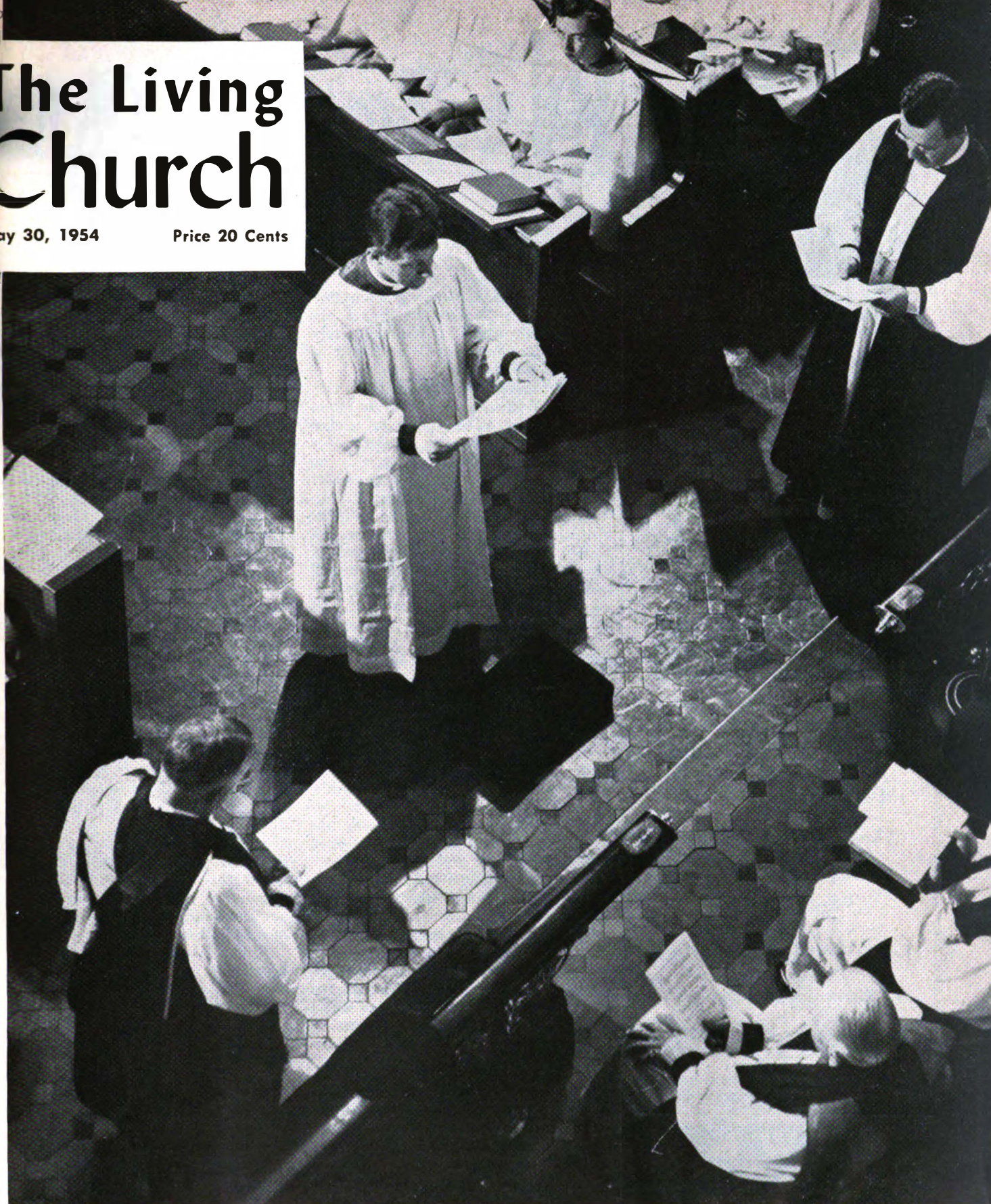


The Living Church

May 30, 1954

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BISHOP MARMION: Examination [p. 8].

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Talks With *Teachers*

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



Have You Been Tape-Recorded?

VISITING, as I do, a different parish each Sunday to inspect the Church school, I frequently take my tape-recording machine and set it up in one of the classes.

Unfortunately, in our diocese very few of our parishes have separate rooms for each class. When, however, a class is found which has the privilege of a private room — though it be only an office or kitchen — I set up the recorder and let it run for the entire period.

Many children are familiar with the method in their schools, and cooperate readily. They are only cautioned to speak up clearly, and that only one shall speak at a time — "That's good manners, anyhow, isn't it?" As I turn on the recorder, I announce into the microphone, "We are now at St. John's — listening to Mrs. Smith and her eighth grade boys." That gives them a sense of being on the air, and also helps me identify the recording later.

Then I visit the rest of the school, and come back at the close. The class is always eager to "hear how we sounded" and a portion is played back. If possible, I listen to the whole recording then, or after the morning service, with the teacher. Sometimes the tape is stopped while we talk over a point. Or, we both jot notes, and discuss them at the end. It is surprising how, after a little stiffness in the opening words by the teacher, the class is found to have taken on its normal character. There are, of course, the sounds of laughter and some discourtesy, and things said that do not apply. But one can soon learn to detect the good and bad points of a class period.

Here are some of the frequent faults revealed:

1. Sticking too closely to the text — a disease for which I have coined the term, textitis. The teacher finds the place for this Sunday, starts reading from the text, and follows it closely to the last line, questions and all, no matter how the pupils may or may not respond. Even when the teacher shows some signs of being prepared, such an attitude tends in time to reduce the teacher's preparation to about nil. It is quite evident, in many such recordings, that the teacher is simply reading "cold copy," as they say in the radio studios.

All courses which lay large emphasis

on content or on information (including narrative Bible passages) readily degenerate into this prime decay of teaching. This results chronically (I can testify) in the use of several of our own much publicized courses, which the rector has purchased trustingly because advertised as "Churchly."

It is true of all the old-line, Bible-content texts of many Protestant bodies. A few, indeed, have been reëdited with attention to the pupil and his needs, but on the whole they provide each Sunday a separate "lesson" which the teacher is to plough through. This inadequacy of the text-books is exposed by the actual transcript of the class recitation. Let's stop our wishful thinking and listen to some tape recordings. Here is the end-result of factual, content teaching.

2. Teacher talks too much. Pupils say little, or if they do, it is in brief but dutiful echoing of the teacher's leading question. You hear a little voice say, "Moses?" or "Seven years of famine." [There has been a longer famine than that in our materials!] If a child injects an original reaction, you hear the teacher brushing it aside, and getting back to the text.

3. Reading aloud from text or Bible, by teacher or pupils in turn. Sometimes the teacher adds a line of obvious rewording or personal opinion, but, without developing it into a discussion, and hurries back to the text.

4. Children are heard bursting to talk (especially toward the end, when boredom breaks through restraint), yet the teacher ignores them, or asks them to "pay attention."

5. No activity provided — neither early nor toward the end.

6. Material plays out, and last 15 minutes are either filled with noise or inane talk, or — since you cannot always stifle nature — a vital turn of real self-expression takes place which is truly a bit of religious education, though unplanned.

The cure? A frequent class visitor and critic. Let teachers criticize their own recordings — play one at a teachers' meeting. Better outlines, submitted in advance, leaving of the "Teacher's Guide" at home, and raising of life problems rather than sticking to stories, facts and information.

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Established 1878

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and the Thought of the Episcopal Church.

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possible, submit news through your diocesan or
district correspondent, whose name may be ob-
tained from your diocesan or district office.

Departments

Table with 2 columns: Department Name and Page Number. Includes ART, BOOKS, CHANGES, DEATHS, DIOCESAN, EDITORIAL, EDUCATIONAL, EPISCOPATE, INTERNATIONAL, LETTERS, TALKS, U.S.A.

Things to Come

Two calendar tables for MAY and JUNE showing days of the week and dates.

May

- 30. Sunday after Ascension
6. Whitsunday.
7. Whit-Monday.
8. Whit-Tuesday.
9. Ember Wednesday.
11. Ember Friday.
12. Ember Saturday.
13. Trinity Sunday.
14. St. Barnabas.
20. 1st Sunday after Trinity.
24. Nativity of St. John the Baptist.
27. 2d Sunday after Trinity.
28. National Assembly of GFS, Carleton College, Northfield, Minn., to July 8d.
29. St. Peter.
Election of Bishop Coadjutor of Massachu-
setts, St. Paul's Cathedral, Boston.

June

LIVING CHURCH news is gathered by a staff of
over 100 correspondents, one in every diocese and
missionary district of the Episcopal Church and
a number of overseas. THE LIVING CHURCH is a
subscriber to Religious News Service and Ecumeni-
cal Press Service and is served by leading national
news picture agencies.
Member of the Associated Church Press.

Take Annette
to your heart



REPORT from SCF Field Representative, Hamburg, Germany:

"Annette has been ill for six weeks with pneumonia. She is very
weak and can hardly walk. . . . She is a sweet, quiet little girl. She
loved to play with dolls, but all her toys had to be left behind in the
Soviet zone when her family was forced to flee from the Communist
regime.

"Annette lives with her parents and a little sister in a refugee camp
where three or four families share a single room. Their only posses-
sions are the clothes they wear. Can't you find some kindly American
who would sponsor Annette so that she can have a new pair of
shoes, a sweater and, perhaps, a doll?"

Help us answer this report from our field representative. Help a
child who needs your love and care NOW.

\$8 a month for a year would sponsor a child like Annette from Western
Germany, Finland, France, Italy, Greece, Yugoslavia, Austria or
Lebanon. It would assure "your" little boy or girl enough clothing,
a blanket, school supplies and other essentials, delivered in your
name.

The SAVE THE CHILDREN FEDERATION, with 22 years of experience,
does all the shopping, packaging and shipping for you. Full infor-
mation about the child you sponsor, including a case history, address
and a photograph will be sent to you.

SCF National Sponsors include:

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Dr. Ralph W. Sockman, Norman Rockwell,
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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 in-
come tax.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Convention in Houston

IT cannot be said that I am always in agreement with your editorial page, but may I thank you from the bottom of my heart for your editorial, "Judgment and Hope in Houston" [L. C., May 9th]. It stands as high and solid ground amid the misty flats of religion by resolution.

(Rev.) ARTHUR STEVENS KNAPP,
Rector, Trinity Church.

Houston, Texas.

HAVING just read your editorial "Judgment and Hope in Houston" [L. C., May 9th], may I tell you that recently in Mobile, Ala., at All Saints' Parish, I saw an unsegregated convocation of the Woman's Auxiliary?

There were four women from the Church of Good Shepherd (Negro). They received Holy Communion with us, and ate lunch with us.

This sort of thing has been going on for some time in Alabama. We are used to it.

I am a member of the United Church Women of Mobile, and I sincerely believe that the Episcopal Church is leading in Christian witness, as far as our colored women are concerned.

Thank you for your editorial, and, Hurrah for Bishop Quin.

MRS. CLARENDON McCLURE.

Mobile, Ala.

IT would appear that there was more "judging" than judgment, more doubt than hope in your editorial, "Judgment and Hope in Houston" [L. C., May 9th]. What do you think has been gained by questionnaires to the Negro clergy, most of whom live in the North? Why all the fuss and bother about the forthcoming Convention in Houston? Are not these Negro clergy Catholic Christians? And do you not think they are aware of the problems that face the Negro everywhere? Why is it necessary to remind them of their very difficult situation wherever they are?

No one living in New York or Chicago is living strictly in New York or Chicago. They are living in the United States of America. And this huge country of ours grows in different ways and at different speeds. Houston is not, and cannot at the present time, be New York or Chicago, and, pray God, it never will be. It is itself and must grow in its own way. And the fact that Churchmen in Houston want the Convention, with all its race difficulties, indicates that that city is growing . . . in Christian charity. In my humble opinion, you have done the Bishop of Texas and his flock a grave injustice by your undoubtedly well-meant actions.

Perhaps you have overlooked the fact that at the Convention Negroes and whites will be riding in the same cars, dining at the same tables, drinking at the same bars, voting on the same issues and worshipping at the same services. For a community of people who are just beginning to overthrow the old prejudices, the above facts

are wonderful, or, if you like, full of wonder. Why must you agitate for more at a time that is obviously not the right time. It would appear to be the old story of the right thing at the wrong time, an error that no intelligent Catholic Christian makes by God's grace.

In case it matters, I am not a Southerner and do not agree with the ugly policies of



segregation. But it seems far wiser to work quietly and gently and patiently than to force an issue and destroy the work that has been accomplished.

VIRGINIA HALBEDL,
Department of Music,
Stratford College.

Danville, Va.

Distribution of Funds

WE have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1953, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH.

We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1953, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received in 1952 but not distributed at December 31, 1952	\$30.20
Less — Amount not distributed at December 31, 195320 \$ 30.00
Received in 1953	\$ 9,336.61
	\$ 9,366.61
Add — Donations received and distributed in 1953 but published in 1954	377.07
	\$ 9,743.68
Donations received and distributed from November 1, 1914 to December 31, 1952, as reported in our letter of April 29, 1953...	503,005.77
	\$512,749.45

In addition to the foregoing, donations amounting to \$712.50 were received in December, 1953 and were published in January, 1954.

No charge was made against the donations collected for expenses incurred by THE CHURCH LITERATURE FOUNDATION (successor to Morehouse-Gorham, Inc.) as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

PRICE WATERHOUSE & CO.

[Certified Public Accountants]

Milwaukee, Wis.

Prominent Reef

ASSUMING that the "explorations" as to the essential point of difference between Evangelicals and Anglo-Catholics are open to all explorers, I would like to weigh anchor and set sail:

In your issue of March 21st your editorial treats the subject and you say, in general, that you believe that both sides agree on five basic points with regard to the ministry. Your editorial is in some points of a good Evangelical tone.

