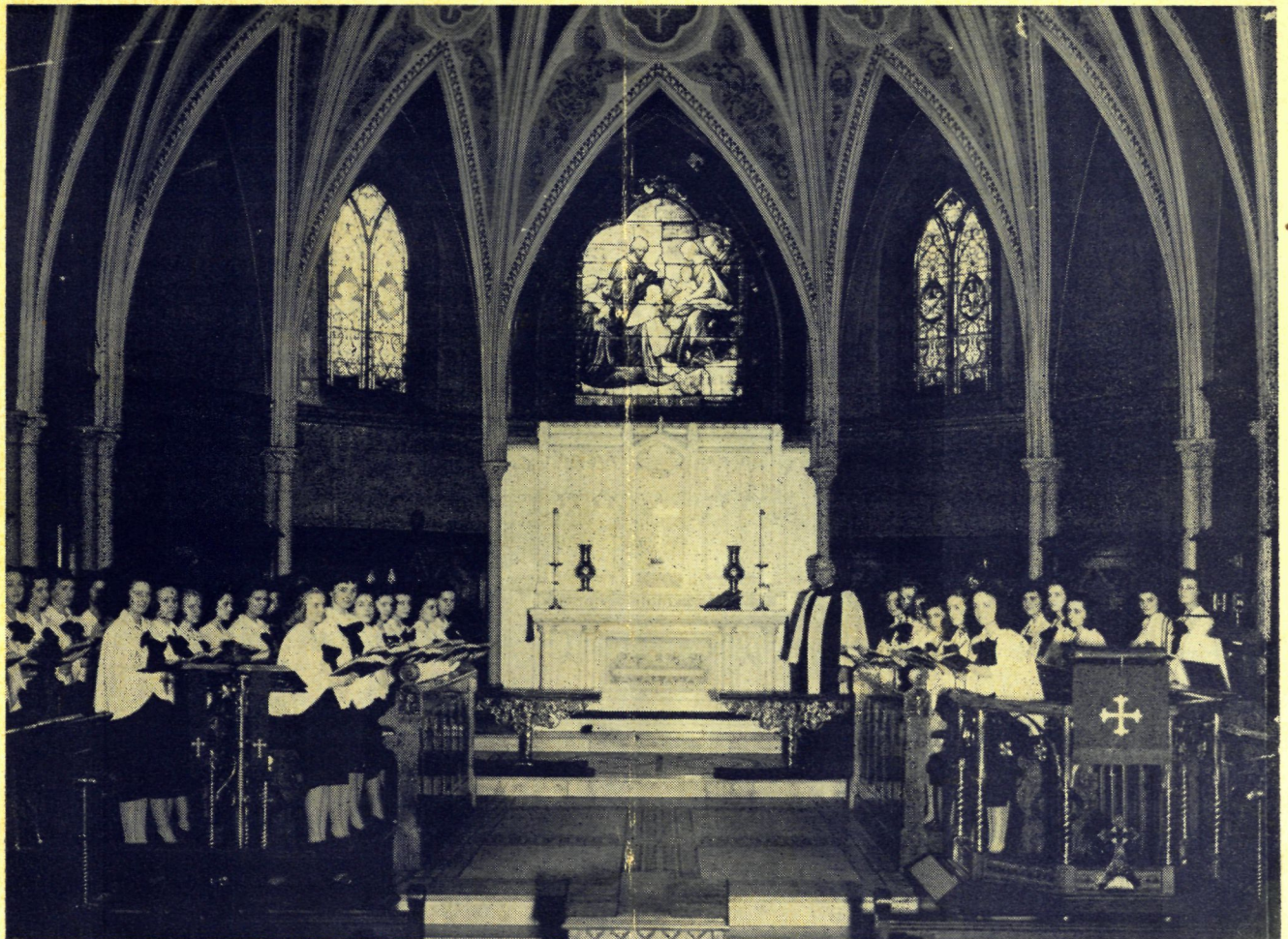


# THE Witness

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JUNE 25, 1953



**STUART HALL CHOIR**

*Regularly Sings at Vespers at Emmanuel, Staunton, Va.*

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## Sewanee Trustees Take Action

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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE New York City

Sundays: 8, 9 Holy Communion; Holy Communion with Morning Prayer, 11; Evensong, 5. Weekdays: 7:45 Morning Prayer; 8, Holy Communion; Evensong, 5. Open daily, 7 a.m. to 6 p.m.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days; Holy Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

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### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York Rev. Roscoe Thornton Foust, D.D., Rector

Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
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This Church is open all day and all night.

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Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. STEPHEN'S CHURCH

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The Rev. Alfred W. Price, D.D., Rector  
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Organist

Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Fri.,  
12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market  
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Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### ST. PAUL'S CATHEDRAL Oklahoma, City, Okla.

Very Rev. John S. Willey, Dean  
Sunday: H. C. 8, 11 first S.; Church  
School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as  
announced.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH Cambridge, Mass.

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL Denver, Colorado

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH Indianapolis, Ind.

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Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
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9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH Miami, Fla.

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CHURCH Broad and Third Streets Columbus, Ohio Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

### CHRIST CHURCH Nashville, Tennessee

Rev. Peyton Randolph Williams  
7:30 a.m., Holy Communion; 10 a.m.,  
Family Service and Church School; 11  
a.m., Morning Prayer and Sermon;  
5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William Baxter  
Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square

Buffalo, New York  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Leslie D. Hallett  
Canon Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: H.C., 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon, Wed.

## —STORY OF THE WEEK—

# Trustees of Sewanee Reverse Segregation Rule

## First Negro Student Applies for Admission To the School of Theology

By Davis B. Carter  
and Duncan M. Gray, Jr.

★ The board of trustees of the University of the South voted 78-6 to admit Negro students to the School of Theology on the same basis as white students at a special called meeting June 4.

Following five hours of deliberation on recommendations submitted by the special committee by Chancellor R. Bland Mitchell to study the question of admission of Negroes to the School of Theology, the trustees instructed the administration to disregard race as a consideration in the admission of students to the seminary.

The resolution read: "Whereas the constitution and ordinances of the University of the South do not deny admission of students because of race or color, Therefore be it resolved that the board of trustees *instruct* the Vice Chancellor and the authorities charged with admission of students to the School of Theology to give all applications for admission thereto sincere and thorough consideration without regard to race." (ed note: italics ours)

The 10-man special committee, headed by Bishop Edwin A. Penick, submitted a 29-page

report of their findings to begin the meeting and presented majority and minority recommendations. A six-man majority recommended the following resolution be adopted: "Resolved: that no qualified applicant to the School of Theology



Bishop Penick

of the University of the South be denied admission on the basis of race or color."

A three-man minority (one committeeman was not present at the June 3 committee meeting) favored a four-paragraph

resolution which would not deny admission to Negroes, but which stated that "the best interests of White and Negro races will not be served" by admitting Negroes at this time.

