

The Living Church

June 7, 1953

Price 15 Cents

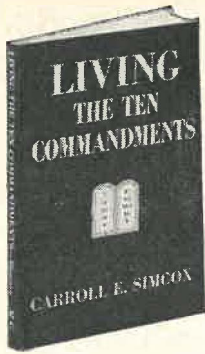


MURAL BY CHURCHWOMAN at St. John's, Milwaukie, Ore.
[see page 17].

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

P. 11

Collect for Purity



LIVING THE TEN COMMANDMENTS

By Carroll E. Simcox

It is one thing to know how to recite the Ten Commandments, but quite another to live by them. It requires an understanding that few of us seem to possess today. This is the final volume in the author's trilogy upon the Creed, the Lord's Prayer, and the Ten Commandments. \$2.25

LIVING THE LORD'S PRAYER

By Carroll E. Simcox

The Lord's Prayer is a key to the Christian's proper relationship to his God and his brethren. Emphasis is laid upon Christian prayer as life itself rather than as a mere occasional exercise of the mind and spirit. \$1.75

LIVING THE CREED

By Carroll E. Simcox

One cannot know a house by walking past it down the street; one must enter it and, still better, live in it before he can say he knows the house. So it is with the Creed. In sixteen brief chapters, the Creed is considered phrase by phrase, sentence by sentence. \$2.75

Postage Additional

MOREHOUSE-GORHAM CO.

29 E. Madison Street
Chicago 2, Ill.

14 E. 41st Street
New York 17, N. Y.

261 Golden Gate Avenue
San Francisco 2, Calif.

LETTERS

Receipts for Contributions

I WOULD like to ask of you and, through the columns of your paper, of the treasurers of various charitable organizations why money is wasted sending out receipts for small contributions to charities?

Often I receive an appeal for help from a charity which I am not especially interested in. Knowing that they have spent money in just making that request of me, I send them the smallest amount that a check can be legally drawn for, i.e., one dollar. Always I enclose a note suggesting (usually in red ink) that no receipt be sent to me, adding that my cancelled check will be receipt enough; but almost invariably, a receipt is forthcoming. Why? It takes time and money to send out receipts; and the sending out of them has become obsolete in business. Why cannot charities become more businesslike?

LYMAN D. BAILEY.

Syracuse, N. Y.

Editor's Comment:

In business, there are two evidences of payment: (1) the check; (2) the goods or services received by the person writing the check. Charities, not sending any goods or services to the contributors, feel obliged to show not only that the check was cashed but that it was applied for the purpose for which it was sent.

Women Deputies

THOUGH I was not able to accept the privilege of attending the General Convention in Boston, I did try to keep up my thoughts and interests in all that was going on there every day. I cannot deny that I was quite shocked and could hardly believe when I saw "No Women Deputies" in THE LIVING CHURCH [September 21st]. I am not only bitterly disappointed in this action of the House of Deputies, but also feel ashamed that this could have happened in our Church. At the same time I get entirely confused about democracy—where are the equal rights? The women in other countries have always thought that the women in America could nearly reach equal rights with men, if not in the political circle, at least in the Church. But, this action has shown me that my previous understanding was entirely wrong.

As a woman and also a member of this Church, and for the life and work of the Body of Christ, I cannot keep quiet. . . . I hope something may be done, in order to make the House of Deputies think it over and vote again on this amendment during next General Convention. For centuries women have been placed inferior to men. Do they have to be treated that way always? What is the fundamental principle of Christianity anyway?

The statement of the Hon. J. L. C. McFadden of Texas about women was absolutely absurd to me. If a woman like the kind that he described would be elected as deputy, the whole group, men and women, in that diocese must be blind. Women



GOD HIDDEN AND REVEALED

by John Dillenberger

Reinhold Niebuhr says of this important work, "A brilliant analysis of one aspect of Lutheran theology which has not been dwelt upon. This work sheds an interesting light on the concept of deus absconditus."

Paul Tillich says, "GOD HIDDEN AND REVEALED covers historical material which is not available to most readers, and provides a fresh clue to the situation in theology today." \$2.50

SPIRITUS CREATOR

Studies in Luther's theology
by Regin Prenter

A new study based on twentieth century research of Luther's concept of the Holy Spirit. Dr. Prenter analyzes Luther's works, searching for the answer to *what* Luther thought. The most comprehensive study available concerning Luther's specific conclusions on the Holy Spirit. \$3.00

HERALDS of the GOSPEL

by H. T. Lehmann

Preachers will find inspiration in this new study stressing the centrality of the proclamation of the New Testament message. An effective guide to *what* to preach rather than *how* to preach. \$1.25

At all bookstores

MUHLENBERG PRESS • Philadelphia

do acknowledge their physical weakness and some psychological differences. Because of that, no women have ambition to take over men's authority. In matter of fact, most women are always willing to give men the first chance, but they do need to be equally respected. I wish the opponents of the amendment could have had a careful study on our Lord's attitude towards women. . . . I can't see how the talk about the equality for God's children can be presented any more in the pulpits, since it is not put into practice.

Christianity has done a great deal in emancipating the women in other countries and raising their status all through the history. . . . But in this free land, under the democratic system, in the leading Church of the missions around the world, the women are refused seat and vote in the House of Deputies. I wonder how the people from overseas missions could not be confused. How can they convey the message to their people wisely without arousing their doubts and wonders in the Christian teaching, and what kind of reaction would come from non-Christians there?

Regardless of time and place and race, many men who became great were not without the help of women. Women are created to help men and to cooperate with men. Since they give cooperation, they deserve equal rights. Men need women as well as women need men. Men who refused to give this right, it seems to me, are absolutely unchristian.

(Miss) AN-VENG LOH,*
St. Andrew's Church.

Battle Mountain, Nev.

Winning Essay

I READ your prize winning essays in the 1953 LIVING CHURCH Essay Contest [April 19th]. It seems strange that first prize was given to an essay which does not mention giving the million dollars to the Church or any branch of it.

The essay is unusual and well written but what it says is: "If I had a million dollars I would build a school, a rather unusual school for clergymen graduating from theological seminaries and any one who felt called to work in prisons." There is no suggestion in any way, that the million dollars be given the Church. Miss King does say it shall be non-sectarian but so are public schools and state colleges and universities.

Such a school as Miss King suggests building would be a worthy object (even if some might think more actual good would be accomplished if at least a portion of the million dollars were given for work among the type of people who frequently become prisoners, in the hopes that there might be fewer prisoners), but it would not be the Church and she makes no suggestion that Church have anything to do with the school.

M. L. DRURY

Chamberlain, S. D.

*Miss An-Veng Loh is a young Chinese woman from the diocese of Shanghai. She was studying at St. Margaret's House when it became impossible to return to China, and she is now at work in the missionary district of Nevada.



Korea's children send a desperate plea!

Two pairs of inquisitive eyes watch wonderingly from an old packing case mounted on wheels that used to be gears turning out peacetime goods in some prosperous Korean factory. These little ones are too young to understand why their parents have disappeared . . . too small to take care of themselves. Homeless, hungry, abandoned in the wake of war, what do you think the future holds for them?

Today more than five million Korean citizens have no homes and must depend upon harassed authorities for food and clothing. Present facilities are simply inadequate. One correspondent writes:

"You people back in America cannot imagine the terrible conditions in Korea. It is sad enough to see the war widows, the aged, and the disabled soldiers on the roads. But it makes your heart cry out to see the little groups of frightened saddened children wandering from town to town in search of more food and lost relatives. There are more than 100,000 war orphans alone. This is a major tragedy, and a challenge to Christians all over the world—to our churches, missionaries and our relief organizations!"

THERE IS HOPE — WILL YOU LEND A HAND?

For these children there is only the hope that kindly Americans will send aid to them, soon. You can sponsor a small Korean child in this emergency through the SAVE THE CHILDREN FEDERATION. For only ten dollars a month you can assure one of these children all the necessary clothing, plus supplementary food, school supplies, and other essential items. This includes packing and mailing in your name. You will receive full information about the child you sponsor, and a picture, too, if possible. Send your check today.

SCF NATIONAL SPONSORS (A Partial List)

Rev. Daniel A. Poling, D.D., Dr. Ralph W. Sockman, Dr. Robert Gordon Sproul, Mrs. Wendell L. Willkie, Herbert Hoover, Thomas J. Watson, Faith Baldwin, Norman Rockwell, Mrs. Sherwood Eddy, Gladys Swarthout.

THE LIVING CHURCH RELIEF FUND* LC-10

407 East Michigan St., Milwaukee 2, Wisconsin

* I would like to sponsor a boy girl about _____ years old in Korea.
I will pay \$120.00 for one year (or \$10.00 a month).
Enclosed is payment for the full year the first month . Please send me the child's name, picture, story and address.

* I cannot sponsor a child, but I want to help by giving \$ _____

Name _____

Address _____

City _____ Zone _____ State _____

* Checks should be made payable to The Living Church Relief Fund with notation: "for SAVE THE CHILDREN FEDERATION." Contributions are deductible from income tax.

SPIRITUAL VISION



Taught
with

Cathedral Filmstrips

35mm SINGLE FRAME FILMSTRIPS

Life of ST. PAUL Black and White

High points from the life of this first missionary have been taken from the motion pictures of the same titles. The Book of Acts becomes a thrilling story, never to be forgotten.

Twelve Episodes

1. Stephen, First Christian Martyr
2. Conversion of Saul
3. Years of Apprenticeship
4. Return to Jerusalem
5. Ambassador for Christ
6. First Missionary Journey
7. Stoning at Lystra
8. Second Missionary Journey
9. Visit to Corinth
10. Third Missionary Journey
11. Trial at Jerusalem
12. Voyage to Rome

Price: Each episode . . . \$ 3.00

Price for entire Series . . . 32.40

Study Guide Included

Order from Your Church
Supply House or Send to

Cathedral Films

140 N. Hollywood Way, Burbank, Calif.

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you
the wide variety of well made
church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
65 SUDBURY STREET, BOSTON 14, MASS.

KNEELING HASSOCKS



Plastic or velour cover
in choice of colors.
Kneeler and Pew
Cushions.

Samples and prices
on request.
**BERNARD-
SMITHLINE CO.**
23-10 — 38th Ave.,
Long Island City, N.Y.



V E S T M E N T S

Clergy and Choir
Clerical Clothing-Church Hang-
ings-Ornaments and Materials.

Catalog Free.

THE C. E. WARD CO.
NEW LONDON, OHIO

CHURCH FURNISHINGS

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

Studios of **GEORGE I. PAYNE**
15 PRINCE ST. PATTERSON 16, N. J.



Talks With Teachers

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



An Interim Curriculum

WHAT courses will you use in your parish next year? All over the Church earnest priests and school leaders are comparing notes. Some of the books used this past year were not so good. Decisions are being made, often with little guidance, and by people ill fitted to decide, or from unsuitable motives.

Between now and September orders will be placed for the 585,000 children, and their 67,000 teachers, in our 7,954 parishes and missions, at an average of well over a dollar per person. This means that an annual expenditure, in our own Church alone, of fully three-quarters of a million dollars will go down the drain. (During the coming school year these same pupils and teachers will give, in their personal offerings, fully \$2,000,000.)

Will these various parish schools get their money's worth? It all depends on whether the right texts were chosen for the needs of the particular school. Some teachers simply cannot, as yet, use any of the newer, forward-looking texts. But for those who can, let us hope that courses are bought which have the *same approach as the New Curriculum.*

Two matters now confuse those who are making this important annual decision. The first is the low motive of economy. Proposed new courses are discovered to be priced higher than the old. But a fair comparison of all costs, and a realization of the vastly higher costs of all printing, will show that the costs of all courses are now higher. Courses that seem cheap may turn out to be reprints from old plates, or old stock. Worse, they are likely to be "old style," in the sense that anything written before 1945 looks backward to the transmission — content — heritage — verbalization school of teaching.* You get what you pay for, and cheap tools are bad economy for doing a delicate job.

The second confusing matter is the number of volunteer offers of advice which come to one's desk. Here the poor parish priest is the victim of super-salesmanship. The owners or producers nat-

urally believe in the product they have for sale, and their brochures reflect their enthusiasm for their merchandise. Why these publishers are out of touch with the work of our National Council's Department of Christian Education is hard to understand. The New Curriculum is well along the way toward production, and its approach, general aims, and terminology have been made known to hundreds of our educational leaders.

In particular, confusion is being caused by the claims made for the Pittsburgh Series, and the St. James Lessons. Both seem to offer a quick and easy way, by one single decision, to a complete parish program. This is the weak side, the blind side, of many a parish priest. He wants one series throughout his school. And he wants to get it over with, all settled so he can go on his vacation, feeling that all is ready for his school in September. Since the courses used last year were inadequate, he plunges for a new "system."

Let's come out with it. Let's get the buzz groups everywhere discussing it: The two systems mentioned have been tried and found wanting. They look backward, not forward. In the opinion of this writer, you can put either of them into a parish in five minutes, but it may take three years to get them out. If this is so, then why doesn't the Church speak out? Why doesn't our National Department give us some help, *now?*

The Department has spoken, in no uncertain form, in the 32-page booklet entitled "Interim Church School Study Courses 1953-54." This was mailed without cost to every parish priest, by the Seabury Press, about three weeks ago. Accompanying this was a complete order blank for convenience in ordering everything through the Seabury Press.