However, in the same issue you print an article entitled "How to Treat a Rector" in which the author quotes an author who quotes an author:

"While vestries have the power . . . of electing the rector of the parish, they should ever remember, as it has been well said, that this elective right of a parish does not make the man they select their servant. . ."

Herein I discover a most prominent reef. Is it true that "the elective right of a parish does not make the man whom they select their servant"? Is it not rather the nature of elective offices that the elected are the servants of the electors? The article you printed is buttressed by the form for the ordering of priests; if a priest became a rector by virtue of his ordination, it would seem that he held that office by a variation of the medieval concept of "divine right." The Kingdom of God is indeed a monarchy, but a parish of the Episcopal Church is a democracy.

My contribution is that while vestries and congregations treat their clergy with great respect, there are many priests of the Church who consider themselves servants of God, servants of the Church and servants of the people of the parish which they serve. They refrain from arrogating to themselves "lordship" as rectors by virtue of their priesthood.

(Rev.) E. C. McCONNELL,
Associate Rector, St. Clement's Church.
El Paso, Texas

Editor's Comment:

We agree with our correspondent that the rector should regard himself as the servant of his people, as well as of God and the Church; but we do not agree that the people should regard their rector as their servant or employee. The priest, like the doctor or the lawyer, performs his service with a distinct implication of authority.

A 14 Years' Wait

WORKS on Sören Kierkegaard, the "melancholy Dane," seem to come out at the rate of one a year at least. Latest to appear in English is the translation, by T. H. Croxall, of Johannes Hohlenberg's *Sören Kierkegaard*, first published in Danish in 1940. This full-scale biography, described in *Newsweek*, May 17th, as "a study, tirelessly researched, of a most engaging

SÖREN KIERKEGAARD. By Johannes Hohlenberg. Translated by T. H. Croxall. With 28 illustrations. Pantheon. Pp. x, 321. \$5.

subject," has been reviewed for *THE LIVING CHURCH* by the Rev. Roger Geffen. Here is Fr. Geffen's review:

"It is regrettable that such a book as this should have waited 14 years to be published in English. By this time any new thing it had to contribute is already well known to students of Kierkegaard, and other writers have already built on Hohlenberg's work.

"Nevertheless, this first biography to be written by a compatriot of S. K. deserves a place on our shelves, not merely for the local color and understanding of things Danish, but for original research, and sympathy with S. K.

"Johannes Hohlenberg was born in Copenhagen, and his father was a priest of the Danish Church. The translator is the Anglican priest in Copenhagen. His de-

tailed reference notes are of great value in locating the source of the author's quotations. However the translator's English is not perfect, and his habit of translating place names into English (not carried out consistently) is trying."

The book is attractively produced, with interesting plates and line drawings.

IT IS one thing to attack Rome from the point of view of Bible Christianity, and quite another to do so from a standpoint that regards itself as Catholic but non-Papal.

What Rome Teaches, by Edward J.

Tanis, belongs to the former category. Moreover, it is totally misleading and full of factual errors (Grand Rapids, Mich.: Baker Book House. Pp. 56. Paper, 60 cents).

The only excuse for mentioning this booklet is to highlight again a really fine treatment of the same subject that is available at about half the price—*Infallible Fallacies*, by "Some Priests of the Anglican Communion" (Morehouse-Gorham. Pp. 32. Paper, 35 cents).

Books Received

SECULARISM A MYTH. An Examination of the Current Attack on Secularism. By Edwin Ewart Aubrey. Harpers. Pp. 191. \$2.50.

ETHICS IN A BUSINESS SOCIETY. By Marquis W. Childs and Douglass Cater. New American Library (A Mentor Book). Pp. 192. Paper, 35 cents. (Original edition was published earlier this year by Harpers.)

KINSHIP WITH ALL LIFE. By J. Allen Boone. Harpers. Pp. 157. \$2.50.

Compromise and No Compromise

A review by ROBERT CAPPER

POLITICS OF BELIEF. By Philip Spencer. London: Faber & Faber. 25/-.

Philip Spencer's "Politics of Belief" has recently been published in England, and has attracted much attention. Mr. Capper, whose review of the book is here given, is headmaster of the Grammar School, Caistor, Lincoln, a former student at the University of Paris, and a member of the Church of England's Church Assembly. He also expects to attend the Anglican Congress in Minneapolis this August.

THE trouble with the Roman Catholic Church in France is that its activities have usually been capable of being interpreted as selfish and illiberal, so that, by the time the Briand legislation of 1905 completed the long-inevitable separation between Church and State, the majority of Frenchmen had accepted as true Gambetta's ruthless battle-cry, *le cléricalisme, voilà l'ennemi* ("Clericalism, that's the enemy").

In this well informed and generally readable, if somewhat discursive, work Mr. Spencer describes the reactions of the Church to the bewildering transmutations of French politics from 1830 to 1880 and subsequently—in the personalities of the popular Romantic preacher Lacordaire, the rebel priest Michon, and the brilliant Ultramontane journalist Veillot. How the elder daughter of the Church became more and more en-

gaged in politics; how the Church could never bring itself officially to compromise with the Revolution; and how its eyes turned more and more across the Alps—all three significant processes are adduced and clarified.

It is rather like watching a respected acquaintance heading for an inescapable bankruptcy, because all his well intentioned decisions turn out to be the wrong ones. Mr. Spencer has possibly underestimated the power of French Freemasonry—in the second half of the century perhaps the strongest organized enemy that the Church had to face. But the intolerance of the French episcopate, of which for long Veillot was the mouthpiece, and the intransigence of the Republican center and left, together drove from effective public life the practicing Christians and the liberal aristocracy—two classes of citizens who in England provided the bulk of the leaders in the two world wars, and made possible the two great compromises between Church and State over education in 1902 and 1944.

France has indeed been crucial to a proper appreciation of Christianity in the West, and Mr. Spencer's work helps the general reader to an understanding of the causes of the spiritual sterility in present-day France, and may also help to elucidate the depressing and melancholy situation which has just been described in Ronald Matthews' *Death of the Fourth Republic*.



SÖREN KIERKEGAARD
The "melancholy Dane."

BUILDERS**Good Possibilities**

Fifteen days after the Builders for Christ campaign entered its canvass of parishes (May 2d), 32 dioceses and missionary districts reported contributions and assured pledges amounting to \$913,180.61 against the total campaign goal of \$4,150,000.

The National Council, through its Promotion Department, had requested diocesan promotion chairmen to make preliminary reports on the Builders for Christ campaign by May 12th. As of that date, 38 of those expected to report had not sent any account of progress. Twelve dioceses and missionary districts already can predict they will "go over the top."

Of these, the diocese of Southern Ohio leads in percentage with \$125,000 guaranteed against a mathematical share of \$68,000. The missionary district of Salina, which has the smallest missionary quota in the continental U. S., has exceeded its mathematical share by more than \$2000.

A number of other dioceses, which are including the Builders for Christ objectives with their own diocesan goals (such as Washington and Western Massachusetts), have reported their national share already has been raised with good possibilities that giving will exceed quotas.

A sampling of Builders progress in other dioceses:

Bishop Louttit of South Florida reported on May 2d that the preliminary report was "encouraging." It indicated a total of \$20,260.50 with only 25 of the 125 parishes and missions in the diocese reporting. The South Florida quota is \$61,194.40, which is expected "in cash or pledges over a one-year period."

The diocese of Michigan, on basis of pledges and commitments, has pledged to attain or exceed its \$138,000 quota. The first church reporting in Northern Michigan, St. Matthias', Fairview, exceeded the asking by 50%.

There is also evidence of earnest activity in individual parishes and missions. St. James Church, New York City, which gave the largest amount of any church in the United States to the old Reconstruction and Advance campaign,

is already \$15,000 over its mathematical share for the diocese of New York.

St. John's, Congaree, S. C., exceeded its quota by 30% on Easter Day.

Even the northernmost mission outpost of the Episcopal Church is conducting a full scale drive for the Church's



BUILDERS PUBLICITY
Credit to diocesan publications.

Builders for Christ campaign. St. Thomas' Mission, Point Hope, Alaska, has pledged its support.

A two-month-old mission in North Little Rock, Ark., is sharing in the campaign. St. Luke's Mission has ordered monthly pledge envelopes.

National Council's Promotion Department has credited much of the success of the campaign, through a resolution at Council meeting, to the editors and staff members of 87 diocesan publications.

The Promotion Department is asking for a second diocesan report on June 2d.

Should General Convention Go to Houston?

For action and ideas of Church-people in various dioceses see pages 16-19.

WORLD RELIEF**Orphans, Medicine, Food**

Recent appropriations allocated by the Presiding Bishop's Committee on World Relief and Church Cooperation include a grant of \$5,000 for aid to Korean orphans and refugees and another grant of \$5,000 for medicines and medical care for other refugees.

An additional sum of \$2000 will be designated for the purchase of food and clothing for needy people in Greece; \$1000 for minor emergency needs of Old Catholic and Eastern Orthodox refugees; and \$450 for the Maternity Center in Cananore, India, for medical supplies.

ORTHODOX**Visa Applications**

The State Department has disclosed it has visa applications from Bishop Nicholas of the Russian Orthodox Diocese of Paris and Bishop Theodor of the Russian Orthodox Diocese of Buenos Aires.

Both bishops, the State Department said, are seeking admission to the U. S. to function here as auxiliaries to Archbishop Germogen of Krasnodar and the Kuban, USSR.

The State Department recently rejected Germogen's request for a permanent United States residence visa [L. C. May 16th].

Archbishop Germogen came to New York late in February as the "personal representative" of Patriarch Alexei of Moscow and subsequently was elected, at a Church Sobor (convention) in New York, to succeed the late Metropolitan Makary of New York as the Moscow Patriarchate's Exarch for the Archdiocese of the Aleutian Islands and North America. [RNS]

Convocation Conditions

One of the conditions, according to Patriarch Alexei of Moscow, for the convocation of a long-proposed Pan-Orthodox Council is that the Ecumenical Patriarchate disapprove of "illegal" anti-Communist Russian Orthodox Churches in America and Europe.

"It is essential," Patriarch Alexei said.

TUNING IN: "Sunday after Ascension is sometimes called "Expectation Sunday," for it falls within the nine-day period during which the Apostles and their associates, waited "for the promise of the Father," the gift of the Holy Spirit. This inter-

val, in which "these all continued in prayer and supplication," makes one think of the modern novena (nine-day period of devotion), though the origin of this probably is to be found elsewhere.

in a letter to the Ecumenical Patriarch, "that all pending questions separating the autocephalous Orthodox Churches, chiefly those of Moscow and Istanbul, be settled before such a Council is convened." [RNS]

Elevation

By the Rev. FRANCIS C. LIGHTBOURN

Not for years had this reporter attended a celebration of the Liturgy of St. John Chrysostom by a bishop until the new Greek Orthodox Bishop of Chicago, Ezekiel (Tsoukalas), made his first official visitation to Milwaukee and was celebrant of the Sunday Liturgy in the Church of St. Constantine and St. Helen, May 16th.

Bishop Ezekiel (formerly Bishop of Boston, Greek Archdioceses of North and South America) became Bishop of Chicago in April, succeeding the late Bishop Gerasimos (Elias) who died last February.

After the Liturgy the Bishop elevated each of the Greek Orthodox priests of Milwaukee, the Rev. George Thomas, pastor of St. Constantine and St. Helen's, and the Rev. E. N. Vergis, pastor of the Church of the Annunciation, to the rank of Spiritual Father Confessor (*pneumatikos*).

Bishop Ezekiel, who was born in Greece in 1913, came to this country in 1937. After serving pastorates in the East and becoming dean of the Greek Orthodox Theological Seminary in Brookline, Mass., he was in 1950 consecrated Bishop of Boston, which includes the six New England states.

Bishop Ezekiel seems to be getting acquainted quickly with his new diocese.

MINISTRY

Vacation Courses for Clergy

Members of various branches of the Anglican Communion will meet for study, prayer and fellowship at a series of vacation courses for clergy this summer at St. Augustine's College, Canterbury, England, the central college of the Communion.

A choice of three sessions, July 12th to 24th; July 26th-August 7th; August 9th-21st, is offered at a cost of \$35 per session, inclusive of tuition, board, and lodging. Some of the visiting lecturers for the sessions are the Rev. F. W. Dillstone of Liverpool; the Rev. Dr. Reuel L. Howe of Virginia Seminary; and Dr. E. L. Mascall of Oxford.

The Rev. Charles H. Long, Jr., is secretary of a committee appointed by the Presiding Bishop to study applications of American clergymen for the summer series and for further study at Canterbury. Inquiries may go to him, at 281 Fourth Avenue, New York 10, N. Y.

May 30, 1954



Photo Courtesy Carnegie Institute, Pittsburgh

Monumental Challenge to Christians.

AMERICAN PIETA

Tom Loftin Johnson

(American, 1900)

AS one recalls the shocking story of the Cicero, Ill., riots (June, 1951), Tom Loftin Johnson's "American Pieta" has a particular poignancy. The artist, son of a liberal mayor of Denver, Colo., and cousin of a leading social legislator of Cleveland, Ohio, shares the deep concern of every thinking American over our treatment of minority groups, especially the Negro. "I feel this is the biggest problem of our times here in the United States," he wrote. "How can we tell others what to do and expect any respect when our own house is not in order?"

Another incident in the record of lynch justice is nearing its conclusion. Satisfied that once more the Negro has been "put in his place," the mob has dispersed, leaving the victim's body to be taken down and buried by his family. They have put him in a wheelbarrow, and his brother, with the silent resignation of those who are helpless in the face of destiny, is spreading a blanket across his legs. Gently supporting the lifeless head of her son, the mother is bending over him just as once, long ago, another mother held the broken body of her beloved Son in her arms after His friends had taken Him from the Cross. . . .