The second resolution, offered as a substitute on the floor for the majority report, was defeated by a standing vote. After several other substitutes were defeated, a two-thirds majority under a call for previous question, brought the majority report to the floor for a vote. Vote by orders was granted on the demand of one trustee and the resolution was defeated by a 31-31 tie vote among the deputies. The bishops voted 19-3 for adoption. (According to the constitution of the University a vote by orders divides the trustees into two "houses" — one composed of bishops, the other of priests and laymen. This gives a 2 to 1 majority in the lower house.)

The resolution adopted was presented by the Rev. George Alexander of Columbia, S. C., after the vote by orders was announced. It was felt that this resolution carried with it the idea that the trustee action of last June did not definitely bar Negroes.

Some trustees felt at the time of adoption there was a danger of misinterpretation of the resolution. They had hoped for a more positive statement. However, clear statements by the Chancellor, the Vice-Chancellor and the Dean-elect of

the seminary left little doubt as to the effect of the trustee action.

Bishop Mitchell of Arkansas, Chancellor, told a press conference after the meeting the approved resolution constituted a "clear-cut instruction to the school officials on this issue". He said that any Negro applications would be judged solely on their qualifications "just as any other student applicant of any race or background."

In a formal statement to the press Vice-Chancellor Edward McCrady declared "I think it a wise and fair statement, and I shall do everything in my power to carry out the spirit and the letter of the trustees' resolution."

The principal "authority" charged with admission of students to the seminary, Dean-elect, Bishop Edmund P. Dandridge of Tennessee said of the resolution: "I think it is an excellent statement. It has opened the doors of the theological school to men of all races and has done so in a manner that links this action with the history and tradition of Sewanee. I am especially gratified at the overwhelming majority that voted for it."

Nine members of the theological school faculty resigned last October over the failure of the trustees to formulate a definite policy with reference to the admission of Negroes to the seminary. The resignations became effective last Monday. The faculty is to be replaced by Bishop Dandridge and five other members who will take office in September.

Friday, June 5, the trustees, convening in regular session, voted that a special committee be appointed by the Chancellor to study the question of the

administrative relationship of the University and the School of Theology. The text of the resolution authorized by Bishop Penick and adopted by a voice vote was as follows:

"Resolved: that a committee of seven members of this board be appointed by the Chancellor, composed of three bishops, two presbyters and two laymen, one of whom shall be learned in the law and one of whom shall be skilled in finance, to study the whole question of administrative relationship of the University and the School of Theology and to submit their report and findings to the members of this board at least three weeks prior to the next regular meeting of this board of trustees in June 1954."

Further action by the trustees included the election of the Rev. David Collins, rector of St. Andrew's parish, Marianna, Ark., as university chaplain. Collins will replace the Rev. Richard Hooker Wilmer, one of the resigning faculty members, now chaplain at Yale.

New regents elected at the meeting were: Bishop Henry I. Louttit of South Florida; J. Albert Woods, New York City; Al Roberts, Jr., St. Petersburg, Fla.; Dean Alfred Hardeman, Atlanta, Ga.

### Negro Applies

First application by a Negro for admission to Sewanee's School of Theology is being considered by Vice-Chancellor Edward McCrady, it was revealed during the meeting of the University's board of trustees June 4-5.

The applicant, the Rev. John McCoy Moncrief, minister in charge of St. Paul's Church, Orangeburg, S. C., is seeking to be admitted to the summer graduate school.

Mr. Moncrief, in a letter dated May 26, addressed to Dean F. Craighill Brown, asked for application forms so he might officially apply for admittance. Mr. Moncrief said that he was a Negro. Dean Brown forwarded the letter to the Rev. Marshall Bowyer Stewart, acting director of the graduate school.

Dr. Stewart, when contacted by the press, stated that the Vice-Chancellor was considering the application. A spokesman for the Vice-Chancellor told reporters: "Authorities of the University confirm the fact that the application has been received and say that it will be considered in the same way in which other applications are and in the light of the resolution adopted by the trustees yesterday (June 4) "regardless of race". This statement was released after the 78-6 vote by the trustees "to give all applications sincere and thorough consideration without regard to race".

Mr. Moncrief received his B.A. degree from Fisk University in 1949. He was graduated from General Seminary in 1952 and is a former student of Dr. Stewart. Twenty-nine years old, the Rev. Mr. Moncrief is unmarried.

### PACIFIC MERGES SOCIETIES

★ The Church Divinity School of the Pacific has dissolved the society for students and merged it with the faculty club in forming the Society of the Celtic Cross, which will govern all student affairs and promote missionary enterprises. A middler, Malcolm Boyd of Los Angeles, is the president of the society.

# MERGER OF NEGRO-WHITE CHURCHES PROMPTS VIGOROUS PROTESTS

★ Merger of a white and a Negro Roman Catholic congregation was marked by near-violence as the first non-segregated Masses in the history of the community were held at Newton Grove, N. C. (Witness June 11)

The Church of the Holy Redeemer had been directed by Bishop Vincent S. Waters of Raleigh to absorb into its congregation of 300 whites the 70 to 90 Negroes of adjacent St. Benedict's church "without restrictions of any kind".

Despite the presence of the bishop, who officiated at the first of three Masses and preached at all of them, a crowd of about 100 persons hung around outside muttering protests. Only a small group of white and Negro parishioners attended the services.

After the third Mass, about 25 men demanded an audience with the bishop. They were prevented from forcing their way into the rectory only by the determined stand of Father George Lynch, the bishop's vice-chancellor, and Father Timothy Sullivan, pastor of Holy Redeemer.

The priests managed to hold back the pushing, tugging men in the rectory's vestibule and persuaded them to see the prelate two-at-a-time.

In his sermon Bishop Waters referred to a pastoral letter of January, 1951, affirming the Church's opposition to segregated congregations, which he had ordered to be read in all North Carolina churches.

Although the single Mass normally celebrated at the

white church was usually attended by about 250 persons and that at the Negro church by 75, only 20 Negroes and 14 whites were present at the church's first non-segregated Mass.

Several white parishioners who had entered the church before the 9 o'clock Mass left when the first Negroes took their seats. There were nine Negroes and three whites at the 10 o'clock Mass and 12 persons, all whites, at the 11 o'clock.

Until 1937 Negroes had attended services at Holy Redeemer, but were restricted to pews at the rear of the church. In that year St. Benedict's was established in the former parish hall on the other side of the church rectory. Also on the property are a convent and two parochial schools, one with some 72 white pupils, the other with 32 Negroes.

Bishop's Water's order directing the merger of the two churches was issued April 19, effective May 31. Opposition among parishioners and townspeople began forming. But despite protests by telephone, letter, telegraph and petition, the bishop declined to rescind it or see any members of the white congregation until the directive had been carried out.

## CONGREGATIONAL GROUP MARK CENTENARY

★ Representatives of many Churches, including Bishop Nash of Massachusetts, attended the ceremonies in Boston which marked the 100th anniversary of the American Congregational Association.

## INSTITUTIONS OF IDLENESS

★ On his 20th anniversary as chaplain of Charlestown State Prison the Rev. Howard Kellett reviewed his ministry in a sermon to parishioners of Christ Church, Cambridge, Mass., June 14.