The texts described in this booklet *look toward* the general purpose and methods of the New Curriculum. They are the best that can be found in print this season. As near as can be, these selections might be called the official curriculum of our Church, in this difficult interim period. You cannot read it in two minutes, nor make one easy decision that will settle your parish. The Interim booklet may not prove to be the solution for your situation, but it deserves to be studied sympathetically.

*In case you don't recognize it, this is the system by which most of us were brought up in the Faith. It has worked, in a way. But it has missed fire under conditions today. The new tide of Christian education is flowing toward "guided experience within the redeeming fellowship of the Church."

The Living Church

Established 1878

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

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

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

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

Departments

BOOKS 10	EDUCATIONAL . . . 20
CHANGES 21	INTERNATIONAL 9
DEATHS 20	LETTERS 2
DIOCESAN 16	TALKS 4
EDITORIAL 12	U. S. A. 6

Things to Come

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

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

June

7. 1st Sunday after Trinity.
9. Consecration of Rev. Leland W. F. Stark as coadjutor of Newark.
11. St. Barnabas.
13. Laymen's Training Program, Province III, Seabury House, to 14th.
14. 2d Sunday after Trinity.
19. Outgoing missionaries conference, Seabury House, to 20th.
20. Laymen's Training Program, Provinces I and II, Seabury House.
21. 3d Sunday after Trinity.
24. Nativity of St. John Baptist.
28. 7th Sunday after Trinity.
29. St. Peter.

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 7, 1953

SORTS AND CONDITIONS

YESTERDAY was another big day for your columnist. On the bus I was handed a pamphlet entitled, "Believe it or Not," which reminded me that I could go to hell. (This in turn reminds me of a young lady who expressed the same thought to a policeman who was handing her a traffic ticket. The judge, being a devout man, exonerated her of any disrespect for the officer. And that is a true story.)

IN THE EVENING, the Braves won their daily ball game, overcoming a 4-0 lead in the process. Everybody continues to reserve fifth place for our Braves, but everybody in his heart expects miracles. Why not?

CHRIST SAID that we could not add a cubit to our stature by anxiety. He also said that if we had faith, even a tiny amount of it, we could move mountains. The Braves are fielding as if their arms really were an extra cubit long, and their hitting may not move mountains but it certainly moves baseballs. The team and the fans have faith in each other.

WHAT IS the relationship between Christian faith and warnings of hell? The author of the pamphlet handed to me by the young man on the bus seemed to think that a thorough scriptural disquisition on hell-fire was just the thing to remove anxiety and stimulate faith. And, since most of what the pamphlet said was in the words of the Gospel itself, it is plain that some relationship exists. Yet, to be frank, I find it hard to believe that any soul ever won his way to faith because of fear of divine punishment.

BROTHER LAWRENCE, whose wisdom is enshrined in *The Practice of the Presence of God* (Forward Movement, Cincinnati, Ohio, 10 cents), thought for a long time that he was a damned soul. Finally he concluded that his damnation was God's affair, not his, and that he would try to act, in those things that were his responsibility, for the love of God. "Whatever becomes of me, whether I be lost or saved, I will always continue to act purely for the love of God. I shall have this good at least, that till death I shall have done all that is in me to love Him."

THE MORE responsibility Brother Lawrence turned over to God, the more God seemed to be able to take care of. Soon he was living continuously in God's presence. "The time of business [he worked in the kitchen] does not with me differ from the time of prayer; and in the noise and clutter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were on my knees before the Blessed Sacrament."

BROTHER LAWRENCE'S fear of hell was essentially similar to the fear of a lover that he is not worthy of his beloved. He loved God first and feared hell second because of his consciousness of his own inadequacy. But then he realized that God takes care of the inadequacies of those who have faith in Him.

IT IS A FACT that religious faith is closely akin to the faith between man and man which is so dynamic a factor in human relationships. When St. Paul says, "We are justified by faith," he is expressing the relationship which Christ brought about between God and man in language that may sound technically theological to us but actually is based on down-to-earth human experience — the kind of experience the Braves are having in Milwaukee.

"ORDINARILY," said one of the ballplayers, as quoted in the Milwaukee *Sentinel*, "the cheers of the crowd would mean added pressure and maybe hurt chances of coming through in Pafko's spot. But it's different here. People help a guy instead of turning on the heat. That's why I, too, sort of felt Andy would come through." Between man and man, it's psychology. Between God and man, it's theology.

UNDER THE LAW, says St. Paul, we were in the position of a ball team that is not cherished by the fans, but has to win and win and win in order to justify itself. And sinful mankind falls hopelessly short of the holiness and righteousness of God. The harder we try, the more we tighten up in the pinches and blow the game.

BUT GOD took us to his heart, as a parent takes a wayward child in his arms. God the Son came down to earth to show His faith in us and to win us to faith in Him. He died on the Cross, revealing the steadfastness of His faith in us even at the moment of humanity's most abject moral defeat. "What then shall we say to this? If God is for us, who is against us? He who did not spare His own Son and gave Him up for us all, will He not give us all things with Him?"

"IF THE FANS are for us, who is against us?" The parallel may sound irreverent, but the epistle to the Hebrews actually uses this figure of speech—"Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight . . . and run with perseverance the race that is set before us"—where the author is thinking of the fans at the Greek games.

TO HIS "TEAM," the Church, God gives His Holy Spirit, through whose operation we are able to do more than human deeds. "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words." The work of the Spirit in us is called sanctification. And His operation is closely akin to the team spirit, or school spirit, or esprit de corps, which makes a man more of a man than he ever thought he could be.

SO, justification and sanctification are everyday facts of human experience shown by Christ to be the spiritual forces God uses to save mankind.

Peter Day.

FIRST SUNDAY AFTER TRINITY

The attention of the world is turned to a church in London, called Westminster Abbey. There a young woman enters and kneels to pray while millions of people watch her every move. "Did ever anyone kneel to engage in private prayer in circumstances so overwhelmingly distracting?" asks the Rev. C. B. Mortlock, LIVING CHURCH London correspondent. Next week Canon Mortlock will tell L.C. readers about what went on in this London church during the most famous service of the Anglican Communion — the coronation of a British sovereign.

NEWS FRONTS

Stowe's Has Pictures

The 1953 issue of *Stowe's Clerical Directory* has just been completed. Substance of the directory is the list of clergy in the American Church including their biographies — this year 7352.

For the first time in its 56-year history, *Stowe's*, in this, its 18th issue, is resplendent with photographs. Pictures were taken of clergy in many of the Church's dioceses and missionary districts and of the House of Bishops. The Foreword notes:

"Pictures were not available for 12 groups in this country, and for the foreign districts. In one diocese the clergy by a voice vote declined to stand. The Bishop of another hesitated — he feared raids on his men from the outside."

Foremost Japanese Layman Dies

Yoshio Ohira, 69, foremost layman of the Holy Catholic Church in Japan, died on May 24th in Tokyo. He was business director of St. Luke's International Hospital.

New School

The New York *Herald Tribune* reports that plans for a new grade school and graduate school in St. Luke's Block, New York City, have been announced by the Rev. John Heuss, rector of Trinity Parish. The block, now owned by Trinity Parish, is occupied by St. Luke's Chapel, about 30 residences, and St. Luke's school, gymnasium, vicarage, playground, and faculty living quarters.

TUNING IN: ¶In England, archbishops and bishops are seldom referred to by their family names. They call each other "Canterbury," "London," etc., and sign their letters with the name of their diocese. Journalists, however, use the last name



BISHOP LARNED
Devoted service to an important field.

Portuguese Prayer Book

The new version in Portuguese of the Book of Common Prayer was used in the Brazilian Episcopal Church for the first time on Whitsunday. Congregations were reported to be overjoyed about their first experience with the new book.

Korean Applicant for Sewanee

It is reported that a Korean student, Pyong Chol Park, has applied for admission to the University of the South. The May issue of *Parsons* says that a story in a recent issue of *Sewanee News* informs readers that contributions to enable Mr. Park to attend will be accepted.

Roman Charities Resign

Fifty-three Roman Catholic charitable agencies resigned on May 29th from the Welfare and Health Council of New York City, because on May 28th the Council granted membership to the Planned Parenthood Committee of Mothers Health Centers. Although the action of the Roman Catholic groups was expected, the Council's board of directors will carry out its plan to form a committee that might find a solution to the problem other than the resignation

of the Roman agencies, which object to cooperating in a group which includes an organization advocating birth control.

EPISCOPATE

New Mexico Election

The diocese of New Mexico and Southwest Texas was scheduled to elect a coadjutor on June 2d, the day after this issue of THE LIVING CHURCH goes to press. Bishop Stoney is the diocesan.

Invitation from Archbishop

Dr. Fisher,[†] Archbishop of Canterbury, has invited Bishop Keeler of Minnesota to be his guest in Lambeth Palace in England July 20th-24th.

This was announced by Bishop Keeler at the annual convention of the diocese. He said he will discuss with Dr. Fisher these three matters:

Plans for the Anglican world congress to be held in Minneapolis in 1954.

Any possible plan of intercommunion with non-Anglican churches as a step prior to further consideration of organic unity. (Bishop Keeler is chairman of the Commission on Approaches to Unity.)

Mutual interests involved in the cooperation of English churches with the Convocation of American Churches in Europe. [RNS]

Bishop Larned's Retirement

Because of the retirement of the Rt. Rev. J. I. Blair Larned as bishop in charge of American churches in Europe,* Bishop Keeler of Minnesota will represent Presiding Bishop Sherrill in Europe this summer.

In announcing Bishop Larned's retirement, which will be effective July 31st, Bishop Sherrill said:

"Bishop Larned has given devoted and able service to this important field, and has been of great help in the work of the World Council of Churches and as a representative of the Armed Forces Division in visiting the American chaplains and troops in Europe."

Bishop Larned has been in charge of American Episcopal churches in Europe

*Including seven parishes and missions in France, Italy, Switzerland, and Germany.

of the bishop occasionally. (Last week L. C. erroneously inserted the name of the Archbishop of York, Dr. Garbett, in a dispatch from our London correspondent about the Archbishop of Canterbury.)

since 1947. Before that, for 18 years, he was suffragan bishop of Long Island. From 1922 to 1925 he was General Secretary of the National Council. He served churches in New York, Arizona, and Pennsylvania before his consecration in 1929. He will be 70 years old in October.

FAITH & PRACTICE

The Way the Traffic Goes

The question of why Roman Catholics decide to come into the Episcopal Church and vice versa was gone into by Bishop Donegan in a recent sermon and address.

Cases in point are the recent departure for the Roman Communion of the Rev. James Harry Price [L. C., May 31st] and the reception into the Episcopal Church of Dr. Roderick Alvarez Molina, Roman Catholic scholar and former priest of the Roman Catholic Church.

Dr. Molina*, who was a member of the Franciscan order, was one of 193 adults received[†] into the Episcopal Church by Bishop Donegan during the past year. He was presented by another former Roman Catholic, the Very Rev. James Pike, dean of the Cathedral of St. John the Divine, New York City.

Addressing the recent New York diocesan convention, Bishop Donegan said:

"As you may have read in *THE LIVING CHURCH* a while back, a survey made by Bishop Littell and Fr. [Frank L.] Caruthers, which included nearly all of our dioceses, showed a 200% increase in the annual rate of accessions from Rome over the last ten years. Why do so many thus come to us? In a word, because they find that the Anglican Communion more faithfully represents the Catholic faith and because it is a reformed Catholic Church.

"I mention these things to you because of the widespread erroneous notion that the traffic is in the other direction."

Dr. Molina [he was born in Spain, but is now an American citizen], who has taught at St. Bonaventure University; Dumbarton College, Washington, D. C.; and Smith College, Northampton, Mass.; gave this account of his reasons for entering the Anglican Church:

"The reasons for my decision to enter the Anglican Church may be twofold, human and divine.

"The human motives are of a negative and positive character. They may be best

*He holds the M.A., in history and education from St. Bonaventure University, New York; attended Columbia University and completed work for the Ph.D. at Catholic University, Washington, D. C. He also studied extensively in Spain. He received the S.T.B. in 1934.

TUNING IN: Only method of receiving people into the Church provided in the Prayer Book is the service of Baptism. If a person has been properly baptized in another Christian body, the Church simply adds his name to the membership



Cosmo-Sileo

Clergymen and members of their congregations joined in a mass interfaith blood donation at the Central Presbyterian Church, New York City, where a Red Cross Bloodmobile was set up recently. From left to right, Dr. Irwin Blank, assistant Rabbi of Temple Emmanuel, Rev. Anson Phelps Stokes, Jr., rector of St. Bartholomew's Church, and Rev. Theodore Cuyler Speers, minister of Central Presbyterian Church, have their pulses checked by Ruth Greene, volunteer nurse's aide, before donating blood.

summarized in the world disillusionment: The disillusionment which was formed throughout the years and was due mainly to the sad realization of certain patterns and aspects, and doctrinal implications of the Roman Communion, their emphasis on the externals rather than on essentials, their lack of charity and spiritual foundation for the things they do.

"On the positive side, the most impelling reason for my entering the Anglican Communion is its balance, restraint, moderation and 'humanizing'—if I may use the word—of things divine. The Anglican 'via media' appealed to me most strongly. Neither the mystical clouds nor the exaggeration of human 'inventions' was its message. Their worship and priesthood influenced me decisively.