Tears stream from the face of the

younger sister. She still has to learn the bitter lesson that her race is not yet fully included in the "liberty and justice for all." The little boy who clutches her skirt in wide-eyed terror, and the toddler in front, are too young to understand, and only the widow cries out in futile lament.

In his canvas "American Pieta"—for which he was awarded first prize at the Carnegie Institute exhibition of 1941—the artist has consciously adapted his composition to the model of the medieval "Pieta" groups. For whatever social and economic factors may also be involved, racial hatred and its terrible end result, lynch justice, are essentially a spiritual problem.

The Christian position is clearly stated in many passages of the Gospels. The first letter of John leaves no room for evasion: "Whosoever hates his brother is a murderer. . . . He that loveth not knoweth not God, for God is love." Every act of wilful violence crucifies Jesus anew, for did He not say: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me?"

The dignity and restraint of Johnson's "American Pieta" is a monumental challenge to American Christians to weed out the poisonous plant of racial hate from the soil of our country. Each one of us bears the responsibility not to let it grow in his own heart, and to oppose it wherever it spreads its roots.



BISHOP GIBSON
From Suffragan to Coadjutor.

VIRGINIA

On First Ballot

The Rt. Rev. Robert Fisher Gibson, Jr., Suffragan of Virginia since 1949, was elected Coadjutor of the diocese on the first ballot at the convention May 19th.

He has accepted the election.

Bishop Gibson's name was the only one in nomination. Written in on the ballot were the Rev. Theodore Hubbard Evans, rector of St. Paul's Memorial Church, Charlottesville, Va.; the Rev. Robert Raymond Brown, rector St. Paul's Church, Richmond, Va.; and the Rev. Watkins Leigh Ribble, rector Grace and Holy Trinity Church, Richmond, Va.

Bishop Gibson received 106 clergy votes, 135 lay votes. Mr. Evans and Mr. Brown received one clergy vote each; and Mr. Ribble, one lay vote.

In becoming Coadjutor, Bishop Gibson will automatically become Bishop of Virginia upon retirement of the present Bishop. As Suffragan, he would not have done this.

COLORADO

Unanimous Vote

The Rev. Joseph Summerville Minnis, vicar of the Chapel of the Intercession, Trinity Parish, New York City, was elected Bishop Coadjutor of Colo-

rado on the first ballot at the diocesan convention May 19th.

Of six nominees, two were placed in nomination: Fr. Minnis and the Rev. George W. Barrett, of General Theological Seminary, New York City.

Fr. Minnis was elected with 35 clergy votes, 85 lay votes. Fr. Barrett received 17 clergy votes, 80 lay votes. The vote was made unanimous for Fr. Minnis.

The Colorado nominating committee information sheet listed Fr. Minnis as a conservative Catholic, highly competent, hard working, with outstanding ability as an administrator, and interested in diocesan and national affairs. He has been vicar of the Chapel of the Intercession since 1943.

MILWAUKEE

Broken Ankle

Bishop Hallock of Milwaukee broke his ankle May 15th while playing tennis. The Bishop reports that the break was not a bad one and that he expects the 50-pound cast to be off by mid-June.

SOUTHWESTERN VA.

The New Bishop

A new black Buick was among the gifts received by the Rt. Rev. William Marmion upon his recent consecration as Bishop of Southwestern Virginia [L. C., May 23]. The automobile was a gift of the diocese of Delaware. There were a number of other handsome gifts — from Prayer Book to bishop's ring! Many of them were from former parishioners.

Other evidence of the fact that the Bishop is a well loved clergyman showed up in attendance at this consecration



REV. JOSEPH S. MINNIS
Two in nomination.

which took place in St. John's Church, Roanoke, Va. There were, in the sizeable congregation, 21 people from Delaware, a dozen from Alabama, and a number from Texas—the three states where the Bishop had served before being elected to the episcopate. His most recent parish was St. Andrew's, Wilmington, Del.

William Marmion is shown on this week's cover being examined for consecration. Bishop Goodwin of Virginia is at his left, and his brother, Bishop Marmion of Kentucky, at his right. In the foreground of the picture, from left, are Bishop McKinstry of Delaware, co-consecrator, and Presiding Bishop Sherrill, consecrator. Other co-consecrator was Bishop Phillips who recently retired as Bishop of Southwestern Virginia.

Georgia Election*

[See pp. 9 and 16, and L. C., May 23d.]

Nominees	1st Ballot		2d Ballot	
	C.	L.	C.	L.
Very Rev. Albert R. Stuart, New Orleans	12	11 1/2	15	19 1/2
Rev. Harry Lee Doll, Baltimore	8	6	10	5 1/2
Rev. Geo. M. Alexander, Columbia, S. C.	0	1/2	0	0
Rev. William C. Baxter, Augusta, Ga.	1	1	0	0
Rev. William S. Brace, Waycross, Ga.	0	1	0	0
Very Rev. C. R. Haden, Kansas City, Mo.	0	1	0	0
Rev. Canon L. H. Hall, Cleveland, Ohio	0	1	0	0
Rev. H. B. Hodgkins, Pensacola, Fla.	1	0	0	0
Rev. G. R. Madison, Albany, Ga.	0	1	0	0
Rt. Rev. Louis C. Melcher, Central Brazil	1	0	0	0
Rev. Canon George Murphy, Atlanta, Ga.	0	2 1/2	0	1
Rev. John Pinckney, Greenville, S. C.	0	2 1/2	0	0
Very Rev. J. M. Richardson, Houston, Texas	0	1 1/2	0	0
Rev. Charles F. Schilling, Augusta, Ga.	1	1	0	0
Total Votes	25	25 1/2	25	25 1/2

Necessary to elect — 13 votes in each order.

* In Georgia each parish has one lay vote, each mission 1/2 vote.

TUNING IN: ¶Stone set in a bishop's ring is usually an amethyst, name of which is Greek for "antidote to drunkenness." Some see here a connection with the admonition in the Epistle for the Consecration of a Bishop, "a bishop then must

be blameless, the husband of one wife . . . , not given to wine. . . ." Word amethyst also appears in Septuagint Greek of Exodus 28:19 where the precious stone forms part of Aaron's vesture. Thus there is scriptural precedent for its use.



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BISHOP MARMION

A Buick and a Prayer Book.

GEORGIA

Election Acceptance

The Very Rev. Albert Rhett Stuart, dean of Christ Church Cathedral, New Orleans, La., has accepted his election as Bishop of Georgia [L. C., May 23d], subject to necessary consents. Bishop Barnwell of Georgia reaches retirement age, 72, this September.

BETHLEHEM

On Radio, TV

The Rt. Rev. Frederick J. Warnecke, Coadjutor of Bethlehem, has been installed as diocesan. The service, at Trinity Church, Easton, Pa., was filmed and on radio and television locally.

NEVADA

Appreciation

Improved health has made it possible for Bishop Jenkins, retired Missionary Bishop of Nevada, to write and say that he wishes all who prayed for his recovery to know how much he appreciates their interest.

Bishop and Mrs. Jenkins are planning to move at the end of May from Oregon to Anaheim, Calif., where the climate will be better for the Bishop. For the first time in six months, the Bishop celebrated the Holy Eucharist (on Easter Day) and preached at a later service at St. Michael's Church, Anaheim.

TUNING IN: Etchmiadzine (pronounced, according to Webster, ej-me-a-dzēn, with accent on last syllable) is a monastery 12 miles West of Erevan. (It is also spelled Etchmiadzin, Echmiadzin, and Ejmiadzin.) Etchmiadzine means "Descent

ARMENIA

Catholicos Georg VI Dies

Catholicos Georg VI, Patriarch of the Armenian (Gregorian) Apostolic Church, died [May 9th] in the Soviet Armenian capital, Erevan, according to reports from Moscow. He was 86 years old.

Son of a peasant family named Cheorekjian, the Catholicos was born in a village near Etchmiadzine, headquarters of the Armenian Church, and was graduated later from the higher theological academy there.

He was elevated from the rank of archbishop to Catholicos in 1945 by a General Council of the Church held at Erevan.

(In recent years a number of Armenian congregations in the United States have withdrawn from the jurisdiction of the Catholicos and set themselves up independently after charging that directives issued by him urged pro-Communist programs upon them.) [RNS]

ENGLAND

Extraordinary Example

The upper house of the Convocation of Canterbury has approved a motion denouncing the hydrogen bomb as "a grievous enlargement of the evils inherent in all war and a threat to the basic obligations of humanity and civilization."

The Anglican bishops called upon statesmen to seek an agreement to limit, reduce, and control armaments in order to "remove immediate threats of war and encourage the return of mutual confidence."

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, termed the hydrogen bomb "an extraordinary example of what human sin can do." He said the Church should bring the world to see that "we can defeat sin only by rising above it — not in panic." [RNS]

Who Pays?

How delegates from the Church of England dioceses are being selected for the Anglican Congress and who will pay their expenses are questions of current interest in England.

A letter to the editor published in the April 23d issue of the London *Church Times* says:

"What is concerning many is the method of appointment. Surely the clergy and laity representing the Church on an important

Congress should be elected by clergy and laity respectively at the diocesan conference. The mystery is who made these appointments? Further, who pays expenses? As it does not appear that appointments have been made by election — the only fair way of appointment if the persons concerned are to be regarded as bona fide representatives — it would scarcely be proper for expenses to come from official sources, such as parochial quotas."

The letter is signed "Enquirer."

A reliable source in London reports that some delegates seem to be nominees of their bishop. Others have been accepted for the very practical reason that they could afford to pay their expenses.

IRELAND

Burial of Ashes

The General Synod of the Church of Ireland (Anglican) recently approved, on second reading, a bill amending the Book of Common Prayer to allow for burial of ashes in cases of cremation.

Strong opposition was voiced by Archdeacon Cecil Ross Kitching of Kilkenny, who charged the Synod with introducing a move "contrary to the teaching of Christianity."

The archdeacon said the human body had a spirit of sanctity attached to it which had always been recognized in Ireland. If people came to believe that the body could be destroyed by cremation, he added, there was a great possibility that hope for the resurrection of the body would be diminished and possibly fade away.

Ireland has no crematoriums. [RNS]

EGYPT

Reply to Criticism

Mission schools in the Sudan's pagan south have received grants totaling 451,693 pounds (about \$1,300,000) from the Sudanese government, Education Minister Mirghany Hamza said in a recent statement at Khartoum, Sudan.

He said these grants represented more than 98% of the cost of operating the schools.

The statement was in reply to criticism that the new Sudanese cabinet is neglecting education in the pagan south to favor the predominantly Moslem north.

It detailed amounts given to three of the mission groups. Anglican mission schools having a total annual cost of 115,839 pounds were said to have received a grant of 114,389 pounds. [RNS]

of the Only-Begotten," and is the name given to the see by its first occupant, St. Gregory the Illuminator, Apostle of the Armenians (d., prob., 332 A.D.), whose preaching made that nation the first officially to adopt Christianity (303 A.D.).

America is for Everybody

THE distinguishing principle of modern history is probably no great theological truth nor profound philosophical insight nor ringing political rallying-cry. Rather, it is probably a slow-growing and unspectacular development in world affairs expressed in the Declaration of Independence by the phrase, "a decent respect to the opinions of mankind."

Darius the Persian and Alexander the Great, Julius Caesar and his successors, and the other world-organizers of ancient times needed no such sanctions for their rule. In their world, power was its own justification; and, looking back, we see that offering a pinch of incense to the Roman emperor, the one public service that Christians stubbornly refused to perform, symbolized the ancient belief that the universe itself was on the side of power.

Modern conquerors who have underestimated the importance of a decent respect to the opinions of mankind have quickly been brought low. Napoleon and Hitler affronted the conscience of the world, and nothing remains of their empires. Today, the crucial issue in the world struggle for power is not alone the largest armies nor the most powerful atomic weapons, not merely the military and economic might of the United States and Russia. The crucial issue is whether these instruments of power are employed within the framework of a decent respect to the opinions of mankind.

For example, the thing that undercuts the position of the United States and its allies at the Geneva conference is that they did not dare, when the occasion was timely, to bring the case of Indo-China openly before the bar of world opinion by discussing it in the U.N. It is not enough to say that the Free World needs the rice of Indo-China and the strategic protection its territory provides to the rest of South-East Asia. Indeed, all that Japan was trying to do in World War II was to create a "greater East Asia Co-Prosperity Sphere" — a phrase that is more than faintly echoed by the newest imperial power in Asia, Red China, in its slogan of "Asia for the Asiatics."

In such a situation, a weak moral sanction on both sides offers to each side the temptation of forgetting the necessity of respect for world opinion; and the nation that begins to look and smell like an unrestrained imperialist will win the battle and lose the war.

It is within this context that the Supreme Court of the United States has made its historic decision against racial segregation in the public schools. In contrast to such slogans as "Asia for the Asiatics" or

"Africa for the Africans," the Court has rightly interpreted the spirit and letter of the Constitution as saying, "America is for everybody." For many years, Communism has been seeking to capture the conscience of mankind by an appeal to the solidarity of the human race; but now the situation is reversed, and it is America that stands for human solidarity while Communism seeks to inflame nationalistic and racial passions.

THE Supreme Court's action, unlike some of our recent maneuvers of statecraft, is no isolated gesture. In both North and South, interracial relationships have been making giant strides forward in recent years. The thing that makes continued segregation intolerable is not merely its lack of scientific or theological justification, nor its unfavorable effect on world opinion, but more importantly the fact that the Negro race itself has proved its right to be dealt with on terms of man-to-man equality in every sphere of human endeavor. This achievement is a tribute both to the Negro and to the civilization in which he is set, for even under segregation the African in America has far outstripped the progress of the African anywhere else in the world.

While the court's decision is in the deepest sense a triumph for Christian theological and moral principles, it is such only because it recognizes the Christianity and morality of those who will have to put it into effect — the Southern leadership of both races. Goodness is not within the realm of legislation, and the courts can no more enforce Christian charity in the South than they can in the North. It might even be better for those who have not charity toward each other to be separated from each other. The temperate and thoughtful response of Southern leadership to the demand for a sweeping change in well-established community patterns, based on "a decent respect to the opinions of mankind," is the constructive factor in the situation.