"It is still a fact that during these twenty years of my ministry the city or state has yet to purchase a book for the library", said Mr. Kellett, "and both institutions in which I have ministered (Deer Island and Charlestown) have been institutions of great idleness".

He emphasized "the fact that prisons are part of the community" even though "public officials are talking about getting tough and taking the mothballs off the electric chair."

"Institutions which above all else should be removed from politics", continued Mr. Kellett, "are riddled at times with all sorts of political preferences, damaging for years any hopes of a trained and competent personnel."

"Today I am discouraged", said Mr. Kellett, "by the seeming stupidity of what goes on in the name of correction and penology, but looking back over twenty years, it is truly exciting."

"The 'blue room' (a padded cell) has been completely abolished, trained and experienced chaplains are in all our prisons, the ancient prison at Charlestown is about to be pulled down, and a new one is under construction at Norfolk. There is the experiment of an open forestry camp at Myles Standish Forest, and increasing numbers of intelligent lay people are doing constructive work."

# DEAN SAYRE CALLS LIBERTY OUR ONLY SECURITY

★ Dean Francis B. Sayre, Jr., of Washington Cathedral, condemned men who "pretend that righteousness is theirs, and proceed to judge by their standard alone the quality of other men." He delivered the alumni sermon for commencement exercises at Episcopal Theological Seminary, Cambridge, Mass., Thurs., June 4. Taking his text from Daniel 9:7 "To thee, O Lord, belongeth righteousness, but unto us confusion of face as at this day," the dean said, "To ask what is goodness, and to whom belongeth righteousness, is no mere academic question of theology these days. It has become the blazing political question of our time. It is right here, incidentally, that the distinction between politics and pulpit breaks down, for obviously both religion and life have ultimately to wrestle with the same problem: the problem of righteousness."

Daniel said that righteousness comes from God, Dean Sayre asserted. That means it can not be evaluated by any file, nor estimated by its associations.

"Liberty hangs in the balance today, neither in the courts nor bureaucratic offices, but in the committee rooms of Congress and the hearing chambers of the various loyalty boards of the government. There a man's reputation, livelihood and future may be in dire jeopardy—yet to date he is rarely protected by any of the established safeguards such as the right to confront his accuser, to know what the charges and evidence against

him may be, or to be questioned in an orderly and fair manner and defended by his counsel.

"The issue is but falsely drawn", he said "when people say that it is a question of freedom versus security. Liberty is our security!"

"I am appalled by the number of people who think that security is being protected while liberty suborned. 'We don't like McCarthy or his methods,' they say, 'but nevertheless we think he is doing a good job, which has to be done.' Brethren, there is need for Christian leadership if we live in a time as morally confused as this. When did the end ever justify the means? Or do not unworthy means always undermine the end itself, no matter how splendid or necessary it may be?"

"What a relief it is to turn from the confused and frantic discrimination of our day to the quiet prayer of Daniel. . . . Let us, in these days of confusion and suspicion bear witness that righteousness belongs to him. 'Judgment is mine, saith the Lord.'"

## CHRIST CHURCH MARKS MAGNA CHARTA DAY

★ The 738th anniversary of Magna Charta, the historical document which first guaranteed in written words the principles of human liberty, occurred June 14-15, was held at Christ Church, Philadelphia. The service was conducted by the Rev. E. A. de Bordenave, rector.

Arranged by the Baronial Order of Magna Charta, in

cooperation with the Military Order of the Crusade, the procession included ten colorful reproductions of medieval banners, which had all been properly authenticated and certified. Two of the banners were seen by the public for the first time—that of Stephen Langton, Archbishop of Canterbury in 1215; and the other the Banner of the Crusades.

Through more than seven centuries we can trace the chain of events which binds the Magna Charta to the liberties enjoyed by half of the civilized world today. Christ Church in Philadelphia—The Nation's Church—is indelibly associated with the historic traditions of our country. Many signers of the Declaration of Independence were members there, and the famous Christ Church bells rang in unison with the Liberty Bell, on July 8, 1776, when the Declaration of Independence was signed.

## NEW MEXICO ELECTS C. J. KINSOLVING

★ The Rev. C. J. Kinsolving, III, was elected bishop coadjutor of New Mexico and Southwest Texas at a special session of the diocesan convention held at La Union, New Mexico. He is rector of the Church of the Holy Faith in Santa Fe.

The election came on the twelfth ballot after eight other men had been nominated. The new bishop will be the first coadjutor of the new diocese, which achieved diocesan status only last year.

Though born in Brooklyn, N. Y., in 1904, Bishop-elect Kinsolving has lived in the southwest most of his life. He was educated in Dallas, at M. I. T., and at the University

(Continued on Page Fifteen)

# EDITORIALS

## Mounting His Horse

THE first reaction to Senator Taft's recent speech on foreign policy (if it can be dignified by that name) is not so much one of irritation as thankfulness that the American people escaped having so inept and confused a leader. If the speech had been written by a high-school student of world affairs it would have been less puerile and contradictory. Some of it could easily have been the composition of "Pravda".

The Senator is for and against the United Nations. He wants us to keep our allies in one area, Europe (though these implications are even confusing) and go it alone in Asia. The implications of the latter are not even faced. If we were to do so, we would be accomplishing exactly what Taft has shouted against in the past—become more and more involved over - seas, with the Far East as our responsibility and probable battlefield!

The tragedy of this utterance is two-fold. It came at a time calculated to upset the delicate efforts to bring prayed-for peace. The timing and the bad taste of it could not have been worse. For Taft is taken seriously in some parts of the world as the alarmed reactions showed. How can our real friends know that Taft speaks for only a small group of isolationists? Nay, in this case he was speaking for himself, mounting his horse and riding off simultaneously in all directions.

President Eisenhower's quiet but firm reply was devastating, but the mischief had been done. Unfortunately this seems to be only another minor skirmish in a battle that must sooner or later be fought to a conclusion. We do

not envy the President a foe that has achieved a reputation that his muddled utterances belie. But we hope the issue will be drawn and quickly and we are confident that in that case the American people will stand behind their President in no uncertain terms.

## Home Front

WE HAVE been pleased to see that the bishops of many dioceses have struck back boldly against the apostles of smear who have been attempting to intimidate all liberal thought and speech. It is good to know that leading diocesans have not forgotten their prophetic office in this day when trial by sly innuendo of legislative committees is preferred before open court.

To be sure, such leadership is looked for in vain in other places, but where it exists we salute it. Now the problem gets down to the home front—the parish level. It seems to be clear that President Eisenhower will gladly move in the direction of restoring honesty and fairness in the investigating committees if, and only if, there is vocal sentiment to that end in the majority of the citizenry. Here the parish clergy and their flocks can, if they will,

develop the climate of disapproval of the fashionable disease—"McCarthyism". It is not enough for bishops and deans to do this job, although that should help to steel the fearful.