"As to the divine reasons for my decision. It will be impossible for me to explain them. The ways of God are inscrutable. What transpires in human souls God alone knows. Today I find myself happy and content. I thought for a time I had lost everything. Now I find myself with something new, vital—traditional yet new: The Episcopal Church. It has neither deviations nor detours; it points and aims at God, but its feet are well fixed on this earth. Their spirit of charity and of righteousness made a lasting influence on me."

Noting that "the publicity attendant on the departure of a priest of this Church for Rome has highlighted the question of authority in the Episcopal

Church,"* Bishop Donegan, in a sermon at Christ Church, Staten Island, on May 25th, said, "There is authority in the Episcopal Church but not authoritarianism." He went on:

"... As our Bishops have declared: 'Authority, as inherited by the Anglican Communion from the undivided Church of the early centuries of the Christian era, is single in that it is derived from a single Divine source.' This authority is expressed in the Church through Scripture, tradition, Creeds, the ministry of the Word and Sacraments, the witness of the Saints, and the common mind of the faithful which is the continuing experience of the Holy Spirit through His faithful people in the Church."

DISPERSED AUTHORITY

"We have a dispersed rather than a centralized authority, having many elements which combine, interact with, and check each other; these elements together contributing by a process of mutual support, mutual checking, and redressing of errors or exaggerations to the many-sided fullness of the authority which Christ has committed to His Church.

"Response to this kind of authority is, to be sure, more difficult and calls for more maturity of faith than obedience to

*On leaving the Episcopal Church, Fr. Price had said: "I could not find in the Episcopal Church the absolute and consistent principles and genuine authority so essential for true religion and for the position of any moral bond."

list. However, confirmation by the bishop gives a certain emphasis to an adult's entry from a non-episcopal Church and there is a growing practice of "receiving" former Roman Catholics in a public ceremony.

authority of a more imperious character; nevertheless, authority it is. . . .

"The question is sometimes asked why the Episcopal Church does not have neat answers to a good many questions that intellectual curiosity would suggest. The Episcopal Church is firm and definite in its teaching of the essentials concerning God and man's relationship to Him—in other words, the things necessary to salvation.

"As to many other interesting questions, we have not been vouchsafed this side of the grave, clear cut blue-prints. As St. Paul reminded us: 'Now I know in part; then I shall understand fully.'"

EUB Minister Ordained

The Church's canon which permits clergymen of other Churches to be ordained in the Episcopal Church without giving up their former ministry¹ was invoked for the ordination, on May 23d, of the Rev. Raymond W. Albright.

Dr. Albright, professor of Church History at Episcopal Theological School, Cambridge, Mass., was ordained to the diaconate in the Episcopal Church by Bishop Nash of Massachusetts in a special service, under authority of Canon 36. The service was held in St. John's Memorial Chapel at ETS.

Four of Dr. Albright's fellow professors—all clergymen of the Episcopal Church—participated in the service. The Very Rev. Charles L. Taylor, Jr., dean of the School, preached; the Rev. William J. Wolf, presented the candidate; the Rev. Joseph F. Fletcher read the Epistle; and the Rev. Charles W. F. Smith read the Litany.

Dr. (Litt.D. and Th.D.) Albright is a minister of the Evangelical United Brethren Church which was founded by his great, great, grandfather. In 1928 and 1929 he was University Scholar in History of Religions while doing graduate work in the University of Pennsylvania. He received the degree of Th.D. in 1933 from the Philadelphia Divinity School. He has also been professor of Church history in the Evangelical School of Theology, Reading, Pa. He was graduate professor of Church history in Temple University, 1935-45, during which time he was a Fellow on the Carl Schurz Memorial Foundation in Europe. Dr. Albright has been the secretary of the American Society of Church History since 1942. He was trustee and president of the Historical Society of the Evangelical United Brethren Church from 1946 to 1952. He came to the Episcopal Theological School in Cambridge, Mass., as Kellner Lecturer, 1951-52, and accepted a full professorship in September 1952.

TUNING IN: ¶Until 1952 General Convention, Canon 36 provided for two distinct types of ordination, neither of them for a dual ministry. One provided for giving Holy Orders (diaconate and priesthood) to Protestant ministers who intended

PUBLIC AFFAIRS

The Ober Law Check

Governor McKeldin of Maryland has assured the Rev. Don Frank Fenn of his belief in Fr. Fenn's loyalty.

Fr. Fenn was one of the speakers at a recent meeting of the United World Federalists of Maryland which was checked by an agent of Maryland's attorney general.

Names, notes, and license numbers were taken down at the May 10th



DR. ALBRIGHT
Minister of two Churches.

UWF rally for the state anti-subversive files. The check was made under Maryland's Subversive Activities Act of 1949, which is generally known as the Ober law. Approximately 500 people attended the meeting.

Fr. Fenn said:

"No one had any idea men were checking on us. If we had, I wouldn't have worried. I do think it is a little outrageous in this country to have something like this going on."

Later, Marvin H. Smith, assistant attorney general for Ober law administration, said he knew of nothing that was developed as a basis for prosecution of those present at the meeting.

Governor McKeldin, in a May 13th letter to Daniel B. Dugan, president of the UWF, said:

"I am satisfied now and always have been that there is no reason to suspect your organization of disloyalty or to single it out for special investigation."

The purpose of the UWF rally was to hear four speakers discuss "The

Church and a Strengthened United Nations." The 1953 *World Almanac* lists the UWF as a political committee—along with the Republican National Committee, Democratic National Committee, Progressive Party, etc.

In a special interview with *THE LIVING CHURCH* Fr. Fenn said that the resulting publicity had given those not knowing him doubt as to his loyalty because he was the only citizen of Maryland on the speakers' platform and thus the only person directly affected by the Ober law.

Governor McKeldin assured Fr. Fenn of his belief in his loyalty by letter, but did not answer the question as to whether there was a file on Fr. Fenn. Fr. Fenn took the Ober law oath when he was chairman of the housing commission of Baltimore.

Rector of the Church of St. Michael and All Angels since 1931, Fr. Fenn has been a deputy to a number of General Conventions, and is notably active in national, provincial, diocesan, and local Church affairs. He is the author of *Parish Administration*.

Religion on Voice

In an effort to bring the emphasis on religion in Voice of America broadcasts up to the level that has been given to economic, political, and social matters, a series of religious programs to be broadcast over the Voice has been inaugurated. New Voice policymakers feel that their predecessors were too timid with respect to the separation of Church and State. It is planned that the new series will cover all religions.

U. S. Attorney Named

Churchman Leonard Page Moore, New York City lawyer, has been nominated by President Eisenhower to be United States attorney for the Eastern Federal District of New York. Mr. Moore is a vestryman of Grace Church, Brooklyn.

PUBLISHING

New Titles

Leon McCauley, manager of Seabury Press, reported that ten different new titles would be published by the Press by autumn. He said that the Press now had many different styles in Prayer Books and Hymnals, with one new size, for those who like larger type, in a book still not of large size. They will be sold in shops throughout the country.

to go on exercising their ministry in the Church to which they belonged; the other provided for their ordination for service in the Episcopal Church. As amended in 1952, the canon obliterates the distinction.

SOUTHERN BRAZIL

Evangelism Campaign Enlarged

The new Church of the Divine Blessing, built at Sao Francisco de Paula entirely from local funds, and the assuming of quotas for the Church's Program by two new missions were signs of progress reported by Bishop Pithan of Southern Brazil[¶] at the district's recent convocation.

The new missions are in Ararangua, Santa Catarina, and Caxias, R.G.S., center of industry and wine production in the state. It was also announced that the chapel for the Rev. Severo da Silva Orphanage near Pelotas, gift of the United Thank Offering, is being built.

An enlarged committee on evangelism will direct an intensive campaign, emphasizing preaching missions. One of its projects will be the starting of a new mission in the Petropolis district of Porto Alegre.

ELECTIONS. Council of advice: Clerical, J. B. Leão, J. Del Nero, N. D. da Silva; lay, A. S. Marques, I. P. da Silva, D. Frank. Brazilian National Council: Clerical, M. B. Weber, with alternate, H. Todt, Jr.; lay, F. Velasco, with alternate, G. C. da Silveira.

LIBERIA

Growing Self-Support

Delegates to the recent 30th convocation of the missionary district of Liberia[¶] were impressed by the beauty of the new St. Thomas' Church in Monrovia, which was completed 10 days before the sessions. They also enjoyed the religious films showed by the Sunday School Union.

In keeping with the desire of the National Council that missionary districts work toward self-support, the Liberian Church will pay \$800 of the Bishop's salary, instead of \$500 as before.

The new budget was hotly debated. Many of the village stations have little money; often they cannot pay travel expenses to their visiting clergy. Some of these congregations were given a smaller quota than before. Larger congregations, on the other hand, were given a larger

The Living Church Development Program

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

Previously acknowledged	\$1,830.00
Rev. Robert Kevin, Ph.D.	10.00
Rev. Joseph Wittkofski	5.00
	\$1,845.00

share, in spite of the heavy building programs which many of them are undertaking.

ELECTIONS. Council of advice: The Hon. J. W. Pearson, Ven. S. B. Yudusic, Ven. F. A. K. Russell, the Rev. E. B. Robertson, the Hon. S. D. Coleman, Hon. C. D. King, Hon. J. A. H. Jones, Hon. George Padmore. Woman's Auxiliary president: Mrs. F. Mai Wiles.

JAPAN

Graduation Day

Six members of the 39th graduating class of the Central Theological College, Tokyo, received their diplomas at colorful exercises held at Holy Trinity Church, Tokyo.

The preacher, the Rt. Rev. Paul Ueda, D.D., Bishop of Hokkaido, advised the men graduating from the seminary and the large congregation not to follow inadequate ideals of political, economic, or social utopias but to focus their attention and concentrate their energies on the service of Christ and His Church.

The graduates will return to their respective dioceses to begin their active ministries. This is the largest graduating class of the Central Theological College since World War II.

Mums and Plum Blossoms

The Girls' Friendly Society of St. Luke's Church, Tokogakuen, Japan, was dedicated recently. Members received pins which were sent by the GFS of St. James' Church, South Pasadena, Calif., for the occasion.

The GFS of St. Luke's, Tokogakuen, was organized in 1952. Original members included 10 girls between the ages of 14 and 17. This group, begun in November, is called the "Kiku" group, meaning Chrysanthemum, the national flower for the month of November.

Soon after its organization the Kiku group undertook a Christmas project, knitting and sewing for GI's at the 382d General Hospital.

In January, 1953, another group of 11 girls between the ages of 11 and 13 was organized at St. Luke's, calling themselves "Ure" or Plum Blossom, which is the national flower for January. Both of these groups are spending their meeting time doing fancy work — some crochet crosses for bookmarks, others hem handkerchiefs or make scarfs, and some are handhooking rugs. Some girls are making little dolls.

The girls also put on a program of songs, dances, and games for the Americans at the 382d Hospital.

GERMANY

Youth Groups Banned

The East German government has declared Protestant youth groups illegal and threatened legal action against members, the New York *Times* reports. This action has been anticipated, the *Times* story said, because of a series of vehement articles in the Communist press recently.

ENGLAND

An Obstacle

Dr. Garbett, Archbishop of York, says the United Nations should probe religious persecution in East Germany and other Communist-dominated countries and "publish the facts to the world."

Addressing the Convocation of York, he said that unless the persecution in Iron Curtain countries is stopped it will form "a fatal obstacle to East-West understanding."

Dr. Garbett said "we must accept" the fact that there will be opposing political and economic systems "for an indefinite period. This should not stand in the way of peace," he said. "But religious persecution is so detestable that, while it continues, it must be a fatal obstacle to good understanding between the democracies and the persecuting states."

[RNS]

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$750.24
Miss Cassie Marie Rosser	4.00
Miss Anna M. Ward	4.00
McKenzie Literary Society, Howe Military School, Howe, Ind.	48.00
	\$806.24

For Korea

Previously acknowledged	\$636.00
"In Memory of E. S."	10.00
Lilian G. Harding	5.00
	\$651.00

Boarding School for Cathedral Boys, Lebombo

Previously acknowledged	\$575.05
Day Branch, W. A., St. George's Church, Louisville, Ky.	5.00
Night Branch, W.A., St. George's Church, Louisville, Ky.	5.00
	\$585.05

TUNING IN: ¶Southern Brazil is one of three districts of the Church of Brazil, the other two being the districts of Central Brazil and Southwestern Brazil. Brazilians use a Portuguese translation of the Prayer Book. ¶Liberia is the only African

missionary district of the American Episcopal Church. There are many other Anglican dioceses in the continent, however, established by the Church of England and now grouped in self-governing provinces.

Bring Him Into Court

COMMENTING upon the way in which Americans tend to look upon the Bible as an ancient book, more or less irrelevant to an industrial civilization, Dr. Eugene A. Nida, Secretary for Translations, American Bible Society, told this story at the annual meeting of the Society held in New York City last month:

"A short time ago a Bible seller in Syria was dragged off to the local police court for selling what appeared to be highly inflammatory political propaganda. The judge examined these strange books carefully and then demanded 'Where is that man Paul who wrote this book to the Romans? Bring him into this court!'

"The Bible seller did his best to explain to the judge that the Apostle Paul died almost two thousand years ago. The judge was slow to be convinced, but finally he said to the Bible seller, 'Here, you sign a statement declaring that you will be personally responsible for everything written in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents.'"