There has been a great deal of quiet, unpublicized preparation for the Court's decision throughout the South, undertaken by Christian leaders some of whom are well known in Episcopal Church circles. Their story cannot be told now, for its appeal is to the conscience, not to newspaper headlines. It is better for the Church to make history than to make news.

In commenting on the question of General Convention at Houston, we have already emphasized our belief that the field of race relations is one of the most striking examples of the fact that God's judg-

ment is only an incidental effect of His providence. When He called Jeremiah, He said: "I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build, and to plant." The building and planting is the real object of the whole process; and the severity of the judgment is not measured by the amount of wrong in the past but by the extent to which the past blocks the future.

We venture to predict that the South is far readier than some of its political spokesmen realize to move into a future of equal promise for all its citizens.

Better Training for Layreaders

HOW well trained should a layreader be? There are now more layreaders than clergy in the Episcopal Church [L. C., January 10th], and this fact makes doubly significant an interesting study by the Rev. Walter H. Stowe, *Historiographer of the Church*, of the office of layreader. The study takes both its title and its point of departure from the fact that the reported number of layreaders is now 7,750 as compared with 7,233 for the clergy.*

These devoted laymen, licensed by their bishops, can be called upon to read Morning Prayer (and certain other services) in congregations throughout the Church that otherwise, for a time at least, would be without such ministrations.

Dr. Stowe's study, in the form of an article, "More Lay Readers Than Clergy," appearing in the Lent 1954 issue of the Church Historical Society's *Historiographer*,† is a well-rounded 42-page treatment of the office of layreader in its historical, theological, and practical aspects, concluding with a plea for more thorough training of layreaders and greater dignifying of their office by some form of admission thereto by the bishop.

Dr. Stowe traces the office of layreader to the Jewish synagogue, in which his function, he says, was "to read from the Law and the Prophets, but he could also preach if licensed by the Sanhedrin."

The office, it appears, was taken over by the Christian Church, in which it is said to have reached a high prestige in the third century with the "appointment to the Readership of some who had courageously endured persecution (*confessores*)."

It seems to have suffered a decline in the next century, when children ("two of them at the tender age of five!") were made Readers, and seems to have been heard of no more until the middle ages, when it became one of the minor orders.

With the Elizabethan shortage of clergy, there seem to have been a number of unofficial layreaders, some of whom "gave much trouble and were with

difficulty prevented from administering the sacraments and preaching." The revival of the office, as we now know it, in the Church of England dates from the 1860's.

First American canon on layreaders was enacted by the Convention of 1804, but not until 1871 was the restriction removed which limited the office to those studying for Holy Orders.

DR. STOWE makes this significant statement: "During the 50 years, 1830-1880, the number of communicants had increased by 1,014%. In the same period the number of clergy had increased only 542% — slightly over half as much." The throwing open of the office of layreader to a wider circle than candidates for Holy Orders seems to reflect this situation, but the actual canonical amendment was brought about in an indirect fashion by a committee appointed to revise the canons on Candidates for Holy Orders and on Ordination.

The amended canon on layreaders of 1871, however, was largely negative: it told more what a layreader could not do than what he was permitted to do. And from its wording ("lay communicant") it was possible for a woman to be appointed to the office during the period 1871-1904.‡ Not until 1904 did the canon on layreaders spell out the things layreaders might do. (It was further revised in 1946 and 1952.)

Dr. Stowe believes that it is now time to set up more rigorous standards of training for layreaders and to dignify the office by a form of admission thereto by the bishop — not by the laying on of hands but by prayer over the candidate and the giving to him of a New Testament.

Dr. Stowe does not imply that layreaders generally are badly trained, but he does raise the question as to how carefully in practice the canonical provision is adhered to that only such layreaders preach sermons of their own composition as have been instructed, examined, and licensed to do so. He would have every diocese set up a training school for layreaders. Such a school, under the direct supervision of the bishop, could be staffed, he believes, either by the Board of Examining Chaplains or by the Department of Religious Education.

We agree that an all-time high in quantity should be matched by an all-time high in quality: that the increase in numbers of layreaders is a summons to the Church to provide them with better training — devotional, intellectual, and practical.

We hope that the Church will give serious thought to this matter, and that some enterprising bishop will soon establish in his jurisdiction a training school for layreaders.

*Figures are from the 1954 *Episcopal Church Annual*, which necessarily reflects actual conditions as of 1952.

†Church Historical Society. 50 cents.

‡Dr. Stowe adds: "There is little likelihood of one [i.e., a woman] ever having been so licensed!" But we know of at least one woman who served as layreader even after the present canon with its restrictive "male communicant" was in effect.

What Is the Anglican Comm

THE Anglican Communion does not claim to be the whole Church. Nor does it admit that it is a sect. It is a group of national Churches within the Church Catholic. And secondly its fellowship is bound together by informal relationships and historic background rather than by formal or legal bonds.

These points stand out in what is probably the nearest approach to a formal definition of the Anglican Communion. The definition, found in a statement adopted by Anglican Bishops in Conference at Lambeth in 1930 (Resolution 49), speaks of the Anglican Communion as

"a fellowship, within the One Holy Catholic and Apostolic Church" of dioceses and regional Churches in communion with the see of Canterbury which (1) "uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer"; (2) as "particular or national Churches . . . promote within each of their territories a national expression of Christian faith, life, and worship"; and (3) are bound together by no "central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference."

Historically the Anglican Communion, as such, arose out of the particular way in which the 16th-century re-forming of the Western Church was carried through in England. The Church of England did not abandon the past and make a new start; nor did it adopt the rigid doctrine and discipline of the continental Counter-Reformation. In that particular development of historic Christianity which we have come to know as Anglicanism it retained historic order

and orthodoxy while welcoming the Reformation appeal to scriptural truth and the freedom of the Gospel.

The Royal Supremacy, nowadays rather a puzzle to most Anglicans even in England (where certain aspects of it survive), has a historic justification: it meant the right of the sovereign, as representative Churchman, to call on the national Church to be itself, free both from foreign domination and from sec-

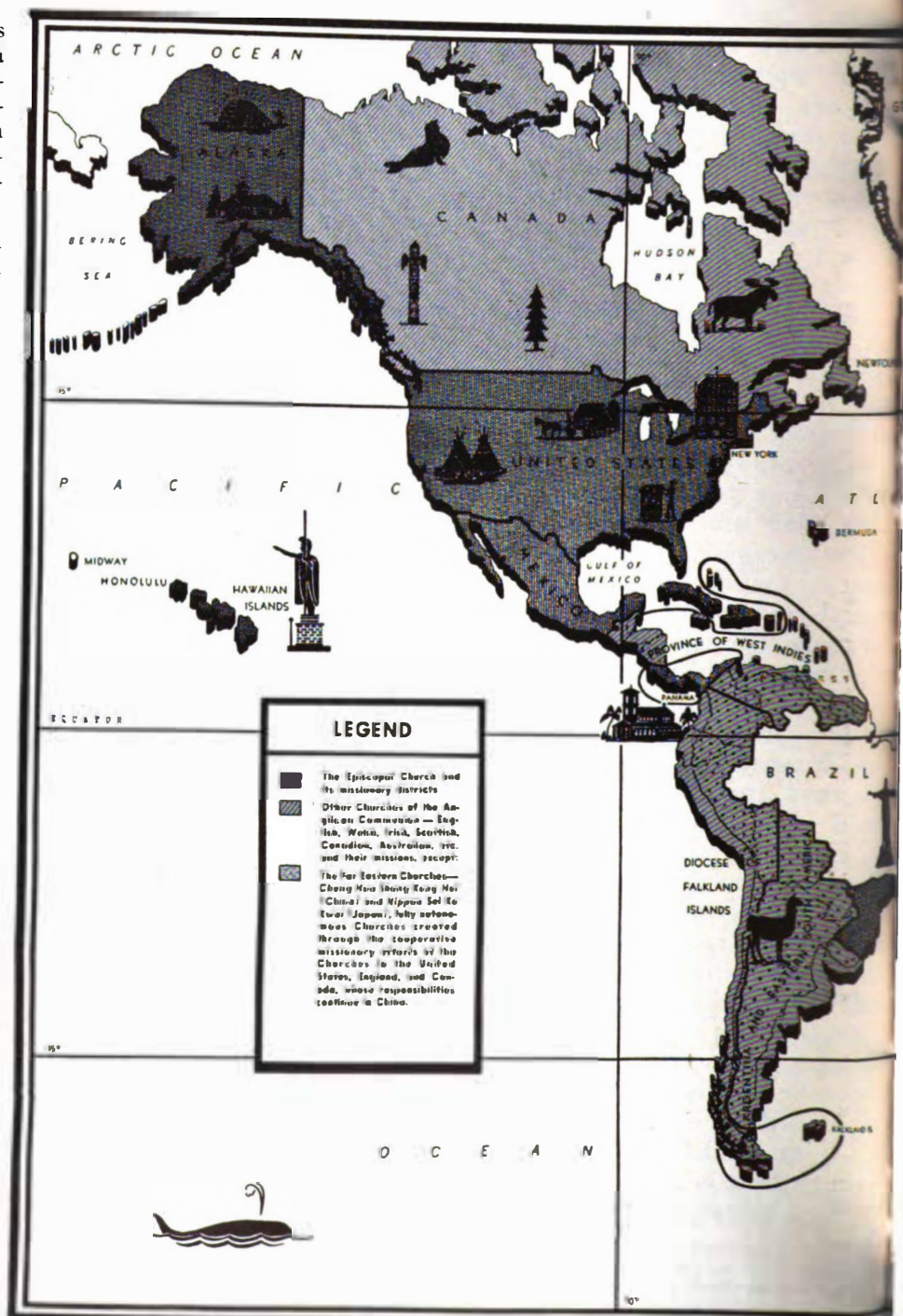
tarian onesidedness. It did not mean the right of the sovereign to do anything he wanted to with the Church, any more than the sovereign independence of the Episcopal Church's General Convention gives this legislative body a right to alter the historic faith.

IRELAND, WALES, SCOTLAND

The Church of the English, thus reformed but not revolutionized, goes back

How Many Members?

Accurate figures for membership of entire Anglican Communion are, for various reasons, hard to obtain. But in recent years estimates have appeared in print variously as 31,000,000, 35,000,000, and 40,000,000. There would seem to be about 40,000 Anglican clergy throughout the world including about 600 bishops.



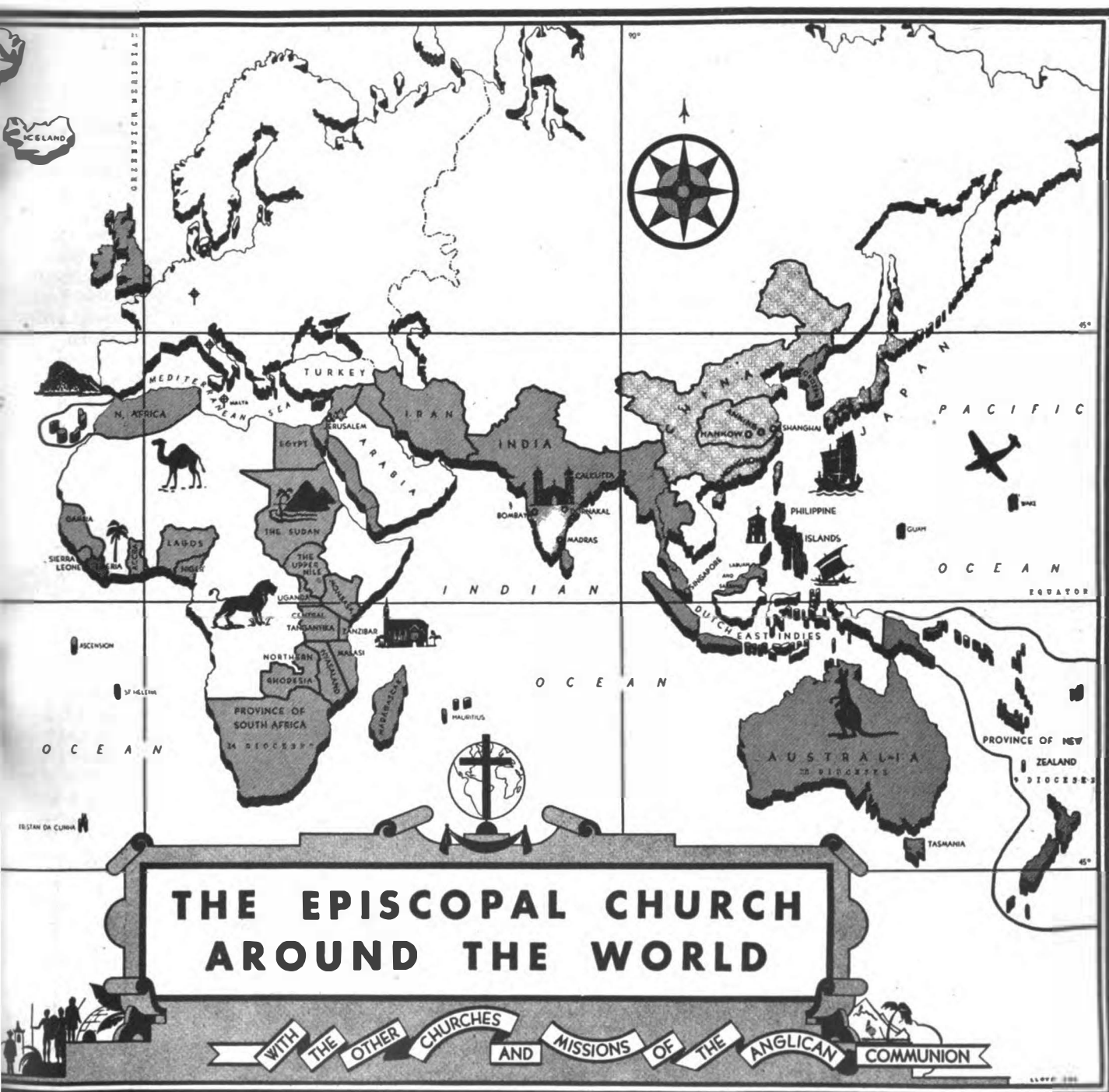
ion?

to the Latin and Celtic missions of the 7th century. The King's dominions, however, included the areas of two national Churches older than the English, which were therefore similarly reorganized. But, for reasons largely national and political, the result of a Reformation that came from England was that the Church of Ireland lost the loyalty of the larger part of the Irish, and it was perfectly
(Continued on page 14)

This is one of a series of articles on the Faith and Life of Anglicans all over the world. The series is an introduction for Churchpeople to the Anglican Congress to be held in Minneapolis next summer.