Since this seems to be the battle of the decade—and a serious one for honest Christians because widespread hysteria prompts the renascence of the "end justifies the means" philosophy—we are involved. Many of our right thinking clergy and laity have developed a passion for lying low. The fear of being

## "QUOTES"

ALL the old abuses in society, universal and particular, all unjust accumulation of property and power, are avenged in the same manner. Fear is an instructor of great sagacity and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised.

Emerson's Essays:  
"Compensation" Pg. 108

branded with the red sign is so general that the silence of erstwhile political liberals is now deafening. Since this is precisely what the immune investigators desire we may conclude that the first round is theirs.

This is a serious religious matter. To condone false-witness in high government levels is to condone it everywhere. To accept by silence and inactivity the new command—suspect thy neighbor—is to overthrow the law and the prophets. To forsake truth for expedience is to forsake Christ.

No, we don't dignify sin unduly by fighting against it. This is sin. It calls for an all-out attack. The Church is not above the battle. It should be leading it everywhere. Yes, Trinity-tide is the best time to get at it.

## Monochrome

A NEW word has been introduced into Episcopal ecclesiastical parlance—monochrome. The word was used by Bishop Nash of Massachusetts warning against a monochromatic diocese. Subsequently Bishop DeWolfe of Long Island, in his convention address, used the word "monochromaticism". He being in favor of making his diocese monochromatic.

A monochrome is a painting or drawing in one color. Monochromatic means having but one color. So a monochromatic diocese would be a diocese of all one color. Such a diocese would be all one color in thought, in ritual, in accent, and in that much misused word "churchmanship". Such a one colored diocese would be a very dull affair. Such a monochromatic diocese, be it Anglo-Catholic or Protestant would violate the Catholic tradition of the Episcopal Church. The genius of our Church lies in its ability to gather together and to hold together all shades of thinking, accent, and churchmanship.

The words of Bishop Bayne of Olympia are to the point: "God gives us unity not when we think alike, but when we act together, and this is the secret of Anglicanism." Consider also the words of Dean Pike of the Cathedral of St. John the Divine in New York: "the whole Church needs to become more Catholic, more Protestant, more liberal; that is, the whole Church should become more in actual

fact what in principle it most certainly is: fully Catholic, thoroughly Protestant, properly liberal."

We are opposed to any monochromatic diocese. We oppose "monochromaticism" because it violates the Catholicity of the Episcopal Church. We are opposed to any monochromatic diocese because such a diocese would hinder the progress of the Episcopal Church and halt the salvation of the souls of men.

## Religion and the Mind

By Clinton J. Kew

WHAT have psychiatry and psychoanalysis contributed, if anything, to religion? This is a very important question and one which I will endeavor to answer in the next few articles. Psychiatry and psychoanalysis have reaffirmed many facts about religion which Christians have been taking for granted.

Psychiatry has made us aware of the importance of talking out emotions when they have become a tangled web. Psychiatry calls this "getting out" of repressed thoughts, so as to relieve the tensions within, the process of "catharsis", while religion terms it "confession". In both instances the individual unburdens his soul, and is made to feel constantly protected; he can say anything he feels without the fear of ridicule, punishment, or criticism. In such a retreat a person shares with the clergyman or psychiatrist his innermost thoughts, and is able to free himself of the neurotic conflict. In this way he builds self-respect and assumes responsibility.

Dr. Freud, whose first work on hysteria was in the area of medicine, understood this fact full well and, not only effected the practice of present-day medicine, but pointed out many facts of religious insight.

By helping religious leaders to understand the psychological insights of religion as well as the negatives of infantile religion, they will be able to be of more help to their parishioners.

Every person needs someone to whom he can turn for help in periods of emotional strain—not someone who will carry the burden, but someone who will help him gain insight into

his problem and help him to resolve it. We all need someone to whom we can turn and receive sympathetic counsel. In such an atmosphere of confidence, emotions and behavior are interpreted objectively by an unbiased individual. Here we find one of the great preventive measures against emotional and mental illness.

Confession helps one to be relieved of guilt and unworthiness. Confession brings relief. However, psychiatry has made us aware that in addition to a certain form of religious confession, one must go deeper and discuss the motivations for the sin. Psychiatry agrees that confession is very helpful, and is useful as a form of spiritual hygiene, but unless a person receives counsel from one who understands motivation, maximum help is not gained.

A man once said, "I have talked and talked to my priest and I have been to confession twice for a certain sin, and there is no relief." He held in his hand a book which a certain clergyman had given him which said, "confess all to God, and you will be free." This man was not relieved of his distress until he had several sessions with a clergyman trained in counseling. He was able to understand the motivations of his sin and, thus, could deal with his problem at its roots. He came to the office with considerable hostility to religion, saying, "It has meant little in helping me to solve this problem." After he had faced his conflict at its roots, and had come face to face with the fundamentals of life, he stated that religion was now the one important thing in his life.

Our Lord was concerned with the motives of man's heart rather than externals. In the healing stories he would look beneath the surface and lay bare the causes of people's conflicts. To the man who had been ill at the pool for 38 years he asked, "Do you want to get well?" One cannot fail to see the significance of this probing question. Hundreds of clergymen throughout the country are taking advantage of clinical training in this important "talking it out" side of religion.

Confession was appreciated by the Christian Church hundreds of years before psychoanalysis threw new light upon its value. The clergy for centuries have been guiding and instructing their parishioners in how to live

and what to believe. As the true physician of the soul he must not only guide them into the value of confession, but, in season and out of season, help them "talk out" their tangled emotions which negate wholeness, and thus develop their spiritual faculties and carry their religion into everyday living.

## The Christian Partnership

By Paul J. Davis

*Rector of Trinity, Emmetsburg, Iowa*

A CHRISTIAN marriage to many people is one which is performed in a church building—and not much more. A Christian marriage often seems to mean practically the same thing as a church wedding, and too much of the time we find that a church wedding is valued simply because it means a beautiful service in a beautiful setting. It is an impressive service with a great tradition behind it. However, a Christian marriage is much more than that.

We might say that a Christian marriage has three partners instead of two, with God being the third partner. The bride and groom take certain solemn vows before God, and they take them specifically in God's name. The bride and groom solemnly swear before the third partner that they shall live together as man and wife so long as they both shall live—for better or for worse.

That is a terrifying promise, for who knows what the future holds? But anything as great as Christian marriage could never amount to anything without such a promise. It is a promise that is intended to be kept. And if the future brings troubled times, disaster, or domestic difficulties, all measures conceivable must be taken to keep this three-person partnership intact.

And likewise, if the future should bring prosperity and success, the man and wife must be especially careful not to crowd God out of the partnership. Such an act would weaken the partnership and threaten its very survival.

The married couple must live as Christ taught us to live. And in order to do this the man and woman must each dedicate his whole life to God, the third partner—not in a vague subconscious manner, but consciously and with effort.

"Then," one might ask, "how about God? If God is a partner, what does he contribute to the partnership? He also must give something or it wouldn't be a fair agreement."

God gives his strength and power to the man and woman in their married lives. He lives with them as guide and protector. He loves them. And finally, after this life he can bring them to him in eternal life.