The demand for Bibles is the greatest in the history of the world, Dr. Nida said, and far outstrips the supply.

According to the Society's annual report, the whole Bible has been translated into 197 languages, the New Testament into 257 more, and at least one whole book of the Bible into an additional 605. This makes a total of 1,059. Thus it is not without reason that the Bible has been called the "book of a thousand tongues."

Painting for God

A PATHWAY TO HEAVEN. By Henry Bordeaux. Translated by Antonia White. Pellegrini & Cudahy. Pp. 240. \$4.

A year or so ago Pellegrini & Cudahy put out *The Fabulous Wink*—a book that must have been enjoyed by many. This year, through Antonia White's translation of *A Pathway to Heaven*, by Henry Bordeaux—who is, by the way, a member of the French Academy—the publishers have again given to English-speaking leaders a book of charm, distinction, and humor.

Different as the two books are, both combine humor and human weakness with a spiritual quality and an assumption of the relevance of God.

A Pathway to Heaven is the tale of a village priest who expresses his love for God in painting—with unusual results; who is always in trouble with his su-

periors because of his unconventional ways; and who, because of his own deep goodness, sees only the good in other people, ignores the evil, and goes to the heart of the situation, quite oblivious to the implications involved and with unbelievable results.

His painting brings unexpected fame and fortune, and the wayward doings of his parishioners bring him trouble. The book comes to a surprise climax as "Our Lady's Tumbler" offers his gifts to God.

MARION V. LIGHTBOURN.

Homespun Analogies

CAMPUS GODS ON TRIAL. By Chad Walsh. Macmillan. Pp. viii, 138. \$2.50.

This is a good little book in the field of popular apologetic, specifically concerned with religion in the colleges. It is particularly suitable for students, if they can be persuaded to read a book on religion.

Fr. Walsh has an aptitude for fresh, homespun analogies, and has struck off a good many telling and quotable metaphors. Perhaps, from the standpoint of some readers, too many, for the book does have a rather diffuse, scattered quality which leaves one (at least this one) a little vague about its main elements. The metaphors and parables follow one another so rapidly, and on occasion so changeably, that they tend to weaken (it seems to me) the compact, solid structure the book might have had.

Fr. Walsh, considers the campus gods of Materialism, Progress, Humanitarianism, Objectivity, Scientism, and a few others in a manner too sketchy for the college professor to be greatly impressed, but sufficiently clear and persuasive for a student reader. He interprets Christianity in the light of these campus gods with a fine sensitivity to the student mind, and the notions the average American student (if there is such a creature) carries about.

At his best Fr. Walsh has a remarkable gift for an earthy and contemporary illustration of religious beliefs. His style is chatty, rather abrupt, and flashes with good humor. At his worst Fr. Walsh reminds one of an ice-skater doing fancy turns and never quite finishing a figure.

A good many clergymen will read this book and will, I am sure, be stimulated to write some good sermons, and no doubt tempted to steal many of Fr. Walsh's telling analogies. The college clergy ought to read it, for while it

will not reveal much they are not already aware of, it may describe, or suggest, a kind of approach in the interpretation of Christianity on the campus which they might well emulate.

Most of all, I hope that the college clergy will be able to turn college students to the book, for it is to them, I assume, that Fr. Walsh addresses himself, and there is no doubt that he understands the college student's questions, and speaks in a language they can comprehend: a language that is appropriate, contemporary, and untechnical.

It is, I think, a better book than the same author's *Stop Looking and Listen*. It has more verve, and more thrust to it. I have the personal wish that Fr. Walsh would take a little more time, and develop his ideas a little more solidly, for on occasion (as in the section on miracles) he is so sketchy as to be of little help. Nevertheless, I recommend this—especially for student reading.

THOMAS V. BARRETT.

A Very Human Person

THE LATIN EPIGRAMS OF THOMAS MORE. Edited with notes and translation by Leicester Bradner and Charles Arthur Lynch. University of Chicago Press, 1952. \$7.50.

The epigram as a form of literary art has long since fallen out of favor with English readers. So a new edition of Thomas More's Latin epigrams will be of interest chiefly to scholars.

However, this volume well deserves the perusal of those interested in the life of the great chancellor who dared to defy his master, Henry VIII. They display a side of his character which is too little emphasized in the average "life," in which he is portrayed either as a saint or one of the first products of the English Renaissance. His wit and perception of the idiosyncrasies of human nature reveal him as a very human and delightful person whom we of today would enjoy knowing.

The competent translation ably assists those of our generation to whom the original Latin is an unknown or only partially remembered tongue.

HOWARD T. FOULKES.

Of Interest

PHILOSOPHERS SPEAK OF GOD. Edited by Charles Hartshorne and William L. Reese. University of Chicago Press. Pp. xiv, 535. \$7.50.

THE CHURCH TODAY. The Collected Writings of Emmanuel Cardinal Suhard. Introduction by John J. Wright, D.D. Chicago: Fides Publishers. Pp. xvii, 371. \$4.75.

By R. E. Green

If God knows the
worst about us, He
also knows the best—

Collect for Purity



THE Collect for Purity[¶] ("Almighty God, unto whom all hearts are open. . .") at the beginning of the Communion Office is one of the most familiar collects of the Prayer Book. Yet mere familiarity may breed a certain indifference; and the Collect can never be really understood and appreciated if it is said and listened to in a perfunctory manner.

The Collect is beautiful—in form, in language, and in its comprehensive brevity. But it is more than beautiful; it is a magnificently inspired preparation for the whole act which it inaugurates. It is a part, and a very important part, of our worship, in which we pray that that worship may be carried to its perfect fulfillment. It might well go before not just our worship, but all that we do, that our whole life may partake of the quality of worship and magnify God's holy Name.

In the first place, we address the Almighty God "unto whom all hearts are open, all desires known, and from whom no secrets are hid." Here, then, is the God we approach, the God we worship, the God before whom we live. And it is obvious that the kind of God we worship is of the utmost importance. The story is told of a statesman who announced his marriage, without saying to whom he was to be married. That "to whom" is more important than the bare fact of marriage; it may make all the difference between heaven and hell—as many have found out too late.

To whom our worship is addressed is more important than the fact of worship—which is a rather inevitable fact. Men worship false gods, and the end is disaster. The "to whom" is so important that God has set forth his demands unequivocally: "Thou shalt have none other gods but me." And ultimately

what comes of worship depends not on the worshipper, but on the object of worship.

Here, then, is the God to whom our worship is addressed and offered. The Collect gives neither a complete definition of God nor a complete catalog of his attributes. But it does call upon God in His omnipotence[¶]—"Almighty God"—and then, in His omniscience—"from whom no secrets are hid."

But the language of the Collect is much better than the theological terminology which speaks of omnipotence and omniscience. The Collect comes close to our lives, puts the matter in terms that have to do with everyday life. It is more intimate—"Unto whom all hearts are open, all desires known, and from whom no secrets are hid." Omniscience has a far-away sound, as of things measured in light years—but we know all about hearts and desires and secrets.

And if in the collect we speak about God, we also speak about ourselves; *our* hearts are open, *our* desires are known, and—how awful to realize it—*our* secrets are not hid. Spiritually we stand naked before God.

You remember the words of Jesus, "but now they have no cloak for their sin" (St. John 5:22). In this passage cloak means pretext. We are familiar with the use of it in the phrase, "under the pretext. . ."; the pretext is used to cover up the truth.

How we all like to wear cloaks, pretexts, to cover up our sin! How true to life in this respect is the story of Adam and Eve. They made themselves aprons; we make ourselves cloaks; we hide behind pretexts. But unto God all hearts are open, all desires known, and from Him are no secrets hid. We cover up and hide the truth from our fellow

men, even from ourselves, but not from God. We "put up a front," and God sees through it.

Three persons stand before God in every human being: the person as his neighbors see him, the person as he sees himself, and the person as God sees him. That last is the person as he really is. We might well ask God to give us the grace to forget the person our neighbors see, the honesty to dismiss the person we see, and the humility to confess to being the person God sees.

There are two sides, of course, to our standing uncloaked before God:

God knows all our sin, and that sin is measured against the absolute holiness of God. How visible it must be in God's eyes! But, on the other hand, there is something comforting about our being uncloaked in God's sight. If our fellow men do not know the worst in us, neither, we may feel, do they know the best. They cannot know all about our longings and high hopes, our aspirations and brave attempts. The world says "results count." But God sees more than the results; he sees the good desires in us as well as the evil, the good desires that somehow failed to become results.

The God who sees our worst sees just as clearly our best.

It is comforting, too, to know that we worship a God from whom no secrets are hid. We would not wish to worship a God less than one unto whom all hearts are open, a God who could be cheated or deceived, one who had to take us at our own estimate, or at the estimate of our friends and foes. We could hardly worship a God from whom we could hide behind a cloak we had woven.

And, wonder of wonders, God, from whom no secrets are hid, Himself opens the way for us to enter into the holy mysteries.

TUNING IN: ¶Collect for Purity is the first prayer that, in practice, is heard by the congregation at the Holy Eucharist. In the printed order of the service the Lord's Prayer precedes it, but is usually omitted, as it occurs in a more climactic

position later on—after the Consecration. Where preparatory devotions take place at the foot of that altar they are usually said silently or by priest and server alone. ¶Omnipotence means that all power anywhere belongs to God.

Christian Social Thought

WHAT is the relation of 20th-century America to the will of God? This question, we assume, will be the primary concern of the new Division of Social Education and Community Action which has recently been set up in the Department of Christian Social Relations of the National Council.

The question of God's will for society has always been one of the main concerns of Christian faith. The laws of Moses, the orations of the prophets, the words of Christ, the epistles of the New Testament Church have all dealt with social organization and social righteousness as well as with individual behavior. And Christian social thought has flowered vigorously in the United States in past years.

There is, however, a new kind of responsibility facing our country today in its present historical situation as one of two great competing centers of world power — military, economic, and moral. And in this situation, the investigation of the will of God for 20th-century America takes on some new aspects.

Until 1914, the function of Christian social thought in America was primarily to find out what was wrong with our social order and to try to correct it. Now, although the critical function is still an important one, the complementary function has assumed a hitherto unprecedented importance: the task of trying to determine what is *right* with our social order and how to propagate it in other parts of the world.

America's military and economic power are probably adequate to resist the advance of Communism. But our national moral power, our ideological strength, appears to be strangely disintegrated. For purposes of internal politics, we have developed highly articulate liberal and conservative points of view that often seem to recognize no common ground. To the partisan liberal, all conservatives are embryo fascists; to the partisan conservative all liberals are embryo Communists. When liberal and conservative seek a common set of values by which to epitomize the American way and measure the effectiveness of our forms of political and economic organization, they fall back on a sort of least common denominator of material conveniences — the fact that more and more families possess an automobile, a radio, a bathtub, a refrigerator, a television set.

Our intellectual and political leaders do our nation and the world a great disservice when they interpret our internal political struggles in terms of the warfare of classes which leads to right-wing and left-wing dictatorships overseas. There are sound

grounds for making a precisely opposite analysis: for concluding that American society is virtually a classless society already. Instead of being a pre-Communist society, it is a post-Communist one. The struggle with which the American people are concerned is not the struggle of class with class, but the struggle between man and nature.

The basic American answer to poverty is not to take away from the rich what they have, but to place in the hands of the poor new means of production. While there is a wealth of room for criticism of our social processes, and while our industrial revolution had many similarities to the development of industry in other countries, it is also true that in the spacious conditions of a nation with an ever-expanding frontier, the American people developed a social outlook that always kept nature rather than other men in the foreground as the real opponent in man's ceaseless warfare for economic betterment.

TODAY, physical frontiers have shrunk to the point where they are no longer a dominant economic factor. But scientific and technical frontiers have taken their place, and it is still true in America that men may best achieve economic betterment not by oppressing each other but by winning new wealth from the world of nature.

This deeply engrained belief of American economic man underlies both the conservative and the liberal outlook in our country today. When great spokesmen of the two points of view, such as Eisenhower and Stevenson, seek to identify the road ahead for our country, they speak in almost identical terms of further conquest of nature. The shining material conveniences of our civilization are not really the things we judge it by. In fact, our ideal background for public office is to have been born in a log cabin that did not have inside plumbing; and we still admire unreservedly the man who turns his back on society and all its arts and conveniences to pit his naked strength against the forest or the sea.

In Christian social thought, it is an axiom that man's proper relationship to the natural world is expressed by the motive of gain: as in the Book of Genesis, God says, "Let man have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

To what extent does our civilization restore this right relationship of man to nature? To what extent does it rescue man from exploitation by his fellow-man and turn the energies of both to conquering

that which God has given them to conquer? In our opinion, the American way of life has made such great strides in this direction that our nation can rightly claim to have a social message for all mankind, a message beyond Communism and, unlike Communism, a message for the present, rather than for some time in the cloudy and distant future.

