in that city, the Harvey W. Seeds Post 29. Chaplain Titus was also recently elected chaplain of the Miami chapter of the Military Order of World Wars.

The Rev. H. Albion Ferrell, vicar of the Church of the Ascension, West Chester, Pa., and St. Cyril's, Coatesville, was recently elected secretary of the Philadelphia branch of the Catholic Clerical Union, succeeding the retiring secretary, the Rev. Philip Fifer, rector of St. Peter's, Phoenixville, Pa.

Other officers, including the president, the Rev. S. Atmore Caine, accepted nomination and were reelected.



## ATTEND SUMMER CHURCH SERVICES

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

**STAMFORD, CONN.**

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

**WASHINGTON, D. C.**

**ASCENSION AND ST. AGNES**  
1215 Massachusetts Ave., N.W.  
Rev. James Murchison Duncan  
Rev. John Jerome Phillips  
Sun Masses 7:30 & 10; Daily Masses 7, Thurs extra Mass at 9:30; C Sat 4-5 and by appt. Visit Washington's Historic Anglo-Catholic Parish.

**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

**SOUTH BEND, IND.**

**ST. JAMES'** 117 N. Lafayette  
Rev. William Paul Barnds, D.D., r  
Sun 8 HC, 9:15 HC, 11 Service & Ser

**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & 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 7; HC daily 7; Wed & HD 10; EP 5:45; C Sat 5-6, 8-9, Sun 8:30  
*(Continued on page 24)*

**BIRMINGHAM, ALA.**

**ADVENT** 20th St. at 6th Ave., N.  
Rev. John C. Turner (Air Conditioned)  
Sun 7:30, 9:30, 11 & 6; Wed 7:30 & 11

**LOS ANGELES, CALIF.**

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
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

**DENVER, COLO.**

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

**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

**CHICAGO, ILL.**

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

**EVANSTON, ILL.**

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

**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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



(Continued from page 23)

**MARBLEHEAD, MASS.**

**ST. MICHAEL'S** Built in 1714  
Rev. David W. Norton, Jr., r  
Sun 8 & 11; HD 8

**DETROIT, MICH.**

**ST. PAUL'S CATHEDRAL** 4800 Woodward Ave.  
Very Rev. John J. Weaver, dean  
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;  
Church open daily for prayer. Parking lot in rear.

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

**ST. LOUIS, MO.**

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

**RIDGEWOOD, N. J.**

**CHRIST CHURCH** Franklin Ave. at Cottage Pl.  
Rev. A. J. Miller, r  
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP others); Fri & HD 9:30 HC; C by appt

**SEA GIRT, N. J.**

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

**NEW YORK, N. Y.**

**NEW YORK CATHEDRAL (St. John the Divine)**  
Sun HC 8, 9, 11 (with MP & Ser), EP & Ser 5;  
Weekdays: MP 7:45, HC 8 (& 10 Wed), EP 5

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

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

**ST. IGNATIUS'** 877th St. & West End Ave., on block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

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

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roeliff H. Brooks, D.D.  
Sun 8 & 9 HC, 1st Sun 11; MP 11; Weekdays HC 8:30; HD HC 12:10

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**NEW YORK, N. Y. (Cont.)**

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
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 INTERSESSION** Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

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

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

**GREENWOOD LAKE, N. Y.**

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by appt  
In the heart of the beautiful Ramapo Mts.



**ST. JAMES' CHURCH VANCOUVER, CANADA**

**NIAGARA FALLS, N. Y.**

**ST. PETER'S** Jefferson Ave. at Second St.  
Very Rev. Blake B. Hammond, r and dean of Niagara; Rev. Edward P. Miller, c  
Morning Services 8 & 11; Special Days 7:30 & 10, as announced.

**SCHENECTADY, N. Y.**

**CHRIST CHURCH** Cor. State & Swan Sts.  
Rev. Ernest B. Pugh, r  
Sun 8 HC, 10:30 Mat or HC; HD announced

**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 Breakfast), 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

**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 & 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 12-1 & 4-5

**PITTSBURGH, PA.**

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

**NEWPORT, R. I.**

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

**MEMPHIS, TENN.**

**GOOD SHEPHERD** Jackson & University  
Sun HC 7 & 11, MP 9:30  
"The Catholic Parish of the Mid South"

**FORT WORTH, TEXAS**

**ALL SAINTS'** 5001 Crestline Road  
Rev. James P. De Wolfe, Jr.  
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP & HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

**SAN ANTONIO, TEXAS**

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

**SALT LAKE CITY, UTAH**

**ST. MARK'S CATHEDRAL** 231 East First South  
Very Rev. Richard W. Rowland, dean  
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday Eucharist Wed 7; Thurs & HC 10:30; C by appt

**BELLOWS FALLS, VT.**

**IMMANUEL**  
Rev. Robert S. Kerr, r  
Sun HC 8 & 10; Wed & HD 8; Fri 9

**MADISON, WIS.**

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays as anno; C appt

**MONTREAL P. Q. CANADA**

**ST. JOHN THE EVANGELIST** Ontario St. West at St. Urbain, Montreal  
Rev. H. L. Hertzler, r; Rev. B. D. Freeland  
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11, Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD), Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

**VANCOUVER, CANADA**

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