The partnership agreement is made in the marriage ceremony and it is sealed with the seal of God. This three-person partnership, made and sealed, is Christian marriage.

In some cases, however, the bride and groom do not think a Christian marriage especially important, and they enter into a two-way partnership instead — without including God. Theirs is a true marriage, but sort of second-class, bargain-basement type.

The Christian bride and groom want the best — the one with God. This three-way partnership requires more of the bride and groom, but the dividends are amazingly high.

## Vacation Church School

By Schuyler Lawrence

*Layman of Towanda, Pa.*

### PART THREE

**C**REATIVE activities in the Church School today are getting away from hit-or-miss crayoning and into the realm of experimental values. Those who wish a convincing visual argument should get "You can do it!" (Judson Press, 60c) which not merely describes children's group activities but has photographs of typical classes at work.

The Daily Vacation Church School (VCS) provides opportunities for creative activities not equalled in other sessions. Activity for its own sake or sheer busy work is usually a waste of time. A proposed activity should be evaluated along these lines: Is it related to the teaching materials? Is it life-centered? Is it within the scope of the child's own creativity and physical ability? Has it been overworked with this group recently?

For example, the David C. Cook Co. has put out a new uniform VCS series on the theme "Living with Jesus". The principal things to

do in the nursery and beginners courses call for crayoning to printed outlines in considerable detail, with a precolored object to be cut out and pasted on the picture. This handwork ignores the fact that most children three to five years can best use their large muscles, while fine work with scissors and crayons-to-a-printed-outline is beyond the majority of such children. Curiously enough there seems to be a large demand for such teaching units which do not reflect modern advances in teaching methods, techniques and texts.

Every church school needs a copy of "Here's How and When" by Armilda Keiser (1.50, paperbound) which tells exactly how to make things. "Craft projects that can be made with inexpensive and discarded materials" is a very useful bibliography available from the National Recreation Assn., 315 Fourth Ave., New York, (25c).

The Methodist VCS filmstrip, "Some Learning Experiences" (\$3) has good photographs of group activities at four age levels using the latest teaching ideas in a satisfactory way.

While most recommended VCS texts today have carefully chosen activities worked into the suggested curricula, it sometimes turns out that other activities have to be substituted. A standard standby, attractive to boys, is carpentry and woodburning. An electric woodburner costs around three dollars, and usually can be found where children's toys are sold. Younger boys can make personal crosses for their own bedroom walls out of half-inch square pine, sanded and finally varnish-stained. Older boys like using a combination of skills, as for example, shaping a wooden copy of Moses' Book of the Commandments with Roman numerals burned into the soft wood, the whole varnished and then smoothed with steel wool. Another current project calls for wooden plaques about 14 by 12 inches with borders painted in red and black using authentic Navajo patterns with a motto inside, "The Lord is my Shepherd". This handwork could accompany "The Shepherds of the Bible" (Westminster Press).

For girls third grade and up, I would suggest as a standby a package of four "Poster Transparencies for your windows" (Minor-Bryant No. 1496, 50c). These require careful coloring, scissorwork, pasting and assembly,

and make an attractive addition to the school room. One poster unit can be worked on simultaneously by up to five girls.

A VCS teacher using handcrafts will find Scout handbooks also helpful and will develop resources and know-how which can be put to work even in the shorter session of the regular Sunday School.

One main purpose of a daily vacation church school is to help children grow in Christian living and in shared experiences toward the redemptive life. Creative activities can help groups and individuals within groups to implement that purpose for the Church.

## The Greater Quest

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

**"IT'S FUN** to win." That is why so many people are content with easy goals. A little effort, a sense of achievement, and the world "lies vanquished at our feet". "We are great; we are good."

The purpose of God is to set directly in our path the great objective of a man in Christ, in order that we may become aware of the actual unworthiness of our little victories. When at last we see the great gulf between what we have accomplished and what God knows we are capable of doing, then he offers us the specific help we need to attain the greater achievement of his purpose.

This "missing the mark" of our destiny we call "sin". The help God offers us for the "greater quest" we call "grace". It was this power—divine grace which the disciples received for the fulfillment of their new task as apostles.

The writer of the collect for the first Sunday after Trinity caught the full significance of the real issue before Christians when he said, "... because... we can do no good thing without thee, grant us the help of thy grace that in keeping thy commandments we may please thee, both in will and deed. ..."

It is one thing to know what we should do. It is quite another to know how to do it. To have given us a heavenly glimpse of the ideal life and then to have left us to our own poor

devices to attain it would have been cruel indeed. God's love for us is greater than that. He says to us (in Christ) "I am the way." He gave us specific instruments through his Church whereby this grace to do "the thing which is good" might be ours always for the asking. He comes to us in the sacraments.

Man, who needs a family and a fellowship, is made in baptism a member of the family of God. Man whose body must be constantly fed and nourished is bidden feast at the eucharist that his heart and will may grow. His human love, his faith, his peace of mind, his worship, his attitudes—each needs the strength of God to reach its full capacity to contribute goodness to life.

In the sacraments we find no guarantees of health, of beauty or material security. Here is no magic for the attainment of our earthly goals as we have designed them. Here rather is the means of making us alive to our eternal calling. Through this means, we may if we will redirect our energies, our powers, our hopes into the effective channels of God's grace. As a sure and certain result, all life will "glow with new meaning and new purpose."

## A Thought Comes to Life

By William P. Barnds

*Rector of St. James, South Bend*

**A** Mental picture of a kindly, old professor formed itself in my mind the other day when in a philosophy seminar a European student referred to a professor of philosophy under whom he had studied in France. This professor, Henriquet, had used some diagrams to show how man's personality is a unity in multiplicity, and is made up of reason, sentiment and will. The student did not remember the professor's first name, and explained further that he taught only in college, not in the university, and probably had not published much. Yet somehow or other this teacher of whom I had never heard before and probably never shall hear again, assumed some proportions in my thinking. In a sense he came alive to me, and I would like to meet him. I have read and heard of many scholars, many of whom made no special impression one way or

the other, but this man struck a responsive chord within me.

In a similar way ideas sometimes arrest our attention. Many of them float through our minds and soon leave us. Then suddenly an idea strikes us with great force or luminous clarity. It is just the thought we need at the time. We never know quite when it will come. The idea is more apt to come when we are in the atmosphere of thought. Religious inspiration often comes the same way. A wave of hope, or the flash of faith, or a sudden imperative to duty may quickly be ours. These insights are likely to come when we are in an environment conducive to them, as Isaiah's vision of God came when he was in the temple. Therefore, be often at church, and often at prayer and Scripture reading, and sometime when you least expect it some great truth will come alive for you.

## Useful Work

**D**ID YOU ever stop to reflect that most of the work of the world is unglamorous and matter of fact? Yet this work is useful and much depends upon the people who do it. Think of how dependent we are upon, for example, those who deliver milk, mechanics, highway repairmen, waitresses, building custodians, to mention only a few.