Americans even today when they think of manhood think of a wilderness setting. We are hunters and fishermen and rugged individualists at heart, taming the natural world which is our first love and our beloved enemy. In teeming overpopulated lands, and in older civilizations this picture of manhood may seem uncouth and primitive, but its implications in terms of human enterprise, resourcefulness and opportunity can be translated into many more accessible areas of human life. A man can be a great farmer, a great preacher, a great financier, a

great novelist, a great athlete, a great musician, a great scientist, a great soldier, a great teacher, a great manufacturer, a great union leader, a great salesman. In our fluid social structure, where every man starts out with an estate because he is expected to amount to something and can borrow on his future earnings; where, though the rich may continue to own, they surrender control of industry to men who have risen through the ranks; where a man's value is measured by what he can do with his hands and will and mind; where education is open to all; where the pledged word is the foundation of business life, and where the laws are designed to secure maximum freedom for every man — in such an essentially classless society, surely there is something which God regards as worth propagating to the rest of the world.

The phrase, "social education and community action," in the name of the National Council's new division has a faintly archaic ring about it, a reminiscence of a certain stale liberalism that continues to interpret our economic life as primarily a matter of warfare between class and class. Now that our nation stands forth as a dominant factor in the life of the world, it seems to us that neither crude conservatism nor stale liberalism provides an adequate interpretation of the strengths and weaknesses of our society. We hope that the new division will regard its task of social education in a sense broad enough to include both conservative and liberal elements in a serious study of the contribution of American political and economic insights and techniques to the rest of the world.

For example, we think that the man whose skill in business organization brings milk to our doorstep in the morning might have something to contribute to the problem of getting milk to starving children in Egypt and India. Yet businessmen are often forgotten in Church social discussions, and when invited to participate they have often not considered it worth their while to come. There is a wide gap between the pronouncements of the House of Bishops and the thinking of the typical vestryman, and it is possible that not all the fault is on the vestryman's side. We hope that the new division will listen to the opinions of vestrymen as well as bishops and will take steps to assure their participation in its thinking.

Many competent observers have reported that, while the United States and its allies are making good progress in the military and economic struggle with Communism, progress is almost nil in the ideological struggle; and the reason is primarily that we struggle with each other more than we do with the enemy. If the National Council's Division of Social Education and Community Action can help members of the Episcopal Church to find a common platform of Christian citizenship, it will be making a major contribution to America's moral leadership in the world.

MAGNIFICAT

(Woman's Psalm)

GOD waited on a Jewish maid.
His love is so entire;
And patience; He would be obeyed
Only by sure desire.

Think how He waited as she paused
Before that mystery;
And how He led her, step by step,
His unfolding will to see.

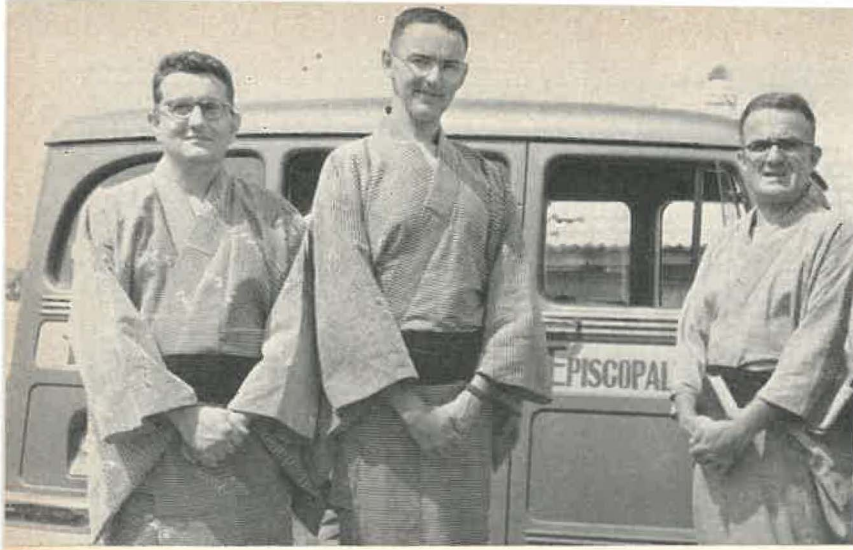
"Be it according to Thy word.
Thy handmaiden behold."
And women ever since have longed
Her lovely Gift to hold;

Be, step by step, from anxious thought
To calm surrender led
As she who took Him to her heart
And fed Him — and was fed.

Yet we may kneel and daily sing
With her the Mothers' psalm,
For still He intimately comes
To touch each mouth and palm

And dwell as Son within our breasts,
His mystery to make known,
Yes, God still waits on human wills
To complement His own.

LOUISA BOYD GILE.



DR. BRAIBANTI, FR. HEFFNER, CANON GODFREY
The trivia of Christianity were discarded.

By Ralph J. D. Braibanti

Associate Professor of Political Science,
 Kenyon College

The importance of our newest mission field and the reasons for the success of our work with people who are caught, through no fault of their own, in the meshes of international administrative problems.

THE hopelessness into which some peoples of the world have been plunged is one of the major tragedies of the awful game of power politics played by earth's giants.

Such a people are the Koreans, who, wanting only calm and unity, have been conquered, occupied, truncated, and displaced to make way for international battlegrounds. Less well known are the people of the Ryukyu Islands, whose personal destiny seems to have been but an afterthought of the war and diplomacy first of China, then Japan, and now the United States and the Soviet Union.

Neither Koreans nor Ryukyans have committed any aggressive act meriting occupation, conquest, war, or annihilation. Geography and strategy alone seem to have sealed their fate. What is of pitiful irony in both cases is that manipulations of power calculated to safeguard human rights ignore the private wishes and national aspirations of Koreans and Ryukyans alike.

Koreans want nothing more than union of north and south and independence. Ryukyans want nothing so much as to be returned to Japan. But the tensions of international politics make it unlikely that either shall be achieved for some years to come. The greatest tragedy of all is that the present situation is unavoidable and must be continued so long as threats of Soviet aggression are imminent. The Ryukyus must be occupied by the United States to the embarrassment and inconvenience of both nations, lest a more horrible fate befall them both.

This dilemma of the Ryukyus is a powerful spur to Christian missionary

Okinawa, the Church's Opportunity

activity—greater and more promising than any other mission field offers. The Ryukyus generally, but particularly Okinawa, are in a condition of trauma. The heaviest fighting of the war resulted in nearly complete devastation of the southern third of Okinawa—which was the most modernly developed. This fact and the severance of the islands from Japan resulted in the psychological disorganization of the community and the breakup of its system of beliefs.

The world has created a spiritual void in the Ryukyus; it has severed a people from their history and culture, it has raised vast military bases on their most fertile lands, it has destroyed their villages, it has brought the full evils of war, and yet it is able to hold out only the smallest of hope for the future.

Hence missionaries have the dual task and dual reward of spreading the gospel and making some amends for the world's sins by bringing new hope, joy, and meaning into the lives of a million people. If mission policy-makers really understood this distinguishing characteristic of the Ryukyuan situation, they would dispatch—as Paul did to Crete—many a Titus to set in order the things we have disordered.

The Ryukyus differ from other Japa-

nese overseas possessions in two ways. First, they were not taken by aggrandizement as were Korea, Manchuria, and other areas. They were gradually absorbed into the Japanese orbit and this absorption was agreeable to the people. Secondly, the Ryukyus were not treated as overseas entities as were Korea, Manchuria, and other Japanese possessions. As early as 1879 Okinawa was made the 46th prefecture of Japan, and even earlier Amami had been made part of the prefecture of Kagoshima.

The future status of the islands is indeterminate, the treaty providing that Japan shall concur if the United States recommends that the islands be placed under United Nations Trusteeship. For the present the islands remain the last area of the world under American military government.

To the people of the Ryukyus these intricacies of international law and strategy have no meaning. They are aware only that they have been separated from Japan and are being occupied by a nation interested primarily in the strategic value of their land rather than in their development as individuals. This awareness is heightened by the fact that the Japanese are now legally our allies and as such are given status and rights which

are denied the Ryukyans who, legally, are neither friends or enemies, but rather wards.

There is no simple or dramatic solution to this dilemma. To relinquish American control of the islands, would mean certain conquest by the Soviet Union. Okinawa, located between Japan and Formosa, is the most important bastion of military strength in the Pacific and its possession by an enemy would be disastrous.

To return the islands to Japan while retaining one third of Okinawa as military bases, would be to overburden the Japanese economy, and create administrative problems harmful to our military efforts. The only solution is to perfect our present military rule and increase private efforts to serve the spiritual needs of the people. No private effort can be more effective than that of the Church.

ANCESTOR WORSHIP

Apart from their peculiar international status, the Ryukyans should attract missionary interest because of native culture. Ryukyans are unlike the Japanese in that they have little sense of order, discipline, or aesthetics. Lacking the compulsions of typically Japanese conduct, they are more carefree in their behavior. Although eager to learn, climate and centuries of foreign domination make them somewhat less energetic, systematic, and disciplined in their pursuit of new ideas. Yet they are pleasant, kind, and easy to work with.

They are — to use the cleric's parlance — largely "unchurched." Shinto and Buddhism barely exist as organized religions. The chief belief is in ancestor worship but the ritualism connected with it is centered in the family. In some areas, priestesses of a secret sect can be found, but they are few and their practices are generally unknown. A wide variety of superstitions and myths constitutes the core of beliefs. The absence of institutionalized religion makes these people unusually receptive to religious ideas and is one factor accounting for the spectacular success of mission efforts there.

Although there are 140 islands extending from the southern tip of Japan to Formosa, only four, Amami, Okinawa, Miyako, and Yaeyama, are of major importance. Of the total million people more than half live on Okinawa. The population density is the highest in the world — 4,000 per square mile. The coral based earth is not fertile, and the food yield is so inadequate that about 25% of the food requirements must be imported. Living conditions in crowded thatched-roof huts are primitive. The climate is unpleasant and the islands are visited by three or four typhoons each summer. Yet there are beaches of remarkable beauty and the scenery often surpasses that of Japan itself.

The work of the Anglican communion started on Okinawa in 1897 when Fr. Satoro Ushijima was sent from the English diocese of Kyushu, Japan. He left Okinawa in 1902 and the work of the Church received intermittent attention from the Seikokwai (Holy Catholic Church, Anglican) in Japan.

In 1920 Miss Hannah Reedell of the Seikokwai Leprosarium in Kumamoto, Kyushu, sent a leper catechist, Keimo Aoki, and two others to minister to the lepers of Okinawa. In those times lepers lived in caves near the sea and begged for food in the villages. Aoki tried to establish a colony and after great difficulties came into possession of land on the island of Yagachi off the Motobu peninsula of Okinawa. Aoki, who still ministers to the lepers, recorded his heroic story of suffering and tribulation in a manuscript which became lost soon after the 1945 surrender.

The leprosarium was named Airakuen (Love-righteousness) and was supported by the Japanese government. The late Dowager Empress (mother of the present Emperor Hirohito) financed the chapel and by 1938 there were 50 modern buildings and about 350 lepers. The Church in Japan sent priests to the colony and Aoki continued as the lay head of the lepers. Through an error all the buildings were destroyed by American forces, although the patients, who had dug themselves into the coral rock, were unharmed. Ironically, one of the Marines who visited the leper site during the invasion was Arwyn W. Godfrey, brother of the Rev. Canon Norman B. Godfrey, chief missioner to Okinawa after the war.

Temporary quonset huts were erected to care for the more than 1000 patients who were gathered into the colony after the surrender of 1945. But priestly ministrations were not resumed until 1951. In the interim the Kyodan (United Protestant Church of Japan) ministered to the colony with the help of American military chaplains.

The desperate plight of the leper colony came to the attention of the 1949 General Convention in San Francisco. The Church responded by sending Canon Godfrey and Fr. William Heffner, who had recently been graduated from the Virginia Theological Seminary. Both men had an unusual sense of dedication to their work on Okinawa. Canon Godfrey had worked extensively with foreign born people in northern New York state. Fr. Heffner had been a soldier in the landings of Okinawa and his missionary work was a fulfillment of his vow to help the people on whom had been visited so much terror and destruction. Canon Godfrey and Fr. Heffner arrived on Okinawa on the first day of spring 1951 after several months of language training at Yale and a brief stay in Hawaii. They were placed under

the jurisdiction of Bishop Kennedy of Honolulu.

Faced with the problem of starting from scratch on a devastated island under American military rule, the new missionaries encountered problems of logistical support. Fortunately, the army needed chaplains and the two priests served as contract chaplains for 14 months while they explored the area for a chapel site and organized their scattered congregation. They built a chapel and rectory on a hilltop in the Mihara section of Naha, the Okinawan capital.

From the beginning their work was marked by success. They understood and respected the native culture and tried to blend only the imperatives of Christianity with Okinawan traditions. Theirs was an intelligent and sophisticated concept of missionary work. They were not interested in changing the externals of native behavior. They dwelt on things of the spirit and the intellect. They associated freely with the Okinawans and made efforts to perfect their knowledge of the language.

Although tempted by great numbers of people desirous of conversion, they proceeded conservatively, accepting only those whom they could carefully train. A Sunday school was soon organized and it now numbers 800 children. In May, 1952, there were 58 confirmations and at Christmas 1952 there were 60 baptisms. A daily kindergarten is supervised by an Okinawan catechist. There is a vigorous Women's Association (Fujinkai) and a young people's group.

Both Canon Godfrey and Fr. Heffner have regarded their ministry to the lepers as their greatest work. They worked to raise funds to reconstruct the chapel and they regularly visited the colony. Of the 150 Christians there, 133 are members of the Anglican communion.