By the Rev. E. R. Hardy

Professor of Church History, Berkeley Divinity School, New Haven, Conn.



Anglican

(Continued from page 13)

proper that it was "disestablished" (that is, deprived of privileges and ancient endowments, but in return given its freedom as a religious body) in 1869.

The Welsh dioceses, survivals of the ancient British Church, had since the extension of English power into Wales been part of the province of Canterbury. Unhappily they were often, after the Reformation as before, entrusted to non-resident English prelates; thanks to this neglect, various Protestant bodies have had a large place in Welsh religion since the Evangelical Revival of the 18th century. The ancient Church occupies a leading but not predominant position; it regained its ancient independence at the price of disestablishment in 1920.

In Scotland the Reformation took a radical form, but there was always a party in the Church of Scotland which longed for the historic continuity that England had preserved. Twice in the 17th century the Stuart Kings were able to secure the restoration of the Scottish episcopate. When James II of England (VII of Scotland) lost his crown in 1689, the Church of Scotland became permanently Presbyterian, but a vigorous Episcopal party survived and was able to continue the episcopal succession through a century of politico-religious persecution.

From this "Catholic remnant of the Church of Scotland" Samuel Seabury received consecration as the first American bishop in 1784. A few years later the penal laws were repealed and the Scottish Episcopal Church began its peaceful career.

OVERSEAS EXPANSION

From these four Churches of the British Isles (three as organized in the 18th century) overseas expansion began with the settlement of the American Colonies. With the foundation in 1701 of the Society for the Propagation of the Gospel (SPG), came more definite missionary enterprise, whether in ministering to settlers in distant lands or in propagating the Gospel in nations where it had not been heard before.

After the American Revolution came the separate organization of the American Church and the completion of its episcopate by the English consecrations of 1787 and 1790.

Nova Scotia received its first Bishop in 1787 and a series of colonial and missionary bishoprics followed in India and the West Indies, Australia, South Africa, New Zealand, and the Far East. After 1835 the American Church was prepared to send out its own apostles to China and Africa.

In areas purely missionary new national Churches came into being, the Nippon Seikokwai in 1887 and the Chung Hua Sheng Kung Hui in 1912,

the Holy Catholic Churches respectively of Japan and China.

Organizationally, therefore, the Anglican Communion now consists of three main groups: (1) the ancient Churches of the British Isles; to which are now added (2) the national Churches or independent Provinces of modern foundation, from the Episcopal Church in America (1789) to the Church of the Province of West Africa (1950); (3) a number of missionary dioceses (e.g., Korea), not yet organized into provinces, whose bishops receive their commission from the Archbishop of Canterbury personally. (With these last may be grouped the missionary districts of the American Church and of the Churches of Australia and New Zealand.)

OLD CATHOLICS

It remains to say something here about our relation to the Catholic Church as a whole. At Lambeth, in 1930, the Committee appointed to report on "The Anglican Communion" wrote that "our ideal is nothing less than the Catholic Church in its entirety," and added that "viewed in its widest relations, the Anglican Communion is seen as in some sense an incident in the history of the Church Universal."

Indeed it is now more correct to speak of the Anglican Fellowship than of the Anglican Communion, since a "Communion" suggests a group of dioceses that enjoy intercommunion with each other but with no other part of the Church. For, since 1931, the isolation of Anglicans in this sense has been ended by the establishment of intercommunion with the Old Catholics of Europe and America (Polish National Catholics). These bodies, though relatively small, are none the less significant in the Christian world. Like us, the Old Catholics are members of the Western Church who have retained historic Catholic faith and order while repudiating the autocratic claims of the papacy.

By the Bonn Concordat of 1931 each Communion, Anglican and Old Catholic, "recognizes the catholicity and independence of the other" and "agrees to admit members of the other Communion to participate in the sacraments." Neither insists that the other accept "all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other," but asserts that it "believes the other to hold all the essentials of the Christian Faith."[†]

Such an agreement may well prove to be a foretaste of the relations that may exist in the future between the now separated parts of the Church. It would even now be correct to speak of the Anglican-Old-Catholic Communion and within that of the Anglican and Old Catholic fellowships of Churches.

We do not properly desire that all

Christians should become Anglicans. Indeed, in the process of the integration of Christendom, some dioceses will be called to leave the Anglican fellowship as such, in order to join with others in an approach to a more complete unity. In such a reunion scheme as that which four South Indian dioceses joined in 1947, Anglican ground for regret is not that these people have ceased to be Anglicans, but that they have become part of a body which sits too loosely to Catholic faith and order for us to remain in full Communion with it.

If the Church of South India, in which Anglicans and Protestants have joined together, grows into a full realization of the value of its Catholic inheritance, Anglicans should be only too glad to enter into such a relation with it as they now enjoy with the Old Catholics.

ARC OF A LARGER CIRCLE

The glory of our Anglicanism is that it points to something bigger than itself. If our Communion is numerically smaller than some other sections of Christendom, we may claim, in the words of the late Fr. Waggett, SSJE, that it is "an arc of a larger circle." One may here quote again the Lambeth Committee of 1930: "We hold the Catholic faith in its entirety" — contained in Scripture, stated in the Creeds, expressed in Sacraments and other rites, and safeguarded by the threefold Ministry — and "we hold it in freedom." In words which the Committee quotes from Bishop Creighton, local Churches "have no power to change the Creeds of the Universal Church or its early organization. But they have the right to determine the best methods of setting forth to their people the contents of the Christian faith."[‡]

No wonder Anglican Liturgies are so full of penitence when we compare the richness of the treasures we have received with the poverty of our own response to the gifts of grace. It is proper for us to cherish and love those things which are especially Anglican — memories of Canterbury and Jamestown, the words and music of Prayer Book piety, the examples of the martyrs and confessors, teachers of the Church and virgin souls of our own Communion. These things are good, if we remember that other parts of the Church have their memories and customs which are also good.

The strength of Anglicanism lies in what "this Church hath received" from the Church Universal — "the Doctrine and Sacraments, and the Discipline of Christ" (the phrase is from the form for Ordination of Priests), and the gracious call to the service of Him who is our hope, and in whom alone is perfect freedom to be found.

[†]Church and Nation, by Mandell Creighton, p. 212.

[‡]See The Lambeth Conference 1948, p. 73.



CHILDREN AT WORK
Adults were contractors.



AUTHOR AND MODEL CHURCHES
Windows were mimeographed.

A CHILD BUILDS A CHURCH

An average child may spend only 10 days out of 12 years learning about religion. To improve this situation one parish found a way to make summer Sunday school fun — for both children and adults. This article tells how it was done.

By the Rev. S. H. N. Elliott

Rector, St. Augustine's Church, Croton-on-Hudson, N. Y.

THE PRAYER BOOK says that "to worship God every Sunday in His Church" is part of a Churchman's bounden duty. It also makes it quite clear that the children are to receive regular instruction [p. 295]. In no place does it say that worship and instruction for children are to be discontinued during the summer.

Some one has figured that the average child receives only 10 days' religious instruction in 12 years of Sunday school (½ hour a Sunday excluding summer months), and that is certainly not sufficient to teach the doctrine, discipline, and worship of the Church.

Work with children is more or less ignored in many parishes during the summer.

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Of course it is true that there are difficulties about regular sessions during the summer. Few series of lessons provide material for the summer Sundays; 52 Sundays of the usual classwork would be monotonous; the instructors do deserve a vacation from teaching; many children may be away from the parish for part of the summer; and practically all children have the idea that when public school closes the Church school (and even the Church) does, too. But, summer dismissal trains the children to stay away from the Church from May until September.

We need at least a half-dozen good methods which will solve the difficulties. Having several, we could use them in rotation from summer to summer.

One which I have tried was very successful. It teaches the children, and it interests them to such an extent that they forget that "school is closed." Absence from town for a couple of Sundays, or even three or four, does not mean a child must omit any of the lessons. As a matter of fact, some children, even when present every Sunday, will want to come into the parish hall for a day's work during the week.

As can be seen from the illustrations, this method is a project which consists of having each child build a model of his parish church. The illustrations show the project as it was done at St. James' Parish, Woodstock, Vt., when I was rector there.

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The Bishop is making a good recovery and was expected to be home in Savannah by May 16th.



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Three missions were admitted to parish status at the convention. They were St. Thomas', Isle of Hope, Savannah; St. John's, Bainbridge; and Christ Church, Valdosta. Two new congregations were admitted as organized missions. They were the Good Shepherd, Swainsboro; and Trinity, Harlem.

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The resolution, based on one submitted last year by Spencer Ervin, attorney and president of the American Church Union, was submitted with a report by the Rev. Charles E. Greene, chairman of the committee of study. The protest maintained that the presentation of Protestant tradition and beliefs in the publications was in conflict with Anglican doctrine as set forth in the Book of Common Prayer.

Immediately after the presentation of the resolution a rush for the floor ensued between the Rev. Frank Damsch and Thomas B. K. Ringe, a former member of the National Council. In seconding the resolution Fr. Damsch asked the convention "not to discuss or vote upon (it) from a partisan point of view."

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Referring to the committee's printed report Fr. Green pointed out that, owing to the official nature of the pamphlets listed, the resolution was justified since the NCC had violated its own constitution which states, "It shall have no authority to prescribe a common creed." The resolution, therefore, was neither disloyal nor unwarranted, since

**The Faith of a Protestant*, by W. Burnet Easton; *Primer for Protestants*, by James H. Nichols; *Be Glad You're a Protestant*, by Henry C. Munro; *Romanism and the Gospel*, by C. Anderson Scott; *Protestantism: A Symposium*, by Various Authors.

TUNING IN: ¶Articles of Religion XX and XXV are entitled, respectively, "Of the Authority of the Church" and "Of the Sacraments." ¶First General Convention met September 27 to October 7, 1785, in Philadelphia. Since then General Con-

it merely expressed concern over violations by the NCC of its own formularies.

The resolution was carried with a vote by orders: clergy, 93 to 52; lay, 63 to 51.

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SOUTHERN OHIO

Experiments Toward Unity

The diocese of Southern Ohio approved a policy to move toward an interracial position and practice in its parishes and missions at its annual convention, May 10th and 11th, in Christ Church, Dayton.

Under provisions of the policy no new congregations will be established for a single racial group. St. Margaret's Mission, Dayton (whose Negro congregation has been worshipping in downtown Christ Church since fire destroyed its building in 1951) will soon have a new building, not because it is a Negro mission but because its location is in an area where the Church is needed.

Unanimous approval was given Bishop Hobson in a resolution, "that this Convention declare its confidence in the Bishop of the diocese in his experiments towards unity within the canons of General Convention."

Two missions—St. Mark's, Dayton, and St. Andrew's, Washington Court

House—were admitted to parish status; and new missions at Wilmington and Dayton were welcomed.

Bishop Hobson reported excellent progress in the Builders for Christ campaign and outlined progress in the William Cooper Procter Conference Center.

The convention voted to erect a \$350,000 diocesan house in Cincinnati as a memorial to Jane E. Procter, and defeated a proposal to lower the voting age in parish elections to 18.

A 25% increase in Bishop Hobson's salary, which he reluctantly but graciously accepted, was approved.

ELECTIONS. Standing Committee: clerical, Phil Porter, Sr., R. W. Fay, M. F. Arnold; lay, F. G. Smith, C. E. Holzer, Jr., J. R. Collins. Provincial Synod: clerical, G. W. Buchholz, C. E. Fish, J. E. Clarke, S. N. Keys; lay, Charles Hatcher, H. D. Neill, Edward Dougherty, Gerald Priser.

NEWARK

Sin of Segregation

A resolution calling for non-segregated facilities in connection with the 1955 General Convention at Houston, Texas,¹ was adopted by the diocese of Newark at its 80th annual convention in Trinity Cathedral, Newark.

The resolution said that unless non-segregated accommodations are provided for all deputies, WA delegates, and accredited visitors to the Houston gathering, "the impression may well be given that the Church condones the sin of segregation rather than witnessing against it."

It urged Bishop Quin of Texas to continue efforts to provide "Christian hospitality for all" so that the General Convention "may become an expression of genuine Christian community and convincing witness to the faith of our entire Communion."

Because of the legalization of bingo and raffles in the state of New Jersey, the convention adopted another resolution which warned, "of the danger of acquiring the habit of gambling and therefore urges that the members of the Church in this diocese be on guard against participating in gambling practices which have in so many cases been detrimental to the soul and to society."

An administrative budget of \$97,715 was adopted for 1955, an increase of \$17,204.57 over that of 1954. In spite of Bishop Washburn's repeated protests a salary item for a chauffeur for the Bishop was included. For the program of the diocese and the General Convention a 1955 budget of \$301,792 was adopted, of which \$166,964 will be for the Church at large.

A special diocesan campaign was an-

vention has met, approximately every three years (triennial meetings are now the rule), rotating from city to city among cities large enough to accommodate such a gathering. Last meeting was held in Boston, September 8 to 19, 1952.