In multitudinous homes throughout the country there are mothers who cook three meals a day, keep the house clean, and do the many things necessary to keep the family on an even keel. There are thousands of fathers who work day after day, often very hard, in these strenuous times, to support their families. Some of them work at jobs by some considered menial. But the plain fact is that any useful work is valuable and sometimes more important for the world's welfare than some work that is more public and prominent.

The person who goes about his work faithfully and cheerfully should feel that what he is doing is worthwhile. Some people depreciate their lot in life and underestimate their real usefulness. "Whatsoever ye do in word or deed, do all as unto the Lord Jesus." The Christian can offer any useful work as a religious offering and so daily life takes on richer meaning. Do not undervalue what you are doing.

## Dawn or the Dump

By Corwin C. Roach

Dean of Bexley Hall

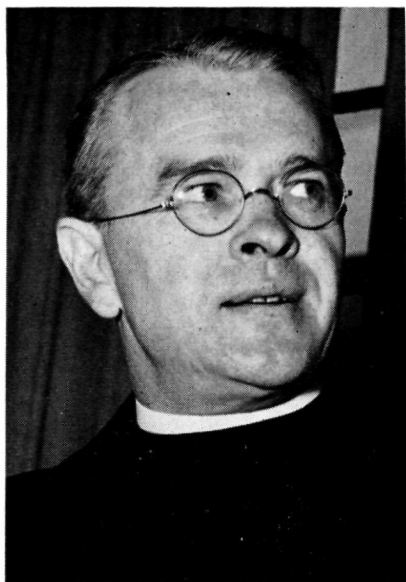
**A**CCORDING to Jeremiah 19:2 the prophet was commanded by God to leave Jerusalem by a certain gate. Its name is variously rendered in the different standard versions. The Authorized interpreted it as meaning the sun and so translated it "the east gate". The former Revised was content to transliterate the Hebrew word and so gave us "the gate Harsith" although the margin indicated another possibility, "the gate of potsherd". It is this alternate rendering which the new Revised Standard has accepted. Its meaning is clear. Potsherds, the fragments of earthen jars, would be the most common form of refuse in the Near East. It would be as if we should speak of "Tin Pan Alley", using the analogous debris of our modern culture. The Potsherd Gate undoubtedly led to the city dump, to the valley of the sons of Hinnom which we know better in its Greek form, Gehenna.

As the prophet left the city of Jerusalem, he went out by the gate which led, if we follow the Authorized Version, to the sunrise; if we follow the Revised, to the place of refuse. Dawn or dump. The scholars insist that in this passage in Jeremiah we should follow the more recent version but in life itself what interpretation shall we accept? Does life open out merely upon the valley of dead hopes and broken ambitions or does it lead to the sunrise? Do we face a blank wall, a dead end, the graveyard of our human hopes? This is the basic issue of life. Where does it all lead, to a new dawn or to the old dump? There are many who would insist that we must take the fatalistic view. Man at his best, they say, is a poor broken thing fit only to be cast aside.

Yet even Jeremiah, delivering his funeral oration over a dying culture, was not without hope. In the preceding chapter he has also used the figure of the earthen bowl, but this time while it is still on the potter's wheel, with the opportunity of being reworked and fashioned into an acceptable vessel. For the Christian, God is continually shaping and forming our lives, if we will. The Christian faith looks to the East. It is a religion of the dawn.

# EPISCOPAL SOCIAL WORKERS HOLD CONFERENCE

★ Events for Episcopalians at the national conference of Social Work in Cleveland on Thursday, June 4, were well attended and drew social workers from 25 states, the District of Columbia, Hawaii, Canada and Haiti. They were employed in over 80 agencies or institutions both Church and secular. The Corporate Communion, with Bishop Burroughs of Ohio as celebrant, had a record attendance of 125. It was followed



*Almon R. Pepper*

by breakfast. The dinner was attended by over 100 persons. Both events were at Trinity Cathedral and were jointly sponsored by the National Council's department of social relations, the Episcopal Service for Youth, and the department of the diocese of Ohio.

The topic of the dinner presentation was People and the Church in urbanized society. The main paper was given by K. Clyde White, professor of public welfare, school of ap-

plied social science, Western Reserve University, and a member of the Ohio department of social relations. He stated that for 3000 years cities have been centers of power, enlightenment, social change, and sin. He analysed the structure of cities with their "social class islands" and well defined industrial and economical zones. He pointed out that urban dwellers, because of crowding, suffer from the never-ending necessity of interaction with other persons. They tend to become emotional and highly competitive, and yet often achieve lower performance than rural persons with the same ability. Problem individuals and problem families are found in greatest numbers near business districts. Severe mental disorders seem to appear in higher numbers in crowded areas.

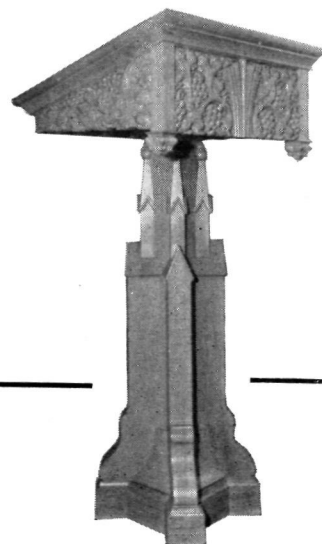
There are two discussants of White's paper. Both pointed out the responsibilities in evangelism and pastoral ministry which are created for the Church by the urbanization of modern society. They were the Canon W. W. Judd of the social service department of the Church of England in Canada and the Rev. Almon R. Pepper, director of the department of the National Council.

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

## GARDNER HALL AT EVRGREENS

★ Work will be begun in the near future on a building at the Evergreens, the home for the aged, at Moorestown, N.J. The dormitory will be called Wallace J. Gardner Hall, honoring the Bishop of New Jersey. The building will have accommodations for 26 guests, costing \$100,000. Increased facilities long have been needed at the Evergreens. The waiting list of those desiring to reside at the home is growing steadily. Completion of the new hall will take approximately nine months.

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## RADIO STATIONS BUY CHURCH RECORDS

★ Demands for Great Music of the Church, the album of four long-playing records by the National Council earlier this spring, have greatly exceeded expectations. As a result, the division of radio and television has twice had to re-order quantities of the records, and there is every indication that requests will continue.

The Rev. James W. Kennedy, executive secretary of the division, states that a large proportion of the recent requests have come from radio and television stations who plan to use the hymns and anthems in their religious broadcasts. This is the chief reason for producing the album, since there is a scarcity of recorded religious

music suitable for use in radio. A number of parishes have also bought it to replace or supplement a choir and organ in their services.

Great Music of the Church was recorded by the choir and organist of Christ Church, Lexington, Ky., and contains the great hymns, organ music, and anthems of the Church.

## BAPTISTS SEEK ASSURANCES

★ The Baptist Convention, meeting in Denver, refuse to hold its 1955 meeting in Washington, D.C. until it gets written assurances from both Church and civic officials that delegates can be accommodated in hotels and restaurants which do not discriminate against or segregate Negroes.