Mission activity expanded in many other directions. Two new church centers were started. St. John's is at Nago, the second largest city on Okinawa. Here a warehouse is used for services and serves also as a home for an Okinawan catechist. On the small island of Izena the entire population of 5,500 wants to accept Christianity but the limited facilities of the mission cannot train them quickly enough. Ishigaki city and Tsuha village have also asked for Christian teaching.

Faced with demands far exceeding their capacities, the missionaries appealed for help. The Holy Catholic Church in Japan sent several seminarians for the summer of 1952 and their work was of great value. The Japanese church appropriated its 1952 Lenten offering to the Okinawa mission and part of that offering made it possible for Fr. Paul Goto of the Church in Japan to join the mission late in 1952.

(Continued on page 19)

**MARRIAGE SERVICE
BOOKLETS**



Each booklet contains the Form for Solemnization of Holy Matrimony from the Book of Common Prayer, together with pages for the signatures of bride and groom, bridal party, and guests, and a Marriage Certificate. In addition, No. 41 contains the new Declaration of Intention to be signed by the bride and groom.

- No. 41 White leatherette, in envelope65 cents
- No. 41 DC White leatherette, in envelope with District of Columbia Certificate 65 cents
- No. 45 White moire padded silk, in box\$4.00

Postage Additional

Morehouse-Gorham Co.

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

G O W N S

• Pulpit and Choir •
**Headquarters for
RELIGIOUS SUPPLIES**

National

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

O S B O R N E

C H A L I C E S

Designers and Makers of the Finest
Illustrated Book No. LC53C available
Bronze Memorial Tablets List—LC53M
F. OSBORNE & CO. LTD.
117 GOWER ST. LONDON W.C. 1 ENGLAND

V E S T M E N T S

Cassocks • Surplices • Stoles
All Clergy and Choir Apparel by
WIPPELL of ENGLAND
CATALOG AVAILABLE

by main Representative **GEORGE L. PAYNE**
15 PRINCE ST. PATERSON 16, N. J.

LONG ISLAND — The House of Bishops and General Convention have been requested by the Long Island convention to consider whether the House of Bishops' statement adopted last fall on Holy Communion at Ecumenical Gatherings is canonical and also to define "ecumenical" and "responsible ecumenical purpose" as used in the statement [L. C., December 7, 1952]. The Long Island convention, in resolution, expressed concern over the action of Bishop Hall of New Hampshire in inviting baptized persons of other Communions to receive at the recent joint Communion service in Manchester.

The workings of Long Island's newly-formed Diocesan Investment Fund were explained by Bishop DeWolfe of Long Island in his convention address.

The fund issues certificates which represent the owner's share of the common fund. Distribution of income residue is made semi-annually. A report from J. P. Morgan & Co., Inc., consultant and custodian of the fund, shows that at the end of the fiscal year, April, 1953, the fair market value of the assets of the fund totaled \$1,168,122.

The Trustees of the Estate, who administer the fund, receive no compensation for their services and have placed their own funds in the investment fund. The cathedral, Woman's Auxiliary, and numerous parishes have also placed endowment and cemetery funds in the Investment Fund.

CHARITIES

The Bishop praised the work of United Episcopal Charities of the diocese and announced that June 7th had been set as the day for the offering of gifts for all charitable work in the diocese of Long Island, in the great third annual appeal.

Speaking of the failure of the diocese to pay the full asking of the National Council (though it did maintain its 10-year record of annual increase in missionary giving), the Bishop said:

"What really valid excuse is there for every parish priest in this diocese not being at the parish altar every morning in the week to feed his parishioners with the Bread of Life, of which a man may eat and not die? . . . Or what really valid excuse is there for any parish priest in this diocese not presenting to his parishioners knowledge of the missionary budget adopted by this convention and not providing ample opportunity for them to subscribe generously towards underwriting that budget in full?"

"I should be interested in knowing accurately in how many cases, when the assigned missionary objective is not subscribed in full, the decision not to do so is made by the members of the congregation as a whole, or by two or three vestrymen who act as the finance committee, with or

without the advice and approval of the rector."

Denouncing the evils of "congregationalism" Bishop DeWolfe stated:

"Parishes which hold themselves aloof and isolated from the full flow of the life and activity of the Mystical Body of Christ sin against the Body, however they may boast of their liberalism or their orthodoxy.

"Individual notions of ceremony, organization, administration, or personal likes and dislikes of persons or policies, deprive Our Lord of what He rightfully should have of us when we allow them to interfere with our service to the Body, and to interrupt our organic union with the Body's life and function."

ELECTIONS. Standing Committee: The Rev. Messrs. H. S. Olafson, A. E. Greanoff; Mr. Frank Gulden.

Diocesan Council: Clerical: E. H. Hamilton, Graham Walworth. Lay: L. H. DeGraw, George Findlay, Mrs. Thor Sirch, Mrs. Eversley Ferris, Mrs. B. T. Young, George Wood.

VIRGINIA—Election of a bishop coadjutor at the next regular session or at the call of the diocesan was favored by the council of the diocese of Virginia, in response to Bishop Goodwin's request for such help [L. C., May 31st, second edition].

Immediate canonical authorization was given by the delegates for the reorganization of the administrative setup of the diocese under four departments: missions, stewardship, Christian education, and Christian social relations. Missions will work under an archdeacon, stewardship under the treasurer, and the other two under executive secretaries.

Final sanction was given an amendment seating the diocesan president of the Woman's Auxiliary, now Mrs. Henry P. Taylor, as an *ex officio* member of the convention.

The missionary budget was increased by \$22,534 to a record \$284,329, with an additional \$50,000 to be sought for expansion within the diocese. The central expense budget of \$67,634 was adopted. The report on the two-year Bishops' Building Fund Campaign showed a net of \$612,738 raised for expansion.

Deputies to Synod: Clerical, F. W. Hayes, Jr., W. F. Burke, D. A. Boogher; lay, T. L. Ruffin, R. T. Arrington, J. J. Morris, F. F. Chandler. To the standing committee: The Rev. H. A. Donovan; B. T. Newton, Sr.

VERMONT — Intercommunion came in for discussion at the recent convention of the diocese of Vermont when a group of six priests and four laymen presented a resolution on the subject.

A substitute resolution was instead adopted, calling upon Bishop Van Dyck of Vermont to appoint a committee of four priests and four laymen to prepare a statement on the subject for presenta-

tion to the next diocesan convention. That statement if adopted will then be sent to the next General Convention.

The original resolution expressed the opinion that "such deviations" as have taken place recently in some dioceses "strain the loyalties of many Church-people of equally high rectitude and pure intentions, and tend to make wider and more unbridgeable the chasm dividing the Holy Catholic Church—putting farther away the Christian unity that is of the most urgent and vital consequence."

The delegates ratified the action of the convention of last year in adopting a constitutional change removing the autocratic authority of the bishop over all legislation [L. C., May 31st, second edition]. The power of absolute veto has been in effect since 1836, but has never been viewed with favor by Bishop Van Dyck, who proposed the amendment.

Religious News Service reported the action in detail, noting that the bishop retains a veto, but that the convention may override it by a two-thirds vote.

A board of trustees was set up to govern operation of Rock Point School for Girls. During the past 25 years the school has been nurtured by the joint interest of Miss Doris Wright, the principal, and Bishop Van Dyck.

Delegates to Synod: Clerical, J. B. Midworth, H. G. Miller, H. D. Butterfield, D. R. Woodward; lay, Samuel Hatfield, F. W. Thayer, Oscar Rixford, Miss Susan Howland. To executive council: The Rev. Messrs. Butterfield and Miller.

COLORADO — In the fall, Bishop Bowen of Colorado will call a special convention in Denver to ask for a bishop coadjutor, he told the recent convention of his diocese [L. C., May 31st]. This, if granted, will bring about the election of a coadjutor at the annual convention in the spring of 1954.

Deputies to Synod: Clerical, H. E. Grace, A. M. Lukens, H. E. Moreland, A. B. Patterson, Jr., E. A. Smith; lay, R. K. Ayers, Paul Crozier, T. F. Daly, II, J. E. Hickam, Donald Keim.

SOUTHWESTERN VIRGINIA — Plans for the election of a successor to Bishop Phillips of Southwestern Virginia were made at the recent council of the diocese, after the diocesan's announcement [L. C., May 31st] that he would retire on March 24, 1954.

The Bishop has held that office since September 27, 1938, a date that congregations in the diocese were asked by the council to remember in thought and prayer. A special council will meet in Roanoke on November 18th of this year to elect a new bishop.

The Rev. Turner W. Morris, rector of St. Paul's Church, a Negro congregation at Martinsville, was elected a delegate to the provincial Synod, in recognition of his parish work.

Other delegates to Synod: Clerical, J. M. Cobb, G. T. Welsch, Jr., L. S. Jeffery; lay, E. A. Cord,

Frederick Schilling, J. W. Burress, I. C. Wagner. To standing committee: Clerical, R. H. Lee, V. F. Garrett, E. T. Ferrell, Jr.; lay, Robert Whitehead, J. P. Fishwick, M. P. Burks, III.

OREGON — Destruction of murals painted by Miss Lucia Wiley, a Church-woman, has disturbed the Portland, Ore., art world, according to a reliable source. Miss Wiley, a Catholic and an active evangelist, last fall completed a baptistry mural on the wall of St. John's Church, Milwaukie, Ore. Reported to be one of the few living artists who can paint frescos, Miss Wiley has done over 2000 feet of mural painting in the middle west and on the Pacific coast.

The recently destroyed murals were painted by Miss Wiley at Miller vocational high school in Minneapolis, Minn. A faculty committee decided they were



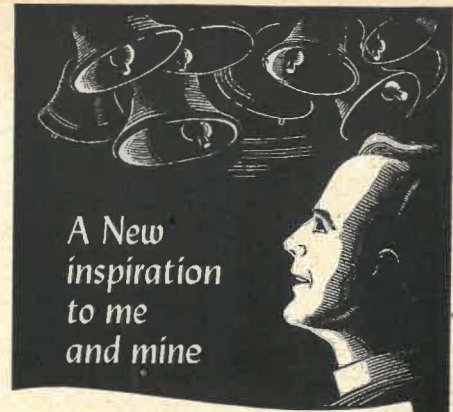
MURAL AT ST. JOHN'S
A bullet at Jacob's well.

"gruesome, not modern art today, not enough authenticity." The panels, which have been covered up with greyish-green paint, were based on a pageant written by teachers and students in the school — "an idealistic thing about youth marching on."

In 1951 a fresco done by Miss Wiley was among eight finalists selected by the Architectural League of New York for its gold medal exhibition.

For the painting at St. John's, Milwaukie, Miss Wiley depicted Christ and the woman of Samaria at Jacob's well. When it was about half finished a stray bullet pierced a deep hole in the painting. The day before it was dedicated, Miss Wiley filled the hole, which was centered in the halo above her figure of Christ, with concrete and painted over it a little flame — symbol of the Holy Ghost. "That was what the mural needed, a moving symbol," Miss Wiley said.

Miss Wiley is a communicant of St.



Crisp and clear from the belfry... the age-old song of bells... bearing hope and peace to my people... cathedral music in our little church!

Free Booklet tells the fascinating history of carillons... shows how your church can have a Stromberg-Carlson electronic carillon. Also, information for those wishing to give a carillon as a memorial.

Send a postal to Stromberg-Carlson Company, 1225 Clifford Ave., Rochester 3, N. Y.

STROMBERG-CARLSON
Carillons
"THERE IS NOTHING FINER"

MOWBRAYS

Church and Altar
Ornaments

Embroidery and
Needlework

Cassocks and Surplices

At favourable exchange rates

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

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Gorham Co.
14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.
Morehouse-Gorham Co. of California
261 Golden Gate Ave., San Francisco 2, Calif.

LESLIE H. NOBBS

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

As Timely as Today's Headlines

CRISIS IN KENYA

Christian Common Sense on Mau Mau and the Colour-Bar

By Bishop Walter Carey
Missionary in Kenya

Bishop Carey, one of the great men of this age, claims that true education is the solution to the problem in Africa. "I want these Africans to be educated: but it must be education by Christian teachers, in Christian principles, and in a Christian atmosphere." Bishop Carey's chapter on "Colour-Bar" is full of good, common sense and it would be good if many Americans would absorb it.

Only 60 cents

Morehouse-Gorham Co.

29 E. Madison Street
Chicago 2

14 E. 41st Street
New York 17

261 Golden Gate Avenue
San Francisco 2

STAINED GLASS

Bronze Tablets
Brass Altar Ware
Furnishings of
Metal and Wood

SINCE 1869

THE PAYNE-SPIERS
STUDIOS, INC.

43-54 EAST 13TH STREET, PATERSON 4, N. J.

JAMES POWELL & SONS
(Whitefriars) Ltd. Est. 1680

HARROW, MIDDLESEX,
ENGLAND

**STAINED
GLASS**

American Representative

FRANCIS J. MAYERS
2 W. 47th St., New York, N.Y.
Tel. Luxemburg 2-2188



Clergy and Choir
VESTMENTS
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done

J. M. HALL, Inc.

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

Monroe FOLDING BANQUET TABLES



If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc., in your town, you will be interested in this extremely modern No-Knee Interference, Folding Pedestal Banquet Table. Write for Catalog and special discounts to institutions and organizations.

THE MONROE COMPANY 20 CHURCH STREET COLFAX, N.Y.