Anglican

(Continued from page 13)

proper that it was "disestablished" (that is, deprived of privileges and ancient endowments, but in return given its freedom as a religious body) in 1869.

The Welsh dioceses, survivals of the ancient British Church, had since the extension of English power into Wales been part of the province of Canterbury. Unhappily they were often, after the Reformation as before, entrusted to non-resident English prelates; thanks to this neglect, various Protestant bodies have had a large place in Welsh religion since the Evangelical Revival of the 18th century. The ancient Church occupies a leading but not predominant position; it regained its ancient independence at the price of disestablishment in 1920.

In Scotland the Reformation took a radical form, but there was always a party in the Church of Scotland which longed for the historic continuity that England had preserved. Twice in the 17th century the Stuart Kings were able to secure the restoration of the Scottish episcopate. When James II of England (VII of Scotland) lost his crown in 1689, the Church of Scotland became permanently Presbyterian, but a vigorous Episcopal party survived and was able to continue the episcopal succession through a century of politico-religious persecution.

From this "Catholic remnant of the Church of Scotland" Samuel Seabury received consecration as the first American bishop in 1784. A few years later the penal laws were repealed and the Scottish Episcopal Church began its peaceful career.

OVERSEAS EXPANSION

From these four Churches of the British Isles (three as organized in the 18th century) overseas expansion began with the settlement of the American Colonies. With the foundation in 1701 of the Society for the Propagation of the Gospel (SPG), came more definite missionary enterprise, whether in ministering to settlers in distant lands or in propagating the Gospel in nations where it had not been heard before.

After the American Revolution came the separate organization of the American Church and the completion of its episcopate by the English consecrations of 1787 and 1790.

Nova Scotia received its first Bishop in 1787 and a series of colonial and missionary bishoprics followed in India and the West Indies, Australia, South Africa, New Zealand, and the Far East. After 1835 the American Church was prepared to send out its own apostles to China and Africa.

In areas purely missionary new national Churches came into being, the Nippon Seikokwai in 1887 and the Chung Hua Sheng Kung Hui in 1912,

the Holy Catholic Churches respectively of Japan and China.

Organizationally, therefore, the Anglican Communion now consists of three main groups: (1) the ancient Churches of the British Isles; to which are now added (2) the national Churches or independent Provinces of modern foundation, from the Episcopal Church in America (1789) to the Church of the Province of West Africa (1950); (3) a number of missionary dioceses (e.g., Korea), not yet organized into provinces, whose bishops receive their commission from the Archbishop of Canterbury personally. (With these last may be grouped the missionary districts of the American Church and of the Churches of Australia and New Zealand.)

OLD CATHOLICS

It remains to say something here about our relation to the Catholic Church as a whole. At Lambeth, in 1930, the Committee appointed to report on "The Anglican Communion" wrote that "our ideal is nothing less than the Catholic Church in its entirety," and added that "viewed in its widest relations, the Anglican Communion is seen as in some sense an incident in the history of the Church Universal."

Indeed it is now more correct to speak of the Anglican Fellowship than of the Anglican Communion, since a "Communion" suggests a group of dioceses that enjoy intercommunion with each other but with no other part of the Church. For, since 1931, the isolation of Anglicans in this sense has been ended by the establishment of intercommunion with the Old Catholics of Europe and America (Polish National Catholics). These bodies, though relatively small, are none the less significant in the Christian world. Like us, the Old Catholics are members of the Western Church who have retained historic Catholic faith and order while repudiating the autocratic claims of the papacy.

By the Bonn Concordat of 1931 each Communion, Anglican and Old Catholic, "recognizes the catholicity and independence of the other" and "agrees to admit members of the other Communion to participate in the sacraments." Neither insists that the other accept "all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other," but asserts that it "believes the other to hold all the essentials of the Christian Faith."[†]

Such an agreement may well prove to be a foretaste of the relations that may exist in the future between the now separated parts of the Church. It would even now be correct to speak of the Anglican-Old-Catholic Communion and within that of the Anglican and Old Catholic fellowships of Churches.

We do not properly desire that all

Christians should become Anglicans. Indeed, in the process of the integration of Christendom, some dioceses will be called to leave the Anglican fellowship as such in order to join with others in an approach to a more complete unity. In such a reunion scheme as that which four South Indian dioceses joined in 1947, Anglican ground for regret is not that these people have ceased to be Anglicans, but that they have become part of a body which sits too loosely to Catholic faith and order for us to remain in full Communion with it.

If the Church of South India, in which Anglicans and Protestants have joined together, grows into a full realization of the value of its Catholic inheritance, Anglicans should be only too glad to enter into such a relation with it as they now enjoy with the Old Catholics.

ARC OF A LARGER CIRCLE

The glory of our Anglicanism is that it points to something bigger than itself. If our Communion is numerically smaller than some other sections of Christendom, we may claim, in the words of the late Fr. Waggett, SSJE, that it is "an arc of a larger circle." One may here quote again the Lambeth Committee of 1930: "We hold the Catholic faith in its entirety" — contained in Scripture, stated in the Creeds, expressed in Sacraments and other rites, and safeguarded by the threefold Ministry — and "we hold it in freedom." In words which the Committee quotes from Bishop Creighton, local Churches "have no power to change the Creeds of the Universal Church or its early organization. But they have the right to determine the best methods of setting forth to their people the contents of the Christian faith."[‡]

No wonder Anglican Liturgies are so full of penitence when we compare the richness of the treasures we have received with the poverty of our own response to the gifts of grace. It is proper for us to cherish and love those things which are especially Anglican — memories of Canterbury and Jamestown, the words and music of Prayer Book piety, the examples of the martyrs and confessors, teachers of the Church and virgin souls of our own Communion. These things are good, if we remember that other parts of the Church have their memories and customs which are also good.

The strength of Anglicanism lies in what "this Church hath received" from the Church Universal — "the Doctrine and Sacraments, and the Discipline of Christ" (the phrase is from the form for Ordination of Priests), and the gracious call to the service of Him who is our hope, and in whom alone is perfect freedom to be found.

[†]Church and Nation, by Mandell Creighton, p. 212.

[‡]See The Lambeth Conference 1948, p. 73.



CHILDREN AT WORK
Adults were contractors.



AUTHOR AND MODEL CHURCHES
Windows were mimeographed.

A CHILD BUILDS A CHURCH

An average child may spend only 10 days out of 12 years learning about religion. To improve this situation one parish found a way to make summer Sunday school fun — for both children and adults. This article tells how it was done.

By the Rev. S. H. N. Elliott

Rector, St. Augustine's Church, Croton-on-Hudson, N. Y.

THE PRAYER BOOK says that "to worship God every Sunday in His Church" is part of a Churchman's bounden duty. It also makes it quite clear that the children are to receive regular instruction [p. 295]. In no place does it say that worship and instruction for children are to be discontinued during the summer.

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Experiments Toward Unity

The diocese of Southern Ohio approved a policy to move toward an interracial position and practice in its parishes and missions at its annual convention, May 10th and 11th, in Christ Church, Dayton.

Under provisions of the policy no new congregations will be established for a single racial group. St. Margaret's Mission, Dayton (whose Negro congregation has been worshipping in downtown Christ Church since fire destroyed its building in 1951) will soon have a new building, not because it is a Negro mission but because its location is in an area where the Church is needed.

Unanimous approval was given Bishop Hobson in a resolution, "that this Convention declare its confidence in the Bishop of the diocese in his experiments towards unity within the canons of General Convention."

Two missions—St. Mark's, Dayton, and St. Andrew's, Washington Court

House—were admitted to parish status; and new missions at Wilmington and Dayton were welcomed.

Bishop Hobson reported excellent progress in the Builders for Christ campaign and outlined progress in the William Cooper Procter Conference Center.

The convention voted to erect a \$350,000 diocesan house in Cincinnati as a memorial to Jane E. Procter, and defeated a proposal to lower the voting age in parish elections to 18.

A 25% increase in Bishop Hobson's salary, which he reluctantly but graciously accepted, was approved.

ELECTIONS. Standing Committee: clerical, Phil Porter, Sr., R. W. Fay, M. F. Arnold; lay, F. G. Smith, C. E. Holzer, Jr., J. R. Collins. Provincial Synod: clerical, G. W. Buchholz, C. E. Fish, J. E. Clarke, S. N. Keys; lay, Charles Hatcher, H. D. Neill, Edward Dougherty, Gerald Priser.

NEWARK

Sin of Segregation

A resolution calling for non-segregated facilities in connection with the 1955 General Convention at Houston, Texas,¹ was adopted by the diocese of Newark at its 80th annual convention in Trinity Cathedral, Newark.

The resolution said that unless non-segregated accommodations are provided for all deputies, WA delegates, and accredited visitors to the Houston gathering, "the impression may well be given that the Church condones the sin of segregation rather than witnessing against it."

It urged Bishop Quin of Texas to continue efforts to provide "Christian hospitality for all" so that the General Convention "may become an expression of genuine Christian community and convincing witness to the faith of our entire Communion."

Because of the legalization of bingo and raffles in the state of New Jersey, the convention adopted another resolution which warned, "of the danger of acquiring the habit of gambling and therefore urges that the members of the Church in this diocese be on guard against participating in gambling practices which have in so many cases been detrimental to the soul and to society."

An administrative budget of \$97,715 was adopted for 1955, an increase of \$17,204.57 over that of 1954. In spite of Bishop Washburn's repeated protests a salary item for a chauffeur for the Bishop was included. For the program of the diocese and the General Convention a 1955 budget of \$301,792 was adopted, of which \$166,964 will be for the Church at large.

A special diocesan campaign was an-

TUNING IN: ¶Articles of Religion XX and XXV are entitled, respectively, "Of the Authority of the Church" and "Of the Sacraments." ¶First General Convention met September 27 to October 7, 1785, in Philadelphia. Since then General Con-

vention has met, approximately every three years (triennial meetings are now the rule), rotating from city to city among cities large enough to accommodate such a gathering. Last meeting was held in Boston, September 8 to 19, 1952.

nounced by Bishop Stark, Coadjutor of Newark, in his first address at the diocesan convention. He reported that the finance and advisory board had approved "the recommendations of its executive committee that a substantial diocesan capital needs campaign be undertaken, with the general solicitation in early 1956 preceded by an advance gifts campaign in late 1955. . . ."

A revision of the diocesan constitution and canons¹ was adopted.

In his annual address to the convention, Bishop Washburn spoke of the years ahead as likely to be years of difficulty. He said:

"First of all, I hope, we shall keep our heads. We must also keep our self-control. We cannot afford to indulge in hysteria. Fear can lead to paralysis of both thought and action. Keeping one's head involves straight thinking and the discipline of one's emotions.

"We must be alert to discern the hidden motives of those whose profession in smooth words is a mask for dishonest and disloyal intention. On the other hand we must suspend judgment upon persons whose guilt rests only on the unsupported accusations of unknown informers. . . ."

ELECTIONS. Standing Committee: the Ven. W. O. Leslie, Jr., and Alexander Capron. Finance and Advisory Board: the Rev. H. G. Willis and F. G. Stuart. Deputies of the Provincial Synod: clerical, Joseph Anastasi, J. F. Hamblin; lay, A. P. Green.

NEW YORK

Mason, Dixon Line

That Christianity weaves itself into the web of everyday political and social issues was brought out at the recent New York diocesan convention [L. C., May 23d].

Speaking to the convention on the Church and social issues, Bishop Donagan of New York said:

"The Church is on the move in the realm of its witness to the world on the serious issues of our day. For example, never was there such a wholesome ferment within the Church seeking to end, for good, segregation or exclusion on the grounds of race or color. This is most encouraging for a segregated parish, or a segregated church-group, cannot witness to a Heavenly Father who 'has made of one blood all nations upon the earth'; cannot witness to a Lord in Whom 'there is neither Jew nor Greek, nor bond nor free'; cannot witness to a Holy Spirit through Whom the Apostles spoke on Pentecost to men of every background. . . .

"And it is encouraging, also, to see the Church in the vanguard of the defense of our accustomed liberties of old against the excesses and abuses of the Congressional investigating power and the mentality of

fear and suspicion which has resulted. . . .

"It most certainly is the Church's task, and, in particular, a bishop's solemn responsibility by virtue of his consecration vows, to alert Churchpeople, and all who will listen, to the religious and moral issues of our day. Nor should we deal only with vague generalities; what we say should be relevant, timely, and to the point. I say to the clergy, let your pulpit send forth no uncertain sound. Use wisdom, diplomacy, and tact—be as wise as the serpent; but let there be no doubt as to where you stand with regard to right and wrong. . . .

"Let it be understood that the Episcopal Church believes in the freedom of the pulpit. Our policy is especially effective in preserving it, and no one can tell a priest or bishop what to say or what not to say unless he be guilty of heresy. . . . I am proud that in these days, as of old, the pulpits of our churches are courageously and wisely bringing the eternal perspective to bear on our temporal scene. Such outspokenness, made more effective through a free press, is helping to save our nation from the 'demonic-ism' which would destroy our free way of life, and from the corruptions which would undermine it."

The ferment on segregation of which the Bishop spoke showed great activity at the New York convention. It began with a report on the 1955 General Convention by the Rev. John A. Bell, chairman of the diocesan Department of Christian Social Relations. Four pages of the report, a preamble, were taken up with a review of facts concerning (1) "the actions of General Convention of 1952," which voted to hold the next Convention in Houston; (2) "Correspondence with the Bishop of Texas"; (3) "Correspondence with the Bishop Coadjutor of Texas."

One conclusion that was drawn from this material is that non-segregated housing and meals cannot be provided in any "white" hotel or restaurant in Houston, and that, while other arrangements are being planned, these must be regarded as discriminatory.