## EISENHOWER CALLS FOR MILITANT PREACHERS

★ President Eisenhower told 250 clergymen from the Washington area that he liked "militant preachers and chaplains".

"I so firmly believe that all free government is soundly based on religious faith that I feel no one teaching moral standards and spiritual ideals should do so apologetically," the President said.

Turning to a group of chaplains who accompanied the clergymen, Gen. Eisenhower said: "I occasionally have had quarrels with chaplains. It was always because they were too diffident in their preaching. I think they should have been a little more belligerent in what they had to say."

## General Convention Speaks to Every Parish

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

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

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

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

\* \* \* \* \*

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

## NEW MEXICO ELECTS —

(Continued from Page Six)

of the South, Sewanee, Tenn. Following his ordination to the priesthood in 1929, he served as a curate at St. Matthew's Cathedral, Dallas, and from 1929 to 1936 he was priest-in-charge of churches at Greenville, Denton, and Commerce, Texas. In 1936 he was called to be rector of the Church of the Holy Faith, Santa Fe, and he has remained there since.

Those nominated were: Charles Wyatt-Brown, Beaumont, Texas; Dean Lloyd W. Clark, Albuquerque, N. M.; R. H. Channon, Carlsbad, N. M.; W. W. McNeil, Seattle, Wash.; M. N. Twiss, El Paso, Texas; B. P. Smith, Las Cruces, N. M.; G. P. LaBarre, Albuquerque, N. M.; J. Lawrence Plumley, Pittsburgh, Pa.; W. F. Creighton, Chevy Chase, Md.

The new bishop will have offices in Albuquerque so that his first few years may be spent working closely with Bishop Stoney to become familiar with the problems and the vastness of the diocese.

## MISSIONARIES ARE COMMISSIONED

★ In an informal conference June 19-20 at Seabury House, Greenwich, Conn., more than 20 young men and women were commissioned as overseas missionaries of the Church. Known as the outgoing missionary conference, this annual gathering was climaxed by a service of Holy Communion during which the newly-appointed missionaries received the Church's blessing for the work which they will presently undertake in distant parts of the world. Celebrant at the Holy Communion was the Presiding Bishop, the Rt. Rev. Henry K. Sherrill.

## CONFERENCE ON MUSIC

★ A conference on Church music will be held for the third summer at DuBose conference Center, Monteagle,

Tenn., July 14-23. A notable faculty of teachers and organists will lecture on all subjects pertinent to Church music. Bishop Barth, coadjutor of Tennessee is in charge.

## Brand-new publications from The SEABURY PRESS

### A PARISH WORKSHOP IN CHRISTIAN EDUCATION

Edited by Donald W. Crawford

This is the volume parish leaders have been waiting for. A result of three years of work and study by the Department of Christian Education, with the cooperation of many parishes and individuals, it is a long-needed guide to assist parishes and missions in program planning from the standpoint of Christian Education.

Illustrated by William Sharp, paper, \$1.50

### ACTION THROUGH THE CHRISTIAN YEAR by Gladys Quist

A two-week Vacation Church School unit for use with children 9 through 12. Here are the complete schedules, with services, suggested hymns, projects, and stories for conducting Vacation Church School, camp, or summer conference programs.

Illustrated by William Sharp, paper, \$.65

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### WAR, PEACE, AND THE CHRISTIAN MIND by James Thayer Addison

With a foreword by Henry Knox Sherrill, Presiding Bishop

This review of recent thought by Christians on the ethical, moral, and spiritual problems of war and peace is a volume that every Christian should read. Comprehensive and direct, it is the necessary guidance for clear thinking on this greatest of present-day issues.

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## RECORD CLASS AT BERKELEY

★ Bishop Gray conferred degrees on a class of 31 at the graduation of the Berkeley Divinity School, New Haven. As Berkeley enters its centennial year, the trustees appointed a committee headed by Bishop Burroughs of Ohio to arrange the celebrations.

## DU PONT GIFT TO COLLEGES

★ Mrs. Alfred I. duPont of Wilmington, Del. has made an additional gift of 5,200 shares of DuPont common stock to the Jessie Ball duPont first and second trusts, which is shared by three southern colleges. President J. R. Everett of Hollins College, one of the beneficiaries of the funds, said the additional gift will be worth about \$150,000 to Hollins. Washington and Lee University and the University of the South are the other beneficiaries. By previous gifts Mrs. du Pont had placed a total of 27,000 shares in these trusts.

## PRESBYTERIANS WARN OF THREAT TO FREEDOMS

★ Fear that "guilt by suspicion and investigation, rather than by trial, may become the future standard of justice in our land" was expressed by the General Assembly of the Presbyterian Church.

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standing committee on social education and action, the General Assembly warned against the "increasing threats to freedom within our own land" as well as "the suppression of freedom abroad."

## MISSOURI BARS AID TO CATHOLIC SCHOOLS

★ The use of public funds to transport pupils of parochial or private schools and to aid so-called public schools owned and controlled by the Roman Catholic Church was ruled illegal by the Missouri Supreme Court.

In the school bus case the Court's seven justices held unanimously that transportation of parochial school students at the expense of a public school district was "unlawful and must be enjoined".



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## ST. JOHN'S HAS BIG DEAL

★ St. John's, Washington, has engaged in a \$1,000,000 real estate trade. In the exchange, St. John's, known as "The Church of the Presidents," will acquire Buckingham House which adjoins the church prop-

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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 12; C Sat 4-5 & by appt

## ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8,  
C Sat 5-6, 8-9 & by appt

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Rev. Edward E. Chandler, p-in-c

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Sat 7:45

erty on Lafayette Square, one block from the White House.

The American Federation of Labor, which purchased Buckingham House for \$1,000,000 six years ago, will receive two parcels of property north of the church proper, one building housing the rector's study and church offices, and the other an old structure used as a parish hall.

Buckingham House, which has had many prominent owners and residents in the past century, will be converted by St. John's into offices and social parlors.

The labor organization will erect a 10-story office building on 16th Street north of the church. Members aren't too pleased with having this building tower over their house of worship, but said they couldn't afford to turn down the offer.

St. John's, a small parish despite its fame, has declined offers of up to \$2,000,000 for its present corner property.

## ST. LOUIS PARISH HAS UN FLAG

A United Nations flag to be used in the services at the Church of St. Michael and St. George, St. Louis, has been accepted by the rector and vestry. The flag is a gift in memory of the late Prof. Donald McFayden and was given by friends and former students. The flag was carried in the processional along with the cross, church flag, and United States flag on May 31 for the first time, and will now be regularly used.

McFayden was professor of history at Washington University and an ordained priest of the Church. He was a member of the parish where he assisted the clergy from time to time. He was interested in the Can-

terbury Club made up of Episcopal students at Washington University.

St. Michael and St. George is following many other churches throughout the country which are using UN flags in their services, witnessing to their commitment to the ideals of the United Nations. The Rev. J. Francis Sant is rector.