**GENUINE CHIMES
BELLS & CARILLONS**

as installed in
The Bok Tower • St. Thomas Church, N. Y.
Harkness Tower Yale • Harvard U.
St. Paul's, London and Elsewhere by
TAYLOR OF ENGLAND

American Representative **GEORGE L. PAYNE**
15 PRINCE ST. PATERSON 2, N. J.

Cloister Art Studios
ENGLEWOOD, NEW JERSEY
STAINED LEADED GLASS WINDOWS

Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical
craftsmanship is guaranteed.

We invite your inquiries
Designs and Estimates on Request

MEMORIAL TABLETS

IN BRONZE and BRASS

Send for illustrated brochure No. LC1M
RELIEF • INCISED • ENAMEL

F. OSBORNE & CO., LTD.

117 GOWER ST., LONDON W.C. 1 ENGLAND



KNEELING HASSOCKS

of resilient granulated cork,
covered with desirable plastic
leatherette. Pew and Com-
munion cushions in various
types of coverings. Inquiries
welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York



Stained Glass Windows
EXPERT CRAFTSMANSHIP
FINEST MATERIALS
A WINDOW FOR EVERY BUDGET
PROMPT DELIVERIES

R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.



VESTMENTS

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

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

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



Stephen's Cathedral, Portland. She is described as a mature person, unmoved and detached about the destruction of her murals in Minneapolis. Her friends and students, however, are reported to be "passionately partisan."

ERIE — To mark his retirement after 32 years as dean of St. Paul's Cathedral, Erie, Pa., a dinner was given on May 14th for the Very Rev. Francis B. Blodgett. The Rev. Joseph Harte, associate dean for the past two years, succeeded him as dean on May 18th.

CONNECTICUT — A new diocesan house, a diocesan camp, and \$791,000 have been received through the Episcopal Development Program of the diocese, delegates to the recent convention of Connecticut were told.

The diocesan house and its chapel were dedicated by Bishop Gray of Connecticut the day before the report was made, and an open house and reception were held the day of the convention.

An additional \$210,000 will be needed to complete the program as originally outlined, and the campaign is going forward.

Bishop Hatch, Suffragan Bishop of the diocese, stressed the value of the conference on alcoholism to be held at the cathedral on June 8th.

Delegates to Synod: Clerical, R. B. Appleyard, H. H. Donegan, W. G. Kibitz, F. J. Smith; lay, A. T. McCook, T. B. Lord, H. P. Bakewell, W. H. Bulkeley. Deputies to Anglican Congress: Rev. E. J. Cook; R. E. Baldwin.

PITTSBURGH — Robert E. Peters (whose real name is reported to be Parkins) and who is listed in the 1949-50 edition of *Crockford's* as a clergyman of the Church of England was taken into custody on May 18th by Federal authorities in Cleveland under the charge of having entered the country illegally. He was discharged from a teaching position at Wooster College in Ohio. College authorities claimed that his degree from Oxford University and his letters of recommendation were false.

Mr. Peters' most recent known connection with the Episcopal Church was in the diocese of Pittsburgh, where, upon profession of good faith, Mr. Peters was given a job on a temporary basis by Bishop Pardue. His position was equivalent to lay evangelist with the privilege of carrying the chalice. He was told to leave, however, when the bishop learned that he had baptized four children, married a couple, and celebrated Holy Communion. Mr. Peters was in Pittsburgh about a year, during which time he did not produce credentials of ordination.

In the meantime it was learned in Pittsburgh that Mr. Peters was wanted by police in about half a dozen countries, mostly for bad checks.

Okinawa

(Continued from page 15)

Two Okinawans are training in Japan for religious work. Paul Nakamura, a recent graduate of Fukuoka University, is now a seminarian and will be the first Okinawan Anglican priest. Ruth Toguchi is training in religious education in Kyoto under sponsorship of a scholarship established by the diocese of Ohio.

This newest mission of the Church has five priests. In addition to Canon Godfrey and Frs. Heffner and Goto, there is Fr. Stephen Kim, a Korean priest, who last served in Honolulu. Fr. Hidetoshi Nosse, rector of St. Andrew's church, Tokyo, is temporarily replacing Fr. Heffner who is continuing his studies in Japanese language and culture for six months in Japan.

Even those who are suspicious of mission efforts cannot fail to be impressed by the pioneering work of the Church on Okinawa. The mission has continued to expand and its priests have earned the respect and admiration of Americans and Okinawans alike.

Their success was due partly to the disorganized society which they found. But primarily it was due to the quality of their character and their sense of dedication to their work. It was reinforced by three policies which they carried out, although perhaps unwittingly:

The first was their insistence that they work with and through the existing culture. They discarded the trivia of Christianity which have meaning in specific cultures and they worked hard at a core of Christian essentials. This mosaic of Okinawan culture and Christian imperatives was cemented with love and respect for the people.

The second principle was their realization that the Church can be built most effectively by a native clergy. Hence they have regarded their own work as temporary and have sought every means to develop a responsible Okinawan Church to be eventually a part of the Seikokwai of Japan.

Thirdly, they have been deeply aware of a sense of obligation which the West in general and the United States in particular had in restoring self respect and hope to Ryukyuan people. This awareness gave strength and certainty to their every move.

The continuation and expansion of this work so well begun is one of the greatest contemporary opportunities which confront the Church. Because the Ryukyus are a disorganized community under stress, the people are highly responsive to projection of new systems of belief, especially those which elevate human worth. For this reason, intelligent mission activity is likely to meet with greater success here than in any other area of the world.

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



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

Write for:
Beautiful, new
Free Catalogue
showing entire
Clarín line in-
cluding unique
new folding
tablet arm
chair.



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

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



SINCE 1925...THE ARISTOCRAT OF FOLDING CHAIRS

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

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

THE CHURCH LIFE INSURANCE CORPORATION

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

THE CHURCH FIRE INSURANCE CORPORATION

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

Further information available by addressing any of the above at

20 EXCHANGE PLACE

NEW YORK 5, N. Y.

SEMINARIES

American Appointed to St. Augustine's Staff

Appointment of the Rev. Howard A. Johnson as visiting fellow of St. Augustine's College, Canterbury, England, has been announced by the warden, the Rev. Canon C. Kenneth Sansbury. Mr. Johnson will lecture on Christian doctrine. The appointment is made by the electors of the college, the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London.

Mr. Johnson is presently associate professor of theology of the School of Theology of the University of the South, Sewanee, Tenn. He is one of the nine members of the faculty of the University of the South who have resigned in protest against the University Trustees' ac-

tion last June in declining to admit Negroes to the School of Theology.

Mr. Johnson will be the only American member of the staff. Specially chosen men from throughout the Anglican Communion will be sent to the college for post-ordination study.

SECONDARY

Change at St. Mary's Hall

The appointment of Mrs. F. R. Flounders of Jenkintown, Pa., as principal of St. Mary's Hall, Burlington, N. J., according to records the oldest Episcopal School for girls in New Jersey, has just been announced by Bishop



MRS. FLOUNDERS
Dairy farming and school evaluation.

Gardner of New Jersey, who is president of the board of trustees of the school.

Mrs. Flounders, at present, is president of the school board in Jenkintown, Pa., where she resides, and will gradually assume her new duties at St. Mary's Hall, relieving the Rev. Robert P. Varley, rector of St. Stephen's Church in Beverly, N. J., who has been serving as acting headmaster of the school.

Recognized as an authority in the field of education, she is experienced in the evaluation work done by the Middle States Association of Secondary Schools and Colleges.

Since the death of her husband in 1951, Mrs. Flounders has actively managed their large dairy and general crop farm in Lancaster County, Pa.

Extensive plans to change St. Mary's Hall from a boarding school for girls to a coeducational country day school, were announced at the recent New Jersey convention [L. C., May 24th] by Bishop Gardner.

DEATHS

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

Walter D. McClane, Priest

The Rev. Walter D. McClane, who retired from active duty in 1931, died in New York (Columbia Presbyterian Center) on May 2d at the age of 69. Funeral services held on May 6th in St. Bartholomew's Church, Cambridge, Mass., where he had served as rector, 1911 to 1931, were conducted by the Rev. Kenneth deP. Hughes, the present incumbent.

Fr. McClane had made his home with his family in the suburbs of Boston during recent years while he has been in the employ of the State Department of Insurance, acted as general chairman of the United Negro College Fund, chairman of the Inter-Alumni Council of Boston, and president of the Boston Chapter of Lincoln University Alumni.

He was born in Philadelphia, graduated from Lincoln University, Pa., 1905, and from General Theological Seminary in 1909. Before coming to the diocese of Massachusetts, he was in charge of St. Barnabas' Mission, Brooklyn, N. Y., 1909 to 1911. He is survived by his wife (Cornelia Anderson), four sons, and two sisters and two brothers.

Sister Rose Anne

The Rev. Mother Rose Anne, of the Order of St. Anne, died suddenly May 20th, at the Convent in Cambridge, Mass.

Sister Rose Anne was born in Brighton, England, in 1883 and came to Canada when a child. Later she was graduated from the Margaret Pillsbury Hospital in Concord, N. H., and was one of the first nurses to help start the Peter Bent Brigham Hospital in Boston, in 1913, under Miss Carrie Hall. In 1915 she entered the Order of St. Anne. As a Second Order Sister she nursed for the Community many years, including two years as a supervisor at the Boston Lying In Hospital.

In 1925 Sister Rose Anne was appointed Mother Superior of the Convent of St. Anne in St. Thomas, Virgin Islands. In 1931 she was recalled, and became Mother of the Convent located until recently in Boston.

For the past 22 years she has been the Mother of this Convent, where the Sisters worked at the Church of St. John the Evangelist, and carried on a summer camp for girls at Rockport.

When St. Anne's House in Boston was condemned as unsafe as a dwelling, a new addition to the Sisters' Guest House in Cambridge was started under the direction of Mother Rose Anne. It was her hope to have here a nursery school and a permanent Convent.

STAINED GLASS
WOOD-WORK METALS MARBLES LIGHTING CHANCES
DECORATION MOSAIC AND ALL CHURCH CRAFTS
THE JER. LAMB STUDIOS 1857
TENAFLY N. J.

The Manitowoc Church Furniture Co.
Designers — Craftsmen
P E W S
Tracery and Carving
Dept. Q
WAUKESHA WISCONSIN

ST. MONICA'S HOME FOR SICK COLORED WOMEN
(Founded in 1888)
125 Highland Street
Boston 19, Massachusetts
Under the direction of
The Sisters of St. Margaret

VESPERS OF THE DEAD
For Public or Private Devotions
5c each \$4.00 per 100
THE GUILD OF ALL SOULS
The Rev. Franklin Joiner, D.D., Superior
2013 Apple Tree St. Philadelphia 3, Pa.

Shrine of Our Lady of Clemency
Continuous Novena
Write for Booklet
S. Clement's Church
20th and Cherry Streets, Phila. 3, Pa.

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector
Box L Vicksburg, Miss.

ST. ANNE'S SCHOOL

College preparation for girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, riding. Suite-plan dorms. Near historic Monticello.

Mrs. Thomas Jefferson Randolph V. A.B. Bryn Mawr M.A. University of Va.

ST. ANNE'S SCHOOL, DEPT. C,
CHARLOTTESVILLE, VA.

Hannah More Academy

The Diocesan girls' school for Maryland. Grades 7-12. Boarding and Day. Accredited. College preparatory and general courses. Small group. Homelike atmosphere. Modern methods, aims, equipment. Music, art, speech. Riding and other sports. Cultural advantages of Baltimore and Washington. Established 1832. Catalogue. Victor L. Cain, Headmaster, Reisterstown, Maryland

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

KEMPER HALL

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

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

For Catalog address: Box LC, KENOSHA, WIS.

MARGARET HALL

Under the Sisters of St. Helena
(Episcopal)

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

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

SAINT MARY'S-IN-THE-MOUNTAINS

Episcopal college preparatory boarding school for 60 girls. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Work program. Arts. Skiing, other sports. Catalogue.

Mary Harley Jenks, M.A., Principal

LITTLETON (White Mountains), NEW HAMPSHIRE

Saint Mary's School

Mount St. Gabriel
Peekskill, New York

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

THE SISTER SUPERIOR

CHANGES

Appointments Accepted

The Rev. Edwin deF. Bennett, formerly curate of Trinity Church, Binghamton, N. Y., is now rector of St. John's Church, Sodus, N. Y., in charge of Christ Church, Sodus Point. Address: 11 Smith St., Sodus.

The Rev. John Nelson Brockmann, formerly rector of Trinity Pro-Cathedral Parish, Sacramento, Calif., is now vicar of St. Andrew's Church, Seward, Nebr. Address: 421 N. Second St.

The Rev. Dr. Charles H. Buck, Jr., who has been professor of New Testament at the Episcopal Theological School, will become dean of St. Paul's Cathedral, Boston, in September.

The Rev. Paul D. Emenheiser, formerly rector of St. James' Church, Mansfield, Pa., and vicar of St. Andrew's, Tioga, and St. Luke's, Blossburg, is now rector of St. Luke's Church, Mount Joy, Pa. Address: 211 S. Market St.

The Rev. Frederick L. Gratiot, formerly in charge of Holy Trinity Mission, is now rector of Holy Trinity Parish. This church in Skokie, Ill., is in the midst of a campaign to raise \$100,000 for the first unit of a new church and parish house. Fr. Gratiot is a former religious editor of both the Chicago Tribune and the Chicago Sun.