The salient points of the preamble were: that a General Convention held under the limitations indicated would have four effects causing great concern to Mr. Bell's Department; (1) "Upon the spirits of many devoted and competent Negro and white clergy of this diocese and of the whole Church"; (2) "Upon the work of the Church's mission among different races at home and abroad"; (3) Upon socially minded people who make no profession of Christian faith"; and (4) Upon those elements at home and abroad who seize every opportunity to exploit for their own ends any discrepancy between our democratic theory and our actual practice."

Mr. Bell then presented the resolution

of his Department, amended from the printed form:

"Resolved: that it is the sense of the Convention that unless nonsegregated living accommodations are provided for the delegates and deputies and accredited visitors the impression may well be given that the Episcopal Church condones the sin of segregation rather than witnessing against it; and be it further

"Resolved: that we recognize the difficulties encountered by the Bishop of Texas in the effort to provide Christian hospitality; and be it further

"Resolved: that unless the Committee on Arrangements for General Convention is immediately successful in making provision for a non-segregated General Convention, as the Church generally understands the meaning of that term, another place be chosen for the 1955 meeting of the General Convention.

"Resolved: that copies of this resolution be sent to the Presiding Bishop and to the Bishop of Texas."

After the resolution was seconded, the Rev. Harold F. Hohly, rector of Christ Church, Bronxville, said:

"It seems strange for me to take the conservative side. No man is more against segregation than I am. The invitation to Houston should never have been given nor accepted. Do you realize that by these dioceses in the North [Massachusetts, Washington, and New York] putting the pressure on Bishop Quin, we are dividing the Church by the Mason and Dixon Line again? The Civil War divided the Church once; but the Mason and Dixon Line should not divide it again. I do not believe that the Episcopal Church can change the social habits and thoughts of the South by one General Convention. What would be the effect on Houston after we go home—if we do go there? There might be race riots."

Fr. Hohly then moved a substitute resolution, merely asking the Church to make clear in every way its rejection of the principle and practice of segregation. The motion was defeated.

The Rev. Leland B. Henry, executive director of the diocesan department of Christian social relations, said:

"This diocese cannot avoid calling the attention of the Presiding Bishop to the fact that the Bishop of Texas has not fulfilled his promise of the assurance of non-segregation within three months time, or the withdrawal of his invitation."

Justice Hubert T. Delany [L. C., May 2d], an elected member of the diocesan council, held the convention spellbound, as he said quietly:

"I have tried as hard as I could not to come to this platform. We have been faced with this kind of situation under three bishops of this diocese. We are not willing

TUNING IN: ¹Diocesan canons are of force only in the diocese to which they relate. They must not contradict, at any point, the so-called general canons, which apply throughout the Episcopal Church in the USA. For example, the present gen-

eral canons place no restriction upon a layreader taking a part of the service when a priest is present; but it would be within the power of any diocese to forbid a layreader to officiate when a priest is present and able to do so.

to wait forever for the Christian doctrine of man to be accepted and lived.

"I was born in the South, at St. Augustine's College, where my parents were teaching. I left the South because I could not endure the conditions under which I had to live. Yet I cannot agree that Southerners [white] are against non-segregation. Many are actually against segregation.

"The Roman Catholics have gone a step ahead of us, with no segregation in their schools. For the sake of the Christian religion, which we profess, we should not meet in Houston. We should go on record as against segregation."

The resolution was passed unanimously.

Other resolutions concerned with Christian action related to current congressional investigations; a "Christian community, transcending all differences of race, culture, and class"; housing; and refugees. All were unanimously passed.

Appreciate, Value, Fight

An informal speech on his imprisonment and escape from Chinese Communists was given by Bishop Huang, formerly of Yunkwei (in Southwest China) at a publication tea in his honor, May 10th, in New York City. May 10th was the publication day of Bishop Huang's book, *Now I Can Tell*,* which tells of the beginnings of the Communist regime in China. [L. C., May 16th].

The Bishop said:

"In China in 1944 and 1945, the Communists promised protection of Church-people and Church property, and freedom of religion. At these same times, five wooden boxes were put up, into which the names of persons suspected of opposition to the government might be dropped, without the signatures of the accusers. My name was put in one of those five wooden boxes, and I was arrested.

"They searched my house. They found a typewriter given me by the Rev. Dr. Arthur M. Sherman, a distinguished missionary in China for many years. Those Communists would not believe that it was a typewriter; they thought that it was a transmission machine. They took me away. After they had taken away my shoes and other articles of clothing, they put me in a wooden cage with 19 others. We could do nothing but stand. I learned to sleep, standing. Then, they paraded us to a jail. It has 27 small cells, nine by twelve feet in size. They put 127 persons in those cells. . . .

"Whenever I was in a crisis, some one came to help me. A theological student, who had entered the seminary as a blind (he being a Communist), knew me.

"He tried to make me a Communist,



BISHOP HUANG

"I do not regret my experience."

saying: 'O teacher, if you are willing to help us, we will put all the Churches under you; all religions—Moslem, all.' I told him: 'I thank you. If you will still allow me to preach the Gospel, I will accept your offer.'

"They took me back to my house in a sedan. I had lost 27 pounds and was ill in several ways. They gave me a month to choose between three choices: (1) Play ball with the Communists, (2) Go back to prison, (3) Get out. I did not know what was the will of God. I prayed to God and read the Bible. I prayed: 'God, please let me get away, and provide transportation.'

"God answered my prayer. With the aid of a Christian woman, I went by truck to the border of the town at the end of the Burma Road. I was safe in Burma. I telegraphed to the Bishop West of Rangoon, and to Bishop Hall of Victoria, Hong Kong.

"I do not regret my experience. It helped me to understand human suffering. You do not appreciate freedom until deprived of it. My friends, appreciate your freedom; value it; fight for it; fight to defend it. . . ."

WYOMING

Aided Diocese by 1958?

The largest number of confirmations¹ for one year in the district's history was reported as 614 during 1953 by Bishop Hunter at the 45th annual convocation of the missionary district of Wyoming at St. Alban's Church, Worland, May 4th to 6th.

Bishop Hunter told the convention that he hoped Wyoming could become an aided diocese by 1958.

St. Alban's Church, Worland, and All Saints' Church, Torrington, were admitted as parishes. St. John's Church, Upton, was admitted as a mission.

Bishop Emrich of Michigan was guest speaker at the convocation banquet and spoke on "Life Everlasting." He said:

"Conditions on earth can never satisfy the soul. There will always be death, uncertainty, and struggle in this life. Belief in an afterworld gives meaning to this world, because what we do in this world has eternal significance. The people who have torn down the significance of this world and made it gray are those who began by denying heaven. The Nazis and Communists robbed life of its dignity and meaning."

ELECTIONS. Executive Board: clerical, H. T. Rodman, Stanley Guille; lay, W. J. Witherspoon, Dwight Jones, Dr. L. B. Secrest. Delegates to Synod: clerical, E. T. Rodda, Kale King, R. H. Clark; lay, Douglas Johnson, C. O. Horton, Ted Rounds.

WEST MISSOURI

Half-a-Million Expansion

All Saints, Kansas City, was admitted as a parish, after three years as a mission, of the diocese of West Missouri at its 65th annual convention, May 10th and 11th, at St. Andrew's Church, Kansas City. The addition of All Saints raised the number of parishes in the convention to 20.

Three new missions were received into the convention. They were, Shepherd of the Hills, Branson; St. Mark's, Liberty; and Chapel of the Redeemer, Roanridge (which has absorbed Union Chapel, Farley, now declared defunct).

SURVEY

Results of a survey showing the Church's advance during the past five years and the prospects in the diocese, were presented by the advertising executives who prepared the study, Laurence S. Staples and R. S. Brigham (members of St. Paul's, Kansas City). On the basis of the survey, the convention authorized a five-year campaign to raise nearly \$250,000 for expansion.

At an evening service, Bishop Welles made three awards of the Bishop's Medal to laymen in recognition of distinguished service to the Church. The laymen were Larry Blanchette, Springfield; L. E. Koken, Carthage; and J. B. Rust, Kansas City.

ELECTIONS. Standing Committee: clerical, R. M. Trelease, C. R. Haden, G. S. Wilson, C. T. Cooper; lay, George Biemdieck, Jr., W. A. Cochel, Albert Hillix, R. D. Lisle. Delegates to Provincial Synod: clerical, C. S. Haden, A. W. Lassiter, E. G. Malcolm, E. R. Sims, R. M. Trelease, H. B. Whitehead; lay, Howard Barnum, Robert Hilliard, Gill Miller, W. A. Moon, Henry Salveter, L. S. Staples.

TUNING IN: Confirmation was originally administered by the bishop right after Baptism. This was practicable when there was a bishop in every town. But with the increase of outlying congregations, and the inability of bishops to be

present everywhere at the same time, a compromise was necessary: in the West confirmation was separated in time from Baptism; in the East it was administered (and still is) right after Baptism by the priest, using oil blessed by a bishop.

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Nelson B. Gildersleeve, Priest

The Rev. Nelson B. Gildersleeve, rector of St. Andrew's Church, New-castle, Me., died May 12th in New-castle at the age of 65.

Churches he had served include St. Michael's, Auburn, Me., 1924-1928; St. Jude's, Brooklyn, N.Y., 1928-1930; and St. Agnes', East Orange, N.J., 1930-1941. He had taught in Irvington School in Tarrytown, N.Y., and had been chaplain of Manlius School, Manlius, N.Y.

Surviving are his widow, Charlotte Rhodes Gildersleeve, and a son, and a daughter.

Francis Irwin

Francis Irwin, employed by the More-house Publishing Co. for 43 years before it moved its offices to New York City, died May 5th in Milwaukee, Wis. He was 76 years old.

Mr. Irwin was born in Liverpool, England, and came to Milwaukee in 1894. In his early days with the More-house Publishing Co., he worked on THE LIVING CHURCH [published by the Morehouse-Gorham Co. until 1952] mailing list. At the time of his retirement, he was foreman of the stock and shipping department. He took a new job, and for 10 years worked with the Hammond Publishing Co.

He was a member of Immanuel Pres-byterian Church, Milwaukee, for 60 years. Surviving are his wife, Margaret, and several nieces and nephews.

George Matthias Lacher

George Matthias Lacher died April 8th. He was the father of the Rev. E. Lawrence Lacher, vicar of the Chapel of St. Mary the Virgin, Baltimore, Md.

Owen Batchelder Lewis

Owen Batchelder Lewis, former president of the Church Club of Philadelphia, died in Germantown Hospital, Philadelphia, April 17th, after a heart attack a week before. He was 65. Mr. Lewis was a vestryman and rector's warden of the Church of the Good Shepherd, Germantown.

He is survived by his wife, the former Frances Washington, and a daughter.

John Stokes

John Stokes, missionary to the Philip-pines under appointment by National Council, died suddenly of a heart attack April 30th. He had been serving as construction foreman in the building program of the missionary district. He is survived by his wife and two daughters.

EDUCATIONAL

COLLEGES

Student-Built Cyclotron

A cyclotron for smashing atoms has been built by four physics students at Trinity College, Hartford, Conn. The students scheduled the first demonstration for the device, built as a laboratory project, for May 25th.

The students' cyclotron is slightly larger than that on which scientists at the University of California first split the atom. The device whirls electrical particles at tremendous speeds and sends this high-speed stream of electrical bullets at the target atom.

The cyclotron project was started in 1951 by Larry Barrett of New Britain as his senior physics project. The New Britain Machine Co., which employed Barrett during his summer vacation, contributed the half-ton of iron for the 1,000-pound magnet at the heart of the cyclotron and machined it. Partially completed at Barrett's graduation, the cyclotron became the laboratory project last fall of Robert D. Wood, Thomas T. Callahan, and Philip O. Ritter.

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CHANGES

Appointments Accepted

The Rev. Frederick K. Belton, former rector of the Church of the Nativity, Lewiston, Idaho, is now assistant to the rector of the Church of the Advent, Los Angeles.

The Rev. Paul A. Clark, formerly associate priest of the Pine Ridge Mission, Pine Ridge, S. Dak., is now vicar of Grace Church, Decorah, Iowa, and churches at Clermont and Cresco. Address: 310 River St., Decorah, Iowa.

The Rev. James Bruce Denson, formerly curate of St. Luke's Church, Evanston, Ill., is now rector of the Church of St. Ambrose, Chicago Heights, Ill. Address: 99 W. Twenty-First St., Chicago Heights.

The Rev. Edward P. Dentzer, formerly assistant of Grace Church, Kirkwood, Mo., is now in charge of Grace Church, Vernon, Tex., and Trinity Church, Quanah. Address: 2603 Nabers St., Vernon.

The Rev. Custis Fletcher, Jr., who is and will continue to be executive secretary on the National Council of the Brazilian Episcopal Church and representative of the mother Church, is now in charge of St. Luke's Church, Rio de Janeiro. Address as before: Caixa 549, Rio de Janeiro, D. F.

The Rev. William George Frank, formerly rector of St. Paul's Church, Hickman, Ky., in charge of several missions near Hickman, is now associate rector of St. Paul's Church, Alexandria, Va. Address: 226 S. Pitt St.

The Rev. David Thomas Gleason, formerly vicar of Grace Church, Scottsville, N. Y., and St. Andrew's Mission, Caledonia, will on July 1st become curate of Trinity Church, S. Main St., Geneva, N. Y.

The Rev. Robert B. Hall, formerly rector of St. James' Church, Eureka Springs, Ark., is now rector of Trinity Church, Winner, S. Dak.

The Rev. Frederic J. Haskin, of the district of Puerto Rico, who has been in charge of St. Andrew's Mission, San Diego, Calif., has been appointed vicar.

The Rev. L. Harold Hinrichs, formerly rector of St. Luke's Parish, Queen Anne's County, Maryland, will on June 15th become rector of Grace Church, Honesdale, Pa., and vicar of Christ Chapel, Indian Orchard, Pa. Address: 210 Ninth St., Honesdale.

Father Hugh of the Order of St. Francis, Mount Sinai, L. I., has been serving as locum tenens of St. Paul's Church, Alton, Ill.