## STUDENTS LEAVE SEWANEE

★ Thirty-one of the students at the school of theology at the University of the South have transferred to other seminaries which they will enter in the fall. They are going to the following schools, with the number entering: Union (1); Cambridge (2); General (2); Bexley (3); Virginia (10); Philadelphia (2); Austin (6); Berkeley (4). One is undecided where to go.

There also has been quietly organized a "Friends of Sewanee" fund to aid students, particularly those married, who have transferred to other seminaries because of the race issue at Sewanee.

## NEW MISSIONS IN MIAMI

★ Two new mission Sunday Schools have been started in Miami by the Church of the Holy Cross, the Rev. Frank L. Titus, rector. One is at West Little River, with an enrollment of 80 pupils. The other is at Orchard Villa, with 70 enrolled. Only 16 of the pupils have ever attended an Episcopal Sunday School before. Both schools are in charge of lay-readers. For the present the schools are held in public school cafeterias which are rented from the school board. It is hoped to start organized missions in these areas soon.

## KANSAS CAMPAIGN EXCEEDS GOAL

★ Far exceeding its goal of \$100,000, the Church extension campaign of the diocese of Kansas had reached \$154,673 by the date set for completion of the effort. The money will be used to set up a revolving fund to assist the establishing of new missions in the diocese. After they become self-sustaining, missions will repay loans so that the extension program can be continuous.

Advance gifts totaled \$78,182, representing 298 gifts and pledges. Average was \$262. Parish general solicitation gifts totaled \$76,491, representing 1,215 gifts and pledges.

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# PEOPLE

## Clergy Changes:

RAYMOND E. FUESSLE, formerly chaplain at Bard College, is now chaplain at Lehigh University.

ROWLAND J. COX, graduate of GTS, is now in charge of St. Thomas, Point Hope, Alaska.

RICHARD S. MILLER, graduated from GTS, is in charge of St. John's, Allakaket, Alaska.

GLEN W. WILCOX, graduate of BDS, is in charge of Christ Church, Anvik, Alaska.

WALTER HANNUM, graduate of PDS, is now in charge of missions in the interior of Alaska.

DANIEL J. WELTY, formerly rector of St. George's, Astoria, N.Y., is now a missionary in the Virgin Islands.

E. LUCIEN MALONE, JR., formerly rector of All Saints at Weatherford, Tex., is now a missionary at St. Croix, Virgin Islands.

JOHN F. HARDWICK, recently ordained deacon, is now ass't at Grace, Mt. Airey, Philadelphia.

KENNETH C. WERNER, recently ordained deacon, is vicar at St. Andrew's, West Vincent, and St. Mary's, Warwick, Pa.

ALBERT A. ATTENBAUGH, recently ordained deacon, is ass't at St. Stephen's, Philadelphia.

JAMES E. IMLER, JR., recently ordained deacon, is ass't at St. Mark's, Philadelphia.

FREDERICK V. KETTLE, recently ordained deacon, is ass't at St. Peter's, Albany, N.Y.

JOSEPH H. LAIRD, recently ordained deacon, is ass't at the Redeemer, Bryn Mawr, Pa.

GEORGE R. KAHLBAUGH, recently ordained deacon, is vicar of St. Bartholomew's, Phila., Pa.

## Ordinations:

DONALD C. AITKEN was ordained deacon May 30 by Bishop Lawrence at Grace Church, Amherst, Mass., and is now curate at All Saints, Worcester, Mass.

CLIFFORD W. ATKINSON, vicar of St. Paul's, Beloit, Kan., and AUSTIN J. STAPLES, vicar of Trinity, Norton, Kan., were ordained priests by Bishop Nichols, May 29 at Christ Cathedral, Salina, Kan.

SINCLAIR D. HART was ordained deacon by Bishop Lawrence on June 6 at St. John's, Williams-town, Mass. and is now curate at All Saints, Worcester, Mass.

RUDOLF DEVIK was ordained deacon by Bishop Smith on May 29 at St. Luke's, Cedar Falls, Ia. He is a student at Seabury-Western.

JOHN B. HAVERLAND was ordained deacon by Bishop Stoney at St. Mark's, Albuquerque, N.M.

EDWARD J. WATSON was ordained deacon by Bishop Budlong, acting for the bishop of Nevada, May 28 at All Saints, Meriden, Conn. He is a student at BDS.

JOHN D. CHEQUER, in charge of Grace Church, Port Jarvis, N.Y.; WILLIAM T. LEVY, curate at All Angels, New York City; ALBERT G. R. MASON, in charge of St. Andrew's, Clason Point, N.Y., were ordained priests by Bishop Donegan, June 15, at the cathedral in New York.

## Lay Worker:

SAMUEL S. HALL, businessman of Montclair, N.J., is now treasurer of the General Theological Seminary.

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# BACKFIRE

W. CLYDE HALE

*Layman of Milford, Pa.*

The Rev. Mr. Kellermann's article on missions and also his letter are very timely and appropriate, but one may ask has he covered the questions of missions and particularly lame duck missions from both sides.

Missions may be started by some mal-contented, but more often by really sincere people who are looking for a place to worship after their kind; but can missions come into existence without the approval of the higher-ups? Is it not the function of those in authority to ascertain whether it is advisable before sanctioning a new mission?

If approval is granted, would it not be more charitable and practical to see that men of proper caliber be sent to these missions, to further the growth and see that

they may become self-supporting, rather than as Mr. Kellermann says, continuing to remain a constant drag on the diocese?

Instead, too often men who are unsuited for the ministry and who certainly are a constant drag on the people supporting the church or mission are sent. How often are they physically lazy and mentally incompetent? Yet the people are expected to support, financially and with their presence at services, these men who should have never been accepted into the ministry.

From my observation and experience I cannot feel the fault rests entirely with the laity. It may get under Mr. Kellermann's skin to see splendid young priests working with the hope that better times may come, but how about the missions and churches that are supplied with men looking only for an easy lifetime job, and yet the missions have no choice in the selection as to who the supply shall be.

H. A. LONGWOOD

*Layman of St. Louis*

It is discouraging to read about a Northerner who never saw a Negro ill-treated in his years in the South. It might be suggested gently that the reverend father perhaps never got around. There seem to be no people quite as Southern as some Northerners when it comes to racial prejudices. It is not healthy either to read that it is more important for the Church to keep its seminaries than to keep the gospel. The Church has too many seminaries anyhow and the elimination of one would be a step forward for the whole Church. To talk against the brave men who gave up their jobs rather than their consciences from the safe shelter of a suburban parish is typical of the innuendo.

PAUL W. BARNHART

*Methodist Minister, Phoenix, Arizona*

As a retired Methodist preacher with a son who is dean of the Episcopal cathedral in Omaha, it is a joy to me to read *The Witness*. It is an excellent and challenging publication.

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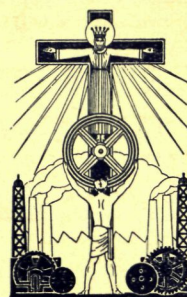
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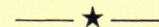
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