The Rev. R. S. Morissey, who formerly served St. Michael's Church, Oakfield, N. Y., is now serving St. Mary's Church, Salamanca, N. Y. Address: 99 Wildwood Ave.

The Rev. Peter Culmer Rivett, formerly vicar of St. Ambrose's Church, Antigo, Wis., is now assistant of St. Matthew's Church, Nassau, Bahamas. Address: Box 963, Nassau.

The Rev. Fred W. Trumbore, who is rector of St. Clement's Church, Wilkes-Barre, Pa., was recently elected dean of the convocation of Scranton.

The Rev. H. Ward Wiley, formerly rector of St. Paul's Church, Modesto, Calif., is now rector of St. Luke's Church, Auburn, Calif. Address: 148 Lewis St.

Armed Forces

The Rev. A. Neumann Barrenger, rector of St. Stephen's Church, Mount Carmel, Pa., is now serving as a chaplain, United States Navy Reserve.

The Rev. John C. Francis, assistant of St. Thomas' Church, Fifth Ave. and Fifty-Third St., New York, has resigned to become a chaplain with the armed forces.

Resignations

The Rev. E. Rupert Noël, who has been serving St. John's Church, Great Bend, Kans., has retired from the active ministry. Address: 1515 Edmondson Ave., Catonsville 28, Md.

Changes of Address

The Rev. Charles Bailey, priest of the diocese of Los Angeles, has moved in San Diego, Calif., from 319 Laurel St. to 5411 Siesta Dr., San Diego 15.

The Rev. William C. Baxter, who is serving St. Alban's Church, Fleming Heights, in the diocese of Georgia, as its first rector, is correctly addressed: 2369 Ruby Dr., Fleming Heights, Augusta, Ga. Fleming Heights itself does not have a postoffice. The Episcopal Church is the first Church in suburban Fleming Heights. St. Alban's Mission was begun two years ago with a few families and has now become a parish with a beautiful new \$50,000 church.

Canon Clifford W. French, retired, recently secretary to Bishop Heistand of Harrisburg, has moved from Harrisburg, and may now be addressed at 206 N. Drexel Ave., Bexley, Columbus 9, Ohio.

Ordinations

Priests

Albany: The Rev. Arthur Harold Clum was ordained priest on May 12th by Bishop Barry of Albany at Calvary Church, Cairo, N. Y., where the ordinand will be in charge. He will also serve the churches at Palenville and Ashland. Presenter, the Rev. J. A. Di Pretoro; preacher, the Rev. C. B. Shaver.

New Jersey: The Rev. Juan M. Lopez, vicar of St. John's Church, Forda, N. J., was ordained

SCHOOLS

FOR BOYS



Founded 1858

The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster
532 Shumway Hall
Shattuck School Faribault, Minnesota

ST. PAUL'S SCHOOL Garden City, Long Island, N. Y.

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

Porter Military Academy Charleston, S. C.

87th year

Accredited — R.O.T.C. — Small Classes.
Day School 1-12 — Boarders 8-12.
REV. WM. L. HARGRAVE, Acting President;
J. W. WERTS, Business Manager
"An Episcopal Church School."

COLLEGES



UPSALA COLLEGE

A coeducational college of the liberal arts and sciences dedicated to Christian education.

For catalogues and other information, address:

Assistant Director of Admissions

UPSALA COLLEGE
East Orange, New Jersey

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

When Writing Schools Please Mention
THE LIVING CHURCH

NOTICES

MEMORIAL

KELLAM, Harry M., priest, who entered Life Eternal, while on duty with the U.S.A. Army, on June 3, 1945.

CLASSIFIED

BOOKS

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

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

CHURCH FURNISHINGS

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

GUEST HOUSE

ST. ELIZABETH'S HOUSE, Mount Sinai, Long Island. A religious guest house for women. Within the grounds of the Poor Clares, a contemplative community of Sisters in the Episcopal Church. For information address: The Reverend Mother, P.C. Rep., St. Clare's Convent, Mount Sinai, L. I., N. Y.

LIBRARIES

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

LINENS AND VESTMENTS

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

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

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

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

POSITIONS OFFERED

WANTED: Trained and experienced woman social worker for Director of small Church Institution for girls in Philadelphia. Reply to Mrs. John Gardiner, Jr., 614 Pembroke Road, Bryn Mawr, Pa.

YOUTH WORKER and director of religious education, woman under 40 preferred. Must be a good organizer and not afraid of hard work. Wonderful opportunity in a very active parish of 1100 communicants. Good physical facilities for youth work. Prayer Book Catholic parish, salary \$3,000 a year. Apply: The Rector, St. James-by-the-Sea, P.O. Box 245, La Jolla, California.

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

CHANGES

priest on May 5th by Bishop Gardner of New Jersey at Trinity Church, Princeton, N. J. Presenter, the Rev. Dr. J. V. Butler; preacher, the Rev. H. M. Davidson, OGS.

Philippine Islands: The Rev. Isabelo Lachawan was ordained priest on April 25th by Bishop Ogilby, Suffragan Bishop of the Philippines, at St. Paul's Mission, Balbalasang, Kalinga, Mountain Province, P. I., where the new priest is assistant. Presenter, the Rev. Ramon Alipit; preacher, the Rev. E. G. Longid.

Vermont: The Rev. John B. DeForest, assistant of St. Paul's Church, Burlington, Vt., was ordained priest on May 20th by Bishop Van Dyck of Vermont at St. Paul's Church. Presenter and preacher, the Rev. J. B. Midworth.

Deacons

New Jersey: Robert Helmick and Glen Williams were ordained to the diaconate for the diocese of New Jersey on April 25th at Trinity Cathedral, Trenton, by Bishop Gardner of New Jersey.

The Rev. Mr. Helmick, presented by the Rev. Edward Daley, will serve St. Mary's Church, Clementon, N. J., and the Church of the Atonement, Laurel Springs.

The Rev. Mr. Williams, presented by the Rev. Canon R. G. Williams, will be in charge of St. Mark's Church, Hammonton, N. J., assisting at St. Peter's, Medford.

The Very Rev. Dr. Frank Dean Gifford preached the sermon.

Lloyd G. Chattin was ordained deacon on April 25th by Bishop Banyard, Suffragan Bishop of New Jersey, at Holy Trinity Church, Ocean City, N. J. Presenter, the Rev. F. E. Vaughan; preacher, Bishop Banyard. To be vicar of St. Stephen's, Mullica Hill, N. J., and St. Luke's, Woodstown.

Robert Bizzaro was ordained deacon on May 5th by Bishop Gardner of New Jersey at Trinity Church, Princeton, N. J. Presenter, the Rev. Dr. J. V. Butler; preacher, the Rev. H. M. Davidson, OGS. To be curate of St. Mary's Church, Haddon Heights, N. J.

Pennsylvania: Charles Edward Miller was ordained deacon on February 28th by Bishop Armstrong, Suffragan Bishop of Pennsylvania, at St. Augustine's Church, Philadelphia. Presenter, the Rev. William Turner; preacher, the Rev. Dr. P. R. Stockman. To be vicar of St. Mary's Mission, Chester, Pa.

John Frederick Hardwick was ordained deacon on May 9th by Bishop Armstrong, Suffragan Bishop of Pennsylvania, at the Church of the Advocate, Philadelphia. Presenter, the Rev. J. McN. Wheatley. To be curate of Grace Church, 230 E. Gowen Ave., Mount Airy, Philadelphia.

Kenneth Charles Werner was ordained deacon on May 9th by Bishop Roberts, Retired Missionary Bishop of Shanghai, acting for the Bishop of Pennsylvania, at St. Stephen's Church, Norwood,

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

7. St. Augustine's, Gary, Ind.
8. St. James', Detroit, Mich.
Holy Trinity, Spokane, Wash.
9. St. Mark's West Frankfort, Ill.
10. Our Saviour, Atlanta, Ga.
Holy Rood, New York City.
St. John's, Springfield, Ore.
11. St. Peter's, Geneva, N. Y.
St. Barnabas', Brooklyn, N. Y.
12. Grace, Chillicothe, Mo.
St. Luke's, Allen Park, Mich.
13. Incarnation, Detroit, Mich.
14. St. Paul's, Ziegler, Ill.
15. St. John's, Mt. Prospect, Ill.
16. St. Simon's, New Rochelle, N. Y.
St. Michael's, Lincoln Park, Mich.
17. St. Alban the Martyr, St. Albans, N. Y.
Emmanuel, Winchester, Ky.
St. John's, Milwaukie, Ore.
18. Grace, Alexandria, Va.

Pa. Presenter, the Rev. David Holmes; preacher, the Rev. Dr. William H. Dunphy. To be vicar of St. Andrew's Mission, West Vincent, Pa.

Diocesan Positions

The Rev. Walter R. Strickland, of St. Luke's Church, 50 William St., Catskill, N. Y., is now youth director of the diocese of Albany.

Deaconesses

Deaconess Ethel Percy, formerly addressed at St. Clare's House, Upper Red Hook, N. Y., should now be addressed at Box 321, Lakeville, Conn.

Women Workers

Mrs. Frank Belcher has been appointed director of religious education for the Church of Our Saviour, San Gabriel, Calif.

Miss Mary Elizabeth Hyde, formerly director of Christian education of St. Mark's Church, Beaumont, Tex., is now director of Christian education at Trinity Church, Fort Wayne, Ind. Address: 525 W. Wayne, Fort Wayne.

Living Church Correspondents

The Rev. Frank M. Thorburn, of St. Peter's Church, Sioux Falls, S. Dak., is the new correspondent for the missionary district of South Dakota. Address: 200 W. Eighteenth St.

CLASSIFIED

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchwoman, experienced, wishes substitute position for month of August. Reply Box C-884, The Living Church, Milwaukee 2, Wis.

CITY RECTOR wishes return Institutional Chaplaincy field. Wide experience. Reply Box L-882, The Living Church, Milwaukee 2, Wis.

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.

ORGANIST AND CHOIRMASTER, sixteen years in Episcopal Church of 1600 Communicants, desires change. Experienced both mixed and boy choirs. Best of references as to character and ability from clergy, including Bishops and present Rector, also prominent Musicians. Reply Box O-886, The Living Church, Milwaukee 2, Wis.

STAINED GLASS

CHURCH WINDOWS and Memorials shipped anywhere in U. S. Send sizes and shapes for designs. Haskins Glass Studio, 34 James St., Rochester 7, New York.

SUMMER CAMPS

CHICKADEE, GROTON, N. H., 40 Girls 5-17; 40 Boys 5-14. All land and water sports. Private lake. Modern cabins with toilets and showers. 8 weeks \$270; 4 weeks \$145. 5 Clergy on staff 1952. Rev. & Mrs. R. L. Weis, St. Thomas Rector, 721 Douglas Ave., Providence 8, R. I.

WOMEN'S INTERESTS

PINKING SHEARS — Only \$1.95 postpaid. Chromium plated, precision made. Manufacturers' Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail. Lincoln Surplus Sales, 539 Main St., Evanston 53, Illinois.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

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

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

STAMFORD, CONN.

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

WASHINGTON, D. C.

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

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

EVANSTON, ILL.

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

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

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

DETROIT, MICH.

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

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

NEW YORK CITY

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

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
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

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

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

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. 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' Rev. Roelif H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat.

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

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
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 Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

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

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8:15, 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. Hollett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30
Healing Service 12 Noon Wed

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, 19 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

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

NEWPORT, R. I.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

PARIS, FRANCE

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

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, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.

General Convention Speaks To Every Parish

“WHEREAS, The offerings made for the support of the Seminaries in response to the appeal of Theological Education Sunday, though increasingly generous, are as yet helping to meet only minimal needs for current operational costs; and

“WHEREAS, Many parishes and missions of the Church have as yet not shared in the Theological Education Sunday offering; therefore be it

“Resolved, The House of Deputies concurring, that the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday, as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the Seminaries of the Church.”

(Resolution adopted by General Convention, Thursday, September 12, 1952; See *Journal*, p. 293)

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

PROJECTS PICTURES
 OF UP TO THEATRE SIZE
 AND SNOW-WHITE BRILLIANCY
Even in
DIFFICULT-TO-DARKEN ROOMS
The New STRONG UNIVERSAL
High Intensity A. C.
ARC SLIDE PROJECTOR

Ideal for use under daylight or artificial lighting conditions in schools and churches where a darkened room is not desirable, practical or economical.

Entirely safe in the hands of a layman, the Strong Universal is easier to operate than the average 16 mm projector. Simply plug into any 110-volt A.C. convenience outlet. Draws only 12 amperes. The motor-driven arc will project continuously for 80 minutes without retrimming.

The Strong Universal Model No. 44000 projects 3 1/4" x 4" slides. Comes complete with blower, slide carrier, power transformer and arc lamphouse with motor-fed carbons. Adaptations permit the projection of 2" x 2" slides. Lenses as required for other than customary installations are available.

Use Coupon Now to Obtain Full Details and Prices.
 DEALER INQUIRIES INVITED

THE STRONG ELECTRIC CORPORATION

68 CITY PARK AVENUE • TOLEDO 2, OHIO

Please send brochure and prices on the Strong Universal Slide Projector.

NAME
 ADDRESS
 CITY & STATE
 NAME OF SUPPLIER