The Rev. Edwin Winfield Hughes, retired priest of the diocese of Oregon, is now assistant of St. Paul's Church, San Diego, Calif.

The Rev. Robert MacLellan Key will continue to serve St. Stephen's Church, Beaumont, Calif., where he is rector, until the end of June. His work in the future will be on the staff of the Bishop of Los Angeles. Business address after the middle of May: 615 S. Figueroa St., Los Angeles 17.

The Rev. John Frederick Leser, formerly curate of St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, will on July 1st become rector of St. Paul's Church, Oaks, Pa.

The Rev. Walter J. Marshfield, former vicar of St. John's Church, Erie, Pa., is now assistant rector of St. Thomas' Church, Washington. Address: 4316 Kentbury Dr., Bethesda 14, Md.

The Rev. A. Pierce Middleton, formerly rector of All Saints', Blisland Parish, Toano, Va., is now rector of St. Paul's Parish, Brookfield Center, Conn.

The Rev. Samuel E. Purdy, who was formerly in charge of St. Stephen's Church, Waretown, N. J., is now curate of St. Paul's Church, Westfield, N. J.

The Rev. B. Clifton Reardon, associate rector of St. Andrew's Church, Wilmington, Del., is now acting rector.

The rector of St. Andrew's, the Rev. William H. Marmon, was consecrated Bishop of Southwestern Virginia on May 13th in Roanoke. At the same time, a service was held at St. Andrew's Church and prayers were offered for the new Bishop.

The Rev. Roy F. Schippling, formerly assistant of St. Paul's Cathedral, Los Angeles, is now rector of the Church of the Good Shepherd, Hemet, Calif.

The Rev. Charles A. Shreve, formerly rector of the Church of the Holy Spirit, Nice, France, is now rector of St. Paul's-within-the-Walls, Rome.



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CHANGES

Italy, succeeding the late rector, the Rev. H. L. Duggins.

The Rev. Dr. Cuthbert A. Simpson, of Old Testament at General Theological Seminary, has been appointed regius professor of Hebrew at Oxford University.

The Rev. Charles E. Sutton, formerly rector of St. John's Church, Montclair, N. J., will on June 13th become rector of Christ Church, Reading, Pa. Address: 303 Windsor St.

The Rev. Lester V. Wiley, formerly rector of the Church of Our Saviour, Placerville, Calif., is now assistant rector of St. Matthew's Church, Sacramento, Calif. Address: 3407 Lerwick Rd., Sacramento 21.

The Rev. Huntington Williams, Jr., formerly assistant of St. Thomas' Church, Garrison Forest, Owings Mills, Md., is now assistant of St. George's Church, 207 E. Sixteenth St., New York. Address: 360 First Ave., Apt. 13 C, New York 10.

The Rev. Ronald Wiley, formerly rector of St. David's Church, Manayunk, Philadelphia, will on June 1st become rector of St. Luke's, Newton, Pa.

Resignations

The Rev. George R. Hiatt has resigned after 26 years as rector of St. John's Memorial Church, Ellenville, N. Y., and has retired from the active ministry. Address: Home for Old Men and Aged Couples, 1060 Amsterdam Ave., New York 25.

Changes of Address

The Rev. Edward W. Conklin, who is serving Emmanuel Church, Louisville, reports that he has never lived at 4626 Southern Parkway and should not be addressed there. His correct address is 5629 Southern Parkway, Louisville 14, Ky.

The Rev. Charles H. Crawford, who is serving St. Paul's Church, Yuma, Ariz., formerly addressed at 641 First Ave., should now be addressed at 1000 Eighth Ave.

The Rev. Charles T. Hills, rector of St. Andrew's Church, Spokane, Wash., formerly addressed at W. 514 Euclid Ave. and at N. 2618 Wall St., should be addressed at N. 2507 Washington St., Spokane 17, Wash.

The Very Rev. F. W. Litchman, dean of Christ Cathedral, Salina, Kans., reports that the cathedral recently set up a parish office. The dean's new mailing address is 135 S. Ninth St., Salina.

Other Changes

The Rev. James W. Curtis, rector of All Saints' Church, Saugatuck, Mich., was, during the recent convention of the diocese of Western Michigan, elected to the Greater Chapter of St. Mark's Cathedral, Grand Rapids, Mich. He was therefore on May 2d installed as canon of the cathedral, as was the Rev. Walter P. Hurley, new canon residentiary.

The Rev. Dr. Otis R. Rice, chaplain of St. Luke's Hospital, New York, and director of pastoral services of the National Council of Churches, has been elected to the national board of directors of the Planned Parenthood Federation of America.

Ordinations

Priests

Long Island: The Rev. Irwin Louis Simon was ordained priest on May 1st by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City. Presenter, the Rev. B. H. Goodwin; preacher, the Rev. H. R. Kupsh. The ordinand, who has been serving St. Mary's Church, Carle Place, L. I., will be rector of the Church of St. John the Baptist, Brooklyn. Address: 220 Webster Ave., Brooklyn.

Louisiana: The Rev. Otis C. Edwards, Jr. was ordained priest on April 28th by Bishop Jones of Louisiana at Trinity Church, Baton Rouge, La., where he is curate. Presenter, the Rev. A. S. Lawrence, Jr.; preacher, Bishop Noland, Suffragan of Louisiana.

The Rev. Sidney Baynes Parker was ordained priest on May 3d by Bishop Noland, Suffragan of Louisiana, at St. Michael's Church, Baton Rouge, La. Presenter, the Rev. L. E. Nelson; preacher, the Rev. James Temple.

The Rev. James Herford Douglass was ordained priest on May 6th by Bishop Noland, Suffragan of Louisiana, at St. Matthew's Church, Houma, La. Presenter, the Rev. G. P. Pardington; preacher, the Rev. C. H. Douglass.

Virginia: The Rev. Allen Jones Green was or-

dained priest on May 9th by Bishop Goodwin of Virginia at Monumental Church, Richmond, Va., where the ordinand is assistant. Presenter, the Rev. Dr. George Ossman; preacher, the Rev. G. Tittmann. The new priest will also be chaplain to Episcopal Church students at the Medical College of Virginia.

Western Massachusetts: The Rev. Donald I. Bitsberger was ordained priest on May 1st at Trinity Church, New Haven, Conn., by Bishop Lawrence of Western Massachusetts. Presenter, the Rev. P. H. Steinmetz; preacher, the Rev. Dr. M. H. Shepherd. To be a missionary in Japan. Temporary address: 141 Deepwood Dr., New Haven, Conn.

Deacons

Fond du Lac: Benjamin G. Collins was ordained deacon on May 5th by Bishop Brady, Coadjutor of Fond du Lac, at Nashotah House. Presenter, the Very Rev. Dr. E. S. White. To be curate of St. Clement's Church, Philadelphia.

Long Island: Douglas Fraser Pimm was ordained deacon on May 8th by Bishop DeWolfe of Long Island at All Saints' Church, Bayside, L. I., where the ordinand will be assistant. Presenter and preacher, the Rev. R. K. Thomas. Address: 214-35 Fortieth Ave., Bayside, N. Y.

Maryland: Thomas L. Barranger was ordained to the perpetual diaconate on May 8th at the Church of St. Michael and All Angels, Baltimore, by Bishop Powell of Maryland. Presenter and preacher, the Rev. Dr. D. F. Fenn.

T. Milburn Bohanan was ordained to the perpetual diaconate on May 15th at All Saints' Church, Baltimore, by Bishop Powell of Maryland. Presenter, the Rev. W. M. Plummer, Jr.; preacher, the Rev. Dr. C. S. Ball. Address: 18 Holmhurst Ave., Catonsville 28, Md.

Mississippi: J. L. Rhymes was ordained deacon on March 30th at the Church of the Nativity, Macon, Miss., by Bishop Gray of Mississippi. Presenter, the Rev. C. B. Jones; preacher, the Rev. D. M. Hobart. To serve St. John's Mission, Leland, Miss., as of June 15th.

Springfield: William Leonard Lahey, Jr. was ordained deacon on February 6th at St. Paul's Cathedral by Bishop Clough of Springfield. Presenter, the Ven. F. S. Arvedson; preacher, the Rev. F. H. Bowman. To complete his studies at Nashotah House.

Western Massachusetts: Kenneth Day Higginbotham was ordained deacon on May 15th at All Saints' Church, Worcester, Mass., by Bishop Lawrence of Western Massachusetts. Presenter, the Rev. D. C. Aitken; preacher, the Very Rev. Dr. P. L. Urban. To be assistant of St. Thomas Church, Philadelphia.

Living Church Correspondents

Mr. Arthur F. Brunner, 101 Benefit St., Providence 3, R. I., is now news correspondent for the diocese of Rhode Island. Mr. Albert E. Thornley will continue his work as clerical changes reporter for the diocese.

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Child Builds

(Continued from page 15)

There should be at least one adult for every eight children, and more for the little children. The adults must be present twice a week—every Sunday and the weekday evening.

We began preparations for the project by drawing a floor plan of the nave, choir, and sanctuary on a scale of $\frac{1}{4}$ inch equals one foot. Lumber was cut for the floor and walls, platforms of wallboard for the seven levels (steps) from the nave to the altar footpace. These parts were nailed together, leaving off one side of the nave for convenience in working until the sanctuary was completed.

Sunday morning a brief service was held in the church, at the end of which I explained the meaning and use of some section of the building, or some piece of furniture or some appointment. The children would then go into the parish hall and make the item described for their models.

They would make it from pieces already cut to size by the adults at their evening session the week before. To give some idea of the work required, 8,235 pieces were prepared for 45 models. This sounds fantastic and exhausting, but it was neither. Balsa wood was used for the furniture, and it is very easy to work with. For example, while six pieces were needed for a sedile (a total of 270 for the 45 churches), one adult could cut them out in an hour with a razor. To indicate the paneling in the choir and sanctuary, 855 strips, very easy to prepare, were necessary.

In addition to preparing next week's pieces at our evening sessions, we "caught up" those children who hadn't finished last Sunday's work. This is necessary unless the child can come in during the week. Every one must work on the same thing on Sunday or there is too much confusion in instruction and construction.

SING-SONG LITANY

As part of the instruction in the church, I taught the children a simple sing-song litany of sorts.

"The credence table is where we keep the elements of bread and wine."

"The five crosses on the altar remind us of the five wounds of Christ."

"The font is for: Holy Baptism when we are born a second time."

Very simple, if not very literary, but it served the purpose. At our Church school rally in September the children could not only point out, but give a simple explanation of, every piece of furniture in the building. During that service I stopped frequently to ask where and what different things were.

The models looked remarkably like St. James' Church itself. We left out several things, such as the organ pipes

and the hymnboards, but a line must be drawn somewhere. (After the pictures were taken some pews were put in.) Many other items can of course be added. Our altars, pulpits, and lecterns were vested—the lecterns even having tiny Bibles. The windows were made by mimeographing black and white outlines which the children colored. They illustrate the Seven Sacraments, and were pasted in the models.

It is easy to see that the preparation takes one evening a week, but that can be fun, too. Our adult "contractors" learned much about the interior of the church and its meaning. Without those who worked at St. James', the project would not have been possible.

The project can be expensive. Lumber and balsa wood are not cheap; nails, paint, glue, etc., add to the cost. However, the project can be less extensive. Simply build the choir and the sanctuary, or even just the sanctuary. By all means use your own church to model, even if you have to correct some liturgical or architectural errors. At St. James' we put the font back at the door of the church (under the balcony in the illustrations), instead of up at the lectern where it actually is.

Extras can be expensive; count the cost and time first. It was suggested we get small figures for the choir, acolytes, and priest. An excellent idea, but it would have required the purchase of over 1,000 tiny dolls, and the making of 1,000 doll cassocks.

This project is effective. It does teach the children, and it does hold their interest. Absenteeism not only goes down to a minimum, but enrollment increases. It begins the habit of worshipping God every Sunday in His Church.

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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.

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CAUTION

CAUTION is recommended in dealing with a couple identifying themselves as Mr. and Mrs. Arthur S. Naylor, and claiming to be members of Calvary Church, Pittsburgh, Pa. Some clergy have reported that the Naylor have applied to them for help. The Naylor are not known at Calvary Church and have never been members of the parish. Further information is available from the Rev. Samuel M. Shoemaker, Rector, Calvary Church, Shady Avenue, Pittsburgh, Pa.

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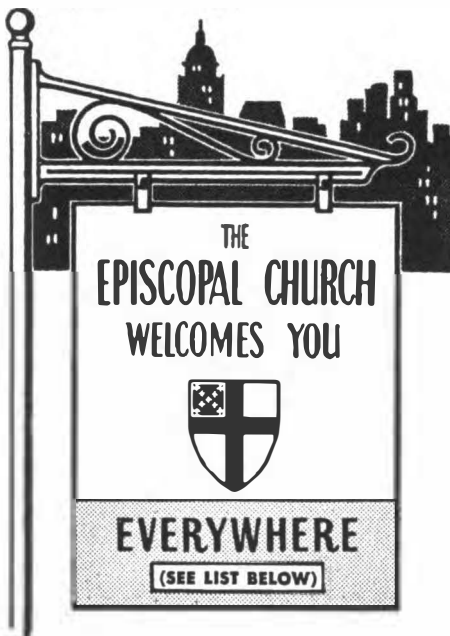
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Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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Noon; C Sat 5-6

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Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
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Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
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MINNEAPOLIS, MINN.

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Wed 10:30

BUFFALO, N. Y.

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7:30-8:30

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

RESURRECTION 115 East 74th
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Sun Masses: 8, 9:15 (Instructed); 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelf H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

NEW YORK, N. Y. (Cont.)

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

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

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

CHAPEL OF THE INTERCESSION

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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

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8-9, & by appt

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292 Henry St. (at Scammel)
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& by appt

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MADISON, WIS.

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Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C by appt